The Army has a continuing need for high quality young men and women who seek the challenge of leadership in service as Officers (Regular or Short Service).

We require graduates and non-graduates, technical and non-technical.
We offer Sixth Form and University Sponsorships.
If at school, see your Careers Teacher or write direct to:

Lieutenant Colonel Peter Barker OBE,
School Liaison Officer,
Imphal Barracks, York Y01 4HD
Tel: York (0904) 662402
SUBSCRIPTIONS

Annual Subscription £10.00
Single copy £ 5.00

Back Numbers are available at the above rates

Some back numbers are available in microfiche copies

THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EY
Telephone: 0439 788206; Fax: 0439 788770

Literary communications should be sent to the Editor, Rev J. Felix Stephens OSB, St Austin’s, 561 Aigburth Road, Liverpool L19 0NU. Tel: 051-427-3033. Fax: 051-494-0600.

Business communications should be sent to Lt Col J.G. Sharp, Assistant Procurator (Admin), Ampleforth College, York YO6 4EY.

Old Amplefordian News should be sent to the Secretary of the Ampleforth Society, Rev Francis Dobson OSB, Ampleforth Abbey, York.

Printed in England by Knight & Willson Ltd., Units 14&15, Ashbrooke Park, Parkside Lane, Leeds LS11 5SF

CONTENTS

A Trick of the Light
St Laurence’s Abbey
Obituaries
  Columba Cary-Elwes OSB
  Walter Maxwell-Stuart OSB
  Gerard Sitwell OSB
  Joseph Carbery OSB
  Gilbert Whitfield OSB
  Members of the Community: September 93
  Community Notes
  Monastery of our Lady of Mount Grace
St Benedict’s Prayer Book
Liturgical Renewal
  Eucharistic Memorial
  Holy Spirit and the Liturgy
  St Mary’s Knarborough 1693-1993
  Santiago, Chile: Fr Abbot and the Manquehue
  Apostolic Movement April 93
Europe: Reflections on the Future of the Church
Plots Within a Plot
Loving the Church: Another View
Book Review: Gothic Rage Undone: English Monks in the Age of Enlightenment (Geoffrey Scott OSB, Douai Abbey)
Old Amplefordian News
Obituaries
  Lt Col Oswald Cary-Elwes (O31)
  Lt Col R.C.M. Monteith (C32)
  Col E.M.P. Hardy (A45)
  (RSM Patrick Hennessy)
  News from St Bede’s
  News from St John’s
  Reflections on Life and Death
  Parish Life in the Andes
  Bosnia, Christmas 1993
  Croatia 1993
  St Edward’s House Anniversary Dinner

John Ryan (O40) ........................................ 1
Anthony Marett-Crosby OSB ................. 5
Sir David Goodall GCB (W50) ............... 8
Anthony Marett-Crosby OSB ............... 11
Mark Ainsworth (C75) ....................... 13
Fr Abbot ........................................ 15
Harmon Grevett CBD (1924) ............. 16
Fr Abbot ........................................ 17
Fr Abbot ........................................ 19
Sir David Goodall GCB (W50) ............... 20
Fr Prior ........................................ 24
Terence Richardson OSB .................. 26
Cuthbert Madden OSB .................. 30
Gabriel Everitt OSB .................. 38
Gassian Dickie OSB ................. 43
Colin McCarthy .................................. 45
Mark Ainscough (C75) .................. 47
Fr Abbot ........................................ 51
Basil, Cardinal Hume OSB ............. 57
Kate Fenton ..................................... 62
Sir David Goodall GCB (W50) ............... 72
Fr Abbot ........................................ 79
Sir David Goodall GCB (W50) ............... 82
Fr John Castelli (B42) .................. 88
Peter Drummond-Murray ......... 89
Simon Trafford OSB .............. 91
Simon Trafford OSB .............. 92
Raymond Analie (A93) ............... 99
Fy John Castelli (B42) ............... 107
Christopher David (O44) ............. 112
Fr Abbot ........................................ 115
Jonty Print (T89) ...................... 119

Printed in England by Knight & Willson Ltd., Units 14&15, Ashbrooke Park, Parkside Lane, Leeds LS11 5SF
Ampleforth College Cricket 1919-1993
1000 matches: a statistical survey
Felix Stephens OSB
Ampleforth College 1st XI Cricket 1969-1993
An XI to Challenge the Rest
Felix Stephens OSB
The School:
Officials and Formalities
Common Room
Obituaries:
Ronald Rohan
Hugh Finlow (A38)
The Ampleforth News
J.G. Willcox: 30th Anniversary
Rugby Dinner
Rugby Activities
Ampleforth College Junior School
Gilling Castle Dormitory
Accommodation
ed David Billets
ed Simon Detre (A) and
Tom Lindup (A)
Tom Judd (W77)
ed Geoffrey Thurman
ed John Alcott
ed Jeremy Sirola OSB
Geoffrey Holland
PHOTOGRAPHS
St Benedict’s Prayer Book
Rt Rev Columba Cary-Elwes OSB, Titular Abbot of Westminster
Walter Maxwell-Stuart OSB
Gerard Sitwell OSB
Joseph Carbery OSB
Gilbert Whitfeld OSB
Ronald Rohan
Marco Baben
Rugby 1st XV
Gilling Castle: New Dormitory Building
It had been many years since he had visited Ampleforth, but in the course of a successful career which had taken him all over the world he had never forgotten his happy boyhood there and the monks who had taught him so much. The place had changed a great deal in thirty years. New houses and classrooms had sprung up on all sides. Giles Gilbert Scott's new church was at last completed and a splendidly sombre bell tolled across the valley. A bold new central building with fretted gables and pinnacles and a wide semicircular approach had replaced his old house, the one-time architectural heart of Ampleforth, and of the ancient worn statue of St Benedict there was no sign.

But these he soon realised were surface changes only. St Benedict's statue might have gone, but his spirit remained and dominated as always. The monks — so often it seemed almost re-incarnations of those he had known — still moved with their characteristic gravitas about the Abbey, or shed their habits to join in the school's recreational activities. There were still some he knew, men who had taught him, and everywhere he met the same welcoming handshake, the same warm hospitality. Nothing fundamental had really altered.

That first evening he went to the Abbey Church for Vespers. As a boy he had been saturated in the liturgy, fascinated by the twenty four hour sequence of offices, and he still remembered how he had been woken sometimes in the early dawn by the faint chant of Matins from the Church which adjoined his dormitory monitor's turret room. Things had changed here too. A diminishing and widely stretched community no longer filled the monks' choir stalls and some of these were now occupied by layfolk, parents, friends, strangers. He took his place early, the lights were not yet fully on and in the shadows he could see others, visitors and here and there some elderly monks, those too old and infirm to join their brethren in their processional entry.

One figure, quite close in front of him turned, the face shaded but clearly visible. It was a face which with faint surprise he recognised, that of Fr Norman, his best loved teacher when he had been a boy. His surprise was in realising that Fr Norman was still alive. Surely it was a middle aged monk that he remembered, and that had been thirty, forty years ago. But then came the thought — ‘When we were boys they all seemed middle-aged’. Fr Norman might yet be only in his seventies or eighties, and they were long-lived in the Ampleforth community. In any case the monk, whatever his age, raised his hand in a sign of recognition and smiled. Then the lights came on, all rose, and the Community began their entry.

As the office proceeded and the gentle persistent chant played around his consciousness, he thought about Fr Norman. It was Norman who had cheered him as a small frightened new boy, Norman who later taught him to know and love English poetry, Norman who throughout his schooldays had always been there somewhere, a steady friend in difficult times, a man of similar if far maturer turn of mind. They had corresponded spasmodically after he had left
the School, but other concerns, university, business, travel and family had superseded his recollections of earlier days, and the memory of Fr Norman, though never lost, had faded. And now it seemed the old man was still alive, tired, ill perhaps, but still smiling, still able to recognise his former pupil after so many years.

Vespers ended. The monks’ procession departed, the choir stalls emptied, and of Fr Norman there was no sign. Tomorrow perhaps would be the best time to contact his old teacher.

Quite early next morning he set out from the guestroom to walk his dog. Yesterday it had run happily over the wide grassy expanses of playing fields and valley. Today he took another direction, crossed the road and struck up the path through the Monks’ Wood. October mists filled the undergrowth and overnight rain had left trees and bushes dripping, leaves falling. A glance to the left reminded him that there below lay the monks’ burial ground, a place out of bounds yet visited with great daring when he was a boy. By now there must be many old friends there. He turned aside and took the lower track.

The graveyard was very much as he remembered. Crosses and stones marked the resting place of lay people, friends of the Abbey and monks alike,
but the great majority of the departed community lay in vaults below, their names and dates remembered only in lists cut into long slabs of memorial stone.

SUSCIPE ME DOMINE SECUNDUM ELOQUIUM TUUM

ran the heading inscription, then the names and their dates. Treading softly on the bed of autumnal leaf mould, he gazed at the list. A new slab was in place since his own day and on it there were so many he recognised, that redoubtable headmaster, his own well loved housemaster, the man who had taught him to paint and draw, learned men, holy and hearty men, worldly and wise, men from whom he had learned so much, some he had feared, some disliked even, they were all there.

One name caught his eye. It was partly obscured by wet brown and yellow fallen leaves, '... manus Bry ...' He bent and wiped the leaves aside, and read the whole inscription.

RD NORMANUS BRYERS 15 OCT 1971.

Fr Norman.

So his first thought in choir had been right. The figure and face which had smiled in the dim light and raised its hand could not have been that of his old friend for Norman had died, it seemed, about twenty years before. It must have been someone else, or a trick of the light perhaps.

Sadly he turned away. Then paused as a thought struck him, 'About twenty years before?' He checked the date on his watch. ... had been the anniversary. And as he made his way back down the damp leafy path he wondered. 'Maybe ... And yet ...?' The old Latin prayer slipped into his mind ... REQUIESCAT IN PACE.
Fr Columba’s time as a housemaster was also marked by the beginning of two great spiritual journeys, one very public and the other very private. In 1949, in a letter to The Times, he appealed, with a frankness that was shocking in its day, for a new understanding and a new love between the Christian churches that foreshadowed much of the insight of the ecumenical movement engendered by the Second Vatican Council. It was a quest that Fr Columba never tired of pursuing at home and overseas, and it brought him into contact with a world of faith that remained a delight to him into his old age. It was in this spirit that he undertook a historical portrait of Christianity in China, China and the Cross, and he was the guiding spirit behind a series of ecumenical congresses in the United States and Great Britain. In the last year of his life the news of an Anglican guest in the calefactory would still see him moving, almost quickly, to further the cause of union.

A second and more private journey also began in his years as a housemaster. Out of a correspondence initiated through a gift to the abbey library, Fr Columba came into contact with the historian and philosopher Arnold Toynbee, and from that beginning came a friendship, expressed in 30 years of letters, that was of profound significance to them both. In 1986 this correspondence was published under the title An Historian’s Conscience, sharing with the world precious insights into the progress of a unique friendship.

In 1951 Fr Columba was appointed Prior of Ampleforth, and there began a new period in his life in which he was called repeatedly to offer inspiration to monastic communities throughout the world. In 1955 Abbot Herbert Byrne appointed him as founding Prior of the Ampleforth foundation at Saint Louis, Missouri, and for 12 years he led that community with vision and insight. Perhaps characteristic of Fr Columba in those years is a simple story of a guest at St Louis expressing his surprise at hearing the grace sung in English, only to be told that just as the Benedictines had kept the lamp of learning alight in the Dark Ages of early medieval Europe, so now they should lead the way in change. There was in him no sense of doom or despondency at the huge impact of the Council; just as he had been its standard-bearer in the field of ecumenism, so now he welcomed its insights and sought to express them within the monastic tradition, aware always of the over-riding loyalty to faith and the Church that could overcome any passing storms.

Fr Columba’s return from St Louis in 1967 at the age of 64 might perhaps have ushered in a quieter period in his life, but it was not to be. In 1968 he travelled to Africa to explore the possibilities of making a Benedictine foundation there, and for more than a year he acted as spiritual father to the major seminary at Nairobi. In 1974 he founded, and later led as Prior, the community at Eke in Nigeria under the auspices of Glenstal Abbey in Ireland, and brought to that work his depth of experience in the monastic way.

In 1979 he returned to Ampleforth, and was appointed Master of the Oblates of the community, a body of lay people sharing in the prayer of the abbey that under his careful guidance expanded beyond all expectations, and once again allowed him to share his wisdom within a wide world. It was also a...
period of travel, notably to India, the Philippines and Australia, to preach the gospel and to pass on the vision of the monastic life that he had gained so clearly. He also pursued further his literary work, producing among many other works a dictionary of spirituality that brought together a lifetime’s reading, thought and prayer, two commentaries on the Rule and a collection of his poems, written in private moments throughout his life. But in his last years it was his influence on his community, and especially the young, that was most marked; his constant presence in choir and indefatigable cheerfulness in the Calefactory were testament to all who knew him of the peace he had found in God. He remained such until his last days, when he was taken to hospital for an operation, where he died on 21 January at the age of 90. Just two years earlier he had been granted the titular abbacy of Westminster as a sign of his immeasurable contribution to the Benedictine world.

Anthony Marett-Crosby OSB

David Goodall (W50) writes:

With the death on 21 January of Dom Columba Cary-Elwes OSB, titular Abbot of Westminster, Ampleforth and the English Benedictines have lost one of their oldest, most illustrious and most widely loved sons. Only two months earlier he had celebrated his ninetieth birthday and the diamond jubilee of his priesthood.

Fr Columba was born in 1903 into the junior branch of an old landed family which became Catholic in the nineteenth century, a background from which he inherited a mildly patrician appearance, an innate courtesy and a distaste for snobbery or self-importance. In 1914 he came to school at Ampleforth, then just emerging from its heroic age of small numbers, cold baths, earth closets and general remoteness. On leaving he went into the wine trade and spent two years enjoying himself, first in Bordeaux and then as a young man about town in London. But the ‘seed of his vocation had been sown, and in 1924 he applied to join the Ampleforth community; receiving from Abbot Oswald Smith the laconic reply (on a postcard) ‘You can come if you like’.

In the novitiate he experienced a call to holiness to which the rest of his life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the life was a struggle to respond.

In 1914 he came to school at Ampleforth, then just emerging from its heroic age of small numbers, cold baths, earth closets and general remoteness. On leaving he went into the wine trade and spent two years enjoying himself, first in Bordeaux and then as a young man about town in London. But the ‘seed of his vocation had been sown, and in 1924 he applied to join the Ampleforth community; receiving from Abbot Oswald Smith the laconic reply (on a postcard) ‘You can come if you like’.

In the novitiate he experienced a call to holiness to which the rest of his life was a struggle to respond. At Oxford, reading French at St Benet’s Hall, he learned Spanish in order to read St John of the Cross in the original: and the contemplative cast of his mind was strengthened by a visit in 1932 to the Charterhouse of Miraflores. There he fell in love with Spain (to which he made an adventurous return during the Civil War) and had an experience of the nearness of God which he never forgot. Ordained at Ampleforth in 1933, he combined teaching in the school with a demanding monastic round and the life of a rural parish priest, serving the mission at Helmsley on an ancient and unreliable motorbike.

A Housemaster for 14 years from 1937, he imprinted on several generations of boys (including many who were killed in the war) an indelible example of faith informed by a critical understanding and supported by a resolute will.

During this period there developed his lifelong friendship with Arnold Toynbee, which generated the fascinating 30 years’ correspondence published in 1986 as An Historian’s Conscience. Not by temperament a scholar (patient attention to detail not being among his many virtues), Fr Columba began with Toynbee’s encouragement to write, publishing what is still the fullest history of Catholic missionary activity in China, China and the Cross, and a reflection on the role of obedience in the shaping of Western civilisation, Law, Liberty and Love.

An ecumenist before his time, he wrote to The Times in 1949 an circular letter calling for reconciliation between Catholics and Anglicans which brought him, along with the gratitude of prominent Anglican churchmen, some sharp criticism from fellow-Catholics including the then Archbishop of Westminster, Cardinal Godfrey. In 1951 he became Prior of Ampleforth and then in 1953 he was sent to the United States as founding prior of the monastery and school which Ampleforth was invited to establish at St Louis, Missouri, now a flourishing and independent abbey. He spent the next twelve years in America, where this archetypally English Benedictine made lasting friendships among warmhearted people there. Leaving St Louis in 1967 was a painful wrench, but he returned to Ampleforth mellower, wiser and more relaxed than he had left it. Although saddened by some of the fall-out from Vatican II, he welcomed the new directions set by the Council, especially on ecumenism and liturgical reform; and neither the serenity of his faith nor his loyalty to the Church was shaken by the ensuing turbulence.

Almost at once he was sent off on another enterprise, this time to explore the possibilities for making a Benedictine foundation in Africa. He travelled extensively in Kenya, Uganda and Tanzania (covering enormous distances by bus), acting as French interpreter for the Pope’s visit to Uganda in 1970 and, for more than a year, as spiritual father to the major seminary outside Nairobi. He then moved west, first to Cameroon and finally to Nigeria, where he helped to form the community now established at Ewu under the auspices of the Benedictines of Glenstal.

Although he continued to travel widely, visiting and encouraging monastic and religious communities in India, Australia, the Philippines, and the United States, for the last twenty years of his life he was based firmly at
Ampleforth, praying, writing and counselling. It was during this last chapter of his life that he found his truest vocation, as inspired and spiritual father to an ever widening circle of friends from many countries and all walks of life, not least the members of his own community. Although memories of the Carthusians at Minfoles gave him a hankering for the eremitical life, his special gift was for friendship and empathy with people, to whom he was able to impart some of the fruits of his own long search for God with an unforgettable simplicity and gentleness.

He loved the Church and saw her with all her faults not as a repressive institution, but ‘spread across the world as a gentle cloak of mercy’; while a monastery was ‘a place of intercession, a place of community, a showing of the meaning of the Church to the world’. He leaves behind friends on every continent to echo the words which Arnold Toynbee wrote to him on 3 September 1939: ‘Besides feeling you one of my closest and dearest friends, I also feel that you are my most direct door to God’.

Fr COLUMBA: an appreciation
Br Anthony writes more informally:
When I think back to my years in the school or to more recent years as a novice and young monk, the figure of Fr Columba occupies a special, indeed a unique place. I never knew him in his days of responsibility or in his years as a monastic founder, but rather in the last years of his life, when he had, in the words of secular society ‘retired’. But monks do not retire; the work of prayer and seeking God goes on; and from this Fr Columba found a spirit of peace and tranquillity that enveloped him and spread to all with whom he came in contact. This was the source of the admiration, respect and affection which he inspired in so many, and it is this which is my strongest memory of him, fleshed out in three simple pictures.

The first, and in some ways the most powerful, comes from a school retreat of 1985 or 1986, when St Oswald’s were considering the life of St Aelred. On the last afternoon we walked to Rievaulx, where on a side altar he celebrated the final mass of that retreat. In such a setting, a Mass conducted by the light of torches could hardly fail to be a powerful experience. What Fr Columba may have said I cannot now remember but in that place of abiding holiness he seemed to me a living sign of what the monastic journey is about. To my eyes as old and venerable as the great church around us, he clearly shared the light of torches could hardly fail to be a powerful experience. What Fr Columba may have said I cannot now remember but in that place of abiding holiness he seemed to me a living sign of what the monastic journey is about. To my eyes as old and venerable as the great church around us, he clearly shared the light of the Eucharist, a faith which was deeply personal but which he wished, and longed, to share with all whom he knew.

A final image does not have him in the picture at all, but centres on an action, repeated many times over the months during which I had a room near him in the monastery infirmary. I would hear him shuffle past my door many times on his way to the Church, calefactory or refectory. As he went past each time, as though to steady himself, he would run his hand along my door, creating just the quietest of sounds that he knew I would hear and recognise - his way of saying that he was with me and praying for me in the discomfort I was undergoing at that time. Such is but one example of the way his self-deprecating (even ironic) thoughtfulness could speak more than a thousand words. These three pictures of Fr Columba are, of course, mine alone. But all his brethren, and all who met him could contribute those of their own. In his funeral homily, Cardinal Hume spoke of the mixed feelings of pain and pleasure with which we remember those whom we love. We might also add a third aspect, the certainty that derives from so strong a monastic witness, and the conviction that he has set us all on a path to follow.

1913 - 1994
WALTER MAXWELL STUART OSB

Charles Walter Maxwell-Stuart was born at Arundel on 4 April 1913, the son of Florence and Henry Maxwell Stuart. He was brought up near Beverley on the Evringhain estate of the Duke of Norfolk, coming to school at Ampleforth when he was 10 years old. He left the school in 1932 and after a year spent in France he joined the novitiate in 1933. His fellow novices - four of whom, Thomas Longhine, Christopher Topping, William Price, and Bede Burge stayed the course with him - found him gentle, tranquil, taciturn and imperturbable, only once in the two years appearing disconcerted. ‘Evil hath not touched him,’ said one of them.

In 1936 he went to St Benet’s Hall to read history. The academic life was no distraction to him and he made his solemn vows a year later in 1937. He returned to Ampleforth in 1939 to take up the life of a junior monk, the routine of choir and community being enriched by a little teaching, continuing study for the priesthood and time for the countryside. He was ordained in 1942.

In 1946 he joined Fr Peter Udley and Fr Gabriel Gilbey in the Junior House, where he stayed for ten years. His recollections of those days are recorded with characteristic self-effacement in a previous Ampleford Journal (Autumn ’93, 191-3). In 1956 he was made housemaster of St Cuthbert’s, in succession to Fr Sebastian Lambert, who had himself been housemaster for the thirty years since the foundation of the house in 1926. Fr Walter was to remain there for 32 years, until in 1988 he moved to the nearby parish of Easingwold as assistant.
It is not easy to put into words whatever it is that a housemaster gives to his house. Anecdotes about Fr Walter abound, and some will be found elsewhere in this Journal, but they cannot adequately capture the stability, depth of understanding and simple humanity which Fr Walter, monk and priest, brought to his house and to his brethren. Many shared his delight in the life of the countryside, were grateful for his humour, patience, forgiveness, welcome. Some were perhaps most appreciative of his Nelsonian eye. None would deny that his readiness to encourage rather than to reprimand, to give life and hope and simple affection to others was rooted in the life of prayer and in his devotion to the Mass. He would not want much more said than that. He was a private person, but only in the sense that he preferred to say little and to think less (one guesses) of himself than of others, of God and the things of God.

Because of his regal surname the story got about among Ampleforth boys that he was the ‘rightful King of Scotland’. He had some Stuart blood, but no claim and even less desire for the throne or any other trappings of state or position. He won enduring loyalty and affection by his unostentatious qualities as friend, father-figure and man of prayer. He was not in the least remote from ordinary people. His friendship extended to many in the countryside around Ampleforth: it was said of him that he knew who lived in every house in the Vale of Pickering. And yet he took pleasure in the genial task of celebrating Christmas each year with the Stirling family at Keir. He was at home in cottage and in castle.

Fr Walter was a complete lover of nature. Anyone who has journeyed with him knows he saw more in the fields and cared more about what he saw than others. His mind and prayer lingered in the eternal present of the seasons and animal life. In fishing he had the patience and slow satisfaction of unfussy skill, with an eye for the run of the river, and all these he liked to teach. He knew beagle puppies and hounds as few others, with a swift judgment that guided the pack to many prizes over the years at Peterborough and the Great Yorkshire Show.

Fr Walter was for 47 years, 1941-88, the honorary secretary of the Ampleforth College Beagles – making him the longest serving hunt secretary in the whole of the British Isles. He started running with the hounds when he came to the school in 1923, and by the 1931 season was Master. A fair part of its standing as one of the great foot-packs in the country, and of the committed local following it attracts, must be attributed to him. And yet when the time came in Fr Walter’s last months to bring that chapter of Ampleforth College history to a close, he saw, indeed had long foreseen and accepted, its inevitability. His concern was for the burden falling on those who had to carry through a difficult and painful decision. How pleased he must be at the outcome.

Sixty years a monk, fifty years a priest, forty seven years as hunt secretary, thirty-two years a housemaster, seventy years man and boy within a few miles of Ampleforth: not a life to enter the headlines, but one founded on the rock of faith and lived humbly in unfailing devotion and charity.

Fr WALTER: an appreciation

Mark Aincough (C75) writes:

Fr Walter was as we all know was a countryman and sportsman whose own interests were concentrated around his hounds, his fishing rod and his gun. He got pleasure and satisfaction from educating boys in these pursuits and was able to share his knowledge of these and the countryside in general. But his interests, cares and concerns for these rural matters were undoubtedly matched by his devotion to St Cuthbert’s House and all the boys who came and went under his guidance. He was immensely proud of all the boys and their achievements both at and after school.
He had a wonderfully wry smile and a humour to match. One felt that he really rather appreciated schoolboy humour which led to him having a soft spot for some of the 'shifty' characters of the house. There was the occasion when a dead rabbit was placed carefully in the garden at the back of the House to look as though it was sunning itself on the lawn. It was of course only too simple for us sixth-formers to fool Fr Walter into rushing for his gun and then for us to watch in laughter from the window while he stalked the dead rabbit. Having shot it, he then found, pinned to the rabbit, a note advertising the prank. All good clean fun and exactly the sort of trick he would love to have played!

One would never immediately connect Fr Walter with ball-sports, apart from possibly his great pride in the playing fields over which he presided. However he did fancy himself as a bit of a cricketer and many happy hours were spent late in the evenings playing with a tennis ball, poker as cricket bat and fireguard as the wickets. In the confines of the housemaster's room it is not surprising that occasionally windows became broken but this was accepted as an occupational hazard quickly cured by a call to the estate yard the following morning. I recall the day when one of the estate men came to mend a window but had to inform Fr Walter that he couldn't do the job because the window was only cracked — 'sorry estate policy'. Fr Walter grunted, picked up the poker and thrust it through the offending pane. The job could then be completed within the rulebook!

He was a very shy man and never got involved in the big school events unless he had to. Exhibition was possibly his least favourite weekend in the year, when he had to try to force himself to be available to parents at times when he would have loved to have hidden himself away at the lakes: needless to say he managed a compromise and did a bit of both! He had a wonderfully individual way of doing most things: watching the hounds he would normally be far from the majority of the field but nearly always in the best vantage place; watching a rugby match he would park by the black gate some dine after kick-off and be gone before the final whistle but he always knew the result; cricket was the same, he watched from a huge distance for only very short spells but unless he had to. Exhibition was possibly his least favourite weekend in the year, when he had to try to force himself to be available to parents at times when he would have loved to have hidden himself away at the lakes: needless to say he managed a compromise and did a bit of both! He had a wonderfully individual way of doing most things: watching the hounds he would normally be far from the majority of the field but nearly always in the best vantage place; watching a rugby match he would park by the black gate some dine after kick-off and be gone before the final whistle but he always knew the result; cricket was the same, he watched from a huge distance for only very short spells but always knew the scores and who had done well, especially if they were Cuthbertians. This I am sure was the secret of his long and successful time as housemaster of St Cuthbert's: the ability to read and assess a situation quietly and from a distance gave him the time to decide on how best to act. This enabled him to be fair with the boys, punishing where necessary but offering constructive criticism or advice where possible. For this he invariably earned the respect and in many, many instances the friendship of the boys.

The huge congregation at his funeral was a wonderful tribute. Speaking to Old Boys afterwards it was obvious that the relationships we all had experienced with Fr Walter both at school and afterwards were very important and dear to us. For those of us Old Boys, Fr Walter had been one of, if not the most influential individual of our schooling. It was a privilege to have been taught so much by him, experienced his great friendship and witnessed his lovely humour.
Fr Gerard left Oxford in 1964 to become Assistant at the Ampleforth parish at Warwick Bridge. In 1966 he succeeded as Parish Priest. It was far from Oxford in more senses than one, but it was nearly in his own Northumberland and appealed to his love of the northern countryside. He came back to the Abbey in 1969 to become parish priest in Ampleforth village. Then he retired from active work in 1977 and his ill-health started with anaemia. He became steadily weaker during the ’80s and visibly more frail but got about as much as he could with great cheerfulness and abandon. It was a special cross for him when he ceased to be able to read and then there was a gradual deterioration of his speech until it became almost impossible to communicate with him except through that unforgettable smile which used to shine forth quite suddenly in spite of all frustrations and impatience. He had a long wait for death through years in which his inability to communicate by speech brought the suffering of increasing isolation, although he always had contact with the community through the devoted care of the infirmarians. When at last he was released on the morning of 20 December 1993 it was during the Prayers for the Dying that he gently ceased to breathe and his long vigil was at an end. May he rest in peace.

Fr GERARD: an appreciation by a contemporary
Harmon Grisewood (1924) writes, in a letter to the Editor:
I read this morning that Gerard Sitwell has died. He was my oldest friend. Joe Massey (Fr Paulinus), Tom Rutter, Frank Sitwell and I were a quartet of close friends all through our school days and beyond. I owe much to the companionship of those three. It is in those formative years that the Catholic religion and personal affection become intertwined. These are exchanged which touch one the value of friendship. Jokes are shared, appreciations are enhanced or diminished, weaknesses are confessed and fidelities are confirmed. The insights thus engendered would not have been what they were nor would they have lasted without the influences which each gave to the others. And so it is that I owe to Gerard Sitwell an inexpressible gratitude — a gratitude for more than I can know.

He had a brother who lived near here [Suffolk], Commander Oswald Sitwell RN. Gerard used to visit him and would visit me at the same time. Oswald had something of same reticent holiness as his brother. He was the mainstay of the Catholic Church at Framlingham and always served the Mass of the parish priest who was blind and old. He said his Mass by heart because he couldn’t read. I shall never forget the well-mannered tact with which Oswald would say the passages in the liturgy which poor Fr Jolly had forgotten. Gerard would have done the same.

When Gerard came on to see me after staying with his brother it was a great joy to slip easily into the familiarity which we had enjoyed at Ampleforth. He talked of prayer as easily as he told me of the life he led at the Abbey. As he was leaving one evening he said: ‘Keep on saying the Angelus and you will be all right’. It is because of the way Gerard said this that I do ‘keep out’. He spoke, too, fluently about the grace of God within us as we pray and of the trust we should have in God. He spoke to me, too, with wonderful insight and sympathy about marriage and its attendant difficulties. He understood the special difficulties for anyone with an artistic temperament. I doubt if I could have received this help from anyone who had not known one as a boy. It relied upon an ease which only the years can bring.

Nor should we omit his kinship with those other Sitwells — Osbert, Edith and Co. Oswald did explain this to me once but the detail has fallen from my memory — except that there is a well-known picture of three Sitwell brothers — a Gainsborough or a Gainsborough-like painting — and each of the three had large estates in Northumberland. Roushaw was one. It is from a neighbouring estate that Gerard’s ancestors flourished.

Thomas Carbery was born in Athy in Ireland on 10 January 1906. He was the second in age of a family of eight with four brothers and three sisters. Father was a builder who took his eldest son into the business with him and encouraged Thomas to qualify as an architect. To this end Thomas was sent to Castletown and then on to University College Dublin where in due course he qualified as an architect. The troubles of the time seem to have affected him little and it was at university that he developed a strong sense of vocation to religious life. After his finals he went to Killarney to join the Franciscan novitiate and, to the amazement of this family he took the name of ‘Brother Rock’. He completed the year of novitiate but did not go on to take vows. He was very run-down and returned home where anxieties increased about his general health. He remained at home for two or three years after that fighting an illness which seriously affected his lungs. The diagnosis seems to have been uncertain but in the end he recovered and after that was never again prone to illness. When fit for work he got a job as architect in the Board of Works (the Government department which was responsible for public
Lloyd Francis Whitfeld was born in Hobart Tasmania on 24 July 1913. His parents left Tasmania when he was six and he went to school in Essendine High School in Victoria Australia. His University education was at Trinity College Melbourne where he took his BA in History and Latin in 1934 followed much later by MA (by thesis in History) in 1951. After his first degree he completed a course of Theology for Ordination in the Church of England also at Melbourne and was ordained there for the Anglican Church in 1937. After ordination he served two curacies in Melbourne and was then put in charge of an extensive outback parish in Victoria. In 1942 he joined the Australian forces as chaplain and served until 1945 in New Guinea. At this stage he was already thinking seriously about the Catholic Church. From 1946 to 1950 he turned to teaching and served on the staff of Melbourne Church of England Grammar School. He then moved to England and from 1951 to 1962 he was Assistant Chaplain and Junior Housemaster at Christ's Hospital School in Sussex. In spite of the difficulties he must have felt in moving from Australia he fitted in well at Christ's Hospital and was remembered with appreciation and affection. However, he now wanted to be received into full communion in the Catholic Church and in 1962 he came to Ampleforth where he at first taught in the School as he prepared for reception. In September 1963 he was accepted as a Postulant and in January 1964 he received the Benedictine habit from Abbot Basil Hume and began his novitiate. He made his Simple Vows in 1965 and his Solemn Vows in 1968. He was ordained priest on 5 July 1970. From then on Fr Gilbert led a quiet and exemplary monastic life in the Monastery. He taught in the School with great kindness and understanding for those who were struggling; in the Monastery also he taught Latin to any novices who needed it. He was responsible for the Catholic Chapel at Helmsley from 1972 to 1982. For 25 years he was in charge of the monastic clothes store and no trouble was too much for him in response to any request. To the end he was an example to all in his fidelity to monastic life and prayer, his readiness to help, his availability to the brethren. During the last two years his health deteriorated gradually but he remained active nearly to the end. He spent his last week in hospital and, having received the sacraments, died peacefully there in the early hours of the feast of All Monks 13 November 1993.
MEMBERS OF THE COMMUNITY
RESIDENT AT AMPLEFORTH ABBEY — SEPTEMBER 1993

Abbot Patrick Barry
Fr Justin Arbrey Price
Fr Columba Cary-Elwes
Fr Anselm Cramer
Fr Benet Perceval
Fr Dominic Milroy
Fr Gerard Sitwell
Fr Bernard Boyan
Fr Christopher Topping
Fr Vincent Wace
Fr Philip Holdsworth
Fr Simon Trafford
Fr Nicholas Walford
Fr Joseph Carbery
Fr Adrian Convery
Fr Osmond Jackson
Fr Gerald Hughes
Fr Edward Corbould
Fr Dunstan Adams
Fr Stephen Wright
Fr Alberic Stacpoole
Fr Alfred Burrows
Fr Leo Chamberlain
Fr David Morland
Fr Matthew Burns
Fr Timothy Wright
Fr Edgar Miller
Fr Gilbert Whitfield
Fr Richard Field
Fr Francis Dobson
Fr Christopher Gorst
Fr Christian Store
Fr Cyprian Smith
Fr Bernard Green
Fr Hugh Lewis-Vivas
Fr Bede Leach
Fr Benjamin O’Sullivan
Fr Jeremy Siera
Fr Cuthbert Madden

Abbot
Prior, Master of Studies
Titular Abbot of Westminster, Oblate Master
Sub-Prior, Monastery Librarian
Titular Prior of Durham
Titular Prior of Chester, Delegate to General Chapter, Representative with the Confraters of Ampleforth in England & Chile

Chaplain to St Cuthbert’s House
Chaplain to St Martin’s School

School Guestmaster
Episcopal Vicar for Religious, Middlesbrough Diocese

Acting Parish Priest St Benedict’s, Ampleforth
Housemaster, St Edward’s
Housemaster, St Dunstan’s
Parish Priest of Kidwymooside & Helmsley
Warden of the Cange, Vocations Director
Headmaster

Second Master, Housemaster, St John’s

Third Master, Housemaster, St Thomas’s
Second School Guestmaster
Housemaster, St Oswald’s
Housemaster, St Hugh’s
Novice Master
Housemaster, St Aidan’s
Housemaster, St Bede’s
Proconator
Monastic Chairmaster
Headmaster Ampleforth College Junior School
Master of Ceremonies

Fr James Callaghan
Fr Barnabas Pham
Br Paul Brown
Br Andrew McCaffrey
Br William Wright
Br Raphael Jones
Br Kenneth Hagan
Fr Robert Igo

Br Oliver Holmes
Br Gabriel Everitt
Br Cassian Dickie
Br Xavier Ho
Br Anthony Maret-Crosby
Br Boniface Huddlestone
Br Luke Beckett
Fr George Corrie
Br Laurence McTaggart
Br Oswald McBride
Fr Jerome Middleton
Br Bruce Ta
Br Chad Boulton

Novices:
Fr Kevin Hayden
Br Damian Humphries
Br Kieran Crows
Br Maximilian Fattorini

St Bede’s Monastery, 23 Blossom Street, York, YO2 2AQ. Tel: (0904) 610443
Pastoral Centre: 21 Blossom Street, York, YO2 2AQ. Tel: (0904) 610446
Fr Geoffrey Lynch
Fr Aidan Gilman
Fr Ian Pettie
Fr Cyril Brooks
Fr Peter James

St Benet’s Hall, 38 St Giles, Oxford, OX1 3LN. Tel: 0865 513917
Fr Henry Walsborough

PARISHES

Bamber Bridge
Fr Alban Crossley
Fr Raymund Davies
Fr Francis Vidal
Fr Herbert O’Brien
Fr Terence Richardson

St Mary, Brownedge Lane,
Bamber Bridge,
Preston, PR5 6SP

Tel: (0772) 35168
Brindle
Fr Thomas Loughlin
Fr Piers Grant Ferris
St Joseph's,
Chapel Fold,
Hoghton,
Preston, PR5 ODE
Tel: 0254 852026

Easingwold/
RAF Linton
Fr John Macauley
Fr Walter Maxwell-Stuart
St John’s Priory,
Long Street, Easingwold
York, Y06 3JB
Tel: 0347 821295

Knaresborough
Fr Theodore Young
St Mary,
25 Bond End,
Knaresborough,
York, HG5 9AW
Tel: 0423 862388

Leyland
Fr Jonathan Cotton
Fr Wilfrid MacKenzie
Fr Maurus Green
Fr Charles Macauley
Fr Bonaventure Knollys
St Mary’s Priory,
Broadfield Walk,
Leyland,
Preston, PR5 1PD
Tel: 07722 421183

Liverpool
Fr Benedict Webb
Fr Martin Haigh
Fr Felix Stephens
Ed. Ampleforth Journal
Sec. Ampleforth Society
St Austin,
561 Aigburth Road,
Liverpool, L19 0NU
Tel: 051 427 3033

Lostock Hall
Fr Gordon Beattie
Ed. Benedictine Yearbook
Lostock Hall,
St Gerard’s
Brownedge Road,
Preston, PR5 5AA
Tel: 07722 335367

Parbold
Fr Michael Phillips
Fr Leonard Jackson
Our Lady & All Saints,
Lancaster Lane, Parbold,
Wigan, WN8 7HS
Tel: 0257 463248

Warrington
Fr Augustine Measures
Fr Gregory O’Brien
Fr Francis Davidson
(Fort Augustus)
St Mary’s Priory,
Smith Street,
Warrington, WA1 2NS
Tel: 0925 35664

Warwick Bridge
Fr Edmund Hatton
Our Lady & St Wilfrid,
The Presbytery,
Warwick Bridge,
Carlisle, Cumbria,
CA4 8RL
Tel: 0228 560273

Workington
Fr Rupert Everest
Fr Justin Caldwell
Fr Gregory Carroll
Our Lady Star of the Sea
& St Michael,
The Priory, Banklands,
Workington, Cumbria,
CA14 3EP
Tel: 0900 602114

MONKS ELSEWHERE:

Cardinal Basil Hume
Archbishop’s House,
Ambrosden Avenue,
SW1P 1QJ

Bishop Ambrose Griffiths
Bishop’s House,
East Denton Lodge,
800 West Road,
Newcastle upon Tyné,
NE5 2BJ
Tel: 091 228 0003

Very Rev Fr Placid Spearritt (Prior)
Holy Trinity Abbey,
New Norcia,
Western Australia 6509
Tel: (010 61 96) 54 80 73

Fr Mark Butlin
Collegio S. Anselmo,
Piazza Cavalieri di Malta 5,
00153 Roma, Italy
Tel: (010 39 6) 575 8774

Fr Thomas Cullinan
Ince Benet,
Cross Barn Lane,
Ince Blundell,
Liverpool, L38 6JD
During the winter of 1993, we have seen the deaths of five senior fathers. On the feast of All Monks (13 November) Fr Gilbert Whitfield died peacefully in his sleep in hospital, aged 80. He had been suffering from a weak heart for some time, and was prepared for death when he left for hospital that last time. By his own request his funeral was conducted entirely in Latin, save for the scripture readings—a novel experience for many of the junior monks. Less than a month later, Fr Joseph Carbery died, aged 87. He had had a stroke during breakfast on 6 December, and with the whole community praying for him, he died during Vespers on the feast of the Immaculate Conception. His death was announced at the end of that Office, and the Marian antiphon 'Sub tuum praecipuiius' was sung for his soul—which was a very moving experience for all. A fortnight later Fr Gerard Sitwell died on the 20 December, two days short of his 87th birthday. He had been ill for many years, and had been well cared for by a succession of infirmarians, from Fr Gervase to Fr Robert. Fr Gerard's huge grin will always be remembered by those who had the good fortune to receive one from him.

1994 began where 1993 had left off. Fr Walter Maxwell-Stuart arrived back in the monastery from St John's, Easingwold, suffering from a recurrence of cancer. He died two weeks after his return, on 1 January, aged 80. Whereas Fr Joseph's and Fr Gerard's funerals had been quiet and intimate in the monks' choir, Fr Walter's was a splendid affair. Abbot Patrick was joined on the sanctuary by Cardinal Basil and Bishop Ambrose, together with Mgr Gilbey and Mgr William Gordon Wheeler, the Bishop Emeritus of Leeds; Mgr Augustine Harris, the Bishop Emeritus of Middlesbrough; Mgr Gilbert Whitfield, the Bishop Emeritus of Middlesbrough; Abbot Francis Rosster, the Abbot-President of the EBC; Abbot Luke of St Cuthbert's, the Abbots of Glenstal, the Abbots of St Louis, and Abbot Christopher Dillon, the Abbot of Glenstal, in Ireland. Abbot Luke and Abbot Christopher were here for special reasons; Fr Robert. Fr Gerard's huge grin will always be remembered by those who had the good fortune to receive one from him.

On 22 January the community suffered possibly its greatest recent loss. Fr Columba Cary-Elwes died aged 90 in hospital after a short illness. Despite his age, his death came as a shock to many because of its suddenness. His funeral on 31 January, the feast of St Alban Roe, was possibly even more splendid than Fr Walter's. Again, Cardinal Basil and Bishop Ambrose were joined by Fr Ian Petit and Fr Aidan Gilman in April.

However, the deaths of Fr Gerard and Fr Columba are in some respects a close to a close for Ampleforth. They were the last two surviving novices clothed by Abbot Oswald Smith, the first Abbot of Ampleforth—he died a month later in September 1924. Although there are still some members of the community who remember Abbot Oswald from their school-days, we have sadly lost a living link with the past.

Despite the sad losses, the community also had reason to give thanks this winter. On 8 January Fr Gabriel Everitt made his solemn profession in the Abbey church before a congregation of about two hundred. This was the eve of the feast of the Baptism of the Lord, which was a pleasant coincidence since Fr Gabriel had been received into full communion with the Catholic Church on the feast of the Baptism of St John the Baptist in 1989. He continues with his studies for ordination, and as assistant to Fr Cuthbert in the RS Department, and to Fr Prior for monastic studies.

On 1 January Fr Terence Richardson and Fr Barnabas Pham took possession of our newest mission, the priory and parish of Osmotherly and Crathorne. Situated just off the A19 between Ampleforth and Middlesbrough, this parish also includes the shrine to Our Lady of Mount Grace, an ancient site of pilgrimage. At the new monastery of Our Lady of Mount Grace in Osmotherly, the Prior and parish priest Fr Terence and Fr Barnabas will be joined by Fr Ian Petit and Fr Aidan Gilman in April.
THE MONASTERY OF OUR LADY OF MOUNT GRACE

This work was begun in January 1994. The new Prior, Fr. Terence Richardson, writes:

There is no doubt about it—the second month in the life of a new monastery is very different to the first. Even after so short a time, there is a sense of having established some sort of tradition, some established patterns of behaviour. The routine has stopped being strange; we no longer need to look at our pocket timetables every few hours to remind ourselves of the next event. Even practical details, like cleaning and cooking, are now becoming second nature. Barnabas is learning to cope with my overcooked lamb chops, and I am now a genuine fan of fried rice, fish sauce and egg soup.

Perhaps it is a bit early to take stock of what we have achieved, but we have made a lot of progress in the last few weeks. We began in the afternoon of New Year's Day, when the two of us drove here from Ampleforth, a half-hour's journey, in separate vehicles (only because we had too much luggage), to be greeted by Fr. Dunstan Baker, who had celebrated Mass for the last time at the Shrine that afternoon. He is the last Franciscan to live in Osmotherley, the inheritor of a three hundred and fifty-year history of the Friars' involvement with the village of Osmotherley and its ancient shrine to Our Lady. As custodians of the shrine, we are the successors to that history, and to that of the Carthusians of Mount Grace Priory in the valley below who looked after the shrine before the Reformation, and to those unknown people who established the Lady Chapel long before the Carthusians arrived.

The house where we live is right in the middle of the village. Parts of it date back to the fifteenth century, but it was remodelled in the eighteenth. Four bedrooms, kitchen, dining room, office, cake factory-cum-library, shower room, and the parish church on the top floor, reached by an outside staircase. We have yet to have a funeral, but they must be tricky. There is a large garden, mostly grass, but with two attractive rockeries, and a vegetable patch. The village itself is typical of those surrounding the North Yorkshire moors: yellow stone, pantile roofs, trim grass verges, parking problems, lots of walkers and tourists out for the fresh air and scenery.

Our job, at the invitation of Bishop John Crowley, and with the agreement last August of the Abbot and Community at Ampleforth, is threefold. We are to carry on the Friars' role of looking after the pilgrims, to care also for the parish of Osmotherley, an extensive area, including twelve villages, with one church in Osmotherley itself and another in Crathorne, fifteen minutes' drive away, and most importantly, to establish a monastery, not just a parochial residence. It is no easy thing to create a monastery with only two monks, especially when they are both accustomed to the size and scale of Ampleforth. Fortunately, we had some time to meet and plan beforehand, and were able to learn from the experience of St. Bede's, York, and Ince Benet, as well as from other small communities, such as Farnborough and Cockfosters.

We have made the Divine Office and simple routine common life into real priorities. Right from the very first evening we have sung the Office together in the tiny parish church which is most of the top floor of our house. As far as possible we have tried to pray the Office in a simple, meditative way, with a good deal of silence and attention to the Word of God. We have used a few of the Ampleforth psalm-tones. No doubt the sound we make is not always good music, but it is the best we can do. We are looking forward to Easter, when our community will double. Fr. Aidan and Fr. Ian are coming to join us from St. Bede's in York, when the monastery there closes, and the Pastoral Centre is handed over to the IBVM nuns.

It has been very encouraging to us that the lay people have welcomed us so warmly. The idea of a monastery in their village must have been very strange, yet we have been made to feel part of the place already. It has been good, too, that a few lay people, together with Mgr. Peter Storey, who lives in active retirement next door, have begun to join us for some of the Office, and we hope that this involvement will grow in the years to come. As the weather improves and the days increase in length, we may move some of the Office to the Lady Chapel. It would be particularly appropriate to keep the vigils of major feasts, especially those of Our Lady, up there.

There is a real sense of a combination of old and new. This little monastery is on the one hand so new, so fragile, so simple, growing so rapidly in numbers and in experience, and so open to future possibilities. Yet at the same time, it is the inheritor of two great traditions, that of the monks at Ampleforth, and its predecessors at Dieulouard, Westminster, and all over England, and the local one of the place of pilgrimage, the chapel of the Assumption of Our Lady and St. Nicholas, which remained a place of prayer right through the penal times, and even today is visited every day by pilgrims who simply want to be quiet with the Lord and his blessed Mother. That is not a fragile tradition, and it gives this little foundation real roots in the historic life of the Church.

As we move into the Spring and Summer, pilgrims will arrive in their hundreds, and sometimes in thousands, to walk the mile up the rough track from the village to the shrine and pray there. This is a holy place, not because of us monks, but because of all the prayer which has gone on here for so many years. This is humbling and puts us in our place. Our job in the monastery here is to be part of this prayer, to join the Divine Office to the prayer of the pilgrims, to welcome them, to pray with them, make cups of tea for them, and clean the loo for them, but above all to be part of the Church with them, the Church which has Mary for its mother.
Roger Haslam writes:

In my role as Chairman of the Professional Committee of the Secondary Heads Association, I have known quite well several Chairmen of the Headmasters Conference and also Presidents of the Girls' Schools Association; Heads of some of the most renowned schools in Britain. All have been impressive and have made their particular contribution to secondary education in Britain. They have done so in their own characteristic manner, whether it has been the exuberant, larger than life, ebullience of David Smith of Bradford Grammar School or the quiet, persistent persuasiveness of Geoffrey Parker from an equally well-known school across the Pennines. Yet none has been more effective than was Dominic Milroy.

Dominic's period as the most influential Headteacher in the country, a responsibility he took very seriously, came at a time of unprecedented government education depredation, when Secretaries of State took more powers unto themselves than ever before and imposed their own personal wills, and the views of a small clique of extremists, upon the land.

Their worst excesses were moderated, to a degree, by the charm, the wit and the evident intellectual superiority of a most generous and dedicated spirit; no mean achievement in the face of such arrogance. Dominic argued persuasively for all boys and girls, all young men and women, all teachers and for all parents. He fought doggedly for young people in both independent and state schools, youngsters of all abilities and backgrounds.

He became much admired by all who heard him speak and greatly respected by all who worked with him. He served education well.

**FR DOMINIC MILROY FUND**

In April 1993 an appeal was launched to establish a fund to mark Fr Dominic's time as Headmaster of Ampleforth. Letters were sent to parents whose boys had been in the School between 1979 and 1992 and also to recent Old Boys. The response was excellent and money continued to be received long after the planned closing date. Over £15,500 was raised (an upper limit to gifts of £25 a head had been requested) and, in line with Fr Dominic's wishes, gifts were first made to St Benedict's School in Ampleforth village and to the College's Fine Art Department. The village school received a new computer. The Fine Art Department received a group of plaster casts from the British Museum and copies of objets d'art from the Victoria and Albert Museum permanent collection which will be used both in drawing classes and in teaching the History of Art. The balance of about £13,400 has established a Travel Fund in Fr Dominic's name, which the Headmaster will be able to use to help pupils in the School or Old Boys to meet the travel expenses of projects or expeditions of intrinsic value or service.

FR DOMINIC writes...

I am extremely grateful to all those who have contributed to this fund. When the idea first came up, I was concerned about two things. Firstly, that it was important that the scheme should be a modest one, i.e. with a limit both on the contribution and on the target. Secondly, that the purpose of the Fund should be clearly defined. The development of the CAP scheme, and other similar ones (e.g. our own involvement with the Apostolic Movement of Marquette in Chile), has opened for many the possibility of constructive service overseas. This often involves considerable personal expense. I hope that this Fund may, when applied to particularly deserving cases, help to ease the burden.

My own work during recent years has involved me in a good deal of travel, and I am touched that my Headmastership should be remembered in so appropriate a way.

THE HEADMASTER was invited to the November Manchester Hotpot, and was happy to meet many old friends, and in particular Tony Brennan who has organised the gathering for so long. After the splendidly unvarying black pudding, the hotpot, the apple pie and the cheese, there was, as usual, only one speech, and that not too long; FR LEO spoke about the current state of the Abbey and College and about plans for development.

FR FELIX was invited to give the inaugural address to the newly formed Association of Development Directors in Independent Schools (ADDIS). This is an association, formed in June 1993, which aims to provide a forum for those responsible for marketing and fund-raising in independent schools. The first general meeting and conference took place at Rugby School on 10 November. 160 independent schools were represented at the conference by those with a variety of titles: Bursar, Director of Marketing and/or Public Relations; Director of Development and/or Fund-raising, Headmaster, Headmistress, Registrar, Accountant, Chief Executive.

Old Boys of the vintage 1960-70 may be interested to know that the invitation came through Peter Anwyl, a master at the College in those years, currently the successful raiser of £2.5m for Stonyhurst College after retiring as Headmaster of the prep school, St Mary's Hall. Fr Felix chose as his title for the address: 'Development — a science?; Fund-raising — an art?'.

**FR DOMINIC MILROY FUND**
In 1933 there was published ‘For the Abbot and Community of Ampleforth Abbey by Walter Lewis MA at the University Press, Cambridge’, ‘DEVOTIONS AND PRAYERS, for use of the boys of Ampleforth College at the Benedictine Abbey of Saint Laurence the Martyr’. Sixty years later, after a growing chorus, both as to its need and also zeal to see it through, there has appeared — and printed handsomely in similar scale and style (but harder paper) by the now anonymous ‘University Press, Cambridge’ — its welcome successor ST BENEDICT’S PRAYER BOOK FOR BEGINNERS. Not least among its characteristics — and especially for historians — is the fact that the first publication appeared 30 years before Vatican II while the second appears 30 years following the initial impact of Vatican II.

Beautifully presented, it was typeset at the College by Edward O’Malley (D), son of Stephen (D58), intriguingly the only named person in the book. Like its predecessor it is anonymous. In similar fashion it sets out to be exactly what it says: a book of prayers ‘For Beginners’, thus mirroring St Benedict’s phrase in the final chapter of his Rule commending ‘this little Rule for Beginners’. So, for example, ‘Prayers to know by heart’, heading the section ‘Traditional Prayers’, gives more than two pages of text to both the Latin and English versions of the Lord’s Prayer, the Hail Mary, the Doxology: Glory be to the Father. It is a book for the youngest boy at the College Prep School and for the bedside of a couple well established in length of years and emerging wisdom. Indeed one can go further: it could well be the first book that a young child has in its hands as it learns to pray and then to read; certainly, by experience over the past six months, it could be (and perhaps should be) at the bedside of the dying, not merely because there is a section on ‘Commendation of the Dying’ but because in those days and at that hour when we return to our true simplicities, it will supply all our needs in terms of recalling those simple, straightforward, routine, but such powerfully evocative prayers as we face away from one temporary home to enter the vision of God. As the Prologue puts it: ‘It is for everyone of every age, because we are all beginners in prayer.’

There is, however, one novel and imaginative development which will be welcome to all readers. At the foot of each page is a single sentence taken from the Rule of St Benedict. It is mighty effective, stylistically a gem, and the content of the Rule stands out like a rainbow of hope.

This, then, is no book of complexity or one which needs review in the traditional sense. Instead what follows is outline and then some text to indicate style and approach.
PROLOGUE

Some may think that the point of prayer is to get our own way with extra-terrestrial help, or to save us from facing the problems of life, or to provide an escape from ‘reality’, or to give an emotional uplift that makes you feel good. Some may think that prayer is a way of expanding our consciousness which is achieved by our own discipline and personal effort at self-improvement. These are caricatures of what Christian prayer really is. There may be a strand of truth in some of them, but they miss the real point of prayer.

To get to the true meaning of Christian prayer we have to go back to the beginning. We need first of all to face the truth, at once awesome and reassuring, that we are not alone in a time-bound universe; that another mode of being interpenetrates the life we live in sound and sight and sensation; that the very heart, in every sense of the word, of that other life is love. Thus St Paul (Gal, 2) writes: “I am living here and now this mortal life, but my real life is the faith I have in the Son of God, who loved me and gave himself for me.” That gives the clue to where Christian prayer begins. We are not crying out alone in uncomprehending darkness. We are called into communion with One who loves us. In responding through prayer we begin to find our way to a love beyond imagining. That is what prayer is about.

The next point is that the further we are from seeing things as St Paul saw them, the greater is our need of prayer. We need the gift—love of God because without it we sink into spiritual death; and prayer is the only way to open our hearts to that love. It is the response God asks of us and for which he waits with infinite patience. We never can appreciate love by neglecting it, by turning away from it. And it rests with us to open the door to that love, admitting it with its gifts and demands into our lives. It is through prayer that every day we may open the door a little wider and come a little nearer to understanding who we are and what our lives are really for.

This prayer book is to help anyone who comes across it in that daily pilgrimage. The prayers and texts in it rely on the special means that have been given us in the great Catholic tradition; they rely on the word of God in scripture, on the sacraments, on traditional devotions of the Church, on the prayers of saints. These are the prayer-centered gifts by which we are helped to open the door to God’s love in our lives. We should think carefully, then, on how best to use them. Remember that the words are nothing in themselves. Words can be recited with minds far away. It is the meaning that matters and calls for our attention. Yet even the meaning is not enough for the fullness of prayer. It is possible to take the meaning of a prayer or text of scripture and think about it, analyse it, criticise it without ever letting it penetrate our heart and spiritual consciousness. But that penetration is what we need; it is the true purpose of prayer.

To bring prayers to life, then we must give time for the meaning to sink in. It is good to pause between prayers and readings and above all to listen carefully in our heart for what the words say to us at this moment at which we pray. For those who listen prayer is never a one-way traffic, especially in the reading of the word of God in scripture. If we listen “with the ears of the heart”, as St Benedict put it, the word of God comes to us here and now to teach and guide and His love touches our individual lives. It makes all the difference, if we are attentive and spiritually on the alert in prayer.

To illustrate such an approach let us take, as a random example, Morning Prayer for Wednesday of Week One. It begins with a short prayer to offer the day to God Our Father. We offer to Him ourselves and the day to come, but the point of the prayer is in our personal surrender to God’s love as this day begins; the words of this prayer will help and guide, but the true act is within; the more genuine, the more loving, the more personal it is, the more fruitful is the prayer in our hearts. The prayer is realistic; it mentions sufferings, disappointments, joys; whichever predominates will colour the prayer and bring it to life. We have started with our real self in a real offering in a particular situation on a particular day.

After that comes the great psalm 138 about God’s providence. We are lifted by it into a world in which we share with all God’s children a perception (given us through His word in scripture) of His guiding hand. Using words that saints have used through the ages, words that Christ himself used on earth, words that bring to our individual lives a timeless cutting edge, we recognise our utter dependence on God in life and death. After that comes a reading from Hebrews which takes up the theme of our nakedness before God, but
does not leave us there. It turns to focus on the ground of our hope and confidence, that is to our faith in Christ and the forgiveness and salvation he brings: “Let us, then, have no fear in approaching the throne of grace.” Thus we are led in our prayer by the word of God. Everyone who listens “with the ears of the heart” will find his or her own special inspiration for the day in some word or phrase from the psalm or reading. That is how the word of God sustains and guides us in our prayer.

We are ready now for the first of all prayers. It was given us by Christ in the gospel — the Our Father. It expresses all our deepest needs. It ends with the most urgent of all in the plea that we should be delivered from the evil which threatens us daily. Words, that are not ours but are given to us, say for us what we most need to say — ask for us what we most need to ask. With that, we turn to ask Our Lady in the Hail Mary for the care of a mother in whatever we face today.

Our morning prayer is nearly complete and we move to the final prayer. That passage from Hebrews has reminded us how Christ identifies with us in our greatest need. It gives us courage to end with a prayer that God will see Christ in us and lead us to share his life.

Such a morning prayer is not a bad way to begin any day. It leads us through the word of God to discover his love and make it real in our lives. That is what prayer should be — a dialogue of love. As we try to make it our own there will be many obstacles: distractions, laziness, ambition, the dullness of life or the excitement of life, the pleasure, the happiness, the hardship that we meet with, the suffering, the pain, the disappointment. We should never let them discourage us or turn us away from prayer. They are part of our lives and so they are part also of our offering, of our repentance, of our thanksgiving; as such they are all an essential part of our prayer to God our Father so that he may heal us, confirm us in good, draw us closer to him, and give us the intimate guidance we need in life. What are called distractions in prayer can thus be turned into part of our self-offering. The gentle discipline of this beginner’s book will help us on the way. It is for everyone of every age, because we are all beginners in prayer. This must be true since the end of prayer is here and beyond, now and always; its perspective begins in time and is lost to our comprehending in God and eternity.

MORNING PRAYERS WEEK ONE

WEDNESDAY

Morning Offering

Father, we offer to you this day all our thoughts, words and actions, all our sufferings and disappointments, and all our joys. And we unite our lives with that of your beloved Son, Jesus Christ, Amen.

Psalm 138 (Part I)

O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. You mark when I walk or lie down, all my ways lie open to you. Before ever a word is on my tongue you know it, O Lord, through and through. Behind and before you besiege me, your hand ever laid upon me. Too wonderful for me, this knowledge, too high, beyond my reach. O where can I go from your spirit, or where can I flee from your face? If I climb the heavens, you are there. If I lie in the grave, you are there.

Morning Offering

Father, we offer to you this day all our thoughts, words and actions, all our sufferings and disappointments, and all our joys. And we unite our lives with that of your beloved Son, Jesus Christ, Amen.

Psalm 138 (Part I)

O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. You mark when I walk or lie down, all my ways lie open to you. Before ever a word is on my tongue you know it, O Lord, through and through. Behind and before you besiege me, your hand ever laid upon me. Too wonderful for me, this knowledge, too high, beyond my reach. O where can I go from your spirit, or where can I flee from your face? If I climb the heavens, you are there. If I lie in the grave, you are there.

We must prepare our hearts and bodies for the battle of holy obedience.
MORNING PRAYERS WEEK ONE

If I take the wings of the dawn
and dwell at the sea’s furthest end,
even there your hand would lead me,
your right hand would hold me fast.

Reading  
Heb 4: 12-16

The word of God is something alive and active:
it cuts more incisively than any two-edged sword;
it can seek out the place
where soul is divided from spirit,
or joints from marrow;
it can pass judgement
on secret emotions and thoughts.

Nothing created thing is hidden from him;
everything is uncovered and stretched fully open
to the eyes of the one to whom we must give
account of ourselves.

Since in Jesus, the Son of God,
we have the supreme high priest
who has gone through to the highest heaven,
we must hold firm to our profession of faith.

For the high priest we have
is not incapable of feeling our weaknesses with us,
but has been put to the test
in exactly the same way as ourselves,
and apart from sin.

Let us, then, have no fear
in approaching the throne of grace.

What is not possible to us by nature, let us ask the Lord to supply by the help of his grace.

Concluding Prayer

Almighty God, accept our adoration and our praise.
See and love in us what you see and love in your Son, who is true man and true God.
By your goodness, lead us to a share in his divinity,
who humbled himself to share in our humanity.
We ask this through Christ our Lord. Amen.
The Liturgy is the summit towards which the activity of the Church is directed, it is also the font from which all her power flows. (Constitution on the Sacred Liturgy, section 10)

Just over 30 years ago, on 4 December 1963, the Second Vatican Council issued the Constitution on the Sacred Liturgy. The changes which followed in the wake of this document have caused a revolution in our perception of the Church: some would maintain that these changes for the better, others would argue that they have undermined much that was precious in the Church and placed the Church itself at risk.

In the Abbey there were many changes in the years following the Vatican Council: large parts of the Office previously recited in Latin are now sung in English whilst we maintain our custom of singing Vespers in Latin. The Mass uses some of the Plainchant texts from the monastic tradition but also includes a variety of English chants written by a number of the brethren here. Nevertheless as we embarked upon the decade which will lead to our second centenary on this site in 2002 many of us began to see the need to take stock of what we are doing in our Liturgy. Why?

It is important to remember that the liturgical renewal which followed the Second Vatican Council did not begin with the Council. It can be argued that its roots lie in the early nineteenth century in the foundation of Solesmes in France and in the great abbey of Beuron in Germany. Liturgical scholarship and the practical implementation of that scholarship continued in the twentieth century in the German monastery of Muri Lach, in the Klosterneuburg in Austria and in the Centrre Pasteure Liturgique in Paris. With this great catalogue of names it might be thought that there was something peculiarly monastic about liturgical renewal and that it was somehow outside the mainstream of the Roman Church. That this was not true is amply demonstrated by the interest and support shown by two great pontiffs of the twentieth century, Pius X and Pius XII. The first changes easily noticed by the laity were made by Pius XII when, between 1955 and 1958, he renewed the Liturgy of Holy Week.

With this brief historical sketch it will come as no surprise to learn that liturgical renewal did not end with the Second Vatican Council and the documents which followed it. Liturgical scholarship has continued. We have come to realise that some of the changes made immediately in the wake of the Council were not appropriate. This is most clearly seen in the work of the translators where some of the translations of prayers owed more to the art of paraphrase or invention than to translation. On the other hand many of the changes were good and have led to a deepening of the knowledge of God and of his mercy towards us.

At Ampleforth we were particularly well served by the brethren who undertook the revision of the Breviary for the Community. The Breviary has served us well since it reached its final incarnation as three bound volumes in 1978, but it was produced before the Thesaurus Liturgiae Horarum Monasticae was issued from Rome, it has been unable to take account of the great explosion in Patristic scholarship which has continued since the Council, and it has suffered from the first with faults in its glue binding. In addition successive popes and Chapters of the English Benedictine Congregation have made changes to the Calendar and the liturgy was changed the distribution of psalms in the Psalter. All these changes made it desirable that we should consider revising our Liturgy of the Hours and that we should look again at the way we celebrate the Mass and other Sacraments.

One of the deficiencies suffered by our Community over the years has been the lack of a number of trained liturgists. We have been blessed by a number of liturgical enthusiasts but so far we have never sent anyone away for specialised liturgical training. There are those, of course, who would say that this is a very good thing; that liturgists are those people sent by the Holy Spirit to test and try the Church when there is no external persecution to fulfill this purification and it may be argued that in the immediate post conciliar period there were no reputable centres of liturgical excellence. Recently however it has become clear that the Liturgical Institute at Sant Anselmo in Rome is a centre of sanity in a troubled world and we were very fortunate to be able to enlist the help of Fr Marcel Rooney, a monk of Conception Abbey, Missouri and Professor of Liturgy at Sant Anselmo, to help us prepare for liturgical renewal by a series of three study weeks.

The first and third of these study weeks took place in the usually quiet period after Christmas and before the beginning of the Lent term. They took the same form on each occasion: three days of talks given to the whole Community followed by four days aimed at the junior monks and novices though open to any monk who cared to be present. The stamina of the brethren was fully tested in these days: Fr Marcel was happy to lecture for three hours each day in two 1 1/2 hour sessions! Fortunately Fr Marcel was able to leaven his talks with a fund of stories of liturgical eccentricity: a number come to mind — the Ascension Day Mass celebrated in the lift with different parts of the liturgy on different floors; the baby Jesus descending into the crib at Midnight Mass suspended on a wire at the moment of the Consecration — Fr Marcel though it desirable that we did not attempt to introduce these practices at Ampleforth.

The first session took place in January 1993 when a good number of the Community, both resident and from the missions, gathered to hear Fr Marcel reconsider the Liturgy Constitution and its background. In the course of this brief article it is not possible to try and recount even a fraction of what was said; a few of the highlights, as they appeared to me, will have to suffice.

One important message for me was that the Liturgy is God’s work — not ours. Our part in the liturgy is to respond to the divine initiative — an initiative which is made available to us through the Church, Christ’s Body on earth. In the Church we are called together to hear Christ our Head speak to us through
the Scriptures and to accept Christ into our lives through the Sacraments. There is, therefore, supposed to be an objectivity about the Liturgy, a certain 'givenness'. We should not come to the Liturgy expecting emotional 'highs', nice feelings and the like — though these may be helpful if they occur. Our Liturgy is about God's work in us and our response to that work.

Once we accept the work is all God's it is not too surprising that our response should be one of thanksgiving and joy and this is true in every circumstance, even painful ones, since we see that God is at work and will change all things for good if we will allow it. This does not imply that we should go round in a state of permanent euphoria — this would be untrue to our human nature — but it is a call to deepen our faith. When we ask how we deepen our faith then Fr Marcel's message was that one way to deepen our faith is through our participation in the Liturgy. This is one of the reasons why it is so important to understand what we are doing in the Liturgy; to appreciate the resonances of words, to understand something of the signs which we use; it is one of the reasons why it is important that our liturgical practice is true to Christ's command since what we do in prayer and worship is what we come to believe; the Latin tag puts it more succinctly when it says 'Lex orandi, lex credendi'.

Two other messages stand out from those first three days: first, the immense diversity of practice which has always been a feature of the Catholic Church: there are 17 different rites in the Catholic Church. I had somehow acquired from my youth a picture of the Church as a monolithic whole: everyone, everywhere doing exactly the same thing at Mass: this was not true historically — and we are all aware that it is not the case today. The second message was in the discussion on adaptation to contemporary cultures. Fr Marcel made the point that if we accept that the world was created by God and has been redeemed by the saving action of Christ, then we must see that contemporary cultures, despite all that might be wrong within them, are God's redeemed creation and that they need to stay that way: it is by allowing Jesus Christ to enter into every culture that we make it possible for all men and women to experience the salvation which he brings. That is not to say that it is easy to adapt the Liturgy appropriately and in conformity with the Truth — but it does mean that it is an enterprise to be undertaken willingly rather than one to be resisted.

The second part of the first session began an history of the Eucharist — to try and ensure that the younger monks in particular had the appropriate perspective against which to view the changes which would be required: it is interesting to reflect that many of the younger monks have only known the revised Roman Liturgy — it is to be hoped that a sound liturgical formation will make the process of adjustment now easier than that experienced by the older brethren in the late 1960s and 1970s.

At this stage it looked as though Fr Marcel's programme, which was scheduled to last for three visits, might founder. The Abbot of Conception Abbey resigned and in the ensuing election Fr Marcel was chosen by the Community to be their Abbot. It seemed inconceivable that the newly elected Abbot would be allowed by his Community to continue this arduous task — and even if they allowed him to come, would he have the stamina and personal desire to continue when there were so many other tasks claiming his attention? We were singularly blessed by the fraternal charity of the Community at Conception and by Abbot Marcel's sense of commitment: he has returned twice since his election.

The second visit was to conduct the Community Retreat in August 1993. In this visit Abbot Marcel gave us seven days of lectures and reflection on the Eucharist. Again I can only touch on some of the aspects of his talks which I found particularly illuminating.

If I limit myself to three key areas I think I would choose his comments on the Liturgy of the Word, the notion of Sacrifice in the Eucharist and the importance of the Prefaces in bringing out different aspects of our Salvation History.

Abbot Marcel sees the revision of the Lectionary as one of the great achievements of the renewal inspired by the Second Vatican Council. Past A level students of mine will recall that in the Tridentine Liturgy the average church-goer was likely to hear the Old Testament read in Church on the feast of the Epiphany, Ash Wednesday and Good Friday. If he was especially virtuous he might hear the 12 Old Testament Readings at the Easter Vigil — but the Easter Vigil had never been as well attended as its central place in the Church's year demands. What a contrast with today when we hear the story of our salvation which began in the Old Testament read to us each Sunday. By the same token, with the three year cycle of Sunday Readings we are familiar with a much greater portion of the New Testament than were many of our forebears. Just hearing the Scriptures read, however, will not necessarily make us better people: there is still a long way to go: we have a great need of pastors who explain the Scriptures in the homilies and show us how God is speaking to each of us through his inspired Word — but it is early days yet, a mere 30 years — and we have made a start.

The notion of Sacrifice in the Eucharist will be familiar to those brought up in an earlier generation but it will, perhaps, be less familiar to those brought up in the Church more recently. Abbot Marcel first discussed this topic in the Christmas talks for the Juniors — but it came up again in the Summer. His exegesis of the letter to the Hebrews will remain with me for many years to come. I do not think I can do justice to his argument here, suffice it to say that the notion of sacrifice is far from dead and that if one examines the letter to the Hebrews in the light of the Old Testament understanding of sacrifice then one comes to the realisation that the Eucharist is a sacrifice in which our participation is required if it is to be effective in our lives. The need for our participation in the eating and drinking of this sacrifice makes it plain that the participation of all of us in the Liturgy, bishops, priests, deacons and laity is not an optional extra but an essential part of the life of the Church.

Abbot Marcel's last visit was in January (1994). Again there were three
days devoted to the Community as a whole and then the remaining time was spent completing our historical study of the Eucharist. The Community's study was devoted to a consideration of the Liturgy of the Hours. This was, perhaps, the most controversial of Abbot Marcel's topics. The Liturgy seems to be a controversial topic wherever one goes nowadays and nowhere is that more true than in a monastery. To present a spirituality of the Liturgy of the Hours to a monastic Community almost inevitably involves the Community in looking to its own practice and facing the uncomfortable prospect of making adjustments when these are necessary in something which has been comfortable, familiar — a form of prayer where one no longer has to concentrate on all the words all the time.

In these talks Abbot Marcel made two points of considerable importance. First, that the Liturgy of the Hours is the prayer of the whole Church: it is even called the Prayer of the Church. It is quite incorrect to think of the Liturgy of the Hours as the prayer of priests, monks and nuns. It is true that these men and women have a particular duty to pray the Office for the whole Church but the real purpose of the revision of the Roman Office was to make that prayer available for every man and woman in the Church. Clearly this is not going to happen overnight and Abbot Marcel repeatedly stressed how important it was for monks to teach both in words and by example — but he has a vision of the whole Church praying the Liturgy of the Hours.

The second point he made in these talks goes some way to explaining why he thinks this vision is important: at the heart of every Hour in the Liturgy of the Hours is Scripture, the Word of God alive and active among us. If we pray the Liturgy of the Hours, day by day, we are creating a space in which God can act, day by day we are allowing Christ into our lives so that he can transform us into his own image, so that we can become the sons and daughters of God. This, of course, is the point of the Liturgy: through our participation in the Liturgy we become by grace what Christ is by virtue of his nature and becoming what Christ is we are assured of everlasting life.

Abbot Marcel has presented the Community with a challenge. Not everyone will agree with his vision — but he has given us a renewed understanding of the centrality of the Eucharist and the importance of the Liturgy of the Hours. He has given us an historical perspective against which to view the signs of our times and our own liturgical practice. It is to be hoped that we shall not be engaged in a radical reshaping of our Liturgy but rather that our Liturgy may continue to develop so that it will become a more transparent vessel containing Christ's life for us: then indeed will the Liturgy at Ampleforth become the summit towards which the activity of the monastery is directed; the fount from which all its power flows.

ANAMNESIS: THE EUCHARISTIC MEMORIAL

GABRIEL EVERITT OSB

A favourite point of preachers and teachers is that the true Christian meaning of certain key words has been lost. Before you can fully understand the meaning of an aspect of Christian truth, you need to rescue certain key words in the expression of that truth from their debased modern usage. 'Love' is a good example. I expect that you have heard it said that the meaning of the love God has for us, and that we are to have for him, for ourselves and for one another is obscured by the romantic, emotional and sexual associations of love in modern culture. The first step in the ascent to Christian truth is the proper definition of terms.

Another good example of this — indeed a particularly dramatic and clear cut one — is the interpretation of the terms remembrance or memorial (in Greek 'anamnesis'). The proper translation of this term is a key to unlock the mystery of what Christ intended by his institution of the Eucharist. In the earliest account of this institution (believed by most Scripture scholars to be contained in St Paul's first letter to the Corinthians 11:23-26) Jesus adds both to the words over the bread 'This is my body which is for you' and to those over the cup 'This is my blood'. The proper translation of this term is a key to unlock the mystery of what Christ intended by his institution of the Eucharist. In the earliest account of this institution (believed by most Scripture scholars to be contained in St Paul's first letter to the Corinthians 11:23-26) Jesus adds both to the words over the bread 'This is my body which is for you' and to those over the cup 'This is the new covenant in my blood', the phrase 'Do this in anamnesis of me'.

The meaning of remembrance or memorial in normal English usage is fairly well indicated by the Concise Oxford Dictionary definitions of to remember: 'keep in the memory, not forget, bring back into one's thoughts'. Some of the main characteristics of an act of remembrance according to this standard definition are that it is 'in the mind', individual and subjective.

In traditional Catholic eucharistic theology, however, more happens in the offering of the Mass than a devout calling to mind by the individual worshipping Christian of Christ's sacrifice, effected by his death, resurrection and ascension. More happens than an individual and subjective act of...
remembrance. The word 'anamnesis' in fact suggests not just the mental representation of a past event, but that the past event is in some sense represented, that is that becomes present again to the believer through the action of the church. Contemporary ecumenical agreements have reflected this enriched understanding: it is clearly expressed, for example, in the final report on Eucharistic Doctrine of the Anglican-Roman Catholic International Commission. "The notion of memorial," according to the Commission members, 'as understood in the Passover celebration at the time of Christ -- i.e. the making effective in the present of an event in the past -- has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts.'

The key phrase is 'the making effective in the present of an event in the past.' Of course we cannot pretend that this meaning of anamnesis is immediately accessible. All we are ever going to 'see' is that we are sharing in a symbolic meal of bread and wine, not that we are in some sense reliving the key events of the crucifixion and the resurrection. It is no doubt unfortunate that none of the possible current English translations for anamnesis, such as 'remember', 'remembrance', 'memorial' immediately convey this enriched meaning without further theological signposting; perhaps only to 'recall' in the sense of 'to recall a witness' (admittedly a rather specialised meaning) has the sense of actually making someone present.

It helps however to observe that our anamnesis of Christ's death and resurrection takes place within the context of the Eucharistic Prayer. We are not remembering Christ's death and resurrection as isolated individuals nor even as part of the corporate personality of the Church remembering its foundation event, but we are remembering before God who transcends time and for whom all human events are present. It is by God's will and by God's power that the offering of bread and wine in the Mass are identified with the offering of Christ and both our Mass and Christ's sacrifice are equally present to God. This would seem to be the idea behind the line in the third Eucharistic Prayer of the Roman Rite which asks: 'Look with favour on your Church's offering, and see the Victim whose death has reconciled us to yourself.'

The paragraph of the Eucharistic Prayer from which this phrase comes -- the part immediately after the Institution Narrative and Acclamations -- is itself called the 'anamnesis', since it explicitly recalls Christ's death and resurrection. The second Eucharistic Prayer of the Roman rite has the simplest version:

In memory of his death and resurrection
we offer you, Father, this life-giving bread,
this Saving Cup.

This is a key part of the Eucharistic Prayer, as it draws out (from Christ's words and actions at the Last Supper which are narrated immediately before it)
accompanied by symbolic gestures like the fluttering of a cloth (the Aer) above the gifts in the imitation of the descent of a dove representing the Holy Spirit. In some rites the descent of the Spirit is signified by the waving of fans.

In these liturgies the epiclesis is very difficult to miss. It is obviously regarded as being of the first importance. In Orthodox churches it is regarded as the moment of consecration. Our own epiclesis prayers contained in Eucharistic Prayers II, III and IV are extremely brief and almost go unnoticed.

Have we perhaps sacrificed too much beauty and mystery in our search for brevity and what we assume to be verbal exactitude? If God gave us ears to hear he also gave us eyes to see. The act of human communication is by no means confined to words.

You may have noticed that discussions about liturgy can become rather heated! This is no bad thing if it reflects the importance we attach to it. Arguments about at which point in the Mass the gifts become the real Body and Blood of Christ do not seem terribly productive. What is important is that we believe that they do. When looking at the epiclesis we have to see it in the context of the rest of the Mass.

The epiclesis in the Rite of St Basil ends with the words, 'Unite all of us to each other who become partakers of the one Bread and Cup in the Communion of the Holy Spirit.'

The Holy Spirit is a sign of our unity. Unity with the Father and the Son and unity with one another in that communal act which is at the very centre of Christian life. Whilst we invoke him in a special way at Mass he is ever present, the very ground of being in all our joys and sorrows.

Robert Thompson's Craftsmen Ltd.
KILBURN, YORK YO6 4AH. TEL: 0347 886218
Visit our showroom at Kilburn.
Open: Monday to Thursday 8.00-12.00, 12.45-5.00
Friday 8.00-12.00, 12.45-3.45 Saturday 10.00-12.00
Due to open Spring '94 — The Mouseman Visitors' Centre
"The House of the Mouse" "The House of the Mouse"
to be built, what remained of this chapel was dismantled, brought by James Swale to Knaresborough and built into the foundations.

It is not known when the first parish school began but it was probably in the very early days at Bond End. Certainly by the middle of the century there was a flourishing school which enjoyed a very good reputation and received glowing inspectors’ reports. In 1967 a new primary school building was opened in Tentergate Road and Saint Mary’s School continues maintaining high standards.

The parish has a link with a martyr, Saint Ambrose Barlow OSB. Edward Barlow was born in Manchester in 1585. For a time he conformed to the Church of England but eventually returned to his Catholic faith. In 1614 he was professed at Douai as Dom Ambrose and, after ordination in 1617, returned to England and worked in the Manchester and Liverpool areas for 24 years. He was by all accounts a jovial, witty man with a great love for the poor. He was imprisoned for his activities four times and finally, on 10 September 1641, hanged, drawn and quartered at Lancaster. His canonisation was in 1970. His left hand was kept as a relic at the old Knaresborough chapel, probably previously at Plompton and Follifoot, but Fr Austin Rolling took it to his monastery, Downside, for safer keeping. Since 1830 the relic has been in the care of the Benedictine nuns, first at Abbot’s Salford and then, since 1838, at Stanbrook Abbey, Worcs.

The monks who have had charge of the parish:

From 1693 at Plompton Hall

1693-1702 Dom Cuthbert Hutton, alias Salvin  
1702-1717 Dom Bernard Bartlett  
1717-1725 Dom Maurice Buckley  
1726-1740 Dom Francis Rich  
1740-1745 Dom Cothbert Hutchinson  
1745-1762 Dom John Charlton

From 1762 at Follifoot

1762-1764 Dom Bede Newton  
1765-1767 Dom Joseph Storey  
1767-1791 Dom Bernard Butler  
1791-1795 Dom Stephen Hodgson  
1795-1797 Dom Anselm Appleton  
1802-1808 Dom Denis Allerton  
1808-1816 Dom Alban Molyneux  
1816 Dom Jerome Brindle  
1816 Dom Anselm Glover  
1817-1824 Dom Austin Rolling

1. Fr John Charlton, in danger of prosecution for illegally officiating at a marriage, returned to his monastery at Douai.
2. From 1775-1785, at the same time as being in charge at Follifoot, Fr Joseph Storey cared for the mission at Lawkland, beyond Settle.
3. Fr Anselm Appleton was responsible for the transfer from Follifoot to Knaresborough. On leaving in 1802 he became Prior of Ampleforth where his community had settled in the same year.
4. Fr Alban Molyneux became Abbot President of the English Benedictines from 1850-54 and titular Abbot of Saint Alban’s.
5. An Ampleforth monk, Fr Jerome Brindle was dispensed from his monastic vows in 1830 to become a secular priest of the old Western District. In 1850 he was appointed Vicar General of the new Diocese of Clifton.
6. Fr Ambrose Prest was born in Knaresborough in 1801 and entered at Ampleforth in 1818. He was Prior of Ampleforth, not yet an abbey, 1846-50 and titular Prior of Gloucester from 1850.
7. Fr Paulinus Wilson was a canon of Newport Diocese which had a monastic chapter with today’s Belmont Abbey church as its cathedral, 1875. He became Vicar General and, in 1901, titular Prior of Worcester.
8. Abbot Cummins also was a Canon of Newport, 1873, and Cathedral Prior, 1901-10. In 1917 he became titular Abbot of York.
9. Fr Gerard Blackmore was of the family of W.D. Blackmore, best known for his novel, Lorna Doone.
Monks who have come from the parish:

Benedictines:
- Dom Michael Pulleyn 1653 (Of Scotton Hall) Ob. 1723
- Dom Laurence Case 1668 (Provincial of York) 1732
- Dom Laurence Swale 1718
- Dom Adrian Horus 1765 Lambspring 1785 1799
- Dom Ambrose Prest 1801 Ampleforth 1818 1860
- Dom Ambrose was prior here, 1823-28. Later prior of Ampleforth, not yet an abbey.

- Dom Austin Shann 1801
- Dom Vincent Dinmore 1805 Ampleforth 1823 1879
- Dom Bede Swale, baronet 1808 Donau, France, 1826 1887
- Dom Cuthbert Murphy 1826 Donau 1847 1891

- Dom Augustine Collins 1820 Mount Saint Bernard 1919

Cistercian:
- Dom Augustine Collins 1820 Mount Saint Bernard 1919

Nuns who have come from the parish:

Benedictines of Cambrai, now Stanbrook:
- Dame Placida Pulleyn 1653 Cambrai 1674 1720
- Dame Angela Plompton 1696 Cambrai 1713 1779
- Dame Bernarda Plompton 1700 Cambrai 1717 1768
- Dame Ellen Placida Pulleyn 1706 Cambrai 1720 1786
- Dame Juliana Horsman 1769 1851

- Dame Juliana was professed in the York Bar community in 1790. Later she joined the Cambrai community, temporarily at Wooton, Liverpool and was professed there as a Benedictine in 1806. She died at Stanbrook.

- Dame Angela and Bernarda Plompton were the daughters of Robert Plompton who died in 1749 and Dame Angela was the last surviving member of the family.

Carmelites:
- Sister Teresa of the Holy Child b. Margaret Josephine Minogue 1915 Enr. 1934
- Sister Mary of the Resurrection b. Maureen Colohan 1910 Ent. 1939

Religious sisters who have come from the parish:

Good Shepherd Sister:
- Sister Therese of the Dolours b. Mary Kathleen Minogue 1910 Ent. 1927, Ob. 1993

Sister of Charity S.V.P.:
- Sister Anne b. Joan Tindall 1921 Ent. 1947

Institute of B.V.M.:
- Sister Lucy b. Janice Wilson 1944 Ent. 1962

---

Fr Abbot, San Lorenzo and the Manquehue Apostolic Movement

While Fr Abbot was in Chile he kept a diary. The following extracts show how he, with Jose Manuel Eguguren and his brethren, began to explore the ways in which the monks of Ampleforth and the Manquehue Confraters might accompany each other in the way of faith, discipleship and work. Although the visit is now two months of history, earlier publication in the Journal was not possible (see Editorial: Autumn '93). However this diary is an important document in the growing relationship between the Abbey and the Manquehue movement and is, therefore and for that reason, published now.

Extract from Fr Abbot's Diary of a Visit to Santiago, April 1993:

15 April

I am met by Manuel Jose, Rodrigo Vidal and Jonathan Perry who take me to Jose Manuel's house. [Rodrigo Vidal is one of those living in community under solemn promises; three years ago he and Cristobal Valdez spent the Easter term with us in the monastery. Jonathan Perry left the School (C) in 1984, went to Cambridge, got a job in BP International Trading, met some Old Boys active in the English Manquehue community in London, went to Chile to see for himself and is now a close assistant to Jose Manuel Eguguren, the founder of the Movement.] I had rest in the afternoon then a very good general talk with JM, R, and J about development of the Manquehue Apostolic Movement (MAM), value and centrality of the idea of small communities, questions concerning relationship with Ampleforth and what we might hope for from my visit. There is an excellent relationship with the Archbishop, who had heard from all sides good reports of members of MAM. The position of the movement is that they are radically 'lay', deeply committed to RB as their spiritual guide, strongly committed to Ampleforth in a mysterious way that has apparently grown stronger, anxious to avoid 'clericalisation'.

One important topic was the role of the MAM small communities meeting regularly for lectio and meditation. JM claimed that he had got the idea from Cardinal Hume's book. These small communities of prayer were the real powerhouse of the movement. Regular meeting, concentration on the word of God, meditation on its meaning 'for me here and now', getting to know each other through the word of God - all these were important aspects and also the friendship which developed. We contrasted this experience with that of a large community like Ampleforth [which had been experienced and valued by Rodrigo]; it left me with much to think about and a lively wish, which grew in the following fortnight, that we might find ways of combining the best values of both.

This conversation brought out very clearly the agenda for the visit. They are looking for a more coherent expression and perhaps development of the relationship with Ampleforth. The existence of seventy lay members of the Movement in England poses both opportunities and problems and they need help to find the right way of development.
16 April
After Mass with Luz, R and J, I went to the monastery at Las Condes for 11.30. This was an important visit. Abbot Gabriel (then Fr Gabriel) had guided Jose Manuel in his conversion, his discovery of the Rule, of lectio, his development of small communities and founding of the Movement; it was he who directed JM to Ampleforth and Fr Dominic in particular.

Abbot Gabriel understands quite a lot of English but does not speak it. Rodrigo and Jonathan helped with their translation (from now on they were always available to me, either together or separately, as minders, chauffeurs, interpreters). I reviewed Ampleforth's relationship with the Movement. I explained our hopes during the present visit stressing how we had benefitted and the value we set on the association. I explained that JM and I thought it was time for strengthening of the relationship which is unique and for which there are no obvious models. The continuing benefit to boys from A who came out to Santiago, the contribution of JM and MJ on their yearly visits, the deep appreciation of members of our community and the development of MAM among the young lay in at University level and after in England all pointed to the need to find an appropriate model; but it was important not to impose structures which did not arise out of spiritual realities; in fact structures were not what we were thinking about. I said I had always been very aware that he, Abbot Gabriel, had been the first to inspire JM in the Rule of St Benedict which had been his constant inspiration and that he had guided JM to Fr Dominic and Ampleforth. He was in many ways the father of the whole enterprise.

Abbot Gabriel listened carefully. He agreed with me in rejecting rigid structures. The whole thing had been the result of the Providence of God and the Holy Spirit had been active. It was a time of change and we could not easily predict how things ought to develop; that is why we must remain open and responsive. He said emphatically (and it came to me as a surprise) that he thought Ampleforth was the only monastery in the world which could have grown up under the guidance of the Spirit; this was especially true in a world which was so much smaller.

In the evening I went with Rodrigo to the house of the Oblates of St John Chrysostom [the first of the two Houses of young men who have made Solemn Promises and live in community as Benedictine laymen; they work mostly at San Benito, San Lorenzo or University].

17 April
The Archbishop's Mass is the first of the great ceremonies for which I have been invited. Jonathan Perry takes me with Rodrigo to San Benito. Great crowds at SB, Abbot Gabriel and I concelebrate with the Archbishop. JM opens proceedings with a speech of welcome to the Archbishop; the Abp presides and I speak before the final prayer. After Vespers with Jonathan and Cristobal I had a long talk with them about what MAM had meant to them. Thus I had the English and Chilean view of the young and they spoke freely to me responding to all my questions about their experience of the communities and meditation on the Word of God. They spoke with simplicity and directness of what the friendship, inspiration, support of the communities meant to them and so many others. It was an unplanned exchange but all the more illuminating for that, and a perfect prelude to more formal discussions to follow.

18 April
In the morning I had a wide-ranging talk with JM by ourselves in the sitting room. We discussed development in the MAM and at Ampleforth and various ways in which our relationship might develop. He liked as a model the concept of Spiritual Accompaniment with its emphasis on the sharing of a common spiritual journey without juridical subordination. To strengthen and define our relationship it might be good to have a monk from Ampleforth here regularly for a period every year — say from March/April to July. JM thought this idea would be welcomed and understood by the Archbishop.

As to England a parallel development was urgently needed. JM had already been considering sending one of the Chilean married Oblates to live in England and help the development of the seventy odd members there. Recently he had asked the English members what they wanted from him and they answered very simply 'a direction'. We did not try to formulate decisions but became clear about the needs and essential parameters and how we must start from a profound understanding and respect for their lay status; this would increase the possibility of active co-operation in any future work.

19 April
I left with Jonathan for San Lorenzo at 9.00am. It was my first visit to the new site which was a bare bit of earth when I last saw it. There are now concrete block buildings, single storey, unpretentious but practical which provide the essentials of classrooms and some offices and there are also a number of temporary wooden buildings. They have 600 boys and girls up to 13/14. There is a small chapel building, ample playing area and room for expansion.

I met Mario in his office; we recited Terce in the chapel; then I was taken to meet all the teachers. I said a few words, then they all introduced themselves with some not very good attempts from me to lighten the situation which was becoming dangerously solemn. Rodrigo after that took me round a series of interviews; he was an excellent and patient interpreter. The first meeting was with two mothers, Marcia and Anna Maria, who are also members of a MAM community. They were clearly different — one more extrovert, the other more voluble, but both were articulate and cheerfully positive about their experience as mothers with children at San Lorenzo. It had changed their lives, changed their families and brought hope to life for which they were grateful.

20 April
At 9.00 I met with Jonathan, Rodrigo, Ignacio, Jose Miguel to discuss the pastoral work of San Benito and San Lorenzo. At their request I suggested the
of discussion which interested me, namely: how to elicit faith rather than teach about it. Each of them spoke eloquently and convincingly on what inspired their work in this area in the Movement — love of the children, personal concern, interest, involvement, their families, the bringing of God into everything and, I think, above all their own attitude to educational work as an expression of their own faith and their spirit of evangelisation. They spoke of the importance of communicating what the Opus Dei meant to them, to the boys and girls through sharing it, of a life-style centred on God, of teaching them through the word of God and especially of letting them find their own answers in the Word. What happened out of class was most important in religious education; the most important things could not be taught in class. Nevertheless they had a carefully thought out programme of Religious Studies and Ignacio had a programme ‘for love’ which sounded interesting.

Afterwards I wandered round the school with Jonathan for half an hour, talked to many children and attended midday office with a lively group of young children (12 year-olds) in the chapel; they organise this daily by themselves. There were a couple of English boys but otherwise we were the only adults present.

I had to leave at 8.30 for San Benito with Jonathan, who had taken part in our discussion. I went to meet the community of married oblates, men and women. The word ‘oblates’ is used in the Movement in Santiago to refer to those members who have made solemn promises, whether they are celibate and living in the two Houses of St John Chrysostom and St Francis of Rome or married. Their commitment is not a ‘vow’ but a solemn promise and their deliberate intention to remain in the state in which they made their promise.] After a brief introduction they each spoke about their faith and spiritual development in that community — Rodrigo interpreting for those who could not manage English. They were very open and much of what they had to say both about their difficulties and about the help and inspiration they had received in the communities from their mutual support and meditation on the Word of God and the Rule of St Benedict was moving and impressive. They all have young families but a constant theme was their need for the community and how their association together had developed their understanding of love and how the meditations had brought their relationship with God into a new perspective. They were honest about the difficulties in the modern world but positive about the value of the MAM. I had no difficulty in finding words of encouragement and appreciation to conclude the meeting.

21 April
Next morning they gave me an office to myself at San Benito for the morning. I had quite a prolonged and valuable discussion with the English boys (Old Amplefordians) and girls together: Martin Mullen (B), Matthew Macmillan (W), Charles Grace (A), Charles Crichton-Stuart (W), Richard Fairmorini (O), Paddy Thompson (A), and of course Jonathan Perry with Rebecca Fell (Anglican from New Hall), Sarah Knox (St Mary’s Shaftesbury), Philippa Kerrigan (St Mary’s Cambridge). We covered a wide range of subjects getting down before long to serious questions of religion and irreligion, of the meaning of their opportunity here in Chile with MAM, with the real meaning of MAM, its connection with Ampleforth.

27 April
This was the day for the blessing of the new school at San Lorenzo. Mario had invited me to do this nearly two years ago; it had been delayed by various problems; it was the primary purpose of my visit. The PP, who was most friendly and helpful, was chief celebrant; the curate, who is chaplain of San Lorenzo, and I assisted. My homily had been translated into Spanish and was read beautifully by Mario.

In the late morning I returned to a meeting at San Benito with the community of St Frances — married women oblates and some other committed women. They, like others who in these meetings had spoken so openly, gave a clear insight into the search for faith in a society which is traditionally Catholic and in which the search for real faith often involves a radical re-examination. The formality and other aspects of a ‘Catholic’ society can inhibit the growth of genuine faith. There is none of the subtle hostility of secularism but there are real problems. These Manquehue communities were proving the perfect answer for these women.

At 3.30 I had a meeting with Anthony Dore (A) and Martin Mullen (B) about their experience and much later at 7.30 I met a group of University students. In spite of the presence among them of Cristobal and Fernando Ossa this meeting seemed to me from the start to be very dead and I had to struggle hard against the grain to keep things going in any way. When we parted I thought it had been a disaster and I returned home with a taste of disappointment and dejection. I was surprised next day that Rodrigo referred to this university meeting as an ‘earthquake’. JM had heard all about it and seemed delighted. Evidently the problems of ‘laid back’ university students in Catholic Chile are not so different after all.

29 April
In the morning I went with Rodrigo and Jonathan to the Archbishop for a private meeting with him. We began with a discussion of the Movement and I introduced him to the question of the seventy English members who are looking for a direction and work. He asked me for my own impressions of the Movement and I answered honestly and enthusiastically and spoke of strong impression of real spiritual growth that I had found in all age groups. We spent some time on that and then he asked about the Anglican Church and present problems in England. I answered in detail and at length because he kept on asking questions. We then departed after a much longer meeting than I had expected.

30 April
In the morning by 8.30 to San Benito for a meeting with Jaime Yrarrazaval. Jaime Yrarrazaval is a distinguished lawyer, fluent in English having spent some time at
Juan Apostol, which manages and governs San Lorenzo, which was particularly welcome and helpful. He is delighted at the grant for the technical school for San Lorenzo. The Friends of San Lorenzo in Chile were crucial and doing well and the Friends in England were vital. The connection with Ampleforth was of value and my visit a bonus.

At 11.00 to Las Condes monastery with JM and Jonathan to meet Abbot Gabriel. Jose Manuel interpreted and took part. I explained how the visit had gone and where we were. Our attempt to express our relationship and the lines of growth, the importance of avoiding juridical and rigid concepts and language and leaving everything open to the spirit, our preference for the term ‘confratres’ rather than ‘oblates’, the hope that it may be possible to arrange more frequent visits from monks of Ampleforth. My two meetings with him had been important for me and also for Jose Manuel and opened up new opportunities and dimensions. He is an impressive man, who looks as though he has stepped out of an El Greco painting, with a quick understanding and deep sympathy.

1 May

Rodrigo arrived at 8.30 and drove me to the diocesan retreat centre in Punta de Tralca on the coast south of Valparaiso and not far from San Domingo where we had been staying in the Carvallo’s house the week before. The retreat centre is a series of buildings spread out in a haphazard way on the dunes overlooking the Pacific; it was aptly described by Jonathan as a sort of spiritual Butlins. I went into the hut for the youth retreat. Many of them members of MAM from University etc., many of them not; all the English boys were there. JM had urged me to ‘give it to them strong’ and I tried to do this. Rodrigo translated and I think we worked well together in short spurts having done some careful preparation beforehand.

I left about 1.15 with Jonathan in a highly electronic car which they had borrowed to get me there and back. It was so electronic that after about 20 miles, when he switched off the engine when held up at road-works, he couldn’t start it again. Eventually he thumbed a lift for me in a little blue car with a charming young couple and a little boy. The plan was they would take me to Santiago de Tralca on the coast south of Valparaiso and not far from San Domingo, which gives life to the church, ensuring its existence in the history of humanity, making possible its witness to the inaugurated Kingdom of God: “The coming of the Holy Spirit in the church”, wrote one of its theologians; “is not an isolated historic event in the past, but a permanent gift which gives life to the church, ensuring its existence in the history of the world, and to live in the movement of the Spirit is to expect renewal and transformation: it is to believe in the future, trusting in him whose hands sustain all creation in being and whose breath gives life to all creatures. The book of wisdom teaches us that ‘The Spirit of the Lord, indeed, fills the whole world’ (Wisdom. 1:7). Our attitude to the modern world, therefore, must never be one of rejection motivated by fear. Human failure and wickedness can never extinguish or ultimately defeat the loving power of God who has created and sustains all things in being. The profound consequences of the revolutions in Central and Eastern Europe will take generations to emerge and unfold. We are still only just beginning to grasp the extent of the social, political, economic...
and spiritual implications for Europe and the wider world. And yet much has already been done in pondering the future shape of Europe and the churches’ role.

The need for conversion
I was particularly struck by the emphasis placed on the need for conversion (metanoia). True conversion, to which we are all constantly called, is more than an acknowledgement of past wrongs and an acceptance of forgiveness. It is a profound change of mind and heart, an opening to the renewing power of God’s love and life, an inner transformation of our attitudes and a deeper awareness of God’s presence in our lives and in the world. To be converted is to see more clearly that Christ is at the centre of everything. It is to embrace and adopt his values and his life, and thereby to see the world more closely as Christ sees it. Then we can clearly recognise where the true priorities are and where he is to be found. Only then are we able to move away from seeing ourselves as the centre of our world, and to see, in the opening words of Gaudium et Spes that ‘the joy and hope, the grief and anguish of the people of our time, especially those who are afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well.’ (n. 1)

Freedom and solidarity
A profound metanoia is called for in our time in Europe, and this leads us to reflect particularly on the themes of freedom and solidarity. Conversion of heart must for each of us include the proper use of freedom and a life which expresses true solidarity. These two profound ideas belong and fit together: they contain vital and balancing truths about the nature of humanity and our common destiny. They can greatly help us in seeking to understand more deeply the cultural forces shaping European societies today.

Both freedom and solidarity find their source and inspiration in Christ, ‘in whom all things were made’ (John 1:3). For true freedom is the possibility, realised through the death and resurrection of Christ, of our responding to his call to love God and our neighbour. We are always free to say ‘Here I am’: we are never coerced. Freedom, then, is the responsibility given to us to make choices. It is a gift, and, like all gifts, it can be misused.

Solidarity is the practical expression in the world of the communion between God and humanity made possible through the death and resurrection of Christ. The church exists as the source and sign of this communion. The mystery of the church is a participation in the trinitarian life of God. This sharing in the one divine reality is the basis for communion in the church and so for solidarity in the world. Thus solidarity is the recognition of the communion of the single human family into which we are all born. From this follows our responsibility to share with others the goods of creation, which are meant for all. The Holy Father in Sollicitudo Rei Socialis stresses that solidarity ‘is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all’ (n. 38). True solidarity flows from a realisation that all creation forms a single whole and that human persons are interdependent both with one another, and with the rest of creation. To accept our solidarity is to acknowledge that we have no absolute ownership of anything. All that we have, including our lives, is given to us on trust for the benefit of all.

It is clear immediately that this understanding of freedom and solidarity is contrary to much that is said and done in modern European societies. Indeed, we might even say that Communist Europe abused solidarity and denied freedom, while Western Europe has abused freedom and, in part, denied solidarity.

The legacy of Communism
Communism was the systematic and grotesque parody of solidarity with its ideal of the common good. It promoted an atheistic, materialistic and revolutionary ideal of human community and interdependence. It ruthlessly subjected human freedom to the will of a few powerful individuals in the name of the State. It denied the value of anything higher than the commune. The human person was seen as essentially the ‘product of society’ with no ultimate or transcendent value. Moreover, creation was treated with no respect, as is now all too clear in the appalling legacy of environmental degradation and pollution in post-communist countries.

Communism had no soul and it rotted from the inside. What finally collapsed in 1989 was the shell of a creature long since dead. The defeat of communism by largely peaceful protest was a triumph of humanity over inhumanity, of the Spirit of Truth over the lies of the State. It was a victory for the power of love over the love of power, and surely one of the most providential events in human history.

But the legacy of Communism is with us still, and in even deeper ways than environmental destruction. For the damage done to the human spirit through persecution and systematic oppression is incalculable. If human beings can oppress one another in this way for so long, what are we? Let me quote from Fr Josef Tischner, Professor of Christian Philosophy at the Papal Institute in Krakow:

"If after the Enlightenment people asked how it was still at all possible to believe in God; after those immense crimes of communism one wonders whether and how it will ever be possible again to rely on man. Doubt in man was a significant factor in the destruction of social bonds and finally undermined communism itself. And today this doubt is the greatest hindrance in the search for a way to democracy. The communist disease in the post-communist era is based on calling man totally into question - doubt is all-embracing."

Many in Post-Communist Europe, as I understand it, have turned to the churches in the aftermath of Communism, painfully aware that a
demoralisation of the human person has taken place which urgently needs to be reversed. Although I have no direct experience, I imagine that given the way the churches themselves suffered under Communism this instant demand is one which in many areas it would be immensely difficult to meet. But the fact that the need is a real one and widely felt is itself a striking affirmation that the yearning for the ‘things of the Spirit’ lies deep within the human heart.

**Freedom and solidarity in the West**

What, then, of the West? If Communism was the abuse of solidarity and the denial of freedom, then the West suffers from a distortion of freedom and a fractured solidarity. The Czech President, Vaclav Havel, writing some years before the so-called velvet revolution had a stark message for the West from the experience of Communism:

> I think that, with respect to the relation of Western Europe to the totalitarian systems, no error could be greater than the one looming largest: that of a failure to understand the totalitarian systems for what they ultimately are — a convex mirror of all modern civilization and a harsh, perhaps final call for a global meaning of that civilization’s self-understanding.

His view was that corresponding to the totalitarian state in the East was an ‘omnipotent dictatorship of consumption, production, advertising, commerce, consumer culture’ in the West. His diagnosis was that Western culture is in the grip of a materialist view of life, which sees man only as an object, and which views every aspect of life as a merely technical problem.

Of course the picture is an immensely complex one, and indeed varies between and within individual countries. But there is, I believe, truth in this analysis. The extraordinary technological advances of our age, particularly in transport and mass communications, have transformed the way we relate to one another. Science and technology continue to advance at an astonishing speed, probing ever more deeply into the nature of the universe, and now exploring even the biological make-up of humanity. The new technological age in fact presents opportunities to develop the unity of the human family; but there is also an increasing danger of human alienation and spiritual impoverishment, of social injustice, and the fragmentation of communities.

**Authority of the individual**

Western European culture has sanctified the authority of the individual. In a world that is seen by many to have no ultimate purpose or value, the Self is seen as providing the only realm in which our experience can have meaning. No authority external to the individual is acknowledged. This is freedom, but freedom cut loose from its bearings. In this perspective to be free is only to be unfettered, to have the widest range of choices from which to select. People are seen as consumers, who must also be free to decide their own life styles. The suggestion that there are any limitations on individual freedom is instinctively viewed with suspicion or even hostility. Of course, the experience of Communism has shown all too clearly the pernicious effects of denying liberty to men and women. But in celebrating freedom as an absolute value Western Europeans have perhaps lost sight of the fact that the pursuit of freedom of choice is not an end in itself. What matters more is what we do with this freedom. Some choices enslave us; other choices liberate; they are life-giving when they are consonant with the truth about us. True freedom is not having many options from which to select, but rather about acting responsibly, wisely and well. It is the truth that sets us free. And the loss of this insight has led to a distortion of freedom. Let me quote from the Final Declaration of last year’s Synod of European Bishops:

> ... the question of the relation of freedom with truth, which modern European culture has often conceived in opposition to each other, seems very important, since in fact freedom and truth are ordered to each other in such a way that neither can be achieved without the other. Likewise it is crucial to resolve other oppositions, connected with this one: freedom and justice, freedom and solidarity, freedom and mutual communion. For the person, whose greatest dignity is freedom, is fulfilled not by holding back, but by self-giving. (n. 4)

This leads me to reflect on Western European attitudes to solidarity, and to see how in a sense solidarity has been opposed to freedom. It is certainly true that even within the more prosperous societies of Western Europe there are many who are effectively excluded from the material benefits enjoyed by the majority. Poverty, poor housing, unemployment, lack of health care and education are stark evidence of an absence of solidarity at home, and the growing disparity in wealth between the North and the South reveals how little global solidarity counts for in international relations. But there are contradictory signs. Solidarity in Western Europe is nonetheless present in many striking ways, for instance in the widespread concern for human rights; in the astonishing explosion of awareness of environmental issues and the interdependence of humanity and the rest of creation; in the heartfelt and genuine concern of many people in Europe for global poverty. These are all precious seeds of hope.

**Solidarity as an option?**

It would, therefore, be a mistake to say simply that solidarity in Western Europe is missing. But to live in solidarity with others is often seen as an option for some rather than an obligation upon all. The truth, of course, is otherwise. Each of us was born into a family, into a community, and into the single human family. These are not associations of individuals which we chose to join. We are irreversibly bound to them through birth. We are all members of the same family of mankind whether we like it or not. Human solidarity is no more than a recognition of our shared humanity, and our responsibility for others flows from this.
Recognising true solidarity, therefore, helps us to see freedom in a new context and to recognise that it is a gift with a moral and spiritual purpose. But there is a lack of agreement in Europe today about the reality of such moral and spiritual claims. The reality of objective values is disputed, and many doubt that there is ultimately any transcendent purpose to life. This is perhaps one reason why freedom as a value has become so predominant, and why there is more emphasis simply on having choices than on what human beings can become by choosing well.

Underlying the diverging and even contradictory understandings of freedom and solidarity in Europe is a deeper uncertainty about what it is to be human. Ultimately the answer to the question 'What is humanity?' is to be found in Christ. '... only in the mystery of the Incarnate Word,' the Council fathers said, 'does the mystery of man take on light. For Adam, the first man, was a type of him who was to come (Romans 5:14), Christ the Lord. Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling' (Gaudium et Spes n.22).

The church in Europe today
It is the church's task to provide a richer vision of human life and destiny to satisfy the deepest needs and longings of many people today who are restless and searching. She does so by pointing to him who is the way, the truth and the life. It is striking that there seems to be a widespread thirst for authentic religious experience on the part of many people in Europe. There is a spiritual hunger which is often unrecognised, much less acknowledged. Some may distrust the institutional church, but many seek an experience that matters to them and which is real. This yearning for a direct encounter with God is a precious gift; it is part of God's enduring and transforming presence in the world. For the truth is that there is a space in the human heart which only God can fill.

The church, the sacrament or instrumental sign of intimate union with God and of unity with the whole human race, has been described in many ways. It is the Body of Christ, the Bride of Christ, the Temple of the Holy Spirit, the People of God. 'Since the Second Vatican Council much has been done to make the church, as communion, more clearly understood ...' we read in the Final Report of the Extraordinary Synod of 1985. The early Christian community was characterised in the Acts of the Apostles (Acts 2:42) as being faithful 'to the teaching of the apostles, to Koinonia, to the breaking of bread.' These were the essential sacred realities which were the life of the community, with its two focal points, the Word of God and the Eucharist. Baptism is the entry into this communion which is the church, but also into that communion with God through Jesus Christ in the Holy Spirit. It is in this context that I draw your attention to a fine passage from the Final Declaration of the Synod of European Bishops last year:

... the God of Christians is not a solitary God, but God living in the communion of love of Father, Son and Holy Spirit. This love was revealed most profoundly in the Son's self-emptying. Hence the communion of love and self-emptying are at the heart of the Gospel, to be preached to Europe and the whole world, so that there may be a new encounter between the Word of Life and the various cultures.

This synthesis of truth, love and communion, drawn from the witness of the life and Paschal mystery of Christ, in which God is revealed to us as one and three, constitutes the meaning and foundation of our whole Christian life and morality, which, contrary to popular opinion, is not opposed to freedom — since the new law is the grace of the Holy Spirit but is at once its condition and fruit. From these sources can be born a culture of mutual self-giving and communion, which finds its fulfilment in self-sacrifice and daily work for the common good. (n 4)

Christianity rooted in culture
In the encounter between the Gospel and European cultures today we have to seek God in each situation. We must learn from the insights of those who are trying earnestly to live out their Christian vocation in circumstances very different from our own. For the life of any Christian community is never divorced from its cultural roots. In language, custom, history and geography each local church has its own story which forms part of its identity. This symposium provides us with an opportunity to broaden and deepen our sense of communion as that in which each local church participates through Word and Sacrament. In this way we are all helped to see more profoundly our religious identity, expressed through membership of the local church, in its universal context. The same Holy Spirit working within the church and within each and every believer is the foundation of our unity and union. (cf Lumen Gentium n. 13).

The church does not exist for its own sake. The church has a mission to the world. We come now to examine the specific tasks of the church in Europe today in the context of our themes of freedom and solidarity. The list of tasks I now present to you is personal to me and, inevitably, selective; others would doubtless have a different list.

1. Prayer and witness
The first task for the church concerns prayer and Christian witness. The church in every age has needed the commitment of contemplatives and the example of martyrs to inspire all her members to prayer and to witness. The contemplative orders are at the heart of the church's life and mission, and essential to it. Their lives of loving intimacy with God remind all the baptised that union with God in faith and charity is the vocation of each of them. I recall words written by Paul VI in 1975. 'The world is calling for evangelisers to speak to it of a God whom the evangelists themselves should know and be familiar with as if they could see the invisible' (Evangelii Nuntiandi n.76). Note those last words 'as if they could see the invisible'. The eyes of faith enable us to
see, beyond the limitation of our minds and senses, that Reality which explains all things, which is God.

Ten years later Pope John Paul II speaking to our CCEE Symposium in 1985 said that we need heralds of the Gospel who "are experts in humanity, who know the depths of the human heart, who can share the joys and hopes, the agonies and distress of people today, but are at the same time contemplatives who have fallen in love with God'.

Witnessing to Christ has never been easy. After all, we have been told that we must be prepared to suffer for the sake of the Gospel. The church has a special esteem for her martyrs. The church in communist countries has suffered grievously. We in the West have admired those witnesses to the faith in Central and Eastern Europe. There are, I am sure, many unsung heroes and heroines — and some in this hall today — who have been fine examples of Christian fidelity and fortitude. Such witnesses, in whom Christ shines forth, are crucial to the life of the church at all times. This has been admirably expressed by Fr Joseph Tischner reflecting on the experience of persecution in Communist Europe:

... there is quite simply no faith without heroism. Christianity is strong through the blood of its martyrs, for the testimony of blood is far more important than any instruction. We do not mean martyrs for abstract ideas, but martyrs for love of one's neighbour: my neighbour is an absolute value for me.

2. Justice and peace

The church's first and fundamental task, then, is prayer and witness to the Gospel, but the church also has a duty to advocate justice and to cultivate peace. This is the second task about which I wish to speak. Paul VI in Evangelii Nuntiandi stressed the importance of the relationship between evangelisation and questions of justice and peace. He said that 'Between evangelisation and human advancement — development and liberation — there are in fact profound links. These include ... links of the eminently evangelical order, which is that of charity: how in fact can one proclaim the new commandment without promoting in justice and in peace the true, authentic advancement of man?' He then recalled his own address to the Third General Assembly of the Synod of Bishops in 1974 where he said that it is impossible to accept 'that in evangelisation one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development and peace in the world. This would be to forget the lesson which comes to us from the Gospel concerning love of our neighbour who is suffering and in need.'

The role of the churches in promoting peace and justice in Europe was considered in great detail at the Ecumenical Assembly in Basel in 1989. I will only speak of a few issues which seem to me particularly relevant today: in relation to justice I shall speak about economic development and the problem of migrants; and in relation to peace about the question of nationalism.

b. Migrants and refugees

The second issue I will mention in connection with justice is migration and the flow of refugees. The advent of market forces and disciplines in Central and Eastern Europe has encouraged many, particularly younger men and women, to move from settled communities in search of greater prosperity and job opportunities. Migration can present a tension between freedom and solidarity of people: the freedom to move, to seek work, and the solidarity of communities affected. There are also many refugees from the former Yugoslavia and other parts of the world. Strains can be placed on communities, and there is in many countries a worrying rise of right-wing extremism and
xenophobia. These pressures admit of no easy solution.

It must be recognised that communities have legitimate anxieties when faced with possible large influxes of people, and that governments have a proper duty to ensure that such matters are dealt with in an orderly way. But it is important for the churches to stress the moral imperative to help those in need. They should also emphasise the potential cultural gain from communities embracing foreigners. How much was lost to Spain, for instance, in expelling the Jewish community 500 years ago? How much lost to Central and Eastern European States in the post-war era through the tragic losses of whole populations through the holocaust and its aftermath? Humanity has a coat of many colours, and we should glory in the mixture.

c. Nationalism

This leads me to the question of peace, and the disturbing resurgence of nationalism in Europe. This is all too evident in the appalling and continuing agony of former Yugoslavia. This war, fought with unbelievable cruelty, is a grim lesson to humanity that the collapse of Communism has not crushed evil in Europe. At the end of the 20th century even after the experience of two world wars: the capacity for man to obscure or deny the humanity of his neighbour on ethnic grounds is not only undiminished, but even newly unleashed. Among the very many victims of the war in Bosnia, the Muslims in particular have suffered from what amounts to genocide. This action has no precedent in the post-war history of Europe, and the concerted effort to eliminate a nation, its culture and its heritage must be abhorrent to all people of good-will. It is frightening that a sovereign state, recognised by the international community, is being dismembered primarily because of the religious and ethnic background of a substantial part of the population.

The curse of nationalism, which haunts Europe's past, resulted from the elevation of national identity into a false absolute. But the only absolute is our common humanity. What we share as human beings is far more important than what divides us. In Gospel terms we can say that solidarity constantly resists being limited. It is, of course, necessary for local loyalties to be fostered; family, region, nation, European, but none of these solidarities need exclude the others, and none should override the basic solidarity which we share with all humanity. The church must witness to this. And she must constantly guard against the temptation to allow herself to be used in support of exclusive regional or national identities. We have to recognise that many communities in Europe with strong traditions of religious adherence also have the deepest social and cultural roots in the historical development of the Continent. It is not easy in such circumstances to separate religious identity and cultural identity. But the principle of solidarity leads us to seek always to balance loyalty to fellow citizens with a wider loyalty to mankind. Solidarity has an inescapable universal dimension.

Europe is now multi-cultural to a degree unimaginable in previous generations. Major European cities all have substantial ethnic minorities living within them. As opportunities for communications and travel increase European societies will become steadily less homogeneous. I believe this fact offers a great opportunity to combat nationalist pressures. For, if handled positively, it could help more people to see their common identity as residing in membership of the same community rather than exclusively in a shared ethnic, religious or social background. And this will assist European societies to promote an idea of citizenship which is not based on ethnic or social descent. The churches in Europe have a key role here in promoting peace by proclaiming the dignity of each person made in the image and likeness of God. We have to advocate an inclusive and open solidarity founded on love and respect for the stranger, and oppose an exclusive and closed solidarity founded on indifference or even fear of the stranger.

Immediately after the fall of the Communist dictatorships there was much talk of the ‘peace dividend’. Of course, the cold war was enormously expensive in armaments and much of these resources are now thankfully being put to better use. Underlying the idea of such a dividend, however, was the thought that while preventing war is expensive, peace should be free. The truth is otherwise. Promoting true peace is harder than preventing war, because it involves us in constant self-sacrifice. For peace depends on justice. Peace is not merely the absence of war, but the fashioning of communities based on tolerance, mutual respect and constant regard for the common good. Building up true solidarity is difficult and costly. These, then, are some aspects of the church's concern for peace and justice in Europe founded on her concern for human dignity and the unity of humanity.

3. Christian unity and other faiths

And this leads me to the third task of the church today, which is the need for Christian unity. The church is the sign and source of reconciliation between God and humanity. And to fulfil her mission in society the church must herself be a united and reconciled community. One fundamental role for the church in Europe, therefore, is to pursue and foster Christian unity. It is for this reason that the Holy Father, in his letter to the Presidents of CCEE in January 1986 dwelt on this most significant point. I would like to quote what he said at some length:

... Europe has a special importance for the history of the church and for the progressive expansion, beginning in apostolic times, of the Gospel message throughout the world. The difficulties now being experienced by Europe must lead Christians to gather their strength, to rediscover their origins and give fresh life to those genuine values which sealed the spiritual unity of the Continent and fed the bright flame of a civilisation from which so many other nations of the earth have drawn.

The Christian civilisation of Europe has its root in two venerable traditions which have developed through a centuries-long process with distinct but complementary features. These are the Latin tradition and the Eastern tradition, each one having its own theological, liturgical and ascetical
Search for unity

Furthermore, Europe is the continent in which there occurred that other
rendering of the ‘seamless garment’ which goes under the name of the
‘Protestant Reformation’. It is obvious to everyone what a serious obstacle to
the evangelizing effort in the modern world is constituted by this situation of
division. Every individual must therefore strive with complete commitment in
the cause of ecumenism, in order that, through the contribution of all, progress
towards unity not only not cease but will rather experience that speeding
up which the most fervent souls, moved by the Spirit, long for. Europe is the
original ‘homeland’ of these religious divisions; to Europe therefore belongs in
a particular way the task of seeking the most suitable means for overcoming
those divisions as soon as possible. And the better coordinated this search is the
more effective it will be.

The search for Christian unity, therefore, remains of paramount
importance for the church in witnessing effectively to a divided and
fragmented Europe. There is a further aspect too, which is the importance of
building up closer relationships with the Jewish, Moslem, and other faith
communities in Europe. I have already referred to the worrying rise in
antisemitism in some parts of Europe, and there are disturbing signs of renewed
anti-semitism. It is increasingly important for the Christian churches to
denounce such action. The responsibility of Christian Europe in respect of
antisemitism has to be acknowledged, and the churches have an urgent
obligation to foster closer relations with our Jewish brothers and sisters.

Of no less importance is Islam. In the aftermath of the Cold War some in
Europe have been quick to identify Islam as the outsider, that against which the
new Europe has to define itself. The truth is, of course, that Islam has been an
important part of European culture for several centuries. The Tartars in Poland,
the Poles of Bulgaria, the Gypsy Muslims of Rumania and the Muslims of
Bosnia are just a few of the Muslim communities which have long formed part
of the rich mosaic of our continent.

Dialogue with Islam is particularly important and there is much work to
done. One area of dialogue with Islam which the church in Europe can
contribute is its experience over the last few centuries whereby church and
State in European societies have gradually separated, to the point where in
most European societies now the State professes little or no explicit religious
affiliation. There is an increasing recognition that it is possible for citizens of the
same State whose laws allow religious freedom and promote human dignity to
hold divergent religious beliefs and live together in peace with mutual respect.
This process of separation has not been quick or painless, but the church
accepts that she can still be true to herself in a plural society.

Here especially is one aspect where the experience of local churches in
Europe is diverse. I believe, however, that accepting the reality of a plural
society in no way diminishes the church’s mission, and on the contrary can
even lead to a closer realization of Jesus’ words ‘My Kingdom is not of this
world.’ Moreover, as more lay people come to play an increasingly active role
in the life of the church in European society, the presence of the church will
perhaps come to be identified less with the public institution, and more with
the work and lives of the whole People of God.

4. The role of the laity

Indeed giving due emphasis to the role of the laity in the church is the fourth
task I wish to highlight. The church’s understanding of communio is that of a
body in which each of the parts works for the good of all. Each member of the
church bears responsibility in his or her own way. There is a growing awareness
of the participatory role of the laity and a willingness among lay people to take
responsibility in the church. Many lay people have a strong sense of vocation
and they should play an increasingly active role. The Holy Father, in
Christifides Laidi wrote:

‘The eyes of faith behold a wonderful scene: that of a countless number of lay
people, both women and men, busy at work in their daily life and activity,
oftentimes far from view and quite unacclaimed by the world, unknown by
the world’s great personages; but nonetheless looked upon in love by the
Father, untiring labourers who work in the Lord’s vineyard. Confident and
steadfast through the power of God’s grace, these are the humble yet great
builders of the Kingdom of God in history (n.17)

The role of women

The same encyclical also stressed the importance of the role of women in the
life of the church and the development of society, and echoed the statement made at
the Second Vatican Council: ‘Since in our days women are taking an increasingly
active share in the whole life of society, it is very important that they participate
more widely also in the various fields of the church’s apostolate.’ (Apostolicam
Actuositatem, n.9). In an age where discrimination and abuse of women are still
sadly prevalent, it is all the more important that the church opposes such
victimisation. She must also emphasise that women as well as men are made
sharers by Baptism and Confirmation of the threefold mission of Jesus Christ:
Priest, Prophet and King – and are thereby enabled to play a full part in the
fundamental mission of evangelisation, always respecting, as I would think, the
differences between men and women. (cf Christifides Laidi n.5-1)
There should be no artificial separation made by lay people between membership of the church and citizenship of human society. I would like to quote again from Christifideles Laici:

There cannot be two parallel lives in their existence: on the one hand, the so-called 'spiritual' life, with its values and demands; and on the other, the so-called 'secular' life, that is, life in a family, at work, in social relationships, in the responsibilities of public life and in culture. The branch, engrafted to the vine which is Christ, bears its fruit in every sphere of existence and activity. In fact, every area of the lay faithful's life, as different as they are, enters into the plan of God, who desires that these very areas be the 'places in time' where the love of Christ is revealed and realised for both the glory of the Father and service of others. Every activity, every situation, every precise responsibility — as, for example, skill and solidarity in work, love and dedication in the family and the education of children, service to society and public life and the promotion of truth in the area of culture — are the occasions ordained by Providence for a 'continuous exercise of faith, hope and charity.' (n.59)

It is one of the errors of our age to have established false dichotomies between religion and life, and between sacred and secular. The real distinction is not between religion and life, but between what is real and what is illusory: between a life lived in the truth, and a life based on false hopes. Our faith reveals the truth about God and the truth about man, and so it is that St. Irenaeus could say: 'The Glory of God is the human person fully alive.'

There is no 'secular' realm from which God is absent. His presence in the world may be hidden and even denied, but God is everywhere. Therefore we must seek God in all the experiences of life and in all that is. It is the particular role of the laity to sanctify the temporal and to work towards transforming that temporal order so that the presence of God within it may be recognised and acknowledged. The truth is that the church, as communio, has not a purely spiritual character but is intimately involved in the building of the Kingdom in the human city. The new heaven and the new earth are not only to be longed for in the next life, but are to be established here and now. And in this task all the members of the body of Christ, lay women and men, religious women and men, priests and bishops have important roles to play.

5. The Family

I come now to the fifth task for the church in Europe today. It is the support of the family. The Christian family, described by the Second Vatican Council as Ecclesia Domestica, has a key role in Europe today. The family is the basis of any human society. In a healthy family children learn freedom and solidarity. They are able to love, because they have first been loved by their parents. A healthy family naturally brings out the connections between the virtues, and inculcates values which allow for a richer life. It is little wonder that in societies which have lost a sense of shared values, and which elevate self-sacrifice above self-sacrifice, that family life should have been subjected to such strain and stress. In fact one principal reason for the breakdown in family life is surely a perceived opposition between freedom and commitment. The ideal of freedom as choice, which I spoke of earlier, has undermined the ideal of freedom as self-giving which has to be at the heart of married love. The inner dynamic of family commitment calls forth solidarity.

As the Holy Father wrote in Familiaris Consortio:

The future of European societies rests as much on the health of the family as on anything else. The importance many people in Europe attach to the family is a positive sign, and the church clearly has an urgent duty to do all she can to help in realising this ideal. I would like to mention the importance of those issues connected with the two words, 'life' and 'love': respect for all human life; and fostering committed, self-giving, love. There is no time to develop these two themes, but they must be part of the church's agenda in Europe.

Conclusion

Prayer and witness, advocating justice and peace, Christian unity and relations with other faiths, the role of the laity, and finally the family — these are my list of tasks for the church in Europe today. We have to approach them all in humility, conscious of our own weakness, and yet in confidence, aware of the intimate and eternal love of God for humanity and all creation.

The church exists to unite and to reconcile. She promotes a universal solidarity founded on love, and speaks to the world of a vision of transcendence, of the unity of all things in Christ. It is this vision of the unity of creation I would like to leave with you. The astronaut James Irwin, on his experience of seeing the Earth from space said this:

The Earth reminded us of a Christmas tree ornament hanging in the blackness of space. As we got further and further away it diminished in size. Finally it shrank to the size of a marble, the most beautiful marble you can imagine. The beautiful, warm, living object looked so fragile, so delicate, that if you touched it with a finger it would crumble and fall apart. Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God.
I am seeing a book. A glossy, door-stopping, heart-stopping blockbuster of a novel. The dust jacket shows a panoramic sweep of moorland and the blurb (a model of modest publisher-speak) promises . . . an epic saga of heroism and treachery, of ambition and intrigue, religion and espionage, politics and money. Soon to be turned into a multi-million dollar . . .

Well, um, no, Mr Spielberg. I confess I haven’t actually written the book yet. To be honest, I’ve barely finished investigating the facts. Investigating, note, not inventing. I stumbled upon this stirring tale in (quite literally) my own back garden. Amazingly, since Real Life generally meanders on forever like a bad ghost story, most readers (or parents) than to less partial parties, I will spare you estate agent eulogies.

Anyway, I digress. This somewhat embarrassingly intimate connection between our building and the original Priory seemed sufficient to explain the odd curious reference I encountered in the earliest of the Deeds, to our property as Priory. I assumed the Victorian lawyers were as liberal with ecclesiastical nomenclature as they were with spelling. I now think I was wrong. And this is where, as they say, the plot thickens.

Founded about 1204, this housed a community of Benedictine monks, from whose austere order they were Grandmontines — derives the name of the village, Grosmont. It was apparently a small community, never larger than thirteen brothers who, vowed to a life of extreme asceticism, lived essentially as hermits. By the time of the Dissolution, they numbered only five and a fire had already assisted Cromwell’s work by reducing most of the buildings to a shell. Nevertheless parts of that shell were to remain standing for upwards of three centuries and, swathed in ivy as befit a picturesque Gothic ruin, were a popular subject for sketches in the early years of the last century. It is from such sketches, published in guide-books of the time, that a mysterious shrinking of the remains can be observed. In successive drawings a tall chimney vanishes, then window arches melt away and suddenly, by mid century, nothing at all is left.

By a curious coincidence, even as the real Priory dissolved into nothingness, the humble farmhouse across the garden wall was sprouting a new wing, several outbuildings and a handsome French-windows facade. Adorned here and there — quite shamelessly — with the odd ecclesiastical carving. Well, this was before the invention of Heritage, Conservation, Ancient Monument Commissions and the like. No doubt as far as stout Mr James Wilkinson (farmer) was concerned, a ruined priory equalled no more than a stack of ready-dressed stone blocks cluttering up a perfectly good field.

On that field now, I am told, under certain weather and crop conditions a ghostly map of the old monastic settlement can be discerned from the air, printed into the colours of the growing wheat. I’ve never seen it. The present farmer, if he incautiously ploughs a little deeper than usual, is liable to turn up the odd remaining chunk of stone. But otherwise the real Priory is gone. Cannibalised.

Quite by chance, someone gave me an article by G.W. Boddy, published in the Journal of the North Yorkshire County Record Office. This detailed the activities of the Catholic Missioners in this area in the later years of the reign of Queen Elizabeth I. The secret headquarters of these brave upholders of the faith was given as Grosmont Abbey. I assumed the Victorian lawyers were as liberal with ecclesiastical nomenclature as they were with spelling. I now think I was wrong. And this is where, as they say, the plot thickens.

As so often when I joined my husband here, unlike Catherine in Northanger Abbey, I did not shiver in daily expectation of encountering a spectral headless monk en route to the bathroom. On the contrary, it was well known locally that the name of our house derived from a long-vanished ruins of an actual Priory which once stood not exactly on this site but just beyond the eastern boundary of our garden wall.
applied to a nearby farmhouse. What riveted my attention, however, was a letter describing the first abortive raid by the authorities on this laird:

The Esk which runs at the foot of the cliff on which the house stands was so swollen that the men who should take the house could not have passed over, but would have been drowned. All and agree that unless the river can be forded none coming from York can take the orchard which adjoins the house and the river . . .

There was, I realised in amazement, only one house perched on a cliff over this stretch of the Esk. Ours. I walked into the garden. Indeed, I walked into our orchard, no less, and looked down at the river which was chugging along peacefully twenty feet below. But, in spate, it can and does rise six feet overnight and I dare say could hal upon a brigade of tanks. I squinted across at the woods on the far bank. Imagined a platoon of armed men, lurking in the shadows of the trees, eyeing the surging waters and spitting rich Shakespearian curses . . .

Historians, no doubt, are blasé about this sensation of reaching out across the ages and communicating directly with another time. For a non-historian like me, I can only say that stumbling across the plans for an armed raid to be conducted on my house, through my garden (via the rosebeds and past the summerhouse), I calculate, was well, mind-boggling.

Except, of course, it wasn't this house as it now stands. A house on this site. A farmhouse, I read, on the western periphery of the original Priory (exactly), which belonged to the Cholmley family and was farmed by one John Hodgson, a prosperous yeoman, and his wife Jane. Catholics, of course, and settled in this area through several generations.

Here then, are the hero and heroine of my imaginary novel. Man and wife — and a son, Richard. By 1599, the year when the first raiding party was turned back by the roaring river, the Hodgsons had already been brought before the Court of High Commission in York several times, and questioned about their faith. Each time they had returned to Grosmont — and apparently continued exactly as before. Their modest farmhouse was refuge and centre for more than twenty priests who operated throughout Blackamore — an area roughly corresponding to the North Yorkshire Moors — and beyond. It was to this place missionaries from Rheims were especially directed. It was, I read, 'not just a place where Mass was regularly said. It became . . . the headhouse of a papist bishopric. The Abbey was a base for priests to meet, confer, and receive instructions. From Grosmont they travelled to say Mass at the houses of both gentry and poor people, to hear confessions, and to reconcile a steadily increasing number of people to the old religion. When safe' houses came under suspicion and search by informers, priests could find asylum at Grosmont.

Note that the historian I'm quoting here himself refers to the Hodgsons' little farmhouse as the 'Abbey'. I realised, intrigued, that 'Grosmont Abbey' was the name almost invariably used in the correspondence between

Elizabeth's ministers and their agents in the area. It was a soubriquet pejorative nickname as far as they were concerned. Now it seemed a tribute to the importance of the house as a refuge.

And 'Grosmont Abbey' differed from most safe houses just because it was only a simple farmhouse and not (as was most) the great house of a member of the Catholic aristocracy. The priests hiding here ministered not just to the gentry but also to the local poor. There was at least one story of a miraculous occurrence. A priest called Thomas Hutton was saying Mass in a house near Grosmont. When he turned to give the communion, the Host seemed to turn blood-red. Shortly afterwards the family lapsed from the faith.

It is even possible that these missionaries ministered to the family of the Blessed Nicholas Postgate, priest and martyr, who was born only two miles up river in Egton Bridge, around the time of the first abortive raid, 1599. The strength of Catholic feeling among the ordinary people in that village is illustrated by a touching episode reported by the churchwardens of the Egton chapelry. Our hero, John Hodgson had a brother, James, whose wife Katherine:

was then a very good protestant but now of late by their means did not come to the church. [She] was this Xmas delivered of a child and [being in] great danger of death the said John Hodgson did rede unto her, exhorting her . . . after the pope's manner . . . The said Katherine departing, the said John together with all or most of the recusants of that Chapellary did come with the corpse of . . . Katherine in the dawning of the day having gotten the church key . . . and buried the said Katherine without any minister.

I saw the churchyard at dawn, the yew trees black against a pale grey sky. I heard the rooks calling, the whispered illicit Latin of the mourners . . . and began to think about film rights in my blockbuster.

This account was included, in 1595, in a report to Sir Robert Cecil, Chief Secretary to the Queen. No immediate action was taken against the Hodgsons however. This may have been because the powerful families and landowners in the area, including the Cholmleys, were themselves devout Catholics. That comfortable situation, however, was about to change.

We must turn to the forces of opposition. Mr Boddy introduces me to a richly promising character at their head: a man who was energetic, politically-motivated, well-connected, advantageously married, hugely ambitious and — by all accounts — driven. A mission is an invaluable attribute for, if I may so cast him, the villain in any plot. Even better, naturally, this villain regards his mission of crushing papistry as being thoroughly righteous. The worldly advantages which may accrue to him along the way are purely fortuitous. The man I am maligning so recklessly (a novelist must be allowed bold sweeps of the brush which would be unforgivable in a historian) was Sir Thomas Posthumous Hoby.

This Hoby was a nephew by marriage of Lord Burghley and thus a cousin of Robert Cecil, both in their time ministers of the Queen. He was also,
I, of 26 June. At once, Lord Sheffield ordered the castle gates to be locked and operations. Mulgrave Castle is a mere five or so miles away.

Catholic wife, offered a force of armed men and his home as a base for suspicion. By now, Catholic sympathisers had scouts posted day and night on the roads into the area. When I drive across the vast emptiness of the moors and had high-tailed down to London where (in the manner of more contemporary spies) he was alternating vastly overblown stories of the impending raid. There was no doubt their prey had been here until very recently. Inside the house, he reported in a letter to Cecil, they had found:...all the furnishing of a mass and divers popish books.

More interestingly, in smashing floors, ceilings and walls, the raiding party also found:

double walk of strange conveyance... among which one at a stair head, within a thick stone wall, was covered with a great post of the bigness of a man's body, which seemed to bear the house, but indeed did hinge only, and...would remove from the hole which it covered... at which hole a man might descend.

The birds, it seemed, had fled through—oh bliss, for the writer of adventure stories—a secret tunnel. Under this very house. I found myself eyeing a hugely fat and curiously asymmetric wall in the very core of our house. If there is any survival of the old Tudor farm building—of the ‘Abbey’—then it is surely this wall. I tapped the plaster, stamped on the fitted carpets feebly, hoping to hear a resonant hollowness... To no effect of course.

But the story does not end here. Quite by chance (Real Life, as I have observed, is beset with unlikely coincidences, quite unacceptable under the strict rules of fiction) not long after reading of the plots of Hoby and Ferne, our neighbouring farmer happened to ask if I knew of any mine workings at the far end of the Priory field. Grosmont, it should be said, became heavily overgrown, an odd kind of tunnel mouth, clearly man-made and he had often wondered about its origin and function. Nearly expiring with excitement, I armed myself with wellingtons, a torch, two young fellow explorers and dog. The Famous Four. We had all read Enid Blyton. All sighed that, although incidentally, a cousin of the philosopher Francis Bacon. He was small in stature (always a promising attribute in dangerous men, c.f. Napoleon, Hitler, etc.) and was, by all accounts, a fiery-tempered busybody who, observed one acid-penned contemporary..."would have an ore in every body's hole". This Sir Thomas had (in the teeth of stiff competition) secured the hand in marriage of a rich young puritan widow (the sex interest), and thus came to reside in her house in Hackness, some fifteen miles from Whitby. Whereupon he set himself the task of curbing the Yorkshire Catholics and imposing the rule of law. Since this entailed imposing fines and seizing property, indignant and increasingly well-armed resistance followed and spread rapidly. Sir Thomas, however, was not a man to be deterred.

His ally in this undertaking, and the commander of operations on the ground in Grosmont, was one John Ferne. Uninhibited by research on the matter, I am strongly inclined to see Mr Ferne in the mould of a weaselly Le Carré-ish civil servant, a sly and cowardly manipulator. Spy master he certainly was. By 1599 he boasted that he had been keeping an undercover agent watching the Hodgsons' farmhouse for a full two years. The first attempted raid on the property however, as we have already seen, was a failure. Ferne had not supervised the operation himself. Lack of planning and a river in spate saved the Hodgsons without a struggle.

This however, only sharpened the appetites of Hoby and Ferne. In letters they urged Cecil to take no precipitate action against other minor offenders in the area. There had been a number of clashes between Government forces and agrieved locals after attempts had been made to confiscate lands and possessions of Catholics. But Hoby and Ferne argued persuasively that the house in Grosmont was the headquarters of the whole crew. Nothing should be done to jeopardize their carefully laid plans for its capture. In the meantime, in this dangerously volatile climate, Ferne's long term spy—the protestant mole, if I may so describe him—was panicking that his cover had been blown and had high-tailed down to London where (in the manner of more contemporary spies) he was alternating vastly overblown stories of the importance of his recent mission with demands for suitable rewards. In the light of later events, it seems likely that both were disregarded.

Hoby and Ferne planned their final assault on the Hodgsons' farmhouse for St Peter's Day—the 27 June, 1599. Their immediate problem was that of conveying the necessary force of men into the district without arousing suspicion. By now, Catholic sympathisers had scouts posted day and night on the roads into the area. When I drive across the vast emptiness of the moors between here and York, I reflect how easy it would be to monitor the traffic, how difficult to move a party of troops unseen. However, they found an unexpected ally in Lord Sheffield of Mulgrave Castle who, in spite of a Catholic wife, offered a force of armed men and his home as a base for operations. Mulgrave Castle is a mere five or so miles away.

Sir Robert Cecil's warrant arrived at Mulgrave at ten o'clock on the night of 26 June. At once, Lord Sheffield ordered the castle gates to be locked and took possession of the keys himself, to prevent a sympathetic servant slipping over the moor to alarm the Hodgsons. Under cover of darkness (naturally—all raids should take place in owl-hooting twilight) Sheffield himself led thirty-six armed servants on horseback to Grosmont. Half a mile from the 'Abbey', they dismounted and proceeded up the river. In darkness, they fanned up from the bank, surrounded the house, then closed in and prepared to break down the front door. To their astonishment, it swung open at a touch. There were no armed men lurking inside. There was no one at all inside.

John Ferne himself, who prudently arrived at the farmhouse half an hour after the planned main assault, expecting the bloodshed to be over, found instead only an empty house and, one imagines, a pretty disgruntled raiding party. John Hodgson, his family and all the priests had vanished. As it grew light, the raiders discovered the fresh prints of a horse and man leading to the back door. Ferne had no hesitation in attributing blame. He believed his panicking spy had turned double-agent and warned Hodgson of the impending raid. There was no doubt their prey had been here until very recently. Inside the house, he reported in a letter to Cecil, they had found:...all the furnishing of a mass and divers popish books.

More interestingly, in smashing floors, ceilings and walls, the raiding party also found:

double walk of strange conveyance... among which one at a stair head, within a thick stone wall, was covered with a great post of the bigness of a man's body, which seemed to bear the house, but indeed did hinge only, and would remove from the hole which it covered... at which hole a man might descend.

The birds, it seemed, had fled through—oh bliss, for the writer of adventure stories—a secret tunnel. Under this very house. I found myself eyeing a hugely fat and curiously asymmetric wall in the very core of our house. If there is any survival of the old Tudor farm building—of the 'Abbey'—then it is surely this wall. I tapped the plaster, stamped on the fitted carpets feebly, hoping to hear a resonant hollowness... To no effect of course.

But the story does not end here. Quite by chance (Real Life, as I have observed, is beset with unlikely coincidences, quite unacceptable under the strict rules of fiction) not long after reading of the plots of Hoby and Ferne, our neighbouring farmer happened to ask if I knew of any mine workings at the far end of the Priory field. Grosmont, it should be said, became heavily overgrown, an odd kind of tunnel mouth, clearly man-made and he had often wondered about its origin and function. Nearly expiring with excitement, I armed myself with wellingtons, a torch, two young fellow explorers and dog. The Famous Four. We had all read Enid Blyton. All sighed that, although...
secret tunnels might be ten a chapter in books, we all knew that in Real Life ... And then there it was. Well hidden in the book. A hundred yards or so down river. An oval opening — four feet in height. Cut into the shale rock. Quite high enough for a man, bending, to pass along. Quite high enough to ensure the escape of John and Jane Hodgson, their family, the priests ... .

Of course this is all wild speculation. My own theory, yet to be tested, is that the 'tunnel' might be the sewer outlet of the original priory. Monasteries, I have always understood, were equipped with wonderfully efficient drainage systems. The outlet is, as it should be, well down river of the buildings, and their source of clean water. Moreover, if I were Richard Holthby, famous Jesuit constructor of escape routes, and I were planning a tunnel from the Hodgsons' farmhouse, I dare say I might be tempted to dig only as far as the garden wall, where I could link up with the soundly constructed, centuries-old sewer of the derelict priory. Only common sense really.

I know I stood at the tunnel mouth and imagined the Hodgsons and their lodgers escaping to safety. A safety which, near-miraculously as far as the Hodgsons were concerned, endured. They even returned to Grosmont, after an interval of six months or so, and resumed their activities of sheltering priests at their farmhouse. Their son Richard went off to join the Benedictine Order at Douai in 1613.

And I returned to look again at the earliest deeds of our house, of The Priory as it is called. And indeed there, in spindly purple copperplate was a reference, in 1586, to Grosmont Abbey. Not a simple confusion of name between priory and abbey but — or so I like to think — a local memory, a folk memory of the history of the property which survived even into Victorian times. It is not a mere borrowed reference to the vanishing ruins next door, but a name the house on this site had earned, richly, in its own right.

I no longer feel a twinge of embarrassment at the pillaged stonework, the cross carved into one of our walls. The house deserves them. I feel terrifically proud to live here.

Whether I shall write the novel is a different matter. Historical fiction is a daunting prospect. It's notoriously tricky, steering an acceptable course between gadzooks and zoundery on the one hand and jolly Hollywood — 'Hell of a fine ranch, Hodgson' — anachronisms on the other. Besides, I've never ventured in my novels beyond the familiar territory of contemporary England. You know the kind of thing. Once upon a 1990-ish time, a female novelist (of romantic inclination) quit London for the North Yorkshire Moors, only to venture in my novels beyond the familiar territory of contemporary England.

But if the Church we belong to today is markedly less serene than the one Knox was proud to defend, it is also intellectually healthier. Much hypocrisy has been stripped away, and difficulties which in the old days were swept under the carpet can be honestly faced and discussed. A Catholic no longer feels obliged to compress his or her understanding of reality, in all its immensity, and with all its complexities and paradoxes, into the framework of the Penny Catechism. Doubt, questioning and a sense of dereliction are seen to have their place in the spiritual and intellectual formation, not just of Saints and Doctors of the Church, but of ordinary Christians. The arrogant exclusivism which defaced the pre-Vatican II Church, even though traces of it survive here and there, is largely discredited. A relationship of respect and sympathy for other Christian Churches has replaced the prickly triumphalism with which we grew up; pluralism has been baptised and God is seen to be working through other faiths as well as in Christianity.
Honesty, openness, a vocation to serve rather than dominate: great changes for the better have taken place in these respects in the Church that Ronnie Knox knew, although we still have a long way to go. But no one can pretend that all is well. Coming home after nearly four and a half years in India, one sees with fresh eyes what a divided and in many ways unhappy community we have become. Progressives and traditionalists are in fierce contention over the interpretation of the legacy of Vatican II; there is much talk of 'latent schism'.

The unhappiness is felt at both ends of the spectrum: liberals fear repression and a stifling of the Spirit. They see reaction in the ascendant, the Pope and the Curia engaged in a misconceived, if not actually malign, rearguard action against the forces of progress. Others see old certainties derided, devotion at a discount, teaching authority flouted. For them, there is a kind of liberal triumphalism in the air which, while claiming all the insignia of martyrdom in its battles with orthodoxy and reaction, has become an orthodoxy in its own right, as intolerant of dissent as its most reactionary critics. And where today is the sense of joy at being members of the visible body of the Church, which Scripture tells us that our Lord loves as his own body? The 'institutional Church' has become almost a term of abuse; something to apologise for and distance oneself from: the politically correct posture is one of 'loyal opposition', if not outright dissent.

It is easy to say that it is the official leaders of the Church, and Rome in particular, who are to blame for this situation because of the insensitive or non-collegial way in which they exercise their authority. Easy also to say that it is the liberals who have brought the 'restoration' about through the intemperance with which they have shaken the foundations of the faith. I find myself on the liberal side in believing that we urgently need to develop a fairer and more open way of determining authoritatively what speculative doctrines are, and what are not, consonant with 'the Catholic faith which comes to us from the Apostles'. But I find myself with the traditionalists in fearing that for many Catholics the concept of the Church as the custodian of revealed truth is being displaced by a view of the Church as an association of individuals to which I adhere only as long as its teachings coincide with my own opinions. If the traditionalists take too narrow and nostalgic a view of what the Church should be, the liberals fail to recognise in themselves the erosive effect on faith of living as a small minority of believers in a sceptical and largely unbelieving society. There is plenty of criticism of power structures within the Church (as though authority and love were intrinsically incompatible), but not much recognition that the real power structures in modern society are those of the media, which set the terms of the debate and create the climate within which it is conducted.

Surrounded and outnumbered as we now are by people for whom supernatural faith is either implausible or irrelevant, it can be difficult for us to accept that a revealed religion necessarily has hard doctrinal edges which may be intellectually unconvincing or out of tune with the ethos of the society in which we live. We cannot escape from the prevailing intellectual environment; and it would not be healthy for ourselves or for the Church if we thought we had nothing to learn from it: but if we want to keep our supernatural faith, we need to be alert to the insidiousness of its influence. Reading 'the Signs of the Times' does not mean simply conforming to the spirit of the age.

Of course it is easy, when wringing one's hands in this general way, to forget that the tendency of our disagreements stems from the intensity with which we really care about what is at stake: we denounce liberation theology because we really fear that it strikes at the heart of the supernatural dimension of the faith; or we endorse it because we passionately believe that the wrongs of the poor cry to Heaven for vengeance. We deploy the 'backward looking theology' of Cardinal Ratzinger (or of Medjugorje) because we are intellectually affronted by it and feel it diminishes the Church; or we welcome it because we see it as identifying what is wrong with the Church and as restoring the integrity of sound doctrine; and so on. As the current debate about women priests illustrates, questions touching our religious faith and practice are of their nature intensely neuralgic, precisely because we care about them so much.

Odium theologicum is nothing new in the history of the Church and we have to live with a measure of it. But I wonder whether the animus with which we are pursuing our disagreements and the corrosiveness of the efforts made to understand what the other side is really worried about are not making a mockery of our search for wider Christian unity. We all, after all, are the point of seeking unity with other Christians in charity if we are so conspicuously failing to find a model for charitable dialogue within our own community.

There is no easy way to heal the wounds inflicted by deeply felt disagreements on issues which really matter to us. But it would perhaps help if we recognised that at the root of many of the divisions within the Church are differences of temperament. Although they tend to be expressed in rational or intellectual arguments, they reflect two distinct strains in man's religious sensibility: on the one hand, the approach to God which is compounded of awe, reverence, contemplation and a sense of order and continuity with the past; and on the other the innovative, moralistic approach which finds God through intellectual speculation and the righting of social wrongs.

The pre-Vatican II Church, as Ronnie Knox's words testify, gave primacy to the first of these strains; since Vatican II the balance has been redressed in favour of the second: indeed it looked for a time as if the first strain might be disfranchised altogether. People will say airily that of course the two strains should be complementary; but it is much more difficult to draw the consequences of what complementarity in terms of genuine understanding for the other's point of view in a controversy over (say) Humanae Vitae or episcopal appointments. If we could bring ourselves to understand and accept that both strains are necessary to the health of the Church, we might be able to work out a way of reconciling them. Then we could find it easier to love the Church in our different ways; and we might move a little closer to the day when non-believers will once again say with reluctance admiration what today could only be said in derision: 'See how these Christians love one another.'
The popular view of the century which followed the ‘Glorious Revolution’ of 1688 is one of outward, rather ornate, stability, concealing the inner decay of the Ancien Régime which culminated in the cataclysm of the French Revolution. If we think of our own eighteenth century Catholic forbears, we conjure up a vision of a slow-moving England of Georgian houses, Handelian cadences and Johnsonian prose, where a small and diminishing community of Catholics persevered in tranquill but somewhat melancholy obscurity against the pressures of social disapproval and the Penal Laws until the tide of Irish immigration, the Emancipation Act and the Oxford Movement combined to bring about Newman’s Second Spring. The work of contemporary historians like John Bossy and the late John Aveling, demonstrating how much more complex were the realities of English Catholic life in the eighteenth century, is only slowly percolating through to those of us who are not professional historians.

Fr Geoffrey Scott’s detailed account of the English Benedictines during the same period is both a work of pieta and an important contribution in the Aveling tradition to a clearer understanding of our Catholic past. The reader should however be warned that it is based on a doctoral thesis, with all the density which that implies. The division into chapters by subject matter—Monasteries, Mission, Spirituality, Education and so on—makes for chronological puzzlement; and the numerous glimpses we are given of individual monks tend to be tantalisingly brief. The fifty seven pages of footnotes, being limited exclusively to references, offer no elaboration and should however be warned that it is based on a doctoral thesis, with all the density which that implies. The division into chapters by subject matter—Monasteries, Mission, Spirituality, Education and so on—makes for chronological puzzlement; and the numerous glimpses we are given of individual monks tend to be tantalisingly brief. The fifty seven pages of footnotes, being limited exclusively to references, offer no elaboration and seem designed to satisfy the examiners rather than the general reader.

But do not be put off. As Fr Geoffrey explains in his introduction, the book has a double purpose: to give the first complete historical account of the English Benedictines from 1688 until the French Revolution; and to modify John Bossy’s presentation of post-Reformation Catholicism in England as an essentially national and sectarian phenomenon. From both points of view it makes fascinating reading, not least of course for anyone interested in the realities of English Catholic life in the eighteenth century, is only slowly percolating through to those of us who are not professional historians.

Fr Geoffrey Scott’s detailed account of the English Benedictines during the same period is both a work of pieta and an important contribution in the Aveling tradition to a clearer understanding of our Catholic past. The reader should however be warned that it is based on a doctoral thesis, with all the density which that implies. The division into chapters by subject matter—Monasteries, Mission, Spirituality, Education and so on—makes for chronological puzzlement; and the numerous glimpses we are given of individual monks tend to be tantalisingly brief. The fifty seven pages of footnotes, being limited exclusively to references, offer no elaboration and seem designed to satisfy the examiners rather than the general reader.

But do not be put off. As Fr Geoffrey explains in his introduction, the book has a double purpose: to give the first complete historical account of the English Benedictines from 1688 until the French Revolution; and to modify John Bossy’s presentation of post-Reformation Catholicism in England as an essentially national and sectarian phenomenon. From both points of view it makes fascinating reading, not least of course for anyone interested in the realities of English Catholic life in the eighteenth century, is only slowly percolating through to those of us who are not professional historians.

In his classic study The English Catholic Community 1570-1850, John Bossy argued that there was a fundamental break between the Catholicism of Thomas More and John Fisher, the last representatives of the old, unbroken Church of the Middle Ages, and the missionary Catholicism of Campion and the Counter-Reformation. With, of course, many qualifications, he presented the latter as more of a new sect than an old Church, properly to be located within the spectrum of English Dissent (was his tongue slightly in his cheek?) ‘somewhere between the Unitarians and the Quakers’. Fr Geoffrey’s book, examining in detail the links which bound the Benedictine missionary clergy in England to the monasteries of their profession on the Continent, and revealing the extent to which those monasteries were absorbed into the fabric of the societies in which they were situated, restores the dimension of a very English Catholicism which nevertheless remained a small part of that great international body which could legitimately claim to be the fractured repository of the universal, Catholic Christianity of the past. Indeed, the simple fact that the English Benedictines, for all their missionary character, were in the first place monks is (in John Aveling’s words) ‘a valuable reminder that the English Catholics had their place in the great communion’.

Fr Geoffrey’s narrative quickly dispels any impression of tranquility, melancholy or otherwise. For English Catholics, and for the Benedictines in particular with their deep involvement with the House of Stuart, the period was a succession of disasters. The first was the Glorious Revolution itself. King Charles II had been received into the Church on his deathbed by a Benedictine monk; and during the reign of the Catholic James II a Benedictine community of sixteen monks was established in St James’s Palace. The monks walked in their habits in St James’s Park and were escorted by a royal guard. It must have looked to the politically unsophisticated as if the pattern of Queen Mary’s reign might really be repeated, England brought back to its Roman allegiance and—most important for the Benedictines—the ancient abbies restored to the monks. Instead, the King was dethroned and driven into exile; and new penal laws were introduced (and for a time enforced) against Catholics, who from now on laboured under the additional suspicion of being Jacobite conspirators. In the case of some of the Benedictines, this suspicion would appear to have been well-founded.

The Jacobite sore, with its uncomfortable consequences for Catholics, was kept running by a series of unsuccessful plots and reopened by the Rebellions of 1715 and 1745, both of which saw the Stuart cause defeated, retaliatory measures of varying degrees of severity against Catholics, and hope of a Catholic restoration growing rapidly dimmer. As the hope faded, however, it sharpened a painful division among the Benedictines between those who put loyalty to the Stuarts above everything else and those who favoured an accommodation with Britain’s Hanoverian Government in the interests of realism and of securing a degree of toleration for English Catholicism. This political division coloured and exacerbated the other quarrels which sadly seem to have absorbed a good deal of Benedictine energy at this time: the long-running resistance of the Benedictines and the other Regulars to being brought under the jurisdiction of the Vicars Apostolic; rivalry with the Jesuits; and the chronic factionalism which led in the early 1720s to a schism in the Congregation and the apostasy of the President, Fr Laurence Fenwick. In 1717, just as this last quarrel was brewing, there was a disastrous fire at Diewuland (the home of what is now the Ampleforth Community). This virtually destroyed the monastery and its valuable library and involved a...
rebuilding programme which was for some years a drain on the financial resources of the whole Congregation.

In 1755 the Lisbon Earthquake cast an apocalyptic glare over the whole of Europe. Shortly thereafter the scepticism and utilitarianism of the Enlightenment, which was gradually eating away at the Church in France, began to be reflected in the hostile trend of French Government policies towards monasteries and the religious life. Although the English monasteries succeeded at first in evading some of the consequences of this interference, the harassment steadily increased as the century proceeded, until the Revolution finally swept all monastic life in France away and drove the English monks back to their own country. Meanwhile in England itself the first cautious Catholic Relief Act of 1778 was followed shortly afterwards by the Gordon Riots, in which Catholics were terrorised and Catholic property destroyed — including the new Chapel at Bath, just completed by the Laurentian Fr Bede Brewer, later to be acclaimed as the Founder of Modern Ampleforth. 3

This is the disturbed background against which Fr Geoffrey Scott traces the course of English Monastic life on the Continent and the fortunes of the monks sent over to work on the English Mission. Of the monasteries in France, St Gregory's at Douai (now Downside) was the largest and most fashionable, with a recognisable school. St Edmund's at Paris (now Douai) had to struggle against the seductive distractions afforded by the delights of the capital and the frequency of important visitors (among them Dr Johnson). The progress of Dieulouard is a little difficult to disentangle from Fr Geoffrey's account, where it is variously described as 'the smallest and least secure of all the houses' and later as being both 'in a desperate state' and at the same time the house in France principally responsible for supplying missioners' (i.e. to the mission). Amplefordians will be glad to know that Dieulouard, whatever its difficulties, consistently maintained a high level of monastic observance and austerity, and that even when in its last years it was almost overwhelmed by debt and internal disagreements, it had as many professions as Douai and Paris together.

We are also given some intriguing glimpses of the mysterious magnificence of the monastery at Lammspring in Hanover (the modern Lamspringe), which alone of the English Benedictine houses enjoyed the full status of an Abbey with all the Counter-Reformation appurtenances of extensive estates, lavish buildings ('20 feet longer than Castle Howard'), and Abbots elected for life who wielded autocratic power over their subjects. Its last Abbot, Maurus Hearne, who reigned for forty years, kept one of his monks (who had attacked him with a cricket bat) imprisoned for nine years, was finally worsted by President Bede Brewer and died in 1802 from injuries received when jumping a ditch. Although it is Fort Augustus which today claims descent from Lammspring (which was suppressed by the Prussian Government in 1802), it was the last generation of boys at school there (including the future Bishop Baines) who came to Ampleforth to form the first generation of boys here, accompanied by the last of the Lammspring novices. 4 Thus the baroque splendours of Lammspring are almost as much part of the Ampleforth heritage as the austere, Lancastrian simplicities of Dieulouard; and it is surprising that (so far as I know) no full modern account of it appears to have been written.

The difference in character between Lammspring and the houses in France illustrates the way in which the English monasteries were embedded in the structures of French and German society, and were more directly influenced by the stresses and strains to which those societies were subject than by the English pressures which affected the Missioners once they had crossed the Narrow Seas. This had the good effect of rooting the Benedictines firmly in the wider Catholic Church. No doubt too it gave them a continental polish advantageous in polite society in England; and it is interesting to learn of monks enjoying close friendships with literary figures like Pope, Cowper, Hearne and Sir Hans Sloane. At the same time it tied the parent monasteries too closely to the Ancien Régime whose days were numbered; and it heightened the tensions which tended to develop between the Missioners, working as individuals in a very English environment, and the monastic communities from which they came and were often required to return. Living within the framework of French law and custom, the English monasteries enjoyed both the privileges and the burdens of the clerical caste in pre-Revolutionary France. They derived income from French benefices, sought and (presumably accepted) appointments in commendam and used the notorious lettres de cachet and other devices of French law to punish or rid themselves of troublesome members of their communities. It was the favour of French monarchs and prelates which they had to cultivate and the changing and oppressive pattern of French legislation which shaped their administrative reforms. Inevitably, as Britain and France moved into open war, their loyalties became strained and their position in France anomalous.

Meanwhile on the Mission the monks enjoyed the same freedom of action, and very much the same lifestyle, as their counterparts among the secular clergy. Dominated at first by the landed gentry to whom most of them were attached as chaplains, their independence increased with the gradual growth of independent congregations, particularly in the towns. Their concerns were with English laws, English politics, English objectives and English neighbours. So it is hardly surprising that their interests diverged from those of their parent communities, and that for some of them the freedom of an active life on the mission seemed more attractive and useful than the disciplined austerities of a continental cloister. (Conversely, those who felt drawn to the contemplative life were often reluctant to exchange it for the active vigours of the Mission.) In muted form, the tension between the

---

3 Bernard Green OSB, 'Bede Brewer, the Founder of Ampleforth', Ampleforth Journal, Vol. LXXXIV (1979), Part II.

4 Bernard Green OSB, op. cit.
monastic and the missionary life has continued within the Congregation into the present century.

Fr Geoffrey gives us a gallery of lively snapshots of some of the eighteenth-century Mission Fathers, from the scholarly Fr Gregory Gregson translating Homer in cooperation with the poet William Cowper, or the courtly Jacobite Thomas Southcott defending his fellow Benedictine Alexander Pope against Protestant criticism, to the liberal Fr Gifford Wilks advocating ("as I believe most judicious men do") a vernacular liturgy and Fr John Columban Philips, who abandoned the Mission, married, fought as a soldier against the Moors, then returned repentant to his monastery and constructed an alternative astronomical system to that of Ptolemy, Copernicus and Tycho Brahe. Our own Fr Anselm Bolton makes a rather unsympathetic appearance as the dominating steward of Lady Anne Fairfax, using the methods of the soup kitchen to achieve the conversion of one of her maids; but Fr Geoffrey's description of this particular episode seems to rely more heavily than is altogether fair on the allegations of Fr Bolton's enemies.

Over the whole scene which Fr Geoffrey describes lies the shadow of the Enlightenment: that growing sense of confidence in human reason and empirical investigation and of disaste for mystery and supernatural belief which fuelled the dramatic advances in scientific understanding of the last two hundred years and gave birth to the doctrine of progress. The symptoms sound disconcertingly familiar. Intriguing prospects of material and moral advance seemed suddenly to be opening up; divine intervention was no longer required to explain the functioning of the physical universe; attitudes of mind which had been handed down unquestioned from one generation to the next seemed to lose their plausibility; freedom of enquiry and of conscience challenged all protective or authoritarian approaches to religious truth; dogma seemed to lose its authenticity and prayer its purpose. Ecclesiastical structures, closely linked to its the increasingly outmoded structures of monarchy and aristocracy, lost their legitimacy and ceased to be taken seriously even by many of those within them.

The effects of all this, felt most drastically in the Catholic absolute monarchies of France and Austria, rapidly spread throughout Europe. Civil governments embarked on programmes of reform which made the survival of religious institutions dependent on their public utility, measured mainly in educational and humanitarian terms. Lecky's description of eighteenth-century France gives the flavour of the intellectual climate in which the English monarchies of France and Austria, rapidly spread throughout Europe. Civil governments embarked on programmes of reform which made the survival of religious institutions dependent on their public utility, measured mainly in governmental terms. W.H. Lecky: A History of Ireland in the Eighteenth Century, Vol. 2, Ch. III, pp. 200-201.

The impact on educated Christian believers, and especially on those believers whose way of life, like that of the monks, was rooted in the old order of things, was not unlike that of the post-Vatican II upheavals on the Church of the 1970s. At first many priests and religious embraced the new ideas. In Paris the English Benedictines founded a scientific and philosophical Academy, launching it with a poem presenting the monks as champions of the new culture:

'See Monks undo what Gothick rage has done,
'See Banish'd arts within a Cloyster rise . . .'

Soon however science and religion began to seem incompatible; unbelief gathered momentum and the trend of French legislation became increasingly hostile and intrusive. The spirit of liberalism and self-fulfilment fostered a spirit of independence and even disobedience among the monks. Some were carried off into apostasy; recruitment declined. Of those who persevered (who were the great majority), some took refuge in pessimism, others in a romantic harking back to medievalism and others again in apocalyptic predictions which seemed to be amply fulfilled when the full force of the Revolution broke over them. The rest, like their post-Vatican II successors, simply got on with the job. From their fortitude and perseverance developed the English Benedictine Abbots of the present day.

In any chronicle it is the negative episodes which attract the most notice. The faithful living out of the monastic or missionary life which was the hallmark of most English Benedictines throughout the eighteenth century is much more difficult to convey convincingly than are the quarrels, the eccentrics, the apostates and the scandals that are the stuff of drama. Fr Geoffrey breaks much new ground and gives anyone interested in the history of the English Benedictines an illuminating read. But his feet remain firmly on the modern academic floor. We still need someone to do for the post-Reformation English Benedictines what the late David Mathew, with his idiosyncratic blend of scholarship and poetic imagination, did for the Carthusians in 'The Reformation and the Contemplative Life': namely to evoke with the immediacy of first hand experience the spirit which animated the Order at a particular epoch and convey to the reader with the same immediacy how that spirit expressed itself in the lives of the observant religious of the time. Here perhaps is a worthy task for a monk of Ampleforth.

David Goodall

---


2 It should be noted that Fr Geoffrey Scott's book does not include the Benedictine Nuns, who were living an enclosed, contemplative life and whose history therefore calls for separate treatment.
Oswald Cary-Elwes, who died on 2 January, 1994 at the age of 80, was a soldier and military diplomat who will be particularly remembered for his wartime exploits in the SAS and for the great contribution he made throughout his life towards good relations between the French Army and the British Army.

Oswald Aloysius Joseph Cary-Elwes was born on 14 November, 1913, the youngest of the eight children of Charles and Eudythe Cary-Elwes. His father and maternal grandfather Sir John Roper Parkington were champagne shippers and Cary-Elwes, like his father, became a fluent French speaker and wine connoisseur.

Born into a leading Roman Catholic family, Cary-Elwes was educated at Ampleforth College where he excelled at boxing and rugby football. An adventurous and popular figure, he chose a military career early on in memory of his elder brother Wilfrid, a subaltern in the Irish Guards killed in France in 1917 aged 18. His school contemporaries included many people later to distinguish themselves in the Second World War, most notably David Stirling, founder of the SAS, and his brother Bill.

Cary-Elwes was commissioned into the 2nd Battalion, the Lincolnshire Regiment in 1933, the same year that his elder brother the late Abbot Columba Cary-Elwes was ordained a priest at Ampleforth. The Regiment went to Malta in 1935 and in 1936, he got his first taste of military action in Palestine. He returned to England with the Regiment in 1937 and at the outbreak of war, found himself at Western Command.

To his chagrin, he was sent out to Lagos as Brigade Major, Nigerian Brigade. In 1942, he was posted to the 1st Army in North Africa and was involved in operation Torch and the liberation of Algeria. He was also concerned with parachute training and with the planning and implementation of the SAS task for the invasion which was to drop into occupied France on D-Day ahead of the main force and prevent as many German troops and as much German material as possible from attacking the Allied invading forces, effectively isolating the battlefield.

For another short spell at Ringway training new French SAS recruits to parachute, he spent the rest of the war on operations with the 4th French SAS Regiment across northern France and into Belgium. He was awarded the Croix de Guerre with palm and Legion d’Honneur and was mentioned in despatches.

In 1946, he went to the Staff College, Camberley and after a short time in Oldenburg, he was posted to the British Military Mission in Paris in the following year. Cary-Elwes rejoined the 2nd Battalion, the Royal Lincolnshire Regiment in Egypt and Aqaba in 1948, seeing action once again in Palestine.

His career then took another turn and from 1949 to 1951, he was assistant military attaché in Cairo. He returned to his beloved France for two years as an instructor and liaison officer at the French school of Infantry at St Maxent. In 1953, he returned to his Regiment for his last tour of duty twenty years after his first, this time to Goslar and Berlin. In 1955, Cary-Elwes was posted to Fontainebleau in France as chief of the Commander-in-Chief’s secretariat, SHAPE and from 1958 to 1962, he was head of the British Military Mission to the Commander-in-Chief of the French Army in Germany based in Baden-Baden, the peace time posting that gave him the greatest satisfaction. He returned to England and was appointed Commandant, Army school of Civil Defence. After a four year posting at Ministry of Defence, where he was involved in the standardisation of NATO military equipment, he retired in 1968. In 1984, on the 40th anniversary of D-Day and the French SAS landings in Brittany, Cary-Elwes joined his comrades at the Arc-de-Triomphe and was awarded the Medaille de la Ville de Paris by Jacques Chirac in recognition of his great services to France.

In 1938, he married Pamela Brendon with whom he had six children. He is survived by his widow and five of his children.

Charles Cary-Elwes (W57)

LT COL R.C.M. MONTEITH OF CARSTAIRS, OBE, MC, TD, JP (C32)

Michael Monteith of Carstairs was the representative of one of those patrician families which took their rise in Glasgow at the end of the eighteenth and commencement of the nineteenth century. An early representative of the family was MP for Lanark and Lord Provost of Glasgow in 1839 and bought the Barony of Carstairs on which he erected the great mansion house which was the family home for several generations.
Michael was born in 1914 and was educated at Ampleforth by the Benedictine monks. He early showed that taste for sport that was to be such a marked feature of his life and whilst at Ampleforth he was selected to play rugger for the Yorkshire Schoolboys. He was always devoted to the School and only a year ago went back there for a Retreat of the Knights of Malta to which he belonged.

On leaving school Michael joined the Lanarkshire Yeomanry, but also qualified as a chartered accountant. Michael was a gallant officer and was awarded the Military Cross on the field at Anzio when he was promoted to Lieutenant Colonel at a time when all his seniors had been killed. He commanded the regiment from Anzio to Rome when he took it home to Lanark at the end of the war.

After the war he was elected an independent councillor for Carstairs and Lanark, Landward, and was also an independent member of Lanarkshire County Council which was then, as it always was, a Labour stronghold. His straightforward and downright manner did recommend itself to the electors, many of whom in those days were miners, but not sufficiently to allow him to win Hamilton in the Conservative and Unionist interest at Parliamentary elections in 1950 and 1951. It was a gallant effort as this constituency was then the second strongest Labour seat in Scotland.

On Local Government Reorganisation he became the leader of the Independents in Strathclyde and was Convener of Lanark District Council and the first Convener of Clydesdale District Council, its successor, a post which he held for ten years. He was also HMA's Vice Lieutenant of Lanarkshire.

Michael Monteith was the fourth generation of his family to be a member of the Order of Malta, the Catholic Order of St John of Jerusalem, and he was also a member of the Venerable Order of St John believing strongly in getting many of whom in those days were miners, but not sufficiently to allow him to win Hamilton in the Conservative and Unionist interest at Parliamentary elections in 1950 and 1951. It was a gallant effort as this constituency was then the second strongest Labour seat in Scotland.

On Local Government Reorganisation he became the leader of the Independents in Strathclyde and was Convener of Lanark District Council and the first Convener of Clydesdale District Council, its successor, a post which he held for ten years. He was also HMA's Vice Lieutenant of Lanarkshire.

Michael Monteith was the fourth generation of his family to be a member of the Order of Malta, the Catholic Order of St John of Jerusalem, and he was also a member of the Venerable Order of St John believing strongly in getting many of whom in those days were miners, but not sufficiently to allow him to win Hamilton in the Conservative and Unionist interest at Parliamentary elections in 1950 and 1951. It was a gallant effort as this constituency was then the second strongest Labour seat in Scotland.

On Local Government Reorganisation he became the leader of the Independents in Strathclyde and was Convener of Lanark District Council and the first Convener of Clydesdale District Council, its successor, a post which he held for ten years. He was also HMA's Vice Lieutenant of Lanarkshire.

Michael Monteith was the fourth generation of his family to be a member of the Order of Malta, the Catholic Order of St John of Jerusalem, and he was also a member of the Venerable Order of St John believing strongly in getting many of whom in those days were miners, but not sufficiently to allow him to win Hamilton in the Conservative and Unionist interest at Parliamentary elections in 1950 and 1951. It was a gallant effort as this constituency was then the second strongest Labour seat in Scotland.

Mike Hardy was sociable, diplomatic and friendly and could establish a

The following appeared in The Daily Telegraph:
Colonel Michael Hardy, who has died aged 66, was an outstanding personality both in Army life and on the rugby football field. His England career was brief, and ended when he went out to fight with his regiment in Korea. But for many years — first as a player, then as a coach and selector — Hardy exercised a valuable influence on Army and club rugby. During his two stints on the staff at Sandhurst, initially as a company instructor and then as GS01 (Training), he made it clear to anyone who cared to listen, as well as to some who did not, that Sandhurst was an educational establishment and not a training camp.

Evan Michael Pearce Hardy was born on 13 November 1927 in India, where his father was an officer in the Indian Army. He was educated at Ampleforth, joined the Army in January 1946, entered Sandhurst with Intake 1 exactly a year later, and was commissioned into the Duke of Wellington's Regiment in 1948.

In January 1953 he joined his regiment in Korea, and in May that year was mortar officer in the desperate battle of 'The Hook', where the Duke's beat off a series of mass Chinese attacks on a vital feature. He was mentioned in despatches. At the end of the year Hardy went with the regiment to Gibraltar and in 1954 returned to England to become GSO3, Southern Command. In 1956 he was appointed Adjutant of the 1st Battalion, with which he served in Malta, Cyprus (at the time of the EOKA troubles) and Northern Ireland. Two years later he became an instructor at Sandhurst, and in 1960 attended the technical staff course at the Royal Military College of Science at Shrivenham. From 1962 to 1965 he was in the War Office as a GSO2 (Infantry Directorate), and then returned to the 1st Battalion DWR. In 1967 he attended the Joint Services Staff College after which he was appointed to command the Territorial Battalion, the 1st Yorkshire Volunteers. Two years later he became GSO1 at Sandhurst, which was followed by the RMCS, this time as Colonel GS, from 1973 to 1975. From 1975 to 1978 he was commandant of the small arms wing at the School of Infantry, Warminster, and from 1979 to 1983 was military adviser at Canberra, Australia.

In retirement he became Clerk of the Plumbers Company for six years and then a governor and chairman of the executive committee at Prior Park College, Bath; he was active in helping to rebuild and restore the college after its disastrous fire.

Mike Hardy was sociable, diplomatic and friendly and could establish a
rappor with virtually anyone; he was particularly good with young people and
with Territorials. Everyone worked together in the units he commanded, and
he could see the funny side of gloomy situations.

In addition to his rugby — at which he represented England, the
Barbarians, Blackheath, Headingley and the Combined Services — Hardy was
an excellent cricketer who turned out for the Army, Combined Services and
Free Foresters. He was also a good golfer. Latterly he described himself as the
fastest colonel in the Army over a distance of less than one yard. Deeply
religious, Hardy was always grateful to Ampleforth.

He is survived by his wife, three sons and three daughters.

FR SIMON adds this appreciation:

With the death of Michael Hardy Ampleforth has lost one of its most loyal old
boys and one of its finest advertisements. He was one of our few Rugby
Internationals, played Cricket for the Army and Combined Services, and was a
good squash player and golfer. His great speed off the mark made him an
outstanding fly half at Rugby and cover point at cricket; he would have played
more international Rugby if he had not been sent to fight in the Korean war —
where he was mentioned in despatches.

At Ampleforth Michael was in St Aidan's under Fr Terence Wright in the
Headmastership of Fr Paul; he was coached at games by Fr Peter Utley, Fr
Anthony Amscough and Fr Denis Worklove, all great men who influenced
him profoundly and whose straightforward Catholicism inspired him. In the
Army he gave every possible help and encouragement to Chaplains (but was
not afraid to point out their shortcomings if it seemed necessary), and later was
a tower of strength in his home parish, and as a governor of Prior Park College.

He had many friends (he and his wife Elizabeth celebrated their Ruby
Wedding by having a party for 100 of them) and had great joy and pride in his
family. His six children (plus spouses and offspring) often had joint holidays
together with their parents.

Michael had enough personality for half a dozen normal people, but in
spite of this he was humble and his own advantage was a low priority. No
meeting or party which included him could be dull; his sense of humour was
infectious and sparked a response in everyone, high and low, old and young. A
quick answer and a ready tongue were typical of him, but he was also a man
who could not take liberties with him, his bark was worse than his bite. Even when
acting as a disciplinarian the twinkle was in his eye and humour not far below
the surface. When Field Marshal Lord Alexander inspected the CCF in 1955,
he asked Pat why he had joined the Grenadiers and not his (Alexander's)
regiment, the Irish Guards. Quick as a flash came the answer, 'I'm too tall, Sir'.
A quick answer and a ready tongue were typical of him, but he was also a man
of great personality. Camps in those days were large. Ampleforth used to take
100-200 cadets to Gandale or Wathgill each summer, and some schools took
more. Sometimes there was trouble among cadets from different schools, and
Pat would assemble the schools concerned and give them a piece of his mind.
He wore Grenadier uniform, so the cadets did not know he was not a serving
soldier, and the delinquents would be silent and attentive as this tall, smart
guardsman told them how to behave. On such occasions Amplefordians were
proud of him; he was always proud of Ampleforth.

Pat left Ampleforth in 1959 and worked as a security guard until he
retired. In 1990 he and his wife Anne celebrated their 60th wedding
anniversary. He grew more infirm and became blind at the end of his life, so
perhaps his death at the ripe old age of 88 on 23 September 1993 was a release.
He will be remembered with great affection by all who knew him at Ampleforth.

In recognition of the lengthy connection between the Lovegrove family and
the Abbey and College, the death of SAM LOVEGROVE, though not himself
an old boy, calls for comment by his eldest son Edwin (J61):

My father, as you may already have known, was not Catholic though it was he
even more than my mother who, almost from my earliest memories, saw to it
that we boys not only went to mass every Sunday but would always be there in
good time; for he felt strongly that to be late for church was disrespectful. Yet
only in later years did he actually accompany my mother to mass, and indeed in
the last few years he regularly read the lesson at church and I doubt anyone
knew, not even the priest, that he had still to become a Catholic.

My parents' association with the school started with my first term in
September 1957 and lasted till Richard left in December 1980, by which time
the period 1949-59, FR SIMON writes:

Pat Hennessy was one of the great characters to have served in the Corps. He
started his military career in the Grenadier Guards in 1923; during the war he
was seconded to the Sherwood Foresters as RSM. He was captured in North
Africa and imprisoned in Italy; from there he escaped and walked South for
300 miles (losing 4 stone in the process) until he joined up with the British
Army. After six weeks he was fit enough to take part in the D-Day landings,
but soon was blown up when a mortar bomb landed at his feet. He left the
Army in 1947 and came to Ampleforth as Sergeant Major in 1949.

His time in that post was a happy one and he filled it with distinction. He
got on easily with people and the boys soon discovered that although you
could not take liberties with him, his bark was worse than his bite. Even when
acting as a disciplinarian the twinkle was in his eye and humour not far below
the surface. When Field Marshal Lord Alexander inspected the CCF in 1955,
he asked Pat why he had joined the Grenadiers and not his (Alexander's)
regiment, the Irish Guards. Quick as a flash came the answer, 'I'm too tall, Sir'.
A quick answer and a ready tongue were typical of him, but he was also a man
of great personality. Camps in those days were large. Ampleforth used to take
100-200 cadets to Gandale or Wathgill each summer, and some schools took
more. Sometimes there was trouble among cadets from different schools, and
Pat would assemble the schools concerned and give them a piece of his mind.
He wore Grenadier uniform, so the cadets did not know he was not a serving
soldier, and the delinquents would be silent and attentive as this tall, smart
guardsman told them how to behave. On such occasions Amplefordians were
proud of him; he was always proud of Ampleforth.

Pat left Ampleforth in 1959 and worked as a security guard until he
retired. In 1990 he and his wife Anne celebrated their 60th wedding
anniversary. He grew more infirm and became blind at the end of his life, so
perhaps his death at the ripe old age of 88 on 23 September 1993 was a release.
He will be remembered with great affection by all who knew him at Ampleforth.

In recognition of the lengthy connection between the Lovegrove family and
the Abbey and College, the death of SAM LOVEGROVE, though not himself
an old boy, calls for comment by his eldest son Edwin (J61):

My father, as you may already have known, was not Catholic though it was he
even more than my mother who, almost from my earliest memories, saw to it
that we boys not only went to mass every Sunday but would always be there in
good time; for he felt strongly that to be late for church was disrespectful. Yet
only in later years did he actually accompany my mother to mass, and indeed in
the last few years he regularly read the lesson at church and I doubt anyone
knew, not even the priest, that he had still to become a Catholic.

My parents' association with the school started with my first term in
September 1957 and lasted till Richard left in December 1980, by which time

uncle Richard and nephew Simon had overlapped for one term in St Edward's House.

Central to Sam's life was his family, for whom his love was equal and absolute, and to every member of which he was so fiercely loyal. Sam believed utterly in the unity of family life and in the importance of family closeness, concern and communication.

DEATHS

Brian M. Wauchope  
(JT4) November 1992  
James T. Conroy  
(X26) 6 January 1993  
Anthony J.B. Millar  
(W47) 12 October 1993  
Robin E. Haywood-Farmer  
(C42) 2 November 1993  
Hugh R. Finlow  
(A38) 15 November 1993  
Lt Col R.C. Michael Monteith  
(OBE MC TD JP) (C32) 19 December 1993  
Fr Gerard Sitwell OSB  
(X24) 20 December 1993  
Edmund J Scott  
(A27) 26 December 1993  
Lt Col Oswald A.J. Cary-Elwes  
(B31) 2 January 1994  
Fr Walter Maxwell-Stuart OSB  
(C32) 11 January 1994  
Col E. Michael P. Hardy  
(A45) 13 January 1994  
Rt Rev Abbot Columba Cary-Elwes OSB  
(X22) 22 January 1994  
Stephen J. Marriner  
(B69) 25 January 1994

BIRTHS

1992

25 Jan  
Lucy and Paul Irven (B80) a daughter, Emma Maria Lucy

6 Feb  
Pam and James Jennings (E73) a daughter, Anna

6 Feb  
Teresa and Christopher Satterthwaite (B74) a daughter, Eleanor

9 Sept  
Caroline and Philip Aldridge (D78) a daughter, Scarlett

5 Oct  
Katharine Thea

1993

6 Mar  
Anne and Christopher Moore (J75) a daughter, Jennifer Carswel

26 Jul  
Maria and Colin Danvers (C78) twin sons, Hugo and Alexander

4 Sept  
Julia and David Humphrey (O75) a son, Dominic Alexander

13 Sept  
Caroline and Julian Barrett (B51) a son, William Frederick George

13 Sept  
Dominique and John Levack (E77) a son, Edward John

17 Sept  
Caroline and Philip Aldridge (D78) a daughter, Scarlett

30 Sept  
Amanda and Mark Cuddigan (D73) a daughter, Molly Elizabeth

1 Oct  
Emma and Francis Plowden (C75) a daughter, Richard Alexander William

OLD AMPELFORDIAN NEWS

1994

11 Jan  
Valli and John Murray Brown (B74) a son, Charles Louis

13 Jan  
Sally and Mark Shipsey (T76) a son, Gregory Laurence

15 Jan  
Nicky and Rupert Simonds-Gooding (H79) a son, Thomas

17 Jan  
Hilary and Euan Duncan (T77) a son, Jack Munro

19 Jan  
Joanna and Hadyn Cunningham (083) a daughter, Emma

Catherine

ENGAGEMENTS

Robert Akester (A83)  
to  
Jane Hayward

Timothy Baynham (D86)  
to  
Angela Louise Smith

Peter Beharrell (D84)  
to  
Jane Morris

Benedict Burnett-Armstrong (A85)  
to  
Olivia Hawker

Anthony Fraser (W77)  
to  
the Hon Fiona Biddulph

Charles Helfferich (A83)  
to  
Ruth Padget

Guy Henderson (A79)  
to  
Lynne Sword

James Hyslop (H83)  
to  
Sophie Ann Carter

Philip Ley (B78)  
to  
Anna Tate

Hamish Macmillan (W82)  
to  
Susan Caroline Wallis

Jonathan Macmillan (W84)  
to  
Blanca Alicia Mendez de Alba

William O’Kelly (C77)  
to  
Anna Foulds

Richard Palengat (W83)  
to  
Amanda Bradbeer

William Petrie (O83)  
to  
Juliet Southwell

Nicholas Read (J84)  
to  
Clare Attenborough

James Sewell (B79)  
to  
Kyria Josephine Hume-Wright
MARRIAGES

1993
19 Jun Martin Travers (D83) to Jenny Shelton
John Ward (C79) to Lucilla Roberts

1993
18 Sept Francis Heyes (B82) to Lorraine McGrath
(St Augustine’s Chapel, Wellingore Hall, Wellingore, Lincoln)
18 Sept Mark Cunningham (O84) to Princess Charlotte of Luxembourg
(St Paul de Mausole, St Remy de Provence)
2 Oct Jeremy Deedes (W73) to Caroline Lang
(Chapel of the Ascension, Heathfield, Ascot)
2 Oct Fenton Remick (B79) to Pamela McEnerney
(First Congregational Church, Jackson, Michigan, USA)
9 Oct The Hon James Stourton (O74) to the Hon Sophia Stonor
(Blessed Trinity, Stonor, Oxfordshire)
30 Oct Alan Rodger (W72) to Leticia Martinez de Mata
(Ermita de la Virgen del Puerto, Madrid)
22 Nov Andrew Osborne (B84) to Katrina McLaren
(St Mary’s, Wimbledon)
18 Dec David Coreth (O82) to Anna Stokes (Worth Abbey)
18 Dec Michael Page (B78) to Rachel Fielding
(St Peter Mancroft, Norwich)
29 Dec David Farrell (T51) to Annabel Montgomery (Ballymoney)

OLD AMPLEFORDIAN NEWS 97

HENRY BEDINGFELD (E62) has been promoted from Rouge Croix Pursuivant
to be York Herald by HM The Queen with effect from September 1993.
PETER BERGEN (W80) is a producer with CNN in Washington DC. His
video ‘Afghanistan, a nation of terror: American creation?’ was televised as a
special assignment on 22 January 1994.
GEORGE BULL (C54) has been appointed chief executive of Grand
Metropolitan. During the eighties he masterminded the expansion of IDV, the
group’s drinks division, from a small British-based operation into one of the
world’s largest wine and spirits companies, and moved over to the food division
last year.
NICHOLAS CHANNER (D81) is now on a Staff College course, having spent
ten months as a recruit company commander near Edinburgh.
FRANCIS CRUICE GOODALL (D47) works from home, on his own practice
as arbitrator/expert witness.
EDWARD CULLINAN (C49) has received a Royal Institute of British
Architects’ 1993 regional award for his visitor centre at Fountains Abbey. His
scheme was commended for its contribution to historic surroundings and
described by the judges as ‘perfectly in line with the English tradition of
landscape design and yet . . . entirely of its time’.
ALAN DANVERS (C74) is married and lives and works in Miami, Florida.
Until recently he helped run a small airline in the Caribbean called Turks and
Caicos Airways. He travels extensively in Mexico.
ALEC DANVERS (C27) continues to thrive in Kenya, a stone’s throw from the
Muthaiga Club, Nairobi. He leads an active lifestyle, enjoying both golf and
tennis on a regular basis. He regularly participates in the annual Benedictine
Old Boys’ lunch in Nairobi.
COLIN DANVERS (C78) is a Major in command of B Squadron, The King’s
Royal Hussars currently serving in Munster, Germany.
DAVID FAIRLIE (W41) has been appointed Lieutenant in the Equestrian
Order of the Holy Sepulchre of Jerusalem, which started as an Order of
Chivalry in 1099, 50 years after the Sovereign Order of Malta.
MATTHEW FESTING (C67) has been appointed Grand Prior of the Knights
of Malta in England.
CHRIS HARRIES (D71) is now in retail business in Cape Town, South Africa.
ALEXANDER, LORD HESKETH (W66), having resigned as chief government
whip in the House of Lords, has joined the board of heavy engineering group
Babcock International as a non-executive director.
PAAUL IRVEN (B80) is doing freelance computer analysis and programming in
Brussels. He was with Dow Corning (the American chemicals company) for
one year and is now with Euroclear, a financial group.
JUSTIN KERR-SMILEY (W83) works as a freelance radio journalist for
Associated Press, based in their London office and broadcasting to the United
States. In October 1993 he reported on the Lewis-Bruno boxing match in
Cardiff, and then from Mostar in Bosnia-Hercegovina.
SIMON LOVEGROVE (E85) is currently working in Orthopaedics as a
houseman at Saint Albans General Hospital, Hertfordshire.
EDWARD MANGLES (085) and OTHO WINDSOR CLIVE (C76) served in
JULIAN MONAGHAN (D88) went round the world after gaining a degree in
Combined Studies (Psychology and History) from Liverpool last year, and now
works for Tie Rack.
NICHOLAS MONAGHAN (D86) is working for Majestic Wine in Fulham.
PHILIP O’MAHONY (D93) spent the autumn working for Chase Manhattan
in London before departing for Mexico in January with GEORGES BANNA
(E93).
JAMES RAPP (A70) was promoted to Captain RN in 1992 and has been in
command of HMS Brilliant, a Type 22 frigate, since July 1993. In addition, he
is responsible for directing the initial sea training of young officers from Britannia Royal Naval College, Dartmouth.

JEREMY RYAN (I72) has been appointed Consultant in Oral and Maxillo-Facial Surgery in Sunderland.

REV ADRIAN SMITH (W48) has recently seen the publication of his book A Key to the Kingdom of Heaven: a Christian understanding of transcendental meditation.

PHILIP ST GEORGE-YORKE (D53) works for the Bahrain Government as an adviser for the Civil Aviation Affairs Directorate on the running and development of Bahrain International Airport. He was previously an overseas manager with BOAC/British Airways for over twenty years, leaving BA on early retirement in June 1990.

JONATHAN STOBART (W79) read Psychology at Nottingham, worked in the theatre in the West End as a theatre manager, then had a two year stint in the City. After working in publishing, he is now with a private British company who manufacture photovoltaic professional systems and various solar powered products, and has responsibility for their distribution network in Europe, Africa and the Middle East.

ERIC THOMAS (I70) is Professor of Obstetrics and Gynaecology at Southampton University, having been appointed in January 1991.

On Sunday 20 November 1994 Fr Abbot will conduct a one-day retreat for old boys, parents and friends at the Digby Stuart College, Roehampton Lane, London SW15 — 11.00am to 5.30pm. For details please apply to David Tate, 87 Dovehouse Street, London SW3 6JZ.

The 118th Liverpool Ampleforth Dinner was held at Crosby Hall Educational Trust on 7 January 1994. Fr Augustine Measures OSB (W45), as chairman, gave an account of Ampleforth happenings at the Abbey, School and Parishes. The next dinner will be on FRIDAY 28 OCTOBER 1994. All being well the cost, including claret and port, will be similar £20 a head. The cost of bed and breakfast will be £12. Nearer to the date old boys will be notified within this area.

GERARD YOUNG (27) worked in the mechanical engineering industry and has been a magistrate, tax commissioner, hospital chairman, university council chairman, master cutler, high sheriff, lord lieutenant and served on central government pay review and advisory bodies.

JOHN BERNASCONI (30) was a magistrate for the city of Newcastle from 1958 to 1974 and chairman of the bench for the last three years, and is president of the Friends of the Laing Art Gallery, Newcastle upon Tyne.

NOEL HORN (30) became a chartered accountant in Scotland in 1936.

MALCOLM BLAIR-MCGUFFIE (31) graduated in chemical engineering at McGill University, Montreal, in 1935.

DENIS CASSIDY (31) was a GP in Clitheroe 1948-80.

ROBERT HORN (32) retired from teaching in Glasgow but remains active in church matters.

PETER THORNTON (33) was president of the Architectural Institute of British Columbia and chancellor of the Royal Architectural Institute of Canada.

RODNEY TRACY FORSTER (36) is emeritus consultant in ENT Surgery, Mersey Region.

HUGH PARKS (38) lives in Peru, where he is involved in the manufacture of fishing nets and a child rehabilitation programme which reconstructs indigent children with reparable birth defects.

BRIAN DURKIN (40) retired as an ophthalmic optician in 1988, having sold the family practice to Boots.

JOHN CASTELLI (42) was ordained priest in 1954 and spent 13 years in Chatham before moving to South America, where he is a parish priest in Peru with 50 village churches.

PHILIP PENSABENE (42) is chairman of Philip & Son — shipbuilders — of Dartmouth, Devon, who built the yacht 'British Steel' in which Chay Blyth sailed around the world.

FR DEREK ROCHFORD (42) retired from the John Fisher School in Purley and produced a CTS pamphlet on the teaching of RE.

JOHN WETTERN (42) is a financial consultant with Allied Dunbar.

DAVID WINSTANLEY (42) retired from NHS but is a medical translator.

JAMES FORSTER (43) is a physician in San Francisco.

ULIC ALEN-BUCKLEY (44) was a member of Lloyds and chairman of his insurance broking company and is now a non-executive director.

FR JUSTIN CALDWELL (47) is on the Ampleforth parish of Workington, Cumbria, where he is also chaplain to St Joseph's RC Comprehensive School.
WILLIAM MITCHELL-BANKS (47) lives in Canada where he is a family doctor with an interest in mental health, dual diagnosis and geriatrics.

ROBERT RYAN (47) lives in France, having retired as director of public health for North Bedfordshire in 1990.

FRANS VAN DEN BERG (47) practises dentistry and teaches at Guy's Hospital.

HUGH JACKSON (49) is secretary of Seven Springs Cheshire Home.

IAN JOHNSON-FERGUSON (49) continues to improve after his accident four years ago but is still unable to read.

MARTIN MORRIS (50) was with the Confederation of British Industry for nearly 30 years, culminating as its deputy secretary from 1985 to 1987; he remains director of the Oil and Chemical Plant Constructors' Association.

MICHAEL PITEL (50) has retired from Lloyds and continues with his hobbies of shooting and bridge.

JAMES HEYES (51) has recently returned from a year of teaching mathematics at St Paul's birthplace, Tarsus, in Turkey.

PHILIP JAMES (51) is retiring this year, after 28 years as a consultant anaesthetist in the Isle of Wight.

JEROME TWOMEY (51) has recently retired from general practice in Devon, having been senior partner for the last seven years; he had previously been a specialist in obstetrics and gynaecology in the Navy.

JOHN LEONARD (53) served in the Army for 32 years before his present employment in the Ministry of Defence as a civilian.

MARTIN MORRIS (50) was with the Confederation of British Industry for nearly 30 years, culminating as its deputy secretary from 1985 to 1987; he remains director of the Oil and Chemical Plant Constructors' Association.

MICHAEL PITEL (50) has retired from Lloyds and continues with his hobbies of shooting and bridge.

JAMES HEYES (51) has recently returned from a year of teaching mathematics at St Paul's birthplace, Tarsus, in Turkey.

PHILIP JAMES (51) is retiring this year, after 28 years as a consultant anaesthetist in the Isle of Wight.

JEROME TWOMEY (51) has recently retired from general practice in Devon, having been senior partner for the last seven years; he had previously been a specialist in obstetrics and gynaecology in the Navy.

JOHN LEONARD (53) served in the Army for 32 years before his present employment in the Ministry of Defence as a civilian.

NEIL MACLEOD (53) has retired from Lloyds and continues with his hobbies of shooting and bridge.
largest advertising agency in western Canada, and is Rear Commander and public relations director of Canadian Power and Sail Squadrons.

MIKE GRETTON (63) as Rear Admiral commands the United Kingdom Task Group; he is a governor of St Edward's School, Oxford, and Farleigh.

JONATHAN OWEN (63) studied law, worked in import/export (UK and New Zealand) and real estate, and is currently community liaison officer with the Cancer Society of New Zealand.

MARK SHEPHERD (63) is a self-employed consultant in security printing.

FRANK BURNS (64) is headteacher of a school for pupils with profound and severe learning difficulties.

CHRISTOPHER CLARKE (64) lives in France where he restores and makes copies of early keyboard instruments.

CHARLES YOUNG (64) is a director of Blue Circle Industries plc and chief executive of Blue Circle Home Products.

JOHN HOME ROBERTSON (65), the Labour MP for East Lothian, has opened his family's stately home picture gallery as the first 'outstation' of the National Galleries of Scotland.

VINCENT TANG (65) has been with the Redland Group in Malaysia for 17 years and now spends half his time in China.

RICHARD BRADSHAW (66) is in Australia where he has a significant Aboriginal land rights legal practice.

MARTIN ELWES (66) is an estate agent with Friend and Falcke in Chelsea.

JULIAN FELLOWES (66) is an actor, writer and lecturer and also has a production company, Lionhead.

ADRIAN VANHEEMS (66) and his brother, John (B57), are the sixth generation in the family's clerical tailoring business, House of Vanheems, which has just celebrated its bicentenary.

ANTHONY DUFORT (67) is a portrait painter, sculptor and printmaker.

JAMES LE FANU (67) is a medical columnist for the Telegraph, a GP at Vauxhall, London, and a research fellow in the Social Affairs Unit.

MARK LE FANU (67) teaches film history at a new international college in Denmark and reviews books for The Times and TES.

Michael Owen (67) lives in Belgium.

FRANCIS DUFORT (68) has a company, Dufort and Sons, which manufactures plastic injection moulded pin badges and ephemera.

ALEX HUNTER (68) is working in Saudi Arabia, after some 23 years in the City and has recently had his book Gentleman of Merstham and Gatton published.

PAUL SHEPHERD (68) was forced to stop work in October 1990 due to Ushers Syndrome but does some local voluntary work.

ROBERT, VISCOUNT TAMWORTH (71) is a chartered accountant, working as a freelance consultant, and has held directorships in Viking Property Group and Morsenna Holdings.

SIMON WAKEFIELD (71) has been with Kleinwort Benson for 20 years.

ADRIAN GILPIN (72) runs G Force, working predominantly in the tourism sector for Viscount De L'Ile at Penshurst Place in Kent.

JOHN GUIVER (72) is principal researcher at Neuralware in Pittsburgh, developing artificial intelligence software.

TOM WETTERN (73) has moved from Clarke Hooper plc to Media Buying Services Group Ltd.

JAMES CAMPBELL (75) runs Campbell Design which designs, manufactures, markets and sells high quality textiles and floorcoverings.

MARK GRIFFITHS (75) qualified as a chartered surveyor, was appointed adviser to the Czechoslovakian government on agricultural land management and has recently been invited, subject to political developments, to become involved in similar work in Russia.

ANDREW HAMPSON (75) is a corporate finance adviser to companies involved in the shipping and offshore industries.

GARETH VINCENTI (75) spent nine years in the RAMC before rejoining the NHS as consultant psychiatrist at the Friargate Hospital, Northallerton.

SHAUN EVANS (76) is a US institutional stockbroker for Prudential Bache Securities, dealing American securities to Scandinavian institutions.

MARK PICKTHALL (76) is managing director of the Soho-based design consultancy 'January Design', where Sebastian Scott (E86) also works.

DAVID BARTON (77) is in the financial world in the City.

CHRISTOPHER HEALY (77) is a doctor in general practice in Sandwich.
HENRY HUNTER (77) has recently been living in Morocco.

STEPHEN HYDE (77) is a London-based photographer, mainly working for magazines, large corporations, design companies and advertising agencies.

JONATHAN PAGE (77) is in the Army.

CHARLES DUNN (78) is a solicitor with Linklater and Paines, specialising in project and asset finance.

JOHN MCDONALD (78) was formerly in New York banking.

MICHAEL PAGE (78) joined the Royal Marines in 1979, is currently serving as OC of the landing craft training wing at RM Poole and has been selected for RN Staff College (Greenwich).

PETER GRIFFITHS (79) is with Saatchi & Saatchi’s PR subsidiary, The Rowland Company.

DOMINIC MOORHOUSE (79) is a Major with the REME in Germany.

JAMES SEWELL (79) works for United Airlines at Heathrow and is involved with an interdenominational community called Antioch.

THOMAS HEYES (80) has started a limited company, IICH — UK, dealing in radio labelled chemicals, chemical isotopes, heavy water, etc.

LAWRENCE LEAR (80) is a doctor in a seven partnership practice in Wimborne, Dorset.

GREGORY MCDONALD (80) was in the City for seven years, before leaving to start a career in industry, and is now managing director of Lloyds Burton Ltd, a steel casting manufacturer in Burton-on-Trent.

PETER PRICE (80) is a solicitor with Beachcroft Stanley.

DAVID SMITH DODSWORTH (80) runs his estate at Thornton Watlass, Ripon.

MARTIN YOUNG (80) has been working out of Newcastle.

JULIAN BARRETT (81) left the Army in 1990 to join Van den Bergh Foods and is commercial manager of a food manufacturing site in Diirham.

BEN BINGHAM (81) has been overseas working in development economics.

ANDREW BROWN (81) runs a computer training and consultancy company, Wise Owl Training Consultants.

JOE CAMPBELL (81) worked on a short contract in the Procurator’s office.

SIMON JEAFFRESON (81) is in Australia.

ANTONY STACKHOUSE (81) is broker consultant manager for Legal and General Life and Pensions for Scotland.

TIM TARLETON (81) took the photographs in the school prospectus.

MATTHEW BARTON (82) has been working in Africa.

JAMES GOLING (82) is working in Wales.

FRANCIS HEYES (82) is senior design engineer, European Gas Turbines Lincoln.

JUSTIN JANSEN (82) is in the Army.

JAMES PEEL (82) had a business or two in London before moving to Leeds.

PADDY YOUNG (82) is a dentist and worked in his father's Newcastle practice.

SHAUN CARVILL (83) is in the sports retailing business.

ANTHONY CHANDLER (83) completed a post-graduate PhD at Canterbury.

NICHOLAS HEYES (83) is a research associate and honorary lecturer at Manchester University, working on the development of the latest generation of magneto-optical scanning laser microscopes.

ARTHUR HINDMARCH (83) runs an office equipment business out of Pangbourne.

NICK HYSLOP (83) left the Army last year and is now working for Siebe plc in sales/marketing.

MATTHEW JANSEN (83) is a solicitor specialising in European law.

DANIEL JEAFFRESON (83) is a doctor.

ANDREW LAZENBY (83) is promotions manager, Shell UK.

NIALL MCBAIN (83) worked with Anthony Simonds-Gooding (B53) in BSB until the Sky take-over.

ANDREW ORD (83) is an investment analyst at Cazenove.

CHRISTIAN BOLTON (84) has a music shop in Brighton.

ROB FAWCETT (84) is building locally to Ampleforth.

EDWARD HART (84) is accommodation services manager and quality assurance manager of the Lancaster House hotel in London.

CHRISTIAN JARONJMEK (84) is in public relations.

DOMINIC PEMBERTON (84) is working for Cazenoves in Hong Kong.

JEREMY HART (85) is a Housemaster at Box Hill School in Surrey.

DOMINIC TIMNEY (85) has been working with a drugs firm in the N-E.

PHILIP ARMSTRONG (86) has returned from teaching English abroad.

BILLY KELMAN (86) has graduated with a BSc in business management from a college in Pittsburgh and is now studying for an MBA.

JOHN O’DONOVAN (86) has been called to the Bar.

TOM SEYMOUR (86) has been playing senior rugby in the north east.

DAVID SWART (86), living in Los Angeles, is to be married in summer 1994.

PETER THOMAS (86) has taken his Law Society finals and will start working at Bird & Bird in London in September.
DARAGH FAGAN (87) is working at Herbert Smith in London, having taken his Law Society finals last year.

BEN HAMPSHIRE (87) was teaching in Malawi in 1993.

ED VICKERS (87) was called to the Bar at Middle Temple in November 1993.

RICHARD VIGNE (87) is in Uganda with Hotire, developing tourism.

MARK WADE (87) started at KPMG Peat Marwick in September 1992.

JASON COZENS (88) had a spell in Hong Kong as part of his Manchester university course in architecture. He is developing as a specialist in computer aided design.

ALEXANDER DOWNES (88) has founded a theatre company, 'Lucid Productions', whose first venture was the staging of Macbeth.

JAMES HONEYBORNE (88) is a film researcher in the BBC Natural History Unit, with a series of credits at the end of programmes.

CHRIS OSBORNE (88) is in his final year at Royal Veterinary College.

SIMON WATSON (88) has completed his Gold Duke of Edinburgh's Award and is on a rural resource management course at the University of Plymouth.

DOMINIC BAKER (89) is in the City as a European equities analyst for Framlington, where his immediate boss is Julian Gaisford St Lawrence (C75).

PADDY HARGAN (89) helped Fr Henry Wansbrough at St Benet’s in recataloguing the Hall library, whilst reading Classics at Oxford.

RORY FAGAN (90) is on a one year Chinese language course at the People's University of Beijing as part of his course in politics and East Asian studies at Newcastle University.

RANJIIT HOSANGADY (90) is in his final year at Balliol, studying Greats.

JEAN-BENOIT LOUVEAUX (90) is in the third year of his maths and philosophy degree at St Hugh's College, Oxford.

ANDREW NESBIT, studying medicine at a London hospital, has suffered much, including several operations, from a knee crushed under a scrum while playing Rugby.

ASHLEY WILLIAMS (90) has been working in an animation studio in HK.

CHRISTOPHER WONG (90) has been doing Law Society finals before starting his articles with City solicitors, Freshfields.

MATTHEW AYRES (91) is studying architecture at Leeds; HARRY BOYD-CARPENTER (91) is reading classics at Corpus Christi, Oxford; ROB CROSSLEY (91) has been taking medical supplies to Africa; MAX DALZIEL (91) is at Edinburgh; THOMAS MARTIN (91) is reading economics and politics at Exeter; DAVID MCDougALL (91) is at Reading University; HENRY O’NEILL (91) has been trying to get into the Royal Marines; DANIEL REITZIK (91) has been selling Encyclopedias Britannica in BC; RICHARD WEST (91) is reading philosophy at King's College, London; FINNINAN DUNLOP (92) was awarded a Reeves-Smith scholarship by the Savoy Educational Trust and has turned down a university place in order to work at Claridges on the Savoy management training scheme; PADDY LANE-NOY (92) is at Reading University; TIMOTHY MAGUIRE (92) is studying management of technology at Sunderland University; JOHN MITCALF (92) is at Birmingham University; MARTIN MULLIN (92) is at Newcastle University; JONATHAN RYLAND (92) is at Oxford; CHARLES THOMPSON (92) is reading history at Edinburgh; CERI WILLIAMS (92) helped on one of the St Alban Centre vacation cricket courses.

NEWS FROM ST JOHN'S

ADRIAN BUDGEN (81) is a solicitor in Sheffield, specialising in medical claims, and is on the management committee of a Citizens Advice Bureau.

TIMOTHY COPPING (81) is married and lives locally.

MICHAEL GILMARTIN (81) is in Portland, Oregon, writing novels.

FRANK HOGARTH (81) has taken over his father's farm at Oswaldkirk.

RICHARD LEONARD (81) lives in Westport, Connecticut and works at the Inn in Longshore, responsible for conference and banqueting.

MARK MATHER (81) is a professional photographer in Richmond, Surrey.

SIMON PENDEr (81) is a solicitor and has recently moved to a Norwich firm.
PAUL SELLERS (81) works in Mexico City.

EDWARD THOMAS (81) is an estate agent and is on the third year of a part-time BSc course in land economics at Sheffield Hallam University.

NICHOLAS DUFFIELD (Fr Richard) (82) is an Oratorian priest based at St Aloysius in Oxford.

EDWARD GILMARTIN (82) has moved to Australia with Hill Samuel.

JOHN GUTAI (82) works for Misys Finance Systems in Worcester.

DERMOT HILL (82) has been doing a variety of jobs in London, including work in the database maintenance department of Credit Suisse and First Boston.

TIMOTHY JELLEY (82) is a schoolmaster at Moor Park.

STEFAN PICKLES (82) lives with the travelling people.

MICHAEL ROLLER (82) has returned from New Zealand and is now the accountant in charge of the internal audit of the Johnson Matthey Group.

GILES RUANE (82) has his own made-to-measure tailoring business in London, called Roderick Charles, Gents outfitter.

OLIVER TRENEMAN (82) is an estate agent in London.

GEOFFREY WELSH (82) is a GP working in a practice near Durham.

ADAM BUDGEN (83) is SHO at the Atkinson Morley neurosurgical unit, is preparing for his FRCS and looking for a consultancy in orthopaedics.

EDWARD BUSCALL (83) has taken a two month sabbatical to tour Brazil and write for the Independent Magazine, the Sunday Express and glossy magazines.

RAMAN DE NETTO (83) sells office equipment in Hull.

SIMON DENYE (83) is a senior plant manager for ICI on Teesside and has been in Thailand for ten weeks training the locals to run an ethylene plant.

DAVID FLANAGAN (83) spent last year in Freemantle, Western Australia, having passed his MRCP two years ago.

RICHARD KEATING (83) works for a company pioneering ‘Connect Voice Messaging’, a system of electronic communication.

SIMON LODGE (83) passed some of his actuarial exams and is in Birmingham.

JAMES MAGRANE (83) has returned from the US and has been doing temporary jobs in York, including acting in the Mystery Plays.

MATTHEW ROHAN (83) has established his own business in Malton making bespoke woodwork and fitting out interiors.

JAMES STEEL (83) works with SOS Sahel in addition to promoting his charity, the Sarojini Trust, to train girls for cottage industries in southern India.

ANTHONY BROWN (84) is a solicitor in the City with Clyde and Co.

PETER BUCKLEY (84) is a senior area sales representative for Canon.

JOHN DOYLE (84) continues to work as a consulting engineer in London.

CHRISTOPHER FLYNN (84) works for British Telecom in London.

PATRICK FRENCH (84) has written a biography of Sir Francis Younghusband, the mystic and explorer in India at the turn of the century.

HENRY HARE (84) runs his own firm of builders and decorators, Parallel Lines.

DOMINIC KEMP (84) is a solicitor with Chapman Eversatt and Co, dealing with injury claims from insurance companies.

JAMES LOUGH (84) is a chartered town planner in Kingston.

NICHOLAS READ (84) has completed his degree at Buckingham University.

MARK ROCHEFORD (84) is a personnel officer in the Defence Research Agency (electronics division) in Malvern.

ANDREW TWEMLOW (84) is a computer consultant in South Wales.

CHRISTOPHER VERDIN (84) qualified as an accountant with Peat's and is now working for a Mexican bank in London.

ADRIAN WELLS (84) has been writing and selling books in Norwich.

PETER WETENHALL (84) undertook a study of tourism in Zimbabwe, followed by a spell in the USA, and now works with the Boston Consulting Group in the UK.

MARK BARRETT (85) has been promoted to manager of UK Corrugated.

JAMES DORMER (85) is working in the Civil Service and writing screenplays.

MATTHEW GACE (85) lectures at the Manchester Metropolitan University on ecology and has been awarded a PhD and a fellowship at Liverpool University for research into spermatozoa.

RUPERT HARE (85) is doing a doctorate in ship science at Southampton University and a lot of rowing.

TIMOTHY OULTON (85) runs Halo Antiques with his brother, Charlie (82), which they have taken over from their father.

BRIAN TRENEMAN (85) works for an international property company, specialising in properties in France.

MICHAEL DOYLE (86) has been commissioned into the Army.

CHARLES KEMP (86) is doing an MA course at Wolverhampton University.

PATRICK MAGRANE (86) has finished his art degree and won the Fishmonger Travel Prize in 1991.

HUGH MARTIN (86) is in the Royal Scots Dragoon Guards.

DOMINIC MIDDLETON (86) is seeking a career in alternative music.

JONATHAN PIGGINS (86) is assistant advertising manager for The Lawyer.
RICHARD TAMS (86) is in charge of cargo handling and is number two in the British Airways office in Seoul, Korea.

DAVID TOMLINSON (86) is assistant to the manager of the Rights Dept of Victor Gollanz, the publisher, and reviews books in French and Spanish.

MARK WHITTAKER (86) has passed his final exams in surveying whilst working with Debenham Thorpe in Manchester.

RUPERT WILLIAMSON (86) has been working in Italy with a clothing firm and now has a job in advertising and promotion in London.

GILES BALMER (87) has been working for a firm of surveyors in Leeds and is now completing his part-time degree at Sheffield in land economics.

PHILIP BULL (87) is a ship broker.

ANTHONY CORBETT (87) is a graduate trainee with Philips and Drew.

PASCAL HERVEY (87) passed out of the Slade College of Art with a first and has had a painting in a summer exhibition at the National Portrait Gallery.

ANDREW LODGE (87) is completing his law conversion course, having spent last summer in Hong Kong gaining work experience.

WILLIAM MARTIN (87) has a law degree from Buckingham University.

CHARLES THOMPSON (87) is training to be an accountant with Ernst and Young in Glasgow.

RICHARD BOOTH (89) has left college in Leeds and gone to New Zealand.

RICHARD CORBETT (89) is a history graduate from Buckingham University.

COLIN ELWELL (89) has taken a volunteer commission from the TA to the Light Dragoons.

WILLIAM GIBBS (89) is reading law at Southampton.
TIMOTHY S'SOUZA (92) is studying hotel and restaurant management at Newham University in the USA; DAMIAN DRURY (92) has left Bournemouth University and is now doing a City and Guilds qualification in hairdressing; ANDREW FREELAND (92) completed Brigade Squad, passed his RCB and is now at Cirencester; WILLIAM GORDON (92) is hoping to join the Army; CHRISTOPHER HARDING (92) is reading politics at Cambridge; CHARLES THOMPSON (92) at the West of England College of Higher Education; TONY SPARKS (92) is at the Open University, studying economics at UCl; JAMES CHANNO (92) is at Kent University, reading English and Spanish law; RUPERT COLLIER (93) is studying German at St Andrews; CHARLES D. GILISH (93) is reading law at King's London; AUGUSTUS DELLA-PORTA (93) is in Zagreb, helping refugees from the Bosnian war, before taking up his place at Newcastle; SEBASTIAN DONOHUE (93) is re-applying to university; PAUL HOWELL (93) is reading biology at Leeds University; CHARLES HURST (93) is studying food manufacture, management and marketing at Reading; GUY JACKSON (93) is reading medicine at Southampton University; XAVIER LE GRIS (93) is in Paris studying French for the year; SEBASTIAN MARCELIN-RICE (93) is at Exeter College, Oxford, reading physiology, psychology and philosophy; FRANS OP DEN KAMP (93) has gone to Africa prior to taking up his place at Newcastle; ANDREW RYE (93) is retaking his science A levels in order to get to medical school.

REFLECTIONS ON LIFE AND DEATH  Raymond Anakwe (A93)

‘Not long now,’ I thought as I looked at my watch. The winds were blustering and cold, the bus was not surprisingly, late. Around me a few people milled, waiting for various buses. Another ordinary Sunday afternoon. A few yards away a solitary shabbily dressed figure is curled up on a bench, protecting himself from the cold. He caught my eye, almost defiantly, before looking me over. Beneath my warm jacket, my rumpled white uniform was clearly visible.

‘Where do you work?’

The question was not totally unexpected but the invasion of my silence, the violation of my privacy struck me all the same.

‘St Leonard’s Hospice,’ I replied, not expecting any further interest. The look I received spoke of amazement and almost pity.

‘Where do you work?’

I came face to face with the first patient. As I looked into his eyes it hit me, this man was dying. His face was ashen, he was rasping and was on an oxygen cylinder. All of a sudden, I could put a face to the nameless dying I had heard about within these walls. I was almost rooted to the spot, scared to approach, almost afraid to touch him lest I cause him some added pain. The fear which confronted me was borne of ignorance. Here I was with no formal skills, training or even a personal relationship with this man to fall back on and I was to ‘assist in his care’. I was frightened. There were three other men in the room who having finished breakfast, were in various degrees of slumber. I took my fate into my hands and launched into conversation with the first patient, Charlie. We talked only a little as I, working with Sandra, a qualified nurse, washed and dressed him. We moved around the room, on to Raphael, Sean and then Alfred. All were different, all were dying but all were still people in every sense. I came to realise that they were no different from the rest of us – not unusually polite, spiritual or tolerant. Dying people, I found, are ordinary people with ordinary faults, fears and hopes. The morning was filled with light-hearted banter as I found my bearings. The patients, who averaged an age of about sixty-five, after looking me over, accepted me easily. I had passed the first test. I came to know the patients in the ‘end-room’ quite well. I slipped into their routine; how often they liked a bath, a cup of tea or just to sit and watch television. One o’clock comes quickly. Time to go, I finished what I was doing quickly. I felt the exhilaration of having completed my first day at work and was reassured that a career in Medicine was for me. I left without a backward glance at the patients. I would see them tomorrow.

Tomorrow came. I walked into the ‘end-room’ to see my newly acquired charges. Charlie’s bed was neatly made. The shelf and locker next to his bed lacked the personal touches of the previous day. His slippers were no longer under the bed. Charlie was dead. The brutal reality that I couldn’t leave work to go home and depend upon finding the patients as I left them, when I
Leonard's, through death or the front door, often leave it happy. Hospice should be and in my experience is a beacon of hope amidst suffering and despair. It may surprise my friend from the bus stop but those who leave St death. My work has, I feel, partially corrected my blinkered view of life. A
to rage against the dying of the light. Death anyway. Then again, we'll all
to be a good and holy priest and not like many of his predecessors lapse into concubinage. Nowadays, conditions are much better with the coming of roads and regular meeting with the Bishop in Chachapoyas. The journey had taken twelve hours. There were four of us: two young men in their twenties who hope to enter the pre-seminary next year and another who is hoping to get a scholarship from our twin town in Germany. The two mules carried our belongings. I personally have no difficulty in walking downhill and on the flat but because of my aged 69, have to mount a

to the hospice closes firmly behind me. On the busy road in front of the hospice, cars
to bath a frail and elderly lady. Her name is Abigail. She moans as we turn her gently and we stop to reassure

to feel him. It's his way of reaching out or is it his spasticity causing him to tense up and squeeze my hand? Our talk is idle chatter but it helps me to believe that he is not alone, are making the decisions. I must keep on talking to him even though sometimes I don't think he hears me. Still, he is a person just like I am and I can't just shovel food into his mouth when he opens it. Later on, in the middle room I help to bathe a frail and elderly lady. Her name is Abigail. She means as we turn her gently and we stop to reassure and encourage her. Her nightdress pulled over her head leaves her vulnerable. The sight of aged womanhood shocked me at first but now I see there is no shame in this. She might have been my grandmother, weak and in need of my help. I could not fail her. Abigail sits on the commode for a while. Afraid, she gropes for my hand. Fear comes with age and I too will grow old. Who will

to offer him something else. If I get it right he might smile. He holds my hand as I feed him. Is this his way of reaching out or is it his spasticity causing him to tense up and squeeze my hand? Our talk is idle chatter but it helps me to believe that he is not alone, are making the decisions. I must keep on talking to him even though sometimes I don't think he hears me. Still, he is a person just like I am and I can't just shovel food into his mouth when he opens it. Later on, in the middle room I help to bathe a frail and elderly lady. Her name is Abigail. She means as we turn her gently and we stop to reassure and encourage her. Her nightdress pulled over her head leaves her vulnerable. The sight of aged womanhood shocked me at first but now I see there is no shame in this. She might have been my grandmother, weak and in need of my help. I could not fail her. Abigail sits on the commode for a while. Afraid, she gropes for my hand. Fear comes with age and I too will grow old. Who will

to the hospice closes firmly behind me. On the busy road in front of the hospice, cars

to be a good and holy priest and not like many of his predecessors lapse into concubinage. Nowadays, conditions are much better with the coming of roads and regular meeting with the Bishop in Chachapoyas. The journey had taken twelve hours. There were four of us: two young men in their twenties who hope to enter the pre-seminary next year and another who is hoping to get a scholarship from our twin town in Germany. The two mules carried our belongings. I personally have no difficulty in walking downhill and on the flat but because of my aged 69, have to mount a

to the hospice closes firmly behind me. On the busy road in front of the hospice, cars

to be a good and holy priest and not like many of his predecessors lapse into concubinage. Nowadays, conditions are much better with the coming of roads and regular meeting with the Bishop in Chachapoyas. The journey had taken twelve hours. There were four of us: two young men in their twenties who hope to enter the pre-seminary next year and another who is hoping to get a scholarship from our twin town in Germany. The two mules carried our belongings. I personally have no difficulty in walking downhill and on the flat but because of my aged 69, have to mount a

to the hospice closes firmly behind me. On the busy road in front of the hospice, cars

to be a good and holy priest and not like many of his predecessors lapse into concubinage. Nowadays, conditions are much better with the coming of roads and regular meeting with the Bishop in Chachapoyas. The journey had taken twelve hours. There were four of us: two young men in their twenties who hope to enter the pre-seminary next year and another who is hoping to get a scholarship from our twin town in Germany. The two mules carried our belongings. I personally have no difficulty in walking downhill and on the flat but because of my aged 69, have to mount a

They had built the walls and the bishop had given the roof of corrugated iron sheets and the bell. At the moment, the floor was still earth and they are hoping to cement the walls so they will send a petition to the bishop.

The Catechist had eight families prepared for Baptism and one Marriage. Next day we were to go on to Motupe. Motupe was to have a fiesta so they will send two mules as they are so anxious to have a priest. This will give our two mules a rest, especially as they were showing signs of saddle soreness.

The journey to Motupe took 2 1/2 hours; half an hour going down through a coffee plantation and crossing a river and then 2 hours going up the other side. We came across a gentleman under the influence who seemed to have more Spanish than Indian blood. He had a big moustache and rather fancied himself. He said something about it being a sin to have a mule with an empty saddle. Next thing, he was mounted. But with a look from me, he got off so quickly he might have been shot. I was relieved to hear roars of laughter and not angry mutterings.

This Fiesta is the annual fiesta of the village. It has a small church and about 50 houses. We celebrated Vespers in the evening with a pressure lamp. The band, which consisted of flutes and drums, was really very effective and had cost 30 pounds for three days. Next day, there was a procession of the Cross round the Plaza accompanied by the band and hymns. There were visiting football and volleyball teams which had come from Tactamal, mostly on their mules. In the evening, there was a dance and a more superior orchestra with an organ. Luckily it was out of earshot from where I was sleeping. A younger member of our party returned at 3am. After a close warning that drunkenness and lying was not acceptable, he has been given another chance.

August 8th had been a day marked in our calendars as most important. It was to be the day of the first Mass of the new priest in his village, Collonce. Collonce is about a quarter of an hour's climb from Motupe. When we entered Collonce, we found all the pathway had been decorated with small banana trees. The place was alive with expectation. I was quickly shown a very nice room with a soft mattress, a bunk bed and easy access to running water in a small plantation. Within half an hour, the new priest was expected. I was then summoned and told he had been sighted. With camera in hand, I was able to welcome him on one of the most important days of his life. The Peruvians have tremendous loyalty to their village and when he had applied to the bishop, his idea had been to help our people. In actual fact he is going to another parish of Mendoza.

A great number of visitors began to arrive and for many the seven hour ride had been exhausting. They were mostly young Germans and Spaniards. There had been preparations for months, arranging up to twenty mules, getting mattresses from Camporredondo and the killing of, at least, one bull.

For me personally, it was very nice to see all these young people, whom I have known over the years on their visits to prepare our catechists, and the presence of six other priests, including the parish priest of Mendoza.

That night there was Mass in the parish church and the new priest heard Confessions and I and a visiting priest from Spain concelebrated. Next day we went to the football ground which had been decorated and an altar erected. The ceremony started with the raising of the Papal and Peruvian flags. There was a good loud speaker system and eight priests concelebrated. The young priest made an impassioned sermon about his longing for this moment and I think even some of the toughest men were moved. At the end, as PP, I put my ear in by warning that the enemies of the priest were Punch and Judy.

After the Mass, everyone was invited to a drink of Chicha, rolls and a sort of hard sugary mixture. I disappeared with the Blessed Sacrament and missed the meal but luckily an Irish sister put in a word for me in the kitchen and a large plate of meat appeared.

I again disappeared for an evening Mass. The church was again packed because they may only get Mass about every three months. This was followed by a dance which I gather was packed as the entrance was free. I am glad to say it was out of earshot.

Next morning the mules were organised and the visitors started their two day journey, going in three different directions. The weather was rather hot so I hope there was no sunstroke.

I set off with three young men who hope to enter the pre-seminary next year to Limon, a village of only an hour's walk. It was mostly downhill so it gave our mules a bit of a rest. Limon is a small village of about twenty houses with its church and primary school and a pipe of running water. It is surrounded by coffee plantations and has a pleasant climate as it is halfway down the valley at about 1,500 metres above sea level. The lady of the house where we stayed seems to be slightly better off and has said she would like to buy a monstrance for the church and is going to give 90 pounds, so we have organised a letter to the bishop to buy one in Lima.

They had not had Mass for about a year but had their liturgy organised by the catechist every Sunday. But there was a complaint that he was a bit cavalier about the time which varied from 2 in the afternoon to 8 at night.

The church was packed. Four families had been prepared for Baptism and one Marriage. We then had a second Mass next morning at 10am which mostly consisted of women with their babies and children from the school. Unfortunately, the children had not been prepared and got confused between virtues and sins and did not understand the true presence. I am always telling the parents the importance of night prayers with their children.

The church was packed. Four families had been prepared for Baptism and one Marriage. We then had a second Mass next morning at 10am which mostly consisted of women with their babies and children from the school. Unfortunately, the children had not been prepared and got confused between virtues and sins and did not understand the true presence. I am always telling the parents the importance of night prayers with their children.

The next village was San Pedro where the catechist had accompanied me on many parish visits. He had prepared a room in his parent's house.

Having been nearly a month away, I returned to my house in Camporredondo which is situated within the complex of the Sisters of The Servants of St Margaret Mary and The Poor, a nursing order from Mexico. As usual when I returned there was a great welcome and the mules were unloaded and taken to their pasture. The two young men who hope to enter the seminary next year were also made to feel at home and were installed in the bishop's room.
The Madre Trinidad (Trini) had just left as a delegate for her Congregation for Mexico. But there was a young Peruvian sister, Hermana Eulalia, in charge. She had just come back from Mexico after studying nursing for four years. There was great activity organising the novena for Saint Rose of Lima. Each street was to have a night to prepare the decoration of the altar. That night being Sunday, the church was packed with a lot of young lads respectfully standing round the door. The bishop had just given a 16 HP motor so the church was well lit. The people were very pleased to have the Mass and there were a great number at Holy Communion.

There were also some visiting lawyers organized by the church who were giving a two day course on Human Rights, with regard to the New Constitution about to be voted in referendum. There were about fifty taking part and they had come from the surrounding villages. They slept in the Pastoral Centre which had been refurbished by the Madre Trini with three hundred bags of cement.

The next day the car came from bishop’s house, on our new road, to take the group to Chachapoyas. They left at 6.30am on a ten hour journey. Our new road has only been connected this month thanks to the Bishop’s tractor. Having reached Camporredondo, the tractor is now idle. The arrangement had been that the Bishop organised the tractor and the local authority paid for the petrol. No doubt, the mayor of the next town of Ocali will soon arrive to get things moving.

At the moment, I am preparing a talk for our Monthly Pastoral Meeting of all the catechists in the Parish of Camporredondo. As we have just had lectures on Human Rights, I shall be giving the church’s teachings from the Bible, Vatican II and Puebla. So far, I have not been able to get the text from Santo Domingo.

I am also preparing for another Pastoral Journey for six weeks visiting villages in Ocali. The village of Pilca Pampa has a three day fiesta of Saint Rose of Lima, Vistahermosa has three days for the Birthday of Our Lady on 8 September 8, Selcho Cusco – 14 September, the Exaltation of the Holy Cross; another village, Saint Michael, 29 September 29, Nuevo Ocumal, Saint Francis on 4 October 4. In between fiestas, I will visit a new village every day.

Your prayers are asked for the young Peruvian priests being ordained. They don’t have the advantage of our European spirituality, yet alone an Ampleforth education.

BOSNIA, CHRISTMAS 1993

Christopher David (O44)

There were 10 of us
We set out in a raging storm
To follow a star
It led us over the sea
Across plains and over mountains
We went in search of the Child
In hundreds of refuge children

We went in search of the old folk
Driven from their homes into the snow
In search of the young men
Wounded and missing
In search of the orphans and
Women bereaved
We carried presents
Given by the children
Of Hereford and Monmouth
Like Gold for the children of Bosnia

We carried medicines
Analgesics, anti-biotics, insulin
Precious as Myrrh
Food for the hungry
Jerseys, coats and boots against the cold
We carried the love of hundreds of people
And prayer was our Frankincense

It was a long journey and hard on the way
But to laugh with the children
On homemade sledges
To weep with the women bereaved
To take with a grimace the hugs of unshaven men
All this was our task

It was a long journey
But the Star rested over many places
And we would do it again.
I went to Croatia in the last week of June. I went with a group organised by our college chaplain and connected to a London charity called Convoy of Mercy, set up and run by a Finchley businessman called Assad Khan. He now devotes his life to supplying refugee camps near Split on the Croatian coast. These camps are looked after solely by some voluntary organisations, the Croatian government, indeed all governments, having largely abandoned them to their fate.

During the three days that we were at the camps I cannot claim that we made a great deal of difference. Our presence may have been appreciated as a symbol of our concern but as aid workers we lacked experience and without a specific brief I often felt useless. From this viewpoint I doubt if we did anything really worthwhile. But there was one crucial difference that was made in that time and it was this — a difference in perception.

Before we went to Croatia I had tried to adapt my mind to what I would find there and although I managed to anticipate stories of suffering and deprivation, I never appreciated the simple reality of the situation until I actually saw it. It is so easy to detach yourself from even the most appalling suffering if you only ever see it on your television screen or in newspapers.

Visiting the refugee camps to see the predicament of the people there and hearing their stories without the bold and strident journalistic tones that usually kept them at a safe distance made me realise on a more human level just how genuinely tragic — how real — their suffering is.

What really brought home to me the plight of the Bosnians in the two camps we visited was the similarity of their pre-war lifestyles to ours. They lived in the same tall and graceful red roofed houses that we had seen travelling through Slovenia and Croatia. They worked in shops and offices five days a week and spent their spare time with their friends and relatives, televisions and cars, enjoying the occasional drink (their Islamic identity was not a big concern before the war) and fussing over babies. Now all of that is gone and they live in one small room with nothing to do except wash clothes and cook. Nearly all the families I saw had a child's picture of their family lives, eating and sleeping in one small room, just as we might have drawn at primary school. This loss of dignity has come about because of the loss of their homes and all possessions and once your life slips out of your control and into the hands of armies and politicians, you are no longer recognised as the total human being that you are. One woman in the camp made this point forcefully, maybe resenting our questionnaires as if we were inspectors in some asylum.

As well as robbing them of their dignity, the war has also changed their identity. Bosnians who were Muslims have become Muslims who used to live in a relatively harmonious village of mixed religions and had wanted to go to university to become a doctor.

This loss of dignity has come about because of the loss of their homes and communities, probably the worst that can be lost by people other than lives or limbs. Many families in the camps still had men fighting in Bosnia, where doublest atrocities are being committed by all sides. Apart from the horrors of the war itself, which we came nowhere near to seeing, there is the problem of 1.5 million Bosnian refugees to which the world is turning a blind eye.

This is the ultimate tragedy that has befallen the people we met and other hundreds of thousands. It is tempting to think that, as they are fed and clothed and have a roof over their heads, their predicament is just another mishap of European history or has been exaggerated by the media for emotional effect. They have no homes and nowhere to go to. Being stateless, they have no-one to protect them. Maybe the West should have reacted more forcefully to the situation in Bosnia but the right point has passed. Indeed, the EC's policy towards the whole Yugoslav crisis was ambiguous at best.

As well as robbing them of their dignity, the war has also changed their identity. Bosnians who were Muslims have become Muslims who used to live in Bosnia, through no choice of their own. Their religion is purely an accident of history. Now that it has been made prominent by the horrific events of the last few years, they have been helped by the Islamic code of aiding co-religionists in distress. All the relief agencies in the Split area are Muslim. Unfortunately, it also means that the only states which have so far offered to accept the refugees in any large number are Sudan and Pakistan, countries as alien to the Bosnians as they are to us, with different climates and in the case of Sudan, rigid Islamic law. Before the war overtook them, the Bosnians' lifestyle was almost entirely western. It now exists in an aimless limbo, neither western nor eastern but forlorn and helpless and rapidly losing hope for the future.
A dinner was held at Cadogan Hall, Duke of York's Barracks, King's Road to celebrate the 60th anniversary of the founding of St Edward's House. The dinner was preceded by Mass at St Mary's Church, Cadogan Street, with Fr Edward Corbould (Housemaster of St Edward's since 1966) as celebrant. Fr Edward presided over the evening’s activities, Lord Justice Kennedy made an address and the following old boys were present:-


Sir Antony Pilkington

R. E. Parker-Bowles

D. Worsley
The match against the Free Foresters on Saturday 29 May 1993 was the 1000th played by the 1st XI since the present 1st XI field took over from the Colts ground as the match ground in 1919. Formal records have been kept ever since.

NB In these records all matches are included, no distinctions in 1st XI cricket ever being made between school matches and those against adults, be they teams including club, county or test cricketers.

Played 1000  Won 291  Lost 314  Drawn 393  Tied 2

Highest aggregates in a season

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Average per wicket</th>
</tr>
</thead>
<tbody>
<tr>
<td>1959</td>
<td>3197</td>
<td>30.7</td>
</tr>
<tr>
<td>1982</td>
<td>3027</td>
<td>22.4</td>
</tr>
</tbody>
</table>

(NB 30.0 per wicket = average team score of 300
18.8 = 188)

The mean average 1919-92 is 2086 runs averaging 18.8 per wicket

Golden age of batting 1959-62 11245 runs averaging 26.8 per wicket

Undeclared seasons 1959-62

15 best partnerships

*1st wkt 1959 206 J.P. Stephens & A.J. King v Bootham
2nd wkt 1959 247 R.J. Jackson & J.J.E. Brennan v Catterick
3rd wkt 1970 213 R.J. Twohig & W.M. Reichwald v Bootham
4th wkt 1979 251 J.P. Barrett & D.H. Dunkas v Blundell's
5th wkt 1931 158 J.R. Bean & C.F. Grieve v MCC
6th wkt 1932 172 B. Alcazzar & B. Carroll v St Peter's
7th wkt 1952 99 D.R. Dalgliesh & Lord Mauchline v Emeriti
8th wkt 1932 139 B. Bush & E. G. Waddilove v FF
9th wkt 1985 80 B. Simonds - Gooding & R. Booth v Blundell's
10th wkt 1924 79 H.R. Welsh & D.R. Morgan v Scarborough


Highest totals (over 300)

1932 362-7 v St Peter's York
1934 361 v Yorkshire Gentlemen
1932 316-7 v Stonyhurst
1932 303-7 v Free Foresters
1949 316-7 v Royal Signals
1931 315-5 v MCC

In recent times (over 260)

1961 276-6 v Yorkshire Gentlemen
1968 275-4 v Free Foresters
1979 272-3 v Blundell's
1971 268-6 v Oundle
1990 265-6 v Blundell's
1985 260-9 v Oundle

Against the XI

1978 293-6 Blundell's
1974 277-5 OACC
1982 276-5 OACC
1985 270-6 Oundle
1981 268-7 Blundell's

Lowest totals

1919 19 v Malton CC
1986 29 v FF (2nd innings)
1946 30 v St Peter's York
1957 40 v St Peter's York
1987 44 v Sedbergh
1943 46 v 1st Bn KRRRC
1919 47 v St Peter's York
1954 44 v Sedbergh
1945 49 v Worksop

Against the XI

1945 24 v St Peter's
1945 24 v Ripon GS
1945 28 v Durham
1939 33 v Bootham
1983 33 v Bootham
1954 33 v York
1977 36 v Durham
(In 1976-7, era of E.P. O'Connor, the following totals were made v the XI
36 Durham 43 Worksop
43 Bootham 58 FF
43 Durham 73 Sedbergh)

Centuries
Most Highest
4 1932-3 C.F. Grieve* 1932 144 B. Alcazar v St Peter's
3 1929-31 J.R. Bean 1949 141 J.F. Murphy v Bootham
1933-4 E.G. Waddilove 1934 141 E.G. Waddilove v Cranwell
1937-9 A.M. Mahony 1963 140 M.P. Gretton v FF

300 runs + 30 wickets in a season has been achieved 13 times, 3 times by
J.R. Bean (1929-31), 2 by J.J.E. Brennan (1959-60)
The last occasion was
1970 W. M. Reichwald 432 runs 48 wickets

NB In 1981 the following four boys achieved their own kind of 'double':
D.S. Harrison 744 runs (35 dismissals: 22 ct; 13 st)
Hon P.B. Fitzherbert 515 runs + 19 wickets
J.P. Barrett 468 runs + 27 wickets
D.R.E. O'Kelly 407 runs + 28 wickets

1000 runs + 100 wickets in school career only one candidate is anywhere near:
1928-31 J.R. Bean 1389 runs + 149 wickets

10 or more scores of 50 in school career
1928-33 C.F. Grieve 20 1928-31 J.R. Bean 11
1952-4 J.E. W. Kirby 14 1932-4 E.G. Waddilove 10
1976-81 J.P. Barrett 13 1959-61 J.P. Stephens 10

Scores over over 50 in a season by batsmen in the XI
19 1961 17 1932 15 1989
1962 1959 1990
18 1981 16 1982 14 1960

Highest number of 50s in a season
1981 D.S. Harrison 8
1933 C.F. Grieve 7
1949 J.F. Murphy 7

1500 runs in school career
1928-33 C.F. Grieve 2344 av 37.8
1978-81 J.P. Barrett 1921 av 35.6
1951-4 J.E.W. Kirby 1567 av 40.1

Highest aggregate in a season
1981 D.S. Harrison 744 av 49.6
1933 C.F. Grieve 732 av 56.3
1934 E.G. Waddilove 682 av 54.5
1959 J.J.E. Brennan 668 av 41.8
1962 M.F. Wright 650 av 38.2

Highest aggregate of wickets in school career
1928-31 J.R. Bean 149 av 17.5
1972-5 J.P. Pearce 141 av 16.6
1944-8 G.A. Robertson 135 av 11.3
1919-22 N.A. Geldart 128 av 12.3
1959-61 T.A.L. Huskinson 128 av 26.9
1937-40 M.A. Sutton 113 av 16.1
1955-7 R. Lorimer 102 av 13.1
1989-91 R.J. Gilmore 103 av 21.0

Highest number of wickets in a season
1961 T.A.L. Huskinson 65 av 13.4
1977 E.P. O'Connor 61 av 8.95
1929 J.R. Bean 51 av 13.4
1990 R.J. Gilmore 51 av 17.5

Five wickets in an innings in career
1919-22 N.A. Geldart 11
1928-31 J.R. Bean 11
1976-7 E.P. O'Connor 9
1919-22 N.A. Geldart 11
1937-40 M.A. Sutton 8
1944-8 G.A. Robertson 7
1955-7 R. Lorimer 7
1960-1 T.A.L. Huskinson 7

Five wickets in an innings by bowlers in the XI
1977 11 times (E.P. O'Connor 6 times) 1933 8 1957 7

Best analysis
1942 M. Bruce 9-19 v St Peter's
1961 T.A.L. Huskinson 8-19 v Durham
1934 D. Wells 8-25 v OACC
1978 P.W. Howard 8-26 v Bootham
1975 J.P. Pearce 8-37 v Workop
1978 P.W. Howard 8-42 v OACC
1981 Hon P.B. Fitzherbert 8-45 v OACC
1931 P.J. Ainscough 5-51 v Sir A. White's XI
1971 C. Murray-Brown 8-56 v Uppingham
1970 W.M. Reichwald 8-66 v OACC

E.P. O'Connor
NB In 1977 in the first two matches of the season, the following analysis was obtained
v Durham 14-12-2-7
v Worksop 17-13-5-7 (i.e. 31-25-7-14 in two matches)
He rather failed in the following two matches: v Stonyhurst 18-5-22-3, v Bootham 22-11-36-6 before returning to his customary seven wicket haul in the fifth match of the year v Sedbergh 15-9-29-2. A disaster followed v MCC 17-6-59-3, before he completed his work in the month of May with v FF (1st innings) 23-11-32-5, v FF (2nd innings) 20-4-51-6, making an aggregate for the first month of 146-71-236-44, av 5.36

End-piece
FELIX STEPHENS OSB
It is part of cricket’s fun to produce XIs to defeat the world or to represent it. Harmless fun. It may be more problematic with a ‘best school XI’ for fear of disappointing those not in it, or, more reasonably, because some of those not in it have risen to greater heights after leaving school. Yet some develop faster and slower than others and the following list is a personal judgement after seeing 25 opening partnerships in addition to three of over 90. Only two pairs: A.L. (Fr Anthony) Ainscough and D.E.Walker (1925) and J.P. (Fr Felix) Stephens and M.F. Wright (1961) managed as many as two over the years since 1919.

Balance of side was essential and, for good or ill, I insisted on two spinners, one right-hand and one left-arm: each had to be the best, thereby avoiding the trap of having, say, a batsman who could bowl left-arm or right-arm spinners. I would dearly have enjoyed the experience of forcing close to the best batsman in the world to take note. Finally the wicket-keeper had to be the best with no compromise but that was not difficult.

No captain ever out-shone Bill Reichwald, the first of my captains and the only one to have a two year stint, learning his trade in 1969 and fulfilling potential in 1970. It so happens he was captain of an outstanding XI – indeed the best of my time, and it was much thanks to him that this was so, Justin Carter – captain of a potentially weak and certainly inexperienced XI in 1982 – runs him close as a schoolboy captain because of what he achieved with limited resources, a sort of Atherton figure, the responsibilities of captaincy bringing out the best in his batting: 50, 99, 75 in the first three innings not being a bad start for a captain who had only played three matches before and with an XI, none of whom had played before. But Reichwald had a trifle of the Sobers gifts: batting in three styles (also left-handed) athletic in the deep, pouncing and quick at short-leg, and speed of eye for a slip fielder. Some said he did not like the fastest bowling but at school it did not let him down. He brought a good, though still reasonably young XI, to the brink of winning 10 matches, let down on the final afternoon of the season by a dolly dropped catch at cover by, of all people, he who is now one of HM’s naval captains: James Rapp. And if Bill Reichwald’s personal record is an issue: only three players since 1919 have scored 400 runs and taken 40 wickets: J.R. Bean (1930) 471 + 40; P.D. Savill (1965) 407 + 44; and W.M. Reichwald 432 + 48, arguably the best of the lot.

The easy task was to chose the first four batsmen and here there could probably be no argument according to the facts of the case. The 1981 batting line-up of Dominic Harrison, Pip Fitzherbert, David O’Kely and Julian Barrett was individually and collectively about the best in our history. 1932, 1940, 1959-62 and 1981 were the golden years of Ampleforth batting, all averaging over 25 runs per wicket (250 an innings). Of these 1959 and 1981 both hit an average of 30 runs per wicket, the difference being that in the case of the 1981 XI four of the five players all averaged over 25 and in the case of the 1959 XI four of the five players all averaged over 50. Only two pairs: A.L. (Fr Anthony) Anscombe and D.F. Walker (1925) and J.P. (Fr Felix) Stephens and M.F. Wright (1961) managed as many as two over the years since 1919.

Harrison, fearless, powerful and effective against fast bowlers, was especially strong in the cut and the pull, less secure against the slower bowling; he scored more 50s in a season than anyone else and comfortably holds the aggregate record for a season 744, taking over from C.F. Grieve (1933). Fitzherbert, as left-hander, was with Miles Wright possibly the most technically correct player since at least J.E.W. Kirby who dominated weakish batting sides in the early 1980s. In 1953 his average of 54 was followed by one of 18 in second place and he scored 34% of all the XI’s runs; in 1954 an average of 60 was followed by one of 17 and he scored 40% of the XI’s runs – an astonishing achievement.)
David O’Kelly at 3 and Julian Barrett at 4 interchanged for a time, completing this quartet of talented and physically formidable batsmen. O’Kelly’s school performance was perhaps the least of the four; his maturing since at least as comparable to the best of them: certainly, also, the man to bat for your life. Prone perhaps to become square-on, and vulnerable to the outswinger, not always adept at getting foot to the ball, he compensated by speed of eye, intensity of concentration and a bludgeoning bat through and over mid-on/mid-wicket, as well as more deliberately guiding the ball past gully. Of all four he possibly played the ball latest and became the player he is now most of all on that account. Julian Barrett’s record stands second since 1919 to that of Charlie Grieve, whose 2344 runs was scored over six years – including a year when in the old J.H. Barrett four times exceeded 400 runs in a season; interestingly – and perhaps curiously if judged by the highest standards – he was the only one of the four to score a 100, three in his case. If he never quite fulfilled the individual records he promised when scoring over 500 in his first season to the XI, yet in each season his average increased. Like O’Kelly, but with the left-hander’s variety, his off-stump was vulnerable and perhaps prevented him having the opportunity at the very highest level in the game.

His record in minor county cricket suggests what might have been. As fine as anything he did was a partnership of 251 with the late David Dundas against Blundells when he was 16, after the XI had been reduced to 21-3.

With Reichwald batting at no. 5 there are places for two more batsmen, I have chosen one of the most dapper – a sort of Lindsay Hassett figure – and certainly the most inspirational: W.A. Moore (1971) and M.R. Cooper (1973). Moore, correct, a pleasing stroke-player, most notably in the front-foot off and straight drive, all the more noteworthy from a man of smallish stature, suffered injury in his final season when he was approaching dominance as a batsman, bowler, fielder and captain. He might have run Reichwald close as captain, Fitzherbert close for technical excellence and Newsam close as first off-spinner. He only missed the last five matches but was, by then, already close enough to have almost certainly bettered Reichwald’s all-round record of batting and bowling.

There must be a place for one player who could turn a game round through sheer force of personality, talent and skill: Martin Cooper. Plenty of players have better records and miss out in selection from this XI, such as Andrew Finch, a remarkably talented batsman who had one long purple patch in 1992 with pure stroke-play all round the wicket, but none gave us all quite the excitement or the success in the run chase. I think Martin C would agree that he was only at his best in short bursts and again only when the challenge was greatest. No other player in my time could have or did bring forth the wrath of an irate Fred Trueman as he, together with his more sedate and self-effacing captain Chris Ainscough, scored the necessary 45 in just over four overs to defeat the MCC. A hook for four and a straight drive over Trueman’s head are strokes that will live in the memory as will Trueman’s comments upon the bowling of a young Hull University philosophy don qualifying for the MCC, who was struck for 19 off his only over. Twenty years later Trueman remembers the day, the don’s name and the context – and with accuracy. Victory that day in 1973 and a similar one against MCC in 1989 stand out as highlights against talented adult opposition. Andrew Nesbit’s 97* in the 1986 match brought him close to selection and certainly his was, with Ray Twohig’s 126 out of 155 for the first wicket v Uppingham in 1971, the finest innings of those 25 years for a one-off purity of stroke-play through the covers on a day when nothing could go wrong. And both ran, too, as quickly as Martin Cooper. But the latter wins the day by some distance for no-one could look away when Martin Cooper was barrelling, flamboyant, hair all over the place, risky – a sort of colikish Botham. But – come to think of him – Anthony Calder-Smith (1980) did at his best rival Martin C: left-handed, tall, commanding, the hardest of hitters, a more consistent destroyer at No. 6.

Dominic Harrison is the wicket-keeper. One performance will suffice to prove the point: Sedbergh were 42-1 in 1981 but they were 51 all out. Harrison claiming six victims behind the stumps, standing up to all the medium pace, including left-arm over the wicket, the six including two stumpings, one leg-side to medium pace. If ever a wicket-keeper won a match, this was it. He went on to keep wicket for the MCC Schools XI and to be their captain. Yet he is not captain of this XI, not having the flexibility or imagination of Reichwald. His 1981 unbeaten season was strangely lacking in fulfilment: too many drawn matches when most should have been won – even with a limited bowling attack, such was the sheer power of the batting.

Four bowlers to be found: I have selected Nick Derbyshire for, at his best, his speed and occasional unplayable delivery. He gets the nod over Jack Hamilton-Dalrymple who had a purple patch bowling out the old boys for 46 in 1973 (5 for 8); over Raymond Gilmour (1990) whose overall record of 103 wickets stands comparison with M.A. Strron (1940) 113, and the best schoolboy of them all, and with such a classical action, G.A. Robertson (1948) 135 wickets. Derbyshire’s record is a bit like that of Martin Cooper but every XI needs one bowler, not so much steady and accurate, as able to deliver the K-O punch. And even the Australian Dean Jones – a year after the event – was moved to say, without being reminded – that Derbyshire caused him as many problems as any fast bowler he faced in 1987. His partner has to be Finbarr O’Connor and no-one will cavil at that. Brought in after a chance remark by Fr Martin, a predecessor as coach and then in St Bede’s, that ‘there is a boy playing in the leagues who ought to be in the 1st XI’, O’Connor proceeded to break all records with accurate and lavish in-swing. So lavish indeed and so late was the swing from this open-chested wonder that most of his career – and always on the slow wickets of May – he bowled to three short legs and seven on the leg-side, a solitary slip and one to police the off-side. Figures of 14 wickets for seven runs in the first two matches of 1977 are supreme witness to a schoolboy craftsman, and for the record his first six matches that year produced figures of 30 wickets for 93 runs. As a schoolboy at his best, he was unplayable. Hard and fast wickets found him out a bit but only C.J.M. Kenny (1948) can
live with his final record of an average of 10.00 for each of his 96 wickets (Kenny 96 at 8.4).

For the choice of spinners the options are limited; but in the left arm variety the quality is high; while in the off-spin — strangely — it is less so. Any good school XI needs a spinner who can turn the ball away from the bat and the left arm variety also provides the potential accuracy both to stem the tide and strike when necessary. Reichwald, Pearce, Simonds-Gooding, Churton, Freeland, these are the candidates. Together they played in 16 of the 25 years under reflection. Without them the XI lacked that which was necessary both to contain and to win. Jonathan Pearce wins the vote and few will quarrel with that. 141 wickets in four years — almost that of J.R. Bean (1931) with 149 is sufficient evidence. Churton got 78, the others too had two good seasons but for four years the bowling attack of the XI was solely led by Pearce who, with Jonathan Perry in the 1980s, was our only Oxbridge blue of these years, perhaps a disappointment in itself but less so than that one yearned for one or two of our genuine quality players really to test the market of the first-class game.

As for off-spin; the choice is limited. It is fair to say that no genuinely natural off-spinner came forward in 25 years, one to rival M.J. Tate (1980) or R.H. Jackson (1961). The candidates are Willy Moore — already in for his batting, Chris Newsam (1976), Mark Low (1980), Paul Cox (1986) and Giles Cummings (1987), two of these Newsam and Cox bowling off-spin for the first time in the 1st XI, being converted from other methods. Cox for a time in 1985 bowled some of the best slow bowling of any boy in these years under review and 46 wickets from a record 307 overs was testimony to talent. It is a close run thing between him and Chris Newsam, like O’Connor brought out of the leagues on the advice of their housemaster Fr Martin, so perceptive in the art of unearthing talent. Newsam and Cox were alike in more ways than one, not least in the power of their finger-spin; Newsam wins the last place for his capacity to fight the ball, as good as Cox on a turner, rather more thoughtful and teasing when against good batting on a good pitch. With Willy Moore in reserve as a second off-spinner and his wily self as a left-arm spinner (and a substitute wicket-keeper also) Reichwald has plenty of bowling options. Pip Fitzherbert, too, should not be forgotten as a leg-spinner and O’Kelly and Barrett would certainly vie for first change seamer if needed, both relying as much on guile and confidence as on technical skill.

It is a pretty good fielding side though the XI of perfect fielders would have included Mark Stapleton (1972) who in any case only narrowly misses out as does Ray Twigg (1971), the one strong and powerful in the deep with the best — though not always the most accurate — of throws in my time, the other small to the ground and quick-silver. But Moore and Cooper will supply the goods on the off-side, Moore especially having superb hands for the hard straight-driven catch. Andrew Nesbit (1990) would come close as would Paddy Bingham (1988), two of whose catches leaping into the air at full stretch in the covers would win acclaim at any level of the game. The late David Dundas (1979) was best of all at mid-wicket, with his left hand throw to the bowler’s stumps particularly effective; the two Finch brothers, Gregory (1990) and Andrew (1992), would be very close, too, to the top. And there were others, like Simon Lawson, a good all-rounder at everything he did, wholehearted and consistent batting, bowling and fielding, who just misses out in all three for selection as an all-rounder. One stroke of his, a chip off his legs at St Peter’s, sailed over the long square-leg boundary for 6 — as majestic a stroke as any, perfect in technique and timing. Nor should I forget the boy who developed most after school (Francis, now Lord Stafford, 1973), or that most tenacious of Yorkshiremen — Guy Easterby (1989).

Mention of Lawson, however, brings me to slip-catching for in 1980 he was one of a group of five of the most gifted young men I have known in their ability to catch at slip or gully. Barrett, Fitzherbert and O’Kelly are in the XI anyway so the bowlers will have the half-chances taken. Add Lawson and Ainscough and there was in one XI almost all the finest close fielders of 25 years. Richard Lamballe (1989) would run Barrett reasonably close at first slip, especially if more catches could have come his way. Ceri Williams (1992), Ray Gilmore (1991) would run close the two best gully fielders. Paul Ainscough (1980) and Andrew Freeland (1992), the one like and alert, the other thick-set, vast hands, and an ability to spring into action quite at odds with his second-nature bulk, gait and heavy-laden walk.

Slip-catching, however, is the one area of the game where quality is not dependent upon the standard of the game one is playing in. I think there is no doubt in the minds of any who saw him that Julian Barrett at first slip was in the same category as Phil Sharpe or Bobby Simpson or Wally Hammond among the great cricketing slip-fielders. If this is thought to be exaggeration, account, then, for 29 catches caught in four years and, at most, two dropped in all those years. On more than one occasion we all looked to the boundary as doubt in the minds of any who saw him that Julian Barrett at first slip was in the same category as Phil Sharpe or Bobby Simpson or Wally Hammond among the great cricketing slip-fielders. If this is thought to be exaggeration, account, then, for 29 catches caught in four years and, at most, two dropped in all those years. On more than one occasion we all looked to the boundary as doubt in the minds of any who saw him that Julian Barrett at first slip was in the same category as Phil Sharpe or Bobby Simpson or Wally Hammond among the great cricketing slip-fielders. If this is thought to be exaggeration, account, then, for 29 catches caught in four years and, at most, two dropped in all those years. On more than one occasion we all looked to the boundary as...
captain this XI admirably: Richard O’Kelly (1986) for his tough straightforward cricketing leadership, example and fulfilment of talent; and Tom Beardmore-Gray (1979) whose leadership and personal skills exemplified all one could wish for from the best captains and whose brothers Matthew (1974), Felix (1976) and William (captain 1984) also hugely contributed, none of them quite up to the best XI, but all at the heart of our cricketing philosophy.

And so to the finale. Here is an interesting statistic:

<table>
<thead>
<tr>
<th></th>
<th>P</th>
<th>W</th>
<th>L</th>
<th>D</th>
<th>(T)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1919-1993</td>
<td>1000</td>
<td>291</td>
<td>314</td>
<td>393</td>
<td>(T2)</td>
</tr>
<tr>
<td>1969-1993</td>
<td>400</td>
<td>118</td>
<td>124</td>
<td>158</td>
<td></td>
</tr>
</tbody>
</table>

but it is the percentages which are significant:

<table>
<thead>
<tr>
<th></th>
<th>P</th>
<th>W</th>
<th>L</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>1919-1993</td>
<td>1000</td>
<td>29.1%</td>
<td>31.4%</td>
<td>39.3%</td>
</tr>
<tr>
<td>1969-1993</td>
<td>400</td>
<td>29.5%</td>
<td>31.0%</td>
<td>39.5%</td>
</tr>
</tbody>
</table>

There are many ways of playing sport, ultimately falling into two categories: to win the best record; to win as much as you can but in your heart to know that the best of sport is to win as many as you lose for then, over time, two teams of comparable standard are playing each other on a level playing field. And it is always essential to remember that all cricket records here include matches against adults as well as boys. In cricket no distinction it valid at 1st XI level even if, rightly, the balance between adult and school matches changed over the 75 years since 1919. Ampleforth cricket for the first 1000 matches serves to have been consistent in its philosophy. Whatever the ups and downs inherent in individual seasons, individual careers, and with each and every game, the educational philosophy of learning how to win and learning how to lose has been maintained. Of course we should all like to have reduced the number of draws but cricket, though a perfect art form, is not an exact science. But it has been fun, indeed a privilege to be associated with 1st XI cricket for 25 years. I thank all the players and long may it continue.

JFS XI 1969-1993

<table>
<thead>
<tr>
<th>Year</th>
<th>Player</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>D.S. Harrison</td>
<td>wk (H)</td>
</tr>
<tr>
<td>1981</td>
<td>Hon. P.B. Fitzherbert</td>
<td>(E)</td>
</tr>
<tr>
<td>1981</td>
<td>D.R.E. O’Kelly</td>
<td>(C)</td>
</tr>
<tr>
<td>1981</td>
<td>J.P. Barrett</td>
<td>(B)</td>
</tr>
<tr>
<td>1970</td>
<td>W.M. Reichwald</td>
<td>(C)</td>
</tr>
<tr>
<td>1971</td>
<td>W.A. Moore</td>
<td>(C)</td>
</tr>
<tr>
<td>1973</td>
<td>M.R. Cooper</td>
<td>(C)</td>
</tr>
<tr>
<td>1975</td>
<td>J.P. Pearce</td>
<td>(A)</td>
</tr>
<tr>
<td>1976</td>
<td>C.P. Newsam</td>
<td>(B)</td>
</tr>
<tr>
<td>1987</td>
<td>N.A. Derbyshire</td>
<td>(J)</td>
</tr>
<tr>
<td>1976</td>
<td>F.P. O’Connor</td>
<td>(B)</td>
</tr>
</tbody>
</table>

TRUST IN GOD & Buzzacott

Trust creation and planning, tax advice, audit, accountancy and computer services. We are a medium sized firm which also specialises in the charity sector.

Honorary auditor of the Ampleforth Society.

For further information contact Robert Vincent.

Chartered Accountants
4 Wood Street
London EC2V 7JB
Tel: 071 600 0336
Fax: 071 606 3408

The Ultimate Experience in Dining Out
With a personal, friendly service in comfortable surroundings.

For Evening Reservations 7pm—9.30pm for A LA CARTE and SURPRISE Dining
Please contact John and Heather Dyson on 0439 70618
Bed & Breakfast now available

Monef's

19 BRIDGE STREET, HELMSLEY, NORTH YORKSHIRE Y06 5BG
THE SCHOOL

SCHOOL STAFF 1993

Headmaster
Second Master
Third Master
Director of Studies
Director of Arts
Director of Activities
School Guestmaster
Second Guestmaster

The Forresters Arms Hotel
Kilburn

KILBURN, YORK YO6 4AH
Tel. COXWOLD 868386 (STD 034 76)

Free House, Accommodation, inc.
full English Breakfast, Morning Coffees, Lunches,
Afternoon Teas, Evening Meals, Hand-pulled real ale.
Traditional Sunday lunches served all year. All
rooms en-suite with colour TV and some with four-poster beds.
OPEN ALL DAY

Hayes & Finch
Limited Established 1882

Candle manufacturers: Altar Wine
merchants: Church Furnishers:
Vestment and Cabinet Makers

THE SCHOOL

September

Headmaster
Second Master
Third Master
Director of Studies
Director of Arts
Director of Activities
School Guestmaster
Second Guestmaster

St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

Fr Lioy Chamberlain MA History
Fr Timothy Wright MA, BD
Fr Richard field BSc, ACGI, AMIMechE
C.J.N. Wilding BA Head of Modern Languages
Mrs L.C. Warrack BA Head of Sixth Form, English
J.A. Allcott BEd, MSc Head of Physical Education
Fr Adrian Convery MA
Fr Francis Dobson FCA, SDSS Politics, Religious Studies

St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

Fr Bernard Green MA, MPhil Religious Studies
Fr Hugh Lewis-Vivas MA, STB Modern Languages, Religious Studies
J.G. Wilecox MA Modern Languages
Fr Stephen Wright MA Religious Studies
Fr Edward Corbould MA History, Religious Studies
Fr Christian Shone BSc, AKC Head of Biology
Fr Timothy Wright MA, BD Religious Studies, Geography
Fr Christopher Gorst MA, Biology, Religious Studies
Fr Richard field BSc, ACGI, AMIMechE Physics, Religious Studies
Fr James Callaghan MA Modern Languages, Religious Studies

St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

Fr Benet Perceval MA Classics
Fr Simon Trafford MA Classics
Fr David Morland MA, STL Head of Classics
Fr Edgar Miller Woodwork
Fr Cypryan Smith MA Modern Languages
Fr Benjamin O'Sullivan Music
Fr Cuthbert Madden MB, BS, MRCP Head of Religious Studies, Biology
Fr George Corrie LLB, BA Religious Studies
Fr Jerome Middleton, Religious Studies
Fr Robert Igo BTh Religious Studies
Br Oswald McBride BSc, MB, ChB Biology
Br William Wright BSc Religious Studies, Mathematics

MONASTIC COMMUNITY

*Fr Benet Perceval MA Classics
*Fr Simon Trafford MA Classics
*Fr David Morland MA, STL Head of Classics
*Fr Edgar Miller Woodwork
*Fr Cypryan Smith MA Modern Languages
*Fr Benjamin O'Sullivan Music
*Fr Cuthbert Madden MB, BS, MRCP Head of Religious Studies, Biology
*Fr George Corrie LLB, BA Religious Studies
*Fr Jerome Middleton, Religious Studies
*Fr Robert Igo BTh Religious Studies
*Br Oswald McBride BSc, MB, ChB Biology
*Br William Wright BSc Religious Studies, Mathematics
*Br Andrew McCaffrey MA, MPhil, MEd Classics
*Br Paul Browne BEd Religious Studies
*Br Gabriel Everitt MA, DPhil Religious Studies

LAY STAFF

E.S.R. Dammann MA History, Head of General Studies
*J.J. Burnie FRBS, ARCA, MDD Art
J.B. Davies MA, MSc, CBiol, FLS Librarian
R.F. Gilbert MA Chemistry
K.R. Elliot BSc Physics
*R.D. Rohan BA Classics, English, History of Art, History
*D.S. Bowman MusB, FRCO, ARMCM Music
S.R. Wright FRCO, ARMCM Music
G. Simpson BSc Mathematics
F. Booth MA Geography
C.G.H. Belsom BA, MPhil, CMath, FIMA Head of Mathematics
J.D. Crage-James BA Modern Languages
E.M. Walker BA English
A.C.M. Carter MA Head of English
P.M. Brennan BSc Head of Geography
Mrs B.M. Hewitt BA Modern Languages
P.T. McAleenan BA Head of Business Studies, Economics and Politics
M.N. Baben BA Director of Sunley Centre
D.F. Billet MSc, PhD, CChem, FRSC Chemistry
J. Fletcher BA, MEd Head of Art
W. Leary Music
M.J. McPartlan BA Modern Languages, Religious Studies
W.M. Medley BSc Biology
*S. Bird BA, ATC Art
E.S. King BEd Art
G.D. Thurman BEd Games Master, Physical Education
H.C. Codrington BEd Head of Careers
*Mrs S.M.E. Dammann BA, EFL
K.J. Dunne BA Modern Languages
P.S. Adair BA Design
P.W. Galliver MA, MPhil Head of History
A.P. Roberts MA, MTh Classics
*S. Simpson Art
M.A. Barras BSc Physics
I.D. Little MA, MusB, FRCO, ARCM, LRAM Director of Music
D.R. Lloyd MA Head of Fourth Form, English
Mrs P.J. Melling BSc, BA Mathematics
D. Willis BEd Mathematics
P. Marshall MA, DPhil History

SCHOOL OFFICIALS

R.D. Pepper

Monitors
St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

A.A. Richter (B)
J.A. Lowther (O)
J.E. Savage (D)
H.C. Young (T), C.A. Carnegie (C)
M.K. Pugh (T)

GAMES CAPTAINS

A.A. Richter (B)
J.A. Lowther (O)
J.E. Savage (D)
H.C. Young (T), C.A. Carnegie (C)
M.K. Pugh (T)
The following boys left the School in December 1993:

St Bede's: J.C. Mullin  
St Cuthbert's: M.J. Slater  
St Oswald's: J.-P. Hogan

The following boys joined the School in September 1993:


R.C. Hospas (B), H.F. Murphy (J), M.E. Pepper (D), P.A. Raifery (H), G.A.A. Rochford (W), J.J. Rotherham (T), T.W. Tarleton (C), R.D. Sims (O), E.P. Stanley-Cary (W), J.J.P. Wetherell (J)

From Junior House:

E. Alvarez (C), J.H. Arthur (D), N.D. Bacon (W), J.J. Barnes (B), H.M. Bennetts (H), J.B. Brockbank (B), O.B. Byrne (D), D.M. Cahill (W), M.P. Camacho (C), R.E.D. Chamier (B), J.C.S. Dean (A), E.P. Dormeuil (O), J.C.N. Dumbell (H), G.E. Heining (W), B. Herrera (J), M.H. Hohman (O), J.J. Hughes (C), O.P. Hurley (C), U.G. Igboaka (D), J.G.V. Marsh (A), P.M. McKeeogh (W), T.R. Melling (J), T.R. Westmacott (T), C.J.D. Williams (W)

From Gilling:

G.A.B. Blackwell (E), J.E. Borrett (D), G.C. Bunting (J), T.B. Chappell (B), A.C. Clavel (O), J.-P. Hogan (O), N.P. McAlenian (H), T.R.H. March Phillips de Lisle (O), R.I. McLane (A), H.E Murphy (J), M.E. Pepper (D), P.A. Raifery (H), G.A.A. Rochford (W), J.J. Rotherham (T), T.W. Tarleton (C), R.D. Sims (O), E.P. Stanley-Cary (W), J.J.P. Wetherell (J)

MAJOR SCHOLARSHIPS

<table>
<thead>
<tr>
<th>The School</th>
<th>Major Scholarships</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ampleforth College</td>
<td></td>
</tr>
<tr>
<td>St Bede's School, Bishton, Stafford</td>
<td></td>
</tr>
<tr>
<td>Kenton College, Nainobi, Kenya</td>
<td></td>
</tr>
<tr>
<td>Hurworth House School, Hurworth, Darlington</td>
<td></td>
</tr>
<tr>
<td>Minor Scholarships</td>
<td></td>
</tr>
<tr>
<td>Cothill House, Abingdon, Oxon</td>
<td></td>
</tr>
<tr>
<td>All Hallows School, Shepton Mallet, Somerset</td>
<td></td>
</tr>
<tr>
<td>Blairmore School, Glass, Huntly</td>
<td></td>
</tr>
<tr>
<td>Junior House, Ampleforth College</td>
<td></td>
</tr>
<tr>
<td>Major Music Scholarships</td>
<td></td>
</tr>
<tr>
<td>Westminster Cathedral Choir School</td>
<td></td>
</tr>
<tr>
<td>Minor Music Scholarships</td>
<td></td>
</tr>
<tr>
<td>Westminster Cathedral Choir School</td>
<td></td>
</tr>
</tbody>
</table>
1990 LEAVERS
Boyle, A.K.J. (H)
Bremminkneyr, P.A.L. (H)
Joyce, J.K.M. (H)

1991 LEAVERS
Coddington, T.S.A. (J)
Myres, N.A.R. (A)
Vincent, J. (O)

1992 LEAVERS
Andrews, C.V. (A)
Armington, C.C. (I)
Bell, H.J.C. (W)
Brady, J.M.E. (T)
Brannt, I.E.O. (C)
Brunner, A.Y. (Q)
Campan, J.P.H. (C)
Clove, J.R.P. (C)
Corbett, C.D.J. (B)
Corbett, M.P.S. (J)
Cridge, A.B. (E)
Crichton-Stuart, R.C.P. (E)
Daly, J.A. (A)
Dobson, J.N.C. (O)
Downie, M.J. (H)
Edradour, H.J.G. (C)
Evans, R.A.C. (O)
Fiske de Gouveia, P.E. (T)
FitzHerbert, G.S.G. (E)
Fotheringham, C.H. (E)
Freeland, A.R.D. (C)
Garrett, S.G. (J)
German-Ribon, P.A. (C)
Gordon, W.W. (W)

1993 LEAVERS
Bernardo, R. (C)
Burngo, T.P. (A)
Chamno, J. (I)
Cole, C.A. (T)
Collie, R.D.J.P. (D)
Collins, M.J. (W)
Corley, A.J.T. (E)
d’Aghemar, G.D.H. (O)
Dalgalah, C.S. (L)
Des Forges, J.K.J.M. (I)
Desmond, C.L. (B)
Durnleid, M.R.G. (H)
Edmond, M.T.C. (T)
Feltham, B.J. (A)
Fenwick, E.B.J. (E)
Fenna, E.J. (C)
Greenman, P.D. (D)
Griffin, P.M. (T)
Hall, R.A. (E)
Howe, G.C.G. (C)
Holmes, C.D. (D)
Holmes, J.F. (A)
Howell, P.M. (J)

THE SCHOOL
St Peter’s College, Oxford
Brisport University
Newcastle University
Newcastle University
Bristol University
University College, London
Aberdeen University
Nova Scotia
Leeds University

HIGHER EDUCATION ENTRANTS 1993
London University, SOAS
Georgetown University, USA
Essex University
West of England University
Durham University

London University, Courtauld
Edinburgh University
Newcastle University
St John’s College, Cambridge
London University

London University, Courtauld
Edinburgh University
Newcastle University
St John’s College, Cambridge
London University

London University, Courtauld
Edinburgh University
Newcastle University
St John’s College, Cambridge
London University

London University, Courtauld
Edinburgh University
Newcastle University
St John’s College, Cambridge
London University

London University, Courtauld
Edinburgh University
Newcastle University
St John’s College, Cambridge
London University

THE AmpLEFORTH JOURNAL
141 THE SCHOOL 141
THE SCHOOL 141
THE SCHOOL 141
AMPLEFORTH APPEAL
FOR THE PEOPLE OF BOSNIA-HERCEGOVINA

During 1993, about £38,000 of aid was given through the school for the People of Bosnia-Hercegovina and Croatia, as part of AMPLEFORTH FACE (Ampleforth Friendship and Aid for Central and Eastern Europe). Most of this was reported in the previous journal, but new developments are noted below.

In the Autumn Term, more aid was given. Firstly, shoe boxes containing family items (e.g. toothpaste, toothbrushes, razors, soap, clothes, socks) were sent to refugees at Posušje in Bosnia-Hercegovina — their value estimated at £4,000. These boxes were provided by boys over the October half term, and in early November were transported, from Ampleforth to Surrey with the help of James Carr-Jones (W80) who provided a lorry from his carrier firm, and then from Surrey to Posušje by The Medjugorje Appeal. Secondly, the school helped (through the Croatian Church Trust) to supply a Celloscope machine, a blood cell counter, to the Mother and Child Hospital in Zagreb (over 100,000 children were treated in this hospital in 1992 and 1993, and much of this treatment depends on the prognosis of the Celloscope) — the hospital was visited in October by two Amplefordians. Thirdly, two ambulances were given (Medjugorje Appeal). Fourthly, we heard news during the term of the tools and materials provided to rebuild five houses, thus rehousing 27 people in the Ravno area (Terra) — photographs received showed progress on the rebuilding.

In the Autumn Term, a Committee of Mark Crowther (Chairman) (H), Charles Carnegy (C), Caspar Moy (B), Rupert Pepper (D), and Richard Telford (A) directed operations. Funds were raised by a Rock Concert on 4 December — performed by two groups; the Droners — Thomas Cadogan (W), Francis Leneghan (A), Alexandre Ogilvie (E) and Dominic Spencer (A93); The Junk Circus — Damian Bell (E), Mark Brightman (A), Thomas Lindup (A), Jamie Savile (E) and William Worsley (E). The funds raised by the rock concert provided the final amounts needed for the Celloscope machine. A Committee of Matthew Roskill (H), Hamish Badenoch (O), Thomas Bowen-Wright (H) and Julian Lentaigne (H) has circulated companies and received donations, and are intending to use these for a raffle. Charles Ellis (E) and Charlie Herbert (T) involved their home parishes in helping — Charlie Herbert provided about 50 shoe boxes and in Norfolk, Charles Ellis arranged a parish collection.

In the Autumn, there has been continued involvement by parents and Old Boys. Sam Cook (E93), Andrew Crossley (B93), Angus Della Porta (93) and Hugh Milbourn (B93) worked with refugees in Zagreb, with CARITAS and The Missionaries of Charity; and Sam Cook drove aid from England. Peter Constable Maxwell (B61), father of Benedict (E) is the head of the mission of Terre des Hommes in Bosnia-Hercegovina — he is based in Tuzla (providing medical supplies and food to children and their families) and in Split (setting up bases for children). Paul Harcastle (E66) has worked with the refugees in Bosnia-Hercegovina, and is now involved with aid inside Russia. In September, Justin Kerr Smiley (W83), Marc Robinson (A83) and Fr Gerald Hughes (C47) drove aid vehicles to Medjugorje and to Mostar (The Medjugorje Appeal); in addition to seven Amplefordians who had driven aid vehicles earlier in the year. In December 1993, Simon Scot (T57), Nigel Stourton (D47), and Charles Lucas, the father of Piers (E88) and Harry (E), drove as part of Operation Angel (the inspiration of Sally Becker) to rescue injured children from Mostar and elsewhere.
RONALD ROHAN died within seconds on a freezing night in November, standing at a bar in the company of friends, with a glass of whisky in his hand — surely an Irishman's version of 'bona mors'. And indeed his Irishness said most things about him — his fluency of speech, his ready wit, his love of 'the crack', his never-failing generosity (not least of time, so much more inconvenient to part with than money) and his unwavering constancy to the Catholic faith. Yet for all his Irishness there was not an ounce of 'blarney' in him — and he a Cork man too. His single purely English mark was a love of cricket: an Irishman with an umpire's certificate is a centaur indeed.

Ronald was born in Midleton, Co Cork, in 1936, one of a family of seven. He was at school at Castleknock College on the edge of Phoenix Park in Dublin and went on to read Irish, Latin and English at UCD. After a year's teaching at a secondary school in Middlesex and seven at Howsham Hall near Malton he came in 1969 to the Junior House at Ampleforth, and stayed there until the summer of 1993 when it closed down. Offered the choice of crossing the valley to Gilling or teaching a smaller timetable in the Upper School, he preferred, after the stresses of twenty-four years in JH, the second course, to which he was greatly looking forward; but his hopes were tragically cut short in less than a term.

With the many changes of staff in the JH during the '70s and '80s, Ronald soon became the doyen of the House, and a rock-like presence in its often choppy waters. His great strength was an instinctive sense of the proper way to keep discipline. Small boys often get their revenge on disciplinarians in later life: 'The man was a sadist', or — faint praise — 'He was a beast but a just beast'. But one does not please one's pupils by always trying to please them, and Ronald was a constant proof of the maxim, so well-attested but so often forgotten, that the young welcome rather than resent strict discipline as long as it is properly applied, and that nothing kills their respect as easily as misplaced kindness. Again and again one heard Ronald's former pupils declare their gratitude for his stern but never oppressive régime. The point was that they knew where they stood with him; they knew his rules, they had their warnings, and they saw the consequences:

'Well had the boding trembling learnt to trace
The day's disasters in his morning face.
Full well the busy whisper, circling round,
Conveyed the dismal tidings when he frowned.'

And they also knew

'That he was kind; or if severe inught,
The love he bore to learning was in fault.'

To these rare schoolmasterly gifts he added an inspiring enthusiasm and a talent to amuse, and so it was not surprising that he had a special skill in teaching the younger sets. The Third Form in particular had him more than anyone to thank for their scholarships to the Upper School, and so did their parents for his insistence on tidiness and good manners.

Junior House boys, in their later years, would often talk with feeling of the lasting interest in Latin or English or History that he had left them with, and of the choice of career that his teaching had prompted. But he was no less at home in the Upper School and indeed in Adult Education, where he gave courses in the history of English architecture at more than one local centre; and though he did not have as much A level work as he would have liked, he taught Ancient History and the History of Art with notable success, and there too left many of his senior pupils with an abiding love of archaeology and architecture.

As for the holidays, Ronald was seldom to be found at home. He was a tireless traveller, though he probably never spent so much as half a day on a ski-slope or a bathing-beach. To him the grand object of travel was to study the works of man, and the older the better — a very serious pleasure, to be carefully prepared for and no less carefully recorded in photographs of almost professional excellence. To tour in his company through Renaissance Italy or round the parish churches of England was an education in cultural history. Latterly he had begun to visit the Middle East, though he had already explored the great Roman sites of Libya before it was fashionable, and even longer before it became impossible, to do so. But he was no dry antiquary, and a day in the field would always end at a good dinner-table where Ronald, glass in hand, would intone his favourite mantra 'This is what schoolmastering is all about'.

The photographs that he took on these expeditions were often made into slides for use in class or in talks to school societies. Shortly before he died his colleagues heard with some scepticism that he was to lecture to a local gardening club — his own garden in the village being mostly set in concrete fi
was, of course, an account of ‘gardens as architecture’, illustrated with photographs from all over Europe. This huge collection of slides, as well as another one of gramophone records and a magnificent library of some three thousand books was left in his will to the College.

There was another concern which he rarely spoke of, more important than teaching and travelling, too important indeed for him to wish it to be veiled into even by his friends. For over ten years he had been a Special Minister of the Eucharist in the village church, and was often to be found giving Communion there or taking it out to the housebound and infirm of the parish. It was therefore entirely fitting that the Mass of Requiem should have been said for him both in the Abbey and in the village on the same day, and it was a proof of the great affection he was held to in such circles, some from great distances, as well as pupils and fellow-parishioners, joined his family for these two ceremonies.

The Litany of the Saints has a petition ‘From sudden and unexpected death deliver us, O Lord’, voicing the older opinion of the Church that to die unprepared by the Last Sacraments was much to be regretted. But the emphasis has changed since then. Ronald’s death, like that of his old friend Tony Davidson, could not have been less expected, nor he himself better prepared. Fifty-seven years, it is true, is nowadays ‘little room’; but a painless death after a blameless life is surely as good a petition as any.

HUGH FINLOW (A38)

Hugh Finlow died in November at the age of 74, after a short illness following an accident at home.

He came to Ampleforth as a boy, first to Gilling and Junior House, and then in 1933 to St Aidan’s. His housemaster, Fr John Maddox, was not a man whom it was wise to cross, but Hugh was the last person likely to give him trouble. He was not only a first-class scholar and musician but an outstanding runner as well, and the holder of several records in school athletics meetings.

He was also a useful hockey player, though it must be added that the game was then generally looked down upon at Ampleforth as a misbegotten offspring of football and cricket.

In his later days Hugh became a school monitor and a member of the Classical VI. Before the war (and indeed for some time after it) the monitory body was almost entirely responsible for the day-to-day discipline of the school, and being armed with draconian powers of punishment was much more perilous to younger boys than the teaching staff. Unlike some of his colleagues, Hugh wielded these powers, which would nowadays be held intolerable and quite possibly illegal, with notable fairness and clemency.

As a scholar he was a prize pupil of Walter Shewring and Laurence Eyres, two exacting judges of such things, who between them gave VI formers at Ampleforth a classical education that could probably not have been bettered at any school in the country. Younger boys waiting outside the Classics Room in Big Passage would stand respectfully back as the severely scholarly figure of Finlow strode out of the adytum; and it was no surprise that he won a scholarship to Oxford, where he matriculated at Wadham College in 1938. He was also a prize pupil of Horace Perry, who taught piano to countless Amplefordians for nearly half a century; and his performance at Exhibition in 1937, along with Gerald Dowling, of Mozart’s double concerto was talked of long after as one of the school’s most memorable musical events.

Hugh read PPE at Oxford, but his studies were interrupted by the war, and he did not finally commence MA until 1946. In the enforced interval he served in the Rajputana Rifles and became a Captain in the Intelligence Corps. He then spent a number of years working for Marks & Spencer’s in Liverpool until he started on a teaching career in 1963 at St Anselm’s College, Birkenhead, then a highly-regarded Catholic grammar school, and finally joined the staff at Ampleforth in 1967, where he stayed until his retirement eighteen years later. His timetable here was more in Economics than in Classics, and was thus largely a matter of A level work. With these senior pupils he showed all the conscientiousness and attention to detail that were typical of him, and proved to be a highly successful teacher of a subject far from easy to teach. He was less at ease doing the Classics with younger sets, whose attitude to the business, as one might expect, was less serious than his own. It was, however, edifying that he was always the protector of lonely and unpopular boys, just as he had been in his days as a school monitor.

In the Common Room Hugh was a much-liked colleague, always generous and considerate and always friendly despite his reserve, with a quirky wit which enabled him to criticise without giving offence. He had a number of mild and endearing eccentricities such as wearing Union Jack socks and putting salt in his tea. This side of his character attained an unforgettable apotheosis at a banquet in honour of the Forty Martyrs, when Hugh, borne away from the field like Sir John Moore at Corunna, seemed likely to join them as the forty-first – but the rest must be silence.

The death of his wife was a bitter blow to him, and was followed by other misfortunes; but he bore all these trials with stoical patience, aided by his firm faith and wry humour. He was a devoted father to his five children, and to them we offer our deep sympathies.
MARCO BADEN arrived at Ampleforth a decade ago to become the Director of the new Design Centre. The major part of his brief was to introduce to the curriculum a new subject, Craft, Design and Technology. This was based upon an entirely new educational concept which attempted to reflect some of the needs and demands of the 20th century and beyond. It was an approach that combined not only the assimilation and analysis of accepted knowledge but also tried to identify and resolve meaningful modern-life problems. In so doing the boys moved from abstract concepts through sketches, drawings and models on to the realisation and production of 'their' structures. These were, of course, unique being created for a specific purpose and were shaped into aesthetically pleasing forms to meet the requirements of the potential customer. The intellectual demands were many, as boys were asked to move with total flexibility across traditional technical, scientific and artistic boundaries in search of particular solutions. Inevitably, this new and diverse way of thinking, and reacting practically, has helped further many boys' careers and enriched their lives.

As a catalyst for the Centre Marco was always aware of how the diverse disciplines and staff existing under its umbrella could, potentially, spark responses from one another, and he sought consciously to further such ends. Above all, his amiable personality and professionalism provided a basis from which those who worked with him flourished and the beneficiaries of this were, of course, the boys.

However, it is perhaps as a colleague that he will be remembered most. He met others outside the Centre through his love of music and his outdoor pursuits, particularly sailing, but invariably his good humour touched one and all. Certainly, the Common Room will miss him greatly. Unfortunately our sadness is as nothing compared to Marco's. His early retirement is the School's loss but an understandable reaction to his wife Jean's tragic death in a car accident near Kirkbymoorside. That he will always be welcome back amongst us goes without saying and we hope that he soon finds a new direction into which he can channel his many talents.

Our congratulations and best wishes to Sheila and Paul King on the birth of their second daughter, Amy; and to Gillian and Adrian Roberts on the birth of their second son, Hal.

The Ampleforth Community has contact with the Church of England at many points, not least through the lay staff: Brenda Hewitt's husband, Francis, has been appointed Vicar of Pickering where, coincidentally, David Billett is one of the two Churchwardens.
**AMPLEFORTH AT MOUNT GRACE**

Ampleforth is going to establish a monastery at Mount Grace—the first monastery there since the Carthusians were sent away by Henry VIII’s dissolution commissioners in 1539. This historic news was announced on Wednesday, the feast of St Bruno, a very appropriate day since he was the founder of the Carthusians.

The Abbey has welcomed Bishop Crowley’s invitation to set up a small Benedictine monastery in Osmotherly, now that the two Franciscans who are present look after the Shrine of Our Lady and the parish are leaving the area.

Some of our monks will live in Osmotherly, take care of the Shrine on the hill above the ruins of the Carthusian Priory, look after two parishes, and provide a Benedictine retreat centre for visitors. The Shrine was there even before the Carthusians came in the fourteenth century. It was a Catholic pilgrimage centre through all the years of persecution, with Franciscans looking after it, and has always been a place of special devotion to Our Lady.

Fr Abbot says: ‘It would be hard to find a more appropriate centre for Benedictine prayer, hospitality, and pastoral availability.

The Mount Grace walk will now have an extra point for us with a bit more of the old monastic history of the area reconnected to monks.

**Simon Detre**

**A Level Results and League Tables**

This year’s A level results show many pleasing signs. The average number of UCAS points per candidate is the same as last year; 3.6. This is very good since many schools only take three A levels.

Looking at the number of A and B grades the numbers are well up on last year and the percentage of ABC grades is as well. At the top end the results were excellent.

The number of N’s though is double last year’s at eighteen and there were fourteen U’s compared to one the previous year. The percentage of passes (As-Es) has dropped from 97.7% to 92.4% due to this increased number of fails.

The league tables which are produced by most of the major newspapers give schools a great incentive to improve their standards but they do have several bad points. They do not take into account other facilities and activities available from schools outside the classroom. Many schools have become too preoccupied with the tables. Having looked at The Times and The Telegraph one immediately notices differences. In The Telegraph Ampleforth comes 180th. In The Times SHAC comes 63rd in the table concerning just A levels and 42nd in the table which includes AS levels. The Telegraph only considers A and B grades and gives a percentage which is 46.41%. The Times has used the points system used by the universities and therefore includes a broader spectrum. By comparing both it is clear that our proportion of A and B grades is fairly low but our ability to gain passes across a whole year is fairly good.

Ampleforth is the best scoring Catholic boys’ boarding school on the tables. Compared with local schools such as Bradford, Newcastle, St Peter’s, Leeds, and Hymers we rate below all of them in The Telegraph but above all but Bradford in The Times. This is a clear indication that the league tables must be treated with some caution and taken with rather a large pinch of salt.

**Charlie Strickland**

**NEWS IN BRIEF:**

- Around five years ago, the old O level exam was replaced by the GCSE. Although when this happened it caused a great deal of upset, most people do not now think twice about it. There is the occasional debate when the results come out because we all do too well. However by and large the O level is dead and buried. There has been considerable speculation in the national press recently that A levels will soon go the same way.

Some believe that the A level is out of date and irrelevant; the government presents it as the ‘gold standard’ of secondary education. One of the criticisms of the A level as opposed to international equivalents is that it is very narrow and specialised. After GCSEs people sometimes mistakenly limit themselves too much by not taking a broad enough range of subjects. One obvious alternative could be the international baccalaureate. Students studying for this carry on doing a much broader range of subjects beyond GCSE, thus leaving their horizons very much more open.

Perhaps instead of unnecessarily making this change, the government could instead concentrate on balancing out the numbers of arts and sciences students? This might mean that in future our very complicated clearing process is not made more complex by the government’s absolutely unforgivable and scandalous cut in arts courses’ funding.

Simon Detre

**RELIGION AT AMPLEFORTH**

Ampleforth, being a monastery is centred around God, but are the lives of the monks forced on the boys too much?

Well for most of the boys here Mass is attended two to three times a week, plus prayer twice a day for five days a week. This compared to other public schools, Anglican or Catholic, is fairly little and for this reason I can see no need for complaint. Are there other aspects of religion, however, which we possibly regard as slightly obscure? What about RS, which is compulsory at GCSE and A Level? Is this really necessary? Is it right that this undoubtedly difficult subject is forced upon us, to the possible detriment of our results in other subjects?

I would be foolish to say that RS is pointless because it covers such a broad range of ideas. It is the fact that RS is a compulsory subject which I am bothered about, not that the subject is a bad one.

If RS was not to be a compulsory A Level for us, I think, it is a good thing at GCSE, maybe we should still have lessons, but more along the lines of ethics and Christian living as I believe that these would be far more beneficial especially in the world today. These lessons should be more relevant as they concern issues which are particularly worrying and crucial. Such subjects as euthanasia, capital punishment, sex and marriage, and alcohol and drug addiction are surely going to be better for Catholics who probably are not going to become priests. Would it not be more useful to teach us how to raise good families?

Maybe in the Middle Sixth RS lessons should be taken more informally for those who don’t wish to take the A Level so rather than having lessons we could have discussion groups, in which our beliefs could be covered in greater depth, rather than someone else’s who we have never even met.

This is what I see to be so beneficial about retreat, which I regard to be the most important part of my Christian education throughout the year. The groups are very enjoyable where people
can talk about almost any subject to do with religion. For this reason I believe retreat is an excellent piece of religion brought in to the school as it is not at all imposing. Retreat is coming soon and is undoubtedly one of the major events during the school year. I strongly advise all those taking part to take it seriously and try to get as much out of it as possible.

Tom Lindup

MVI Q PERIODS

At assembly last Thursday Fr Leo announced to the MVI that they must now work in the school library during all their Q periods. Previously the idea was that they should work there in Qs between two other periods. This was not a success, hence the new rule. The Ampleforth News conducted an exclusive survey of the MVI to ascertain public opinion as regards this change. The question which we asked was quite simply "Do you think that the rule about working in the library during all Qs is a good idea?" The result was almost completely unanimous — everybody in the year except for two people voted against the rule.

Simon Detre

- It is a long time since Fr Leo announced that the MVI would have to work in the library during all their Q periods. The idea of the rule is that more work should be done as time is lost going to and from the houses. How it was supposed that there would be a good working environment in the library when it is full, of course with all the two periods set aside for General Studies, I do not know. Even when there are very few people in there, working in a big room is not easy.

My experience of working in carrells was not an enjoyable one. When one reaches the sixth form at this school part of the package is that you are given the privilege of working in your own room. The way I see it is that you create your own working environment in your room.

We are old enough now to choose when and where to work. This is part of our growing responsibility which we get as we move up the school. If the library is where you feel it is easiest to work then that is fine, but I feel sure that those who prefer to work there do not enjoy the prospects of a full house which could destroy the work atmosphere that there is in there.

There may be juniors that are wondering why the fourth year are up in arms over this rule, let me tell you that the way in which we are not trusted to organise ourselves is depressing, as is to be treated very similarly to the way in which we were three years ago.

This rule defies its own logic. Firstly it would be more of a waste of time certainly for St Aidan's, St John's and to a certain extent St Oswald's and St Dunstan's to go to the library during a single Q, settle down and try to make a go of it for the next lesson. Secondly, it is not only these four houses that lose out significantly. The outer houses also lose out, perhaps not over in single Qs but in double or triple Qs. The amount of work done in the house would be greater than that in the library when you consider that most people would firstly be resentful and therefore spend eighty minutes cursing this rule. Secondly when you subtract time for the compulsory Qs, the idea of this rule is more often than not a derogatory one. Our recent publicity has been almost without exception good.

Simon Detre

- The amount of time given over to rugby is more than all the other activities in the school have put together.'
Cyril was then the Housemaster. He was born and went to University College Dublin. He read many reviews for the Catholic Herold. He had a very great love for music. He had an extensive library of his own consisting mainly of historical architectural and also fiction books. This he willed to the Ampleforth College Library.

He died on Tuesday 23 November in the White Swan whilst having a quiet drink with just two of his many friends, Mr. Cridde (a former teacher of Modern Languages at SHAC) and Mr. Davies. SHAC has lost a great teacher and an asset to the school.

Mr Ronald Rohan

In 1969 Junior House saw the arrival of a unique new teacher with unique methods. Before coming here he was a master at Howsham Hall. He was born and brought up in the Republic of Ireland and went to University College Dublin.

When he came to J.H. he slept in a little room at the top of the house. Fr. Cyril was then the Housemaster. He definitely made his mark quickly. In J.H. he taught History, English, Latin and R.S. He was a devoted teacher. He had a unique way of teaching mixing discipline with humour. Some people say they can spot a boy in the Upper School who had been taught by Mr Rohan very easily. Some of his favourite classroom phrases were ‘The deepest darkest most rat infested dungeons of clink’ which simply means D.C.: ‘A stomach-turning mind-boggling juicy splurger’ — a bad crossing out. He called himself ‘the least feared teacher in Ampleforth College’ and he was the longest serving laymaster at J.H.

Out of the classroom Mr Rohan had a great life. He soon moved out of J.H. into his own house in the village. Mr Rohan was a very keen traveller. He especially went to the Mediterranean countries to places of historical interest. He was a very keen walker and apparently set up his own cricket team. He took many photographs (turned into slides) whilst on his holidays.

Some of those who attended:

- John Willcox
- Pauline Willcox
- Thomas Judd
- Kay Ovenden
- Fr Leo Chamberlain
- Joe McPartlin
- Miss Anne Brook
- Sara Wilcox
- Amanda Wilcox
- Peter Arnyl
- Pat Berton
- Erik Runn
- Alex Minford
- Mark Gargan
- Alex MacDonald
- Chris Treherman
- Patrick Corkery
- David Mitchell
- Andrew Black
- Bert Gibson
- Susie Conway
- Caroline Conway
- Jeremy Pilkington
- Aidan Day
- Matthew Velarde
- Mrs M. Velarde
- A. Lloyd
- P. Lloyd
- John Gaynor
- Caroline Gaynor
- Thyrza Gaynor
- Mrs P. Gaynor
- Nick Gaynor
- Allison Gaynor
- Anthony Loring

Two hundred people gathered at the Gloucester Hotel on 23 October 1993. A year ago the committee of the OARFC started the process of contacting as many players of the 1st XV and friends as they could. The response was tremendous, with people travelling from all over the British Isles and some from across the other side of the world. The evening was a tremendous success.

Fr Leo Chamberlain (A58) kindly said grace for all assembled and dinner commenced. Bill Reichwald (T70) was the first of two speakers and regaled us with amusing stories of John, on and off the field and finished by paying tribute on behalf of us all to Pauline and John. Joe McPartlin, our second speaker, was initially asked because of his skill as a public speaker, his knowledge of the world of Rugby, and that he apparently played international Rugby in the same time as John. It was one of those incredible coincidences in that he was in fact John's Best Man at his wedding!

3 December

Mr Ronald Rohan

In 1969 Junior House saw the arrival of a unique new teacher with unique methods. Before coming here he was a master at Howsham Hall. He was born and brought up in the Republic of Ireland and went to University College Dublin.

When he came to J.H. he slept in a little room at the top of the house. Fr. Cyril was then the Housemaster. He definitely made his mark quickly. In J.H. he taught History, English, Latin and R.S. He was a devoted teacher. He had a unique way of teaching mixing discipline with humour. Some people say they can spot a boy in the Upper School who had been taught by Mr Rohan very easily. Some of his favourite classroom phrases were ‘The deepest darkest most rat infested dungeons of clink’ which simply means D.C.: ‘A stomach-turning mind-boggling juicy splurger’ — a bad crossing out. He called himself ‘the least feared teacher in Ampleforth College’ and he was the longest serving laymaster at J.H.

Out of the classroom Mr Rohan had a great life. He soon moved out of J.H. into his own house in the village. Mr Rohan was a very keen traveller. He especially went to the Mediterranean countries to places of historical interest. He was a very keen walker and apparently set up his own cricket team. He took many photographs (turned into slides) whilst on his holidays. His collection of several thousand slides was willed to the Art Department. He also had a very keen interest in Classical Roman architecture. He read many books and sometimes wrote book reviews for the Catholic Herald. He had a very great love for music. He had an extensive library of his own consisting mainly of historical architectural and also fiction books. This he willed to the Ampleforth College Library.

He died on Tuesday 23 November in the White Swan whilst having a quiet drink with just two of his many friends, Mr. Cridde (a former teacher of Modern Languages at SHAC) and Mr. Davies. SHAC has lost a great teacher and an asset to the school.

Owen Byrne
expected: he was fast, well-balanced and strong but too often his judgement of options was wrong. Codrington was a beautiful ball-handler at fly-half and read the game well; he knew what he wanted to do but often dwelt on the ball too long. He is a fine prospect: thrives on success and confidence and gave an outstanding display in the last match of the season at Whitgift. His partner St Clair George at scrum-half made the most rapid improvement: always the best passer, it took him a long time to see that he would have to break or kick from time to time. In the last three games he showed how well he had absorbed that lesson: he was immensely determined and courageous and simply got on with his job: in the best scrum-half tradition he always came back for more whatever the odds, whatever the criticism.

Unless it was a lack of one really tall line-out forward, there was no weakness in the pack. Indeed three out of the eight were class players: FitzGerald, Richter and Kennedy. FitzGerald was a prop of huge proportions who was not only the cornerstone of the pack in the scrum but also organised the mauls and attack and defence from them. His experience was invaluable: it is no coincidence that he did not play in the three games the XV lost. He missed five altogether. Kennedy had made a big impact at No. 8: he had superb hands and it says much for him and for Richter that the team did not suffer unduly for the want of a really big, second row. He loved to have the ball and sometimes kept it too long, but he listened and learned and it was a tragedy when he broke his collar-bone halfway through the Pocklington match. By this time he had become too the principal goalkicker and again it is no coincidence that with him and FitzGerald missing, that match and the one against Bishop's which followed were both lost.

Minchella, the hooker, was not far behind these three. His hooking was secure, his throwing-in accurate and he was another who loved to have the ball. He played with emotion and thus on some days rose to great heights: but in spite of the very good reserve the team could call on, he missed FitzGerald's power, strength and experience more than most. There were two loose-head props of ability and character and there was little to choose between them. Prescott was finally entrusted with the position it being thought that he read the game rather better: he certainly had a great gift for winning the ball in the maul. Strick was by far the quicker player and slightly the better in the tight: both would have graced any first XV. Richter for lack of any forward of great height formed the second row with Dilger. The latter was never able to come to terms with players bigger than he was but he never gave up trying, was utterly reliable in the tight and with the ball in his hands did everything that was expected of him. The back-row was a very good one. Flanking Kennedy were McConnell and Bowen Wright. McConnell's strength was crucial to the way the team played: he was superb in the tight-loose and the maul, and was fast enough and strong enough to be very difficult to tackle if he broke free. He struggled with his distribution from time to time but that could not be said of Bowen Wright. He had a hard fight to make the open-side position his own and he never quite married the destructive nature of the No. 7 to the creative side at which he excelled. He had a superb tour and for 35 minutes against Monmouth he kept the team in the game.
Richter, the captain, was indestructible. Uncomplaining and as hard as nails, he was totally dedicated to his team. Asked to play in the second row in spite of a lack of height, his raw power made him a front jumper of some class. He was hard in both tight and loose and his training as a flanker meant that his speed to the ball and anticipation of where it was going gave him a priceless advantage. Most of all he knew the game: if he made a mistake on the field as a player, and that was rarely, he strove immediately to put it right. If he made a mistake on the field as a captain, he has kept his secret well. Both on the field and off it, he was a credit to his team, one of the School's outstanding captains.

The team was: *W.M. Crowther (H), *T.J. Mostyn (J), *J.I. de Uriarte (A), *M.J. Zolotowski (H), *H.G. Billett (C), *A D. Codrington (J), *J.St Clair George (T), *N.A. Prescott (O), *C. Minchella (H), *M.G. FitzGerald (C), *J.E. Dilger (O), *A.A. Richter (B), *J.F. McCotnell (T), *N.A. Prescott (O), *J.C. Minchella (H), *M.G. FitzGerald (C), *J.E. Dilger (O), *A.A. Richter (B), *J.F. McCotnell (T), *M.C. Bowen Wright (H), *J.E. Kennedy (D)

Also played: +C. Strick van Linschoten (O), D. Freeland (J), R. Record (C), J. Murphy (G), R. Greenwood (T), T. Walsh (A), H. Marcellin Rice (J)

* = Colours

**MIDDLESBROUGH COLTS 3 AMPLEFORTH 13**

The School had a very good start in wet conditions and against a powerful pack, de Uriarte kicking a good penalty and FitzGerald setting up Mostyn for a fine try. But frustration crept in as numerous penalties were awarded against the School and it was fortunate that Middlesbrough could only capitalise on one of these. Despite their superiority in the tight the pack could not entirely subdue Middlesbrough in the second half and the flow of ball dried up. For two periods, each of some five minutes, the School had to defend desperately against constant penalties awarded against them near their line and it was only the tireless work of FitzGerald and Minchella that saved them. When the School finally got away, Billett all but got over in the corner, Richter scored a try in support of McConnell and Kennedy and the XV had the spoils in a poor and scrappy game.

**LEEDS GS 5 AMPLEFORTH 47**

This was a very good display by the School pack in which the support play and the drive in run and maul were exemplary. On a fine day the School played down the steep slope in the first half. Careless work almost cost them three points in the first minute but where the Leeds kicker failed, de Uriarte succeeded five minutes later to give the School the lead. After surviving some ten minutes deep in defence in which Leeds missed an easier kick at goal, Codrington made an interception and accelerated away to score. De Uriarte converted with a fine kick and when Kennedy scored from a Codrington break from the ensuing kick-off, the School were suddenly up 15-0.

On turning to play up the slope, some great work by the pack led by McConnell increased the lead but once again a careless moment cost the School a try. But the pack were now so much on top that the stream of endless possession pushed the flood-gates open, Billett, Minchella and FitzGerald (twice) underlining the School's superiority.

**WEST HARTLEPOOL COLTS 7 AMPLEFORTH 25**

The weather was poor, a greasy pitch and rain in a stiff breeze making things difficult for all. In the event the players overcame the conditions and the first half played by the boys was a model of tactical control: they kept the ball tight and worked the blindside with some driving rucks and mauls which West Hartlepool could not counter. Two tries by Minchella and FitzGerald and a penalty by de Uriarte were their reward in a half in which their only lapse in tactical appreciation was some poor tackling that their opponents in for a goal. In the second half their efforts with the wind behind them were not so productive and tries by FitzGerald again and Kennedy did not represent their territorial superiority. If this was a minor disappointment on the night (the match being under floodlights) the first half was most decided otherwise.

**AMPLEFORTH 22 MOUNT ST MARY'S 3**

On a sunny afternoon two nervous sides found it difficult to make headway against a strong supporting pack and the match developed into a kicking duel between Ashworth, the Bradford captain and full-back and Codrington. The forwards played quite superbly in both tight and loose and began to win enough ball to dominate the exchanges. Codrington kicked to the corner, the line-out was won, and Codrington himself, working back to the blind side scored through a melee of players. This was a priceless try against the wind but Bradford soon hit back, a clearing kick failing to make touch and Ashworth setting up the try on the opposite side. Turning to play with the wind and the sun in their favour, the XV rather lost their way. For some reason they decided to attack through their backs and it was a very long time for those supporting Ampleforth before Codrington managed to drill a kick into the pavilion corner. McConnell won the ensuing line-out and crashed over in triumph. Determined and aggressive tackling thwarted all Bradford's attempts to equalise.

**AMPLEFORTH 10 BRADFORD GS 5**

On a lovely afternoon two nervous sides found it difficult to make headway against a strong supporting pack and the match developed into a kicking duel between Ashworth, the Bradford captain and full-back and Codrington. The forwards played quite superbly in both tight and loose and began to win enough ball to dominate the exchanges. Codrington kicked to the corner, the line-out was won, and Codrington himself, working back to the blind side scored through a melee of players. This was a priceless try against the wind but Bradford soon hit back, a clearing kick failing to make touch and Ashworth setting up the try on the opposite side. Turning to play with the wind and the sun in their favour, the XV rather lost their way. For some reason they decided to attack through their backs and it was a very long time for those supporting Ampleforth before Codrington managed to drill a kick into the pavilion corner. McConnell won the ensuing line-out and crashed over in triumph. Determined and aggressive tackling thwarted all Bradford's attempts to equalise.
Sedbergh had succeeded. If the School had had more of the ball in the first half and deserved this half-time lead, it was nothing to what they did in the second half. They kept the game tight as the conditions demanded and applied relentless control in the rucks and mauls. This soon led to a try by FitzGerald which Kennedy converted with a massive kick from touch, and then they heeled off the head for Kennedy to set the backs loose for a lovely try in which every man timed his pass to perfection for de Uriarte to apply the finishing touch.

At that point the XV relaxed knowing that the game was won and Sedbergh who had tackled with admirable tenacity and determination at last had some chance to attack. They did so to good effect and scored near the posts. Their failure to convert underlined the School’s own weakness in the matter of place-kicking. This was the only worrying aspect of a splendid performance.

NEWCASTLE RGS 21 AMPLEFORTH 17

Shades of Brisbane! In much the same way as they had done in the southern hemisphere against Churchie, the XV did all they could to encourage the opposition. A failure to restart properly at a 22 cost the XV a drop goal from the ensuing scrum and two minutes later a hand in a ruck cost the School another three points. An errant pass behind their own line made a present to the opposition of a further five points and although the School replied with a superb try by Mostyn their generosity to Newcastle increased their score by a further seven points when they lost control of a ball at their own line-out on their own line. The conditions had certainly been an advantage to Newcastle but not by the margin of 18-5 and at half-time the XV knew that they were in trouble.

They spent a great deal of time in the opposing 22 in the second half, using the wind to good effect, but the scores would not come. There were near misses, a try was disallowed, and finally an up and under by Codrington was snapped up by Mostyn and the School were back in contention at 18-12. But even then they could not be sensible and an off-side decision in open play cost them a further seven points when they lost control of a ball at their own line-out on their own line.

For the second week running the XV allowed their opponents back into a match which was virtually over. Leading 16-7 with three minutes to go, they rolled a maul over the line for FitzGerald to score. Although the kick was missed both teams knew that there was little time to do much about a 21-7 lead. But from the kick-off, St Peter’s took advantage of the wavering concentration and found it an easy matter to score near the posts. As this was merely a repetition of the St Peter’s try of the first half when the XV were caught fast asleep after their own score, Ampleforth supporters could be forgiven for leaving the field with a certain sense of frustration. The XV were never at ease against a hard-tackling, abrasive side who disrupted their rhythm in a variety of ways. Nevertheless with their powerful pack they controlled the game for long periods and if St Peter’s would not let them, cross the line, they conceded three easy penalties in the first half to give the School their half-time lead. A succession of missed chances thereafter culminated in that final exchange of tries.

ST PETER’S 14 AMPLEFORTH 21

Stonyhurst very kindly asked the School to make this match part of their four hundredth centenary celebrations, an offer which the School were proud and delighted to accept. In the event the match was as good as the hospitality was warm at the Stonyhurst captains’ dinner afterwards. One expected the Stonyhurst team to be inspired on such an occasion and so it proved. They kept the school XV penned in or around their own 22 for much of the first half, by dint of some stout tackling and some disciplined rugby the XV neither allowed their line to be crossed nor did they give away penalties. And they struck a hammer blow when, on virtually their first visit to the Stonyhurst 22, they scored after a scissors between the two half-backs presented FitzGerald with the opportunity to drive over the line impelled by his powerful pack. But it was after half-time that the game became full of movement and initiative. Stonyhurst, playing now against the wind, unleashed a devastating series of attacks through their talented backs before the School could catch their breath and within two minutes of the reumption, they were level. Swing, the School forwards reasserted their control and hustled their opponents to the other end where Kennedy, with an astonishing nonchalance, knocked over three penalties from a variety of distances and angles to add to his very good conversion of the first half. Stonyhurst, consigned now to playing ‘catch up’
rugby, launched their backs from anywhere and everywhere and from the kick-off from Kennedy's last penalty, they scored a good try on the blind side. 16-12 was too close for comfort; the XV increased their efforts and a try starting from just outside their own 22 on the right from a FitzGerald ruck and going through five pairs of hands culminated in a try under the posts as Billett swept in on the left wing. If that was the final nail, it was a good one to end a fine match in which all thirty players gained considerable credit.

AMPLEFORTH 18 DURHAM 10
The rain started to fall at 2.00pm but fortunately the expected gale did not arrive with it; nevertheless conditions steadily deteriorated and all thirty players in addition to the referee should be congratulated on providing such a match in such rain. The XV played up the slope in the first half and were soon pinned in their own territory by the unbeaten Durham team: it was not long before Durham kicked a fine penalty to take the lead. The XV reacted instantly to this blow and Kennedy kicked an even longer penalty with the minimum of fuss. The forwards were now beginning to exert some control and having forced a scrum after a fine kick to the corner by Codrington, he and Mostyn worked their magic for the latter to score under the posts. Almost immediately a huge up and under by Codrington into the opposing 22 was dropped by the Durham full-back as Zoltowski made the killing tackle but the cover quickly turned defence into attack and outflanked the school on the left for the wing to score under the posts after a run of some seventy yards. It remained 10-10 until half-time; the School could not capitalise on their territorial advantage and two penalties were missed. But immediately after half-time Kennedy kicked the School into the lead and it was a great shame that he could not add to that lead when he missed a relatively easy one five minutes later. But Durham, although winning more ball at this stage, could not break the superb defence marshalled by Crowther and Codrington. It was the latter who relieved the pressure in the ensuing line-out Durham lost control of the ball and Minchella scored a highly important try to put an end to a pulsating match.

POCKLINGTON 10 AMPLEFORTH 3
FitzGerald was still unfit and with various players unable to attend practices during the week for a variety of reasons, there was a certain sense of foreboding, amply justified in the event. The XV certainly gave no impression of a side preparing, or prepared, for an important match and Ampleforth's worst fears were realised. The team were lethargic from start to finish, had few ideas of their own and when they did win the ball they hastened to give it back as fast as possible. Pocklington's only try, provided by kind permission of the midfield backs, put Pocklington in the lead until half-time when Kennedy had to go off with a collarbone injury. At this point even the wind dropped as the team turned to have it at their backs. The School finally kicked a penalty but that was immediately negated by one from Pocklington and although McConnell went over, the try was disallowed and it was Pocklington who finished the stronger and who well deserved their victory.

AMPLEFORTH 23 HYMER'S 3
The XV had the good fortune to win the toss and choose the right way to play for conditions worsened during the game, the wind, hail and biting rain being in the faces of their opponents in the second half. Although the School had much the better of the game territorially they could only score in the first half through two excellent Kennedy penalties. One of these was nullified by an even longer penalty from Hymers. Chances were undoubtedly missed and the XV must have been relieved to get the icy wind at their backs after half-time. Codrington soon scored a try on the blind-side in the right hand corner and the forwards continued to dominate in most phases. Indeed it was Minchella who crashed over near the posts for the second try and Richter who as usual had played a captain's role with McConnell lending him close support fittingly scored the third. It was no day for backs, the bitter cold and heavy conditions freezing the fingers and making catching and passing a difficult exercise. Nevertheless Quinl and Walsh whose first game for the first XV this was at scrum-half and full-back respectively, played extremely well. With four players missing through injuries and flu, the XV were glad to have this game behind them.

AMPLEFORTH 12 MONMOUTH 0
For the first time Richter lost the toss and Monmouth decided to play against the stiff wind. In a very few minutes the School took advantage and scored:
Mostyn was brought in outside the fly-half and he powered through various tackles to score on the fifteen metre line for de Uriarte to convert with a fine kick. Perhaps finding themselves in the lead so easily and so early sent the XV to sleep; after this they could do little right; they kicked badly for position, could win little ball, tackled poorly and had difficulty in maintaining their 7-0 lead even with the wind. It was clear that unless they improved dramatically they were going to lose. But their intentions were equally clear at the restart: they tucked and kicked better and varied the game to use their backs who began to run with some strength and purpose even though Mostyn had to depart at halftime with a pulled muscle. The longer the game went on the greater grew the control of the forwards. St Clair George probed the blind side with Billett and play in the last ten minutes was not far from the Meadown line. What a difference the return of FitzGerald made! On the whistle the School sealed the game with an excellent try. Three driving mauls up the left side followed by a corner, a try richly deserved by the latter who played two splendid games on tour. Unbeaten at home as they were this season, Whitgift tried hard to get out of their own area but the screw kept tightening, The School nearly scored twice in the second half down the slope with ever greater determination: with Codrington sliding the ball into the corners, Whitgift were put under heavy and immediate pressure. Eventually the defence cracked and put the School in a difficult game against Bradford with no match practice only to establish what became an all too familiar pattern: a good start with an early lead was followed by a long period in which we allowed them to get on top, culminating with something of a better finishing ten minutes from us. On this occasion we lost 12-19. We did play outstandingly well against RGS Newcastle who could feel unfortunate not to have shared the points. In the last twenty minutes Newcastle really put us to the test, but very good defensive tackling from both backs and forwards meant that we had the advantage 7-0 at full time. A memorable moment was when, with the battle at its height, Rob Record (C) took the forwards aside and reinforced the determination needed to hold on for the win. By contrast we lacked the backbone needed to keep out a Durham side whose back row and centres took command for twenty minutes taking the game from us 21-15 after we had had an early lead. The other games we won comfortably, though we made hard work of it once or twice, eg against Pocklington. Indeed, on occasions it was difficult to maintain momentum when we were obviously going to win.

The team was captained by David Melling (j) who was an able and steady influence. He did well to sort out an incident at Durham that could have left us a player short in a difficult match. Always involved, he gave strength to our ruck and maul. He only seemed to be at a loss when surprised by the odd opportunity to score himself! Our strong front row also included Ranald Morgan (j) whose quick hook was a great advantage, Charles Linschoten (0) and Hugh Marcelin-Rice (j) shared the other front row spot. Charlie is really a first team player, but he and Hugh share enthusiasm, willingness to work and determination. The St John's contingent also gave us a second row (Nic Lenisz) and a flanker (Jes Hay). Nic provided more height and influence in the centre of the lineout while Jes at his best was a terrier-like figure giving opposition half backs a difficult time. Archie Hamilton (E) will agree that he is not the best handler of the ball, but his aggression made him a powerhouse which several opposition coaches remarked on. Both he and John Murphy (C) were effective. John was a match winner in his ability to move forward with strength, making and scoring several tries. Rob Record was quick, strong and determined at flanker, often being the linchpin who kept the forwards moving forward. His ability to read a given situation well, often ticked up and gave form to otherwise scrappy play.

Our half backs varied in the quality of their performance, but both improved rapidly. Paddy Quirke (C) is quick over the ground and showed an increasing willingness to choose a variety of options. Jerome Newman (C) kicked with increasing confidence and effectiveness, chose his options well and in some games produced defensive tackling that closed down the opposition again and again. David Freeland (j) is fast, keen and increasingly strong, needing more physical presence and aggression if he is to succeed at the highest level. Dominic Pace (C) at outside centre was always involved with the game but needs to be a fraction quicker over the ground and in moving the ball if he
is to compete successfully for this position. Richard Greenwood (T) might claim to be the player who matured most; his physical presence became stronger, his hands are quick, but he will have to "loop" and show more variety of play at a higher level. With Tom Walsh (A) he was a reliable kicker, clocking up a high proportion of our points. Tom became a safe fullback defensively, his match enthusiasm often gave the side momentum and although one or two of his plays going forward had my heart in my mouth, he also seemed to be blessed with considerable luck. He would say it was fine judgement.

Team from: D. Melling (T), R. Morgan (J), C. Stick van Linschoten (J), H. Marcelin-Rice (J), A. Hamilton (E), N. Lemis (J), J. Hay (J), J. Murphy (C), A. Ramage (C), I. Hall (W), J. Newman (C), P. Quirke (C), R. Record (C), M. de Guingand (A), R. Telford (A), J. Hobbs (D), T. Walsh (A).

Results:

v Bradford GS (A) | W 12-19
v Mount St Mary's (H) | W 47-5
v Barnard Castle (H) | W 62-0
v Newcastle RGS (H) | W 7-0
v Sedbergh (H) | L 0-16
v St Peter's (H) | W 38-0
v Stonyhurst College (H) | W 28-0
v Durham School (A) | L 15-21
v Hymer's College (A) | W 21-3
v Pocklington (A) | W 11-5

The third XV had a most successful season; the strength of the side lay in the commitment and the teamwork; they were skilful and cohesive. The season started well with five impressive wins (Read's 1st XV 48-5, Mount St Mary's 54-0, Newcastle RGS 62-0, Sedbergh 62-5 and Stonyhurst 79-0).

Robinson A.H.D. (D) was an inspirational captain. Playing at open side flanker he was tireless in the loose, making surging runs in attack and was guaranteed to make his tackles. The team spirit which he helped to engender was a major factor in the success of the side. The forwards developed into an excellent pack. The huge scores in the early matches reflected clearly the differences in the abilities of the forwards to win good possession, to use it wisely and to retain it. The prop forwards were Marcelin-Rice H.B.A. (J), Middleton M.J.H. (A) and Russell-Smith A.N. (H). Marcelin-Rice was more than often used on top ground. He should make a big impact next year. Middleton and Russell-Smith both scrummaged well. The former was effective in the tight mauling situations, the latter in his surging runs. Holmes J.M. (A) at hooker had an exceptional season, winning hooking duels, throwing in well and exemplary in his setting up of the ball in the loose. The second rows were Inman N.E.J. (T), Cane A.A. (C), and Roberts A.J. (E).
The season got off to a frustrating and disappointing start with a defeat at the hands of Bradford GS. The conditions were perfect for a running, open game but with poor handling, lack of support up front and inaccurate kicking, good first phase possession was lost to the opposition who took the advantage and converted their efforts into points. Roberts (J) put in a good second half performance, winning clean ball at the lineout and de Guingand (A), at scrum-half, played well to link with the backs. Despite a converted try by Hickman (O), Bradford won the day with two, somewhat lucky, tries.

Seven days later a transformed team travelled to Mount St Mary's. With the added strength of Ramage (A) at fly-half, Johnston-Stewart (D) at full-back and notable performances from the back row of May (Capt) (B), Hodgkinson (A) and Lanigan-O'Keeffe (A), the team dominated from the kick off and produced a fine display of supportive rugby in the forwards and swift, slick handling in the backs.

Against Sedbergh, the team comprised a number of boys who had faced the only defeat of last year and they were keen to make amends. However, accurate and penetrating touch kicking by Little (H) and devastating defensive tackling by Scrope (E) and Evans-Freke (E), together with surging forward play (resulting in a try for Thornbury-Muirhead (0)), failed to prevent the opposition from gaining the upper hand and eventually they ran out winners by a narrow eight points margin.

Louth was the next venue, the home of King Edward VI 1st XV. The long journey and appalling weather conditions were not conducive to good rugby and the sloping pitch tested fitness in the first half. The pack played exceptionally well against a much heavier and taller opposition. First phase ball was well won at both scrum and lineout and forceful driving and rucking secured clean possession at second phase. Guingand (A), at scrum half, delivered fast, accurate ball to the backs who handled surprisingly neatly despite the conditions, to allow Hickman (O) to cross the opposition goal line twice. O'Shea (B) scored an excellent opportunist's try - in the second half, failing to prevent the opposition from gaining the upper hand and eventually they ran out winners by a narrow eight points margin.

The final match of the season ended on a high with a very satisfying win at Sedbergh. Luclthurst came in for the injured Pinsent and he was to enjoy the luxury of having superb service from his forwards. Sedbergh were hit at the ball along the backs and after looping round Thorniley-Walker (E) and Carrty (H) in the centre, received the ball and scored in the corner. Brennan was put over the line by excellent support play.

Results:

<table>
<thead>
<tr>
<th></th>
<th>v Bradford GS</th>
<th>v Mount St Mary's</th>
<th>v Sedbergh</th>
<th>v King Edward VI</th>
<th>v Cocklington</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sport</td>
<td>(A) Won 10-0</td>
<td>(A) Lost 19-0</td>
<td>(A) Lost</td>
<td>(A) Won 19-0</td>
<td>(A) Won 10-0</td>
</tr>
</tbody>
</table>

The Team was: B.A. Godfrey (O), H.P. Hickman (O), S.C.D. Hulme (D), R.J. Thornley-Walker (E), J.E. Evans-Freke (E), C.C. Little (H), M.E. de Guingand (A), C.E.S. Strickland (G), D.R. Russell-Smith (H), L.A. Masey (D), A.J. Roberts (J), O.J.E. Hodgkinson (A), J.P. O'Shea (B), C.D. Moy (B), N. Thornbury-Muirhead (O), R.W. Scrope (E), A.M.A.G. Lanigan-O'Keeffe (A), J.R.E. Carry (H), M.R.C. Lambert (J).

The season began with hope and promise from a side that had shown flair and adventure as U15 Colts. The team's first outing took them to Leeds, and the side conceded two early tries to a confident and powerful Leeds XV. For much of the first half the team seemed shell-shocked and it was only the composure of Field at full-back that kept them in the game. They did however begin drag themselves back and eventually began to take control. The game was clinched by a remarkable try: Lorimer appearing to be asleep as he watched a high bounce twice, gathered the ball, set off on the most amazing run which tore right through the home team's defence and saw him triumphantly score. The team went on to win 27 - 14.

A mere two weeks into term the side were to host Bradford GS and after their tense 0-0 draw last year both sides were prepared for another titanic struggle. In the event the team were far too strong for a depleted Bradford XV and the power of the forwards and the incision of the backs too much for them. A tactical switch had been made in the side, moving the natural handling skill of Field forward into the fly-half berth.

The team was far too powerful for a smaller Barnard Castle side, intent on using sheer strength and power at the expense of skill. But the team were to lose their second player to injury and strangely in the same position, open side flanker, as Milbourne joined Leneghan on the long term injured list.

The trip to Newcastle is always tough and U16 teams have found it difficult to win there. The Newcastle half-backs used their possession by sensibly kicking their side into good attacking positions. Despite looking threatening on several occasions the Ampleforth side could not overcome their North-east hosts. After the disappointment of Newcastle came the visit of Sedbergh. Luckhurst came in for the injured Pinsent and he was to enjoy the luxury of having superb service from his forwards. Sedbergh were hit at the
The next two games were somewhat of a disappointment in that the side didn’t quite match their Sedbergh form. Both games were mistake-ridden, against St Peter’s the team relied on ‘brawn’ rather than ‘brain’, and at Stonyhurst both teams found it difficult to play to the society referee.

At Durham the team once again set off at an alarming pace and scored twice through Lorimer and Pitt after excellent forward pressure, in the first ten minutes. They then held on giving a disciplined performance and added to their lead through the ever-improving McConnell who crashed over from a front peel at a lineout. Thus with Pennington converting all three tries the side returned with a satisfying victory.

On a hard pitch against Hymer’s in cold conditions the team took time to adapt. In the second half a mixture of guile from Field at fly-half and power and control from the forwards, notably McConnell and Parnell, saw them win a hard struggle.

Victory against Pocklington was a mixture of brilliance and mediocrity in that some of the tries they scored were breath-taking and yet phases of play were poor.

Bernardo, moved to full-back early on, improved with every game. The two wings were a continual threat: Lorimer, an explosive runner and clinical finisher, tended to drift out of games occasionally and needs to keep looking for work like he did against Durham; Wade is an elusive runner of considerable pace with a formidable defence. The team was captained by Banna in the centre, leading the team well, example both on the field and also in training. His all round talent has a lot to offer Ampleforth rugby. His partner was Pitt whose power and aggression were often too much for the opposition. Field played most of his rugby from fly-half: he has outstanding footballing skills, a real thrust for the game, and if his decision making has let him down at times in matches, he kept the entire squad amused throughout training. Field was partnered by two scrum-halfs who shared the work load: Luckhurst developed an accurate pass, reads the game well, and his tenacity and bravery have allowed him to compete with players who tower above him; Pinsent too played with spirit and bravery and links up with his back row well.

Both scrum halfs were served well by a huge and powerful pack. The front-row was never equalled. McConnell, Stewart and hooker Herrera won all their own ball and a large percentage of the opposition. They collectively wore down their immediate opponents and gave the side a tremendous platform to work from. They were also exceptional in the loose; they have outstanding skills and in fact played their loose game like back row forwards. McConnell in particular was a thorn in the side of most teams. The power of Berry and Furze in the second row gave great support to the front row. Their presence in open play was also often devastating. Both players won valuable lineout possession, Furze often dominating the middle. Pennington had a marvellous season at No. 8. He also won valuable ball at the back of the lineout. He is at his best when he picks up at the base of the scrum and attacks the opposition. He also proved to be a reliable goal kicker. Morgan came into the side after the second injury to an open side flanker and bravely made the position his own. Parnell completed the back-row; after a rather slow start his work rate grew and his power and direct running was best seen as he scored the decisive try against Hymer’s, finishing off a good back-row move. He finished the term as a reliable No. 6.

The ‘B’ played and trained with skill and enthusiasm and their support to the ‘A’ side was as important as the performance of the side itself.

Results:

<table>
<thead>
<tr>
<th>Team</th>
<th>W</th>
<th>L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leeds GS</td>
<td>145-27</td>
<td>0</td>
</tr>
<tr>
<td>Bradford GS</td>
<td>0-50</td>
<td>0</td>
</tr>
<tr>
<td>Barnard Castle</td>
<td>0-60</td>
<td>0</td>
</tr>
<tr>
<td>Newcastle RGS</td>
<td>0-17</td>
<td>0</td>
</tr>
<tr>
<td>Sedbergh</td>
<td>22-0</td>
<td>0</td>
</tr>
<tr>
<td>St Peter’s</td>
<td>16-3</td>
<td>0</td>
</tr>
<tr>
<td>Stonyhurst</td>
<td>6-16</td>
<td>0</td>
</tr>
<tr>
<td>Durham</td>
<td>0-21</td>
<td>0</td>
</tr>
<tr>
<td>Hymer’s College</td>
<td>0-16</td>
<td>0</td>
</tr>
<tr>
<td>Pocklington</td>
<td>0-41</td>
<td>0</td>
</tr>
</tbody>
</table>

The record does not look distinguished but they are a spirited group who played some very good rugby. Injuries, particularly in the pack, and some losses of form in the backs, led to a number of positional changes which disrupted preparations but the side never allowed the disappointment of a defeat to affect their morale beyond the start of the next practice. They enjoyed their rugby and they were a delight to coach. The credit for this goes, of course, to the whole team and indeed to the 35 players in the set (the B team had a very successful term) but particular mention must be made of the captaincy of Tom Rose. His example was outstanding and he distinguished himself in every facet of the game, both on and off the field. If anything kept the spirits up, it was his outstanding contribution.

In the first match against Leeds, the side gave away an early score and went behind, as they were to do in so many of their games. Poor tackling was at
fault and the defence of the backs was to remain agile to the end. They fought back in the second half to win an exciting encounter. They attempted this 'Houdini' act time and time again which led to many close and thrilling games. One can point to many of the losses which could so easily have been wins and this is not just the perspective of a biased coach. Admittedly, against St Peter's they met a side playing very well and were soundly beaten. Certainly, every other match could, and indeed should, have been a win and one can imagine this side being unbeaten in future seasons. Towards the end they were developing a pattern to their play which was controlled and exciting and it was fitting that, in the last match and after a run of five losses, they should pick themselves up and play their best rugby to record a decisive victory over Pocklington, a side who had beaten them the previous year. This indicates a determination which will serve them well as they go on to enjoy their rugby further up the school and beyond.

KRE

Results:

v Leeds (A) W 15-7
v Scarborough (H) W 60-0
v Bradford (H) W 27-29
v Barnard Castle (A) W 34-14
v Mount St Mary's (H) W 36-14
v Newcastle (H) W 12-5
v Sedbergh (A) L 0-3
v St Peter's (A) L 7-25
v Stonyhurst (H) L 11-17
v Durham (H) L 8-12
v Hymer's (H) L 10-19
v Pocklington (H) W 34-5


P 11 W 9 L 2 U14 346-57

By any standards this was a successful season for the Under 14 team. Rarely does this age group manage to go through the season with victories against all the most reputable sides: Bradford, Newcastle, Sedbergh, Stonyhurst and Durham. Of the losses, only the one against Mount St Mary's was disappointing; the fixture against Leeds was played after just one practice session at the end of the first week of term – the boys hardly knew each others' names.

There were some memorable performances, particularly away at Bradford, Newcastle and Hymer's, and at home against Sedbergh and Stonyhurst. Success was firmly based around a competent, skilful pack. The props, Henage and Murphy, proved to be sound performers both in the tight and the loose. Collins was a most effective hooker, competitive and combative with excellent skills as a ball handler. Pace adapted to the second row remarkably quickly considering he played his previous rugby at fly-half! He was partnered by McKeogh who was a tower of strength at all times, playing his game with authority and intelligence. Farr played on the blind side: it took him some time to adjust, but he played some fine games. Melling adapted well to the No. 8 position where his handling skills were well employed; he was always in the thick of the action. De Lisle was an impressive open side flanker – quick to the ball, and a fearless tackler. He captained the side with quiet authority and fine example.

Johnston-Stewart is a talented, competitive scrum-half with good hands and feet, learning the importance of being decisive and of being aware of players around him. Rafferty moved from full-back to fly-half where he played a straightforward but effective game, using his boot to keep the opposition in check. Dumbell made the transition to inside centre well, always giving of his best in both matches and practice. McAleenan proved a very powerful runner and tackler, and worked hard in practice to improve his handling. On the wing what Brennan lacked in pace he made up for in the ability to position himself intelligently in both defence and attack. Igboaka was courageous and willing at all times. Mora-Fugueroa developed well at full-back, where he used his speed in defence and attack most effectively. He also proved to be a good goal kicker.

The side was fortunate in becoming stable early in the season, and in remaining free from disruptive injury. Having said that they fully deserved their success – they practised hard, always played with enthusiasm and intelligence, and developed a strong sense of team spirit. If they continue in similar vein they are assured of a successful career.

Team: E.C.J. Mora-Fugueroa (D), A.M.P.M. Brennan (H), J.C.N. Dumbell (H), N.P. McAleenan (H), U.G. Igboaka (D), P.A. Rafferty (H), E.M.H. Johnston-Stewart (D), C.N.A.E. Henage (E), B.J. Collins (O), H.E.B. Murphy (J), P.M. McKeogh (W), H.A.E. Pace (T), R.J.C. Farr (T), T.R.H. de Lisle (O) (Captain), J.D. Melling (J).

Results:

v Leeds GS Lost 15-17
v Scarborough College Won 52-0
v Bradford Won 46-0
v Barnard Castle Won 45-5
v Mount St Mary's Lost 7-18
v Newcastle GS Won 27-0
v Sedbergh Won 36-0
v Stonyhurst Won 17-5
v St Peter's Won 74-0
v Durham Won 13-7
v Hymer's Won 20-5
**GOLF**

The term began with the Vardon Trophy which was won by the captain, James Lowther, with a score of 78; Scott McQueston (81) was second and Douglas Rigg and Alexi Hughes (82) were equal third. About 25 boys entered the competition, but only 13 handed in cards. It is worth making the point that real golfers do not drop out if they score badly; it takes humility to hand in a bad card, that is why golfers are among the finest sportsmen.

Three matches were played. The Old Amplefordians won easily 5-0 at Ganton although all the matches were close. Their generosity and kindness in entertaining the boys was as outstanding as ever, but did not extend to allowing them to win. Barnard Castle could only muster seven players, so the match was three fourballs and a single. James Lowther and Scott McQueston, Douglas Rigg and Piers Cartwright-Taylor were our winners in a 2-2 halved match. That was the result also against Sand Moor GC Juniors; Hugh Jackson and William Howard, Alexi Hughes and Piers Cartwright-Taylor won their matches. At the supper after the match Ben Ford, who originally arranged this very popular match, presented a cup to be competed for annually. Since the match was halved it will be shared, each side retaining it for 6 months. We are deeply grateful to him and to Sand Moor for the wonderful hospitality they show us every time we go there.

The Golf Foundation Schools Team Championships held at Headingley is not an event in which we shone. Our team was James Lowther, Christian Minchella and Hugh Jackson, all good players, but a total of 277 against the winners' 246 shows that we were 10 strokes a player worse and came 13th out of 20.

Dick Whedbee's (O44) generosity continues unabated, and he presented a set of Wilson Metal Woods, a Ping Lightweight bag, a Taylor Made Putter and 36 balls for competition. The winners were 1st William Howard, 2nd Hugh Jackson and 3rd Scott McQueston who got the main prizes; the winners in each year shared the balls. The competition continued all the term and both the winner and runner-up scored the best so far recorded in this competition: one over par for the 10 holes.

We were very pleased that the professional from Strensall, Tony Mason, was able to coach under the Golf Foundation scheme and conducted a weekly lesson for some of the better golfers. We are hoping to repeat this in the spring.

**AMNESTY INTERNATIONAL**

The Amnesty group continues to meet once a week, writing letters to governments around the world in response to the saddening increase of systematic torture, imprisonment, 'disappearances' and political killings. A development for us has been the use of the fax, recently to plead with the governors of two American states for a last minute reprieve of men about to be executed. As well as our weekly meetings, we also meet occasionally in the evening to focus on a special campaign, country or issue. In November, Hector Castro, who now teaches Spanish at the College, spoke to us about his time as a political prisoner in Chile after the Pinochet coup; he encouraged us by witnessing to the success of publicity and letter-writing in putting pressure on such regimes. At Christmas as usual, we participated in the greetings card campaign, sending cards directly to prisoners, many of them arrested for their religious beliefs, in Europe, China, Africa, the Middle East and elsewhere. This year we made our own cards, based on two simple but powerful designs by one of the sixth form.

**ARTS SOCIETY**

We were fortunate this term to get Mrs K. McCloud, Librarian and Lecturer from York City Art Gallery, to talk to us about The Renaissance Altar Piece. This topic was treated with a perception and enthusiasm that brought a receptive reaction from the packed audience. Initially the speaker covered several major works by such artists as Giovanni Bellini, Raphael and Veneziano, exploring their reactions to the subject. This was followed by an analysis of how minor artists such as those represented at York City Art Gallery used these stylistic interpretations for their own ends. Indeed, as well as a clear examination of this complex artistic format, Mrs McCloud inadvertently pointed out what one should be looking for when viewing paintings in a minor gallery. All in all it was an enlightening evening.

**THE AMPLEFORTH COLLEGE BEAGLES 1915-1994**

It was the lure of the spectacular countryside which prompted Paddy Dunne-Cullinan to start up the Ampleforth College Beagles with four couples of hounds sent over from Ireland by his mother in 1915. From that small beginning the pack has developed into one which ranks among the highest in the world of beagling. Championship cups and rosettes from the annual shows at Harrogate and Peterborough have repeatedly attested the judges' approval of the handsome hounds which are the result of careful breeding by the three huntsmen who have served the College over the last 79 years: Jack Welch...
(1922-1959); Jack Fox (1959-1975); Jeff Hall (1975-). Prizes are not, however, the hunt's sole claim to being an outstanding pack, as anyone who has seen hounds hunting in close formation will testify. Breeding from particular qualities has ensured they also have the nose, strength and discipline for the job for which they were intended.

Continuing thanks must go to local residents, farmers and landowners who have supported the hunt in many different ways. A farmhouse tea at the end of a day's hunting in some of the loveliest country in Great Britain is a memory which few forget and has been one of the valued links between the school and the surrounding countryside. Successive generations of beaglers and boy Masters have endeared themselves to our neighbours as they matured in the responsibilities they shouldered and have gone on themselves to be Masters of other packs.

There are many individuals in the hunt's history worthy of particular mention but no-one deserves it more than Fr Walter Maxwell-Stuart, honorary secretary from 1941-1988. His humanity and courtesy made him a much-loved figure and people came in their hundreds to pay their last respects when he died in January this year.

Although the numbers of boys going out beagling has picked up this season, there has been a significant drop from the figures of the 1980s and so it has been decided that the funding of the hunt from general school fees can no longer be justified. Fr Abbot has invited local supporters to seek ways in which the hunt may continue under new ownership. We wish them every success so that the traditions of the last eight decades may survive and perpetuate the excellence which has been the hallmark of the Ampleforth College Beagles throughout its distinguished history.

Hugh Lewis-Vivas OSB
(Hon. Sec. ACB)

THE CIRCUS

This is a society to consider contemporary politics and society. The Society was addressed on 16 September by Mr Edward Leigh MP. He spoke against the background of his removal from the Government earlier in the year, and about the current political situation and the prospects for Mr Major. He answered questions about his political philosophy.

Alexander Codrington (J), Secretary

COMBINED CADET FORCE

The officers are: Major V.F. McLean – Commanding Officer; Major M.E. Corbould (Fr Edward) – 2i/c and OC 1st Year; Lt G. Williams – Signals; 2nd Lt R. Carter; 2nd Lt G. Nightingale; RSM R.L. Morrow – School Staff Instructor; Fl Lt P.M. Brennan – OC RAF Section; Lt Cdr E.J. Wright.

The Army section remains well supported with 142 cadets (distributed in years as follows: 1st-43, 2nd-32, 3rd-34, 4th-22, 5th-11). The 1st year under UOs Mark Berry, Robert Ward, and Jeremy St Clair-George assisted by Sgt Denton 10 CTT, RSM Morrow, and commanded by Fr Edward, did their basic training of Drill, Weapon Training (Cdt GP Rifle), and Map Reading. The 2nd year under UOs John Murphy, Jeremy Hay, and Nick Kilner trained for the Irish Guards Cup and competed in a March and Shoot exercise. 2nd Lt Reg Carter and 2nd Lt Giles Nightingale supervised and organised the programme. Much of the term was spent learning Section Battle Drills and Patrolling skills, culminating in a Night Patrol Exercise at the end of term. The 3rd year were in a cadre taught by 10 CTT. They visited the Royal Armoured Corps Training Regiment at Catterick where they were introduced to an MBT and a CVR(T). They also visited the Infantry Training Battalion at Strensall where they fired the Heckler-Koch (5.56) and exercised on the Climbing Wall and Assault Course. The 4th and 5th year not acting as commanders and instructors of the 1st and 2nd year cadets were used as the demonstration section, and provided the enemy for the Night Patrol Exercise. They visited the 3rd Regiment Royal Horse Artillery at Topcliffe to exercise on the Assault Course, and had a day with the Royal Marines at Newcastle. There they saw a presentation on Royal Marine training, practised rope climbing, and did the Endurance Course (which involved crossing an icy cold river on a bitterly cold day!).

RSM Morrow runs Corps on Thursday afternoon for ten 3rd year cadets who are involved in Art on a Monday afternoon.

There was a presentation by Captain Spencer Manning Royal Signals, his talk and illustrations were first class.

RAF SECTION

The term got under way successfully with all the cadets getting airborne in the RAF's Chipmunk trainer at RAF Leeming. On that particular day the weather held and four cadets managed an extra flight which is an unusual bonus. Many of the senior cadets are progressing extremely well with the flying; UO Edmund Davis (O), who has already flown solo in a glider, is perfecting his aerobatics whilst G. Fallowfield (O) and K. Eyles (O) are proving to be extremely good at flight handling skills. Two successful days gliding at Sutton Bank were in contrast to the powered flying that the RAF provide but none the less enjoyable with one young cadet reported saying after his flight that the powered tow was the most exhilarating thing he had experienced.

A trip to the Slingsby Firefly factory at Kirkbymoorside proved to be most interesting, where the cadets saw the aircraft being built from the principal components to final assembly; an enjoyable afternoon for all.

SHOOTING

M.K. Pugh (T) was appointed Captain of Shooting. During the summer break he represented the UK Cadet team in the Inter Services Long Range at Bisley.
Mr Carter has run regular sessions of Physical Achievement tests for Bronze, Silver and Gold participants. We are also grateful to Mr Thurman for coordinating the efforts of the Games Department on behalf of those who use their participation in team sports to qualify for this section of the Award.

EXPEDITIONS

Four Bronze groups (20 boys) were assessed in the Bilsdale-Rosedale area by Mr R. Carter assisted by Dr Billert. Mr Francis took Mass in poor weather and darkness, virtually in the open air. A number of Gold participants assisted in the training of these groups. A Silver training expedition was undertaken on the North Yorkshire Moors by P. Langridge (D), R. Larkin (B), J. Leyden (D), A. Maia (B), P. Mottelsen (D) and P. Ryan (B) with Mr G. Simpson and Dr Billert, and assistance from Major McLean. This group was then assessed at Malia (B), P. Monthien (D) and P. Ryan (B) with Mr G. Simpson and Dr Billert. Three boys were presented with their Awards at the ceremony in Malton in November: John Read (C) (Silver), William Guest (W) (Bronze) and Abhijit Hosungady (D) (Bronze). Abhijit also gave an account of our Unit's activities to the large number of other Award recipients, parents and friends present. The Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

SKILLS

A wide range of activities is being followed. Thanks are due to all those members of staff who are assisting in the individual guidance and assessment that is essential.

SERVICE

Changes in staff availability within the school and in opportunities outside have necessitated a review and replanning of this section of the Award Scheme.

At present, four boys are working with individual class teachers at Malton Primary School, where the Headmaster is a D of E assessor. Similar placements have been generously offered and taken up in the two Ampleforth Primary Schools. Other groups are continuing the valuable work of befriending elderly patients at Malton Hospital, and in the conservation of orchid habitats with the Forestry Commission, closer to the School at Pry Wood. Dr Allen is assisting in this Service element; he is also involved with the Cheshire Homes, a well established channel of Community Service which is being used by D of E boys.

THE DUKE OF EDINBURGH'S AWARD

Three boys were presented with their Awards at the ceremony in Malton in November: John Read (C) (Silver), William Guest (W) (Bronze) and Abhijit Hosungady (D) (Bronze). Abhijit also gave an account of our Unit's activities to the large number of other Award recipients, parents and friends present. The Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

EXPEDITIONS

Four Bronze groups (20 boys) were assessed in the Bilsdale-Rosedale area by Mr R. Carter assisted by Dr Billert. Mr Francis took Mass in poor weather and darkness, virtually in the open air. A number of Gold participants assisted in the training of these groups. A Silver training expedition was undertaken on the North Yorkshire Moors by P. Langridge (D), R. Larkin (B), J. Leyden (D), A. Maia (B), P. Mottelsen (D) and P. Ryan (B) with Mr G. Simpson and Dr Billert, and assistance from Major McLean. This group was then assessed at Malia (B), P. Monthien (D) and P. Ryan (B) with Mr G. Simpson and Dr Billert. Three boys were presented with their Awards at the ceremony in Malton in November: John Read (C) (Silver), William Guest (W) (Bronze) and Abhijit Hosungady (D) (Bronze). Abhijit also gave an account of our Unit's activities to the large number of other Award recipients, parents and friends present. The Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

SKILLS

A wide range of activities is being followed. Thanks are due to all those members of staff who are assisting in the individual guidance and assessment that is essential.

SERVICE

Changes in staff availability within the school and in opportunities outside have necessitated a review and replanning of this section of the Award Scheme.

At present, four boys are working with individual class teachers at Malton Primary School, where the Headmaster is a D of E assessor. Similar placements have been generously offered and taken up in the two Ampleforth Primary Schools. Other groups are continuing the valuable work of befriending elderly patients at Malton Hospital, and in the conservation of orchid habitats with the Forestry Commission, closer to the School at Pry Wood. Dr Allen is assisting in this Service element; he is also involved with the Cheshire Homes, a well established channel of Community Service which is being used by D of E boys.

DUKE OF EDINBURGH'S AWARD

Three boys were presented with their Awards at the ceremony in Malton in November: John Read (C) (Silver), William Guest (W) (Bronze) and Abhijit Hosungady (D) (Bronze). Abhijit also gave an account of our Unit's activities to the large number of other Award recipients, parents and friends present. The Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

EXPEDITIONS

Four Bronze groups (20 boys) were assessed in the Bilsdale-Rosedale area by Mr R. Carter assisted by Dr Billert. Mr Francis took Mass in poor weather and darkness, virtually in the open air. A number of Gold participants assisted in the training of these groups. A Silver training expedition was undertaken on the North Yorkshire Moors by P. Langridge (D), R. Larkin (B), J. Leyden (D), A. Maia (B), P. Mottelsen (D) and P. Ryan (B) with Mr G. Simpson and Dr Billert, and assistance from Major McLean. This group was then assessed at Malia (B), P. Monthien (D) and P. Ryan (B) with Mr G. Simpson and Dr Billert. Three boys were presented with their Awards at the ceremony in Malton in November: John Read (C) (Silver), William Guest (W) (Bronze) and Abhijit Hosungady (D) (Bronze). Abhijit also gave an account of our Unit's activities to the large number of other Award recipients, parents and friends present. The Activities Fair in September, and involvement of House representatives, has generated much interest in the Award scheme.

SKILLS

A wide range of activities is being followed. Thanks are due to all those members of staff who are assisting in the individual guidance and assessment that is essential.

SERVICE

Changes in staff availability within the school and in opportunities outside have necessitated a review and replanning of this section of the Award Scheme.

At present, four boys are working with individual class teachers at Malton Primary School, where the Headmaster is a D of E assessor. Similar placements have been generously offered and taken up in the two Ampleforth Primary Schools. Other groups are continuing the valuable work of befriending elderly patients at Malton Hospital, and in the conservation of orchid habitats with the Forestry Commission, closer to the School at Pry Wood. Dr Allen is assisting in this Service element; he is also involved with the Cheshire Homes, a well established channel of Community Service which is being used by D of E boys.

AMPLEFORTH FILM SOCIETY

The term opened with Hollywood's biggest stars in an electrifying courtroom drama, A FEW GOOD MEN. Close to THE CAINE MUTINY, it is portrayed corruption and cover-up within the US Navy. A MAN BITES DOG proved too much in its violence and the show was abandoned, but as pseudo-documentary prize-watching film of a murderer, it was worth making in that French eccentric way. DEEP COVER brought us another powerful drama with under-cover cops investigating a drugs ring. HOFFA brought Danny de Vito and Jack Nicholson together in another strong American offering about a Trade Union leader who came to a sudden end. THE MAP OF THE HUMAN HEART (Assistant Producer R. Morris (W63)) was a brilliant story strongly told in that fresh complex manner we find in British cinema. Finally Richard Attenborough's CHAPLIN completed the term. The society found it very satisfying and delighted both in the complexity of its structure and the honesty of its approach. The Society thanks the cinema box for its work in screening the films.

James Lowther, Hon. Sec.

KARATE CLUB

First of all we would like to express our gratitude to H.-G. J. Lorriman (H92) and J. Robertson (T93), both of whom, in their last year in the School were Secretaries to the AKC in the respective year.

We have, from the beginning of the Autumn Term, changed to a new training location, ie the ACJS's Sport Centre. However, this only applies to the main training session with our Instructors, Sensei Ian Maclaren 4th Dan and Mrs Josie Wynn 2nd Dan (see Ampleforth Journal Spring 1992), on Wednesday
appointed Assistant Director. In addition to teaching a full timetable, the departure of Paul Young and the arrival in January of William Dore, the newly seven who had gained music awards. Four of these came from Westminster Cathedral Choir School (three being ex-choristers) and three were home-

Amongst the many musicians entering the first year in September there were seven who had gained music awards. Four of these came from Westminster Cathedral Choir School (three being ex-choristers) and three were home-

MIR

MIR is a society for students of Balkan and Slav history and politics. Originally called VREME, but in September 1993, after a lively debate amongst society members, VREME (meaning 'Freedom') was considered too partisan a word, and Lawrence Doimi de Frankopan proposed MIR, meaning 'Peace' (in Russian, Mr Dammann tells us, MIR means the village community, the world, the universe and Peace). Meetings included a talk on 11 October 1993 by Mr Julic, a refugee from Northern Serbia, at present living in Hungary. Mr Julic's father had been a Serbian and a Communist, his mother Croatian. When the war began, he had fled from Serbia into Hungary to avoid call up in the Serbian army. He spoke of the nature of the war, and of his own family background through recent centuries, reflecting the history of the Balkans. Other meetings included films on Balkan history and the war — including a showing of Bill Tribes' film Sarajevo Diary made for the Channel 4 Bosnian Week.

Committee: Stepane Banna (H), Thomas Bowen Wright (H), Lawrence Doimi de Frankopan (W), Raoul Sreenivasan (H).

Stepane Banna (H), Secretary

MUSIC

Amongst the many musicians entering the first year in September there were seven who had gained music awards. Four of these came from Westminster Cathedral Choir School (three being ex-choristers) and three were home-

overseeing the Ampleforth Singers (which included a successful end of term tour), Rupert took up the viola to assist the Orchestra and Pro Musica. In fact, he involved himself at every level of department life, working with tremendous drive and enthusiasm. He is spending the Easter Term at Royal Holloway College, London before returning to Ampleforth in the Summer.

The first half of an Autumn Term, after a long summer break and change in personnel, is never the best time for pupil concerts. This term was no exception. The Schola was decidedly insecure and the transfer of the treble section to Gilling brought many difficulties needing resolution. Although not affected by this move the Orchestra and Pro Musica also needed time to regroup; but considering the string players' relative youth and inexperience their improvement by Christmas was heartening and augers well for the future.

The first major event of the year was provided by the Royal School of Church Music, an organisation which does sterling work to encourage choral singing at all levels and in particular in the parishes. For the first time in ten years the North Yorkshire Area Festival Service was held in the Abbey and celebrated the feast of Guardian Angels. About 400 singers took part, rehearsing in the morning before a late afternoon service. Archbishop's and Dean's awards were presented by the Abbot and Prior to choristers who had recorded outstanding service in their choirs.

During the retreat a party of Dutch organists, organ builders and choir masters visited Ampleforth. Among them was Mrs Drs Jan Valkestijn (until recently the choirmaster of St Bavo's Cathedral, Haarlem) who had hosted the Schola so warmly the previous March. After touring the church the party was given a short concert by Eamonn O'Dwyer (T), Adam Wright (J) and Nicholas Wright (JS) and Simon Wright demonstrated the Abbey organ.

The Schola's Faure Requiem performance at All Souls' tide is fast becoming a traditional event and drew a large audience. Given on Sunday 7 November as a meditation, in darkened church with concluding prayers, there can have been but few who were left untouched by the poignancy of the occasion. Eamonn O'Dwyer (T) sang the Pie Jesu and Michael John Pearson the baritone solos.

The weather twice threatened cancellation of two College events. Snow fell steadily during the late afternoon of Sunday 21 November and with roads close by almost un-navigable by 6.30pm the audience for the St Cecilia concert was greatly diminished. There were some, however, who were determined to come, or perhaps one should say remain in the case of two resolute families who braved the homeward journey to London at a late hour. The programme comprised four substantial works. Adam Wright, flushed with success after gaining places in the National Youth Orchestra and Chamber Orchestra, was soloist in Handel's Suite in D. His brother, Nicholas, sitting amongst the first violins had also entered the National Youth Orchestra trials and had won through to the final round, no mean feat at the age of twelve. Holst's St Paul's Suite set the strings of the Pro Musica challenges, many of which were met on individual and corporate levels. Despite the complexity of the music and the
James Arthur (D), Paul French (T) and Nicholas Wright (JS) soloists and players, the intention this year was to use just boys and music staff and the ivory trade. He showed a dramatic video of a Faroese whale hunt and an affirmative account of the successful campaigns of the EIA against drift netting going out of fashion at present and the lectures aimed both to show that lots of protestor at Twyford Down and had been jailed for his efforts. He explained in detail the right way to padlock oneself to a mechanical digger so as to render it useless! His revelations about the Government road schemes were alarming but he was optimistic about a general shift in public opinion against unnecessary conservation work still occurs and, perhaps, to stimulate some boys to take the right term's musical activities.

The need for a new church roof and subsequent fund raising prompted an invitation to Upper School Schola to sing at Over Silton on 4 December. The tiny church, filled to capacity, was a cozy setting for the candle-lit concert. Motets and carols were interspersed with vocal and instrumental solos from James Arthur (D), Paul French (T), Eamonn O'Dwyer (T) and Nicholas Wright (JS).

Snow fell again on December 12 and for a while memories of 1990's cancelled Christmas concert were re-kindled. Happily, the snow stopped and what had fallen began to melt. Despite the unpredictable conditions most ticket holders were able to support the concert. Unlike the oratorio performances of the '70s and '80s which relied on the services of professional soloists and players, the intention this year was to use just boys and music staff. The themes of Advent and Christmas were reflected in the choice of plainsong, motets and orchestral works and the Schola gave the first performance of Tyrlo, a work which the department had commissioned from the York-based composer Richard Shepherd. The use of different parts of the church to site performers and a range of lighting effects added further dimensions to the concert. The event was warmly received and proved a fitting conclusion to the term's musical activities.

NATURAL HISTORY SOCIETY

After a brief pause the NHS has returned with an exciting programme of lectures on an environmental theme. Concern for green issues seems to be going out of fashion at present and the lectures aimed both to show that lots of conservation work still occurs and, perhaps, to stimulate some boys to take the future of the planet seriously. Simon Fairlie, co-editor of the respected journal *The Ecologist*, spoke on the campaigns against roads. He had been an active protester at Twyford Down and had been jailed for his efforts. He explained in detail the right way to padlock oneself to a mechanical digger so as to render it useless! His revelations about the Government road schemes were alarming but he was optimistic about a general shift in public opinion against unnecessary road building. Patrick Alley, from the Environmental Investigation Agency (EIA), answered the question 'Does Environmental Activism Work?' with an affirmative account of the successful campaigns of the EIA against drift netting and the ivory trade. He showed a dramatic video of a Faroese whale hunt and outlined their present campaign boycotting Faroese fish products.

Fred Pearce, journalist and author, spoke on the consequences of building huge dams — he has written the most authoritative book on this subject, *Dr Sue Mayer, Director of Science at Greenpeace spoke on 'How Science Harms the Environment'* with an honesty and directness that inspired the audience.

However the largest attendance was for a lecture on 'The Variety and Conservation of Snakes', by John Cheetham of Flamingoland. He brought with him several live specimens including a thirteen foot Burmese python that had recently consumed a whole pig. A packed Alcuin room was mesmerised by a fascinating lecture and some superb slides. No-one fainted but the society secretary was noticed sitting by the back door looking very agitated.

Many thanks to Fr Adrian (Guestmaster) and O.J.E Hodgkinson (A) (Hon Sec).

PHOTOGRAPHIC SOCIETY

The Society presented two major shows in the Autumn Term, Joan and Bill Spence's 'Once upon a time . . . ' and John Potter's 'Multigrade Workshop' as published in the November 1993 issue of *Practical Photographer*.

'Once upon a time . . . ' ought to have been entitled 'A Celtic Symphony' as the sights and sounds of their Gaelic ancestry unfolded to give a unique visual description of this legend. How Mr Spence achieved the excellent special effects, which accompanied the narrative, was carefully explained to a grateful audience. As with all their past shows it was very well attended. In contrast John Potter's Workshop had to be by invitation only. He wove his way through the intricacies of the multi-contrast paper with unnerving ease and invited his audience to do the same with a selection of their most difficult negatives. It proved to be a little more complicated than the professional had made it appear! However since the Masterclass many of its participants have become converts to Multi-contrast paper.

The Society has been able to purchase one 'state of the art' VR70 'Intelligent Colour system' enlarger and add other Modules to the Durst Printo 2000 Auto Colour Processor. The monies for these were raised from two Photography Workshops held, in the Sunley Design Centre, during the Summer vacation. Both were well received by local photographers and keen amateurs. Indeed many participants have asked for similar courses to be held again so that they can enjoy the excellent facilities, the relaxed working atmosphere and the individual tuition. One of the Photographers has since become a Licentiate of the Royal Photographic Society on the strength of the work he produced during the course. It proved to be a worthwhile venture for both the Department and the Photographers involved.

As well as the prestigious Gaynor Trophy and Spence Bowl society members have been asked to submit work for The Michael Barton Trophy. This is to be awarded to the most promising Photographer in the Lower School.
and presented at Exhibition 1994.

Once more many thanks to the members of the Committee, Fr Stephen and Mrs Denby for their support and help in the smooth running of the Darkrooms, without which these achievements would not have been made possible.

PSK

THE PANASONIC ROOM

A piece of television is as much an artistic venture as an example of technical finesse – the approach to our work this term has been to satisfy both.

Our first challenge has been to contribute a televisual dimension to the Junior Play Us and Them. The first aim was to add to the play’s sense of suspicion in the audience by providing closed circuit television. This was achieved by suspending monitors from the ceiling of the Downstairs Theatre, giving the audience a chance to see what was going on over the wall. The second aim was to confuse the audience by running pre-recorded video through the closed circuit television at a given point in the play. The net result was a successful heightening of dramatic tension, the presence of television a reminder of the play’s relevance to the 1990s.

Half a dozen new boys have been introduced to video by way of Monday Afternoon Activity scheme. In this they have familiarised themselves with the equipment and archives, whilst also having a go at news gathering and creating a small film, for which time was not on their side.

As part of our assumed role in recording events in the school, the Panasonic team has been busy recording rugby matches, the school play and a rock concert — copies can still be purchased if anyone is interested. The arrival of new boys at Gilling is in the archives, as is Junior House’s last play Aedes aedes aedes aedes. A successful heightening of dramatic tension, the presence of television a reminder of the play’s relevance to the 1990s.

Thanks to: J.P. Arbuthnott (E), H.E.J. White (E), The Hon M.F. Aitken (E), D.L.A. Ribeiro (T), P.J.P. Acton (E), W.A.I. Beaumont (E).

JGJA

THEATRE

Twelfth Night

by William Shakespeare

One of Shakespeare’s three or four most subtle and most moving comedies, Twelfth Night, was given three rich and heart-warming performances in the Theatre in November. It is a bittersweet play, its Mediterranean sunshine shadowed with more real sadness in the merry-go-round of love than Shakespeare usually lets into comedy, and also with the unkindness of Malvolio’s humiliation. This mixed atmosphere, precarious holiday romance, cheerful roistering that has its sour side, and a happy ending framed in Feste’s finesse — the approach to our work this term has been to satisfy both.

Twelfth Night, was given three rich and heart-warming performances in the Theatre in November. It is a bittersweet play, its Mediterranean sunshine shadowed with more real sadness in the merry-go-round of love than Shakespeare usually lets into comedy, and also with the unkindness of Malvolio’s humiliation. This mixed atmosphere, precarious holiday romance, cheerful roistering that has its sour side, and a happy ending framed in Feste’s
appeared, not so much a castaway as a visitor to the *Death in Venice* Lido (1912), and Feste's Edwardian motley were two of the best costumes I have ever seen on the ACT stage. Directorial brainwaves sparkled throughout the evening: neat business, for instance, over Malvolio's letter; a shifting hot-house tree behind which the three malicious observers were far from concealed; and, best of all, the unwilling duel between Aguecheek and Viola translated into an incompetent public school boxing bout of c.1910.

This was a wonderfully coherent, and at the same time lovingly detailed, production of a great play, and everyone in ACT deserves the gratitude of the school and particularly of the three packed and enthusiastic audiences that saw it.

---

**Cast:**
- **Orsino:** C.R.L. Berry (T)
- **Viola:** H.A. Badenoch (O)
- **Olivia:** E.F. Barlow (O)
- **Malvolio:** M.S.P. Berry (T)
- **Sir Toby Belch:** M.J. O'Neill (C)
- **Sir Andrew Aguecheek:** T.J. Walwyn (W)
- **Feste:** H.P.B. Brady (W)
- **Maria:** M.A. Hirst (A)
- **Sebastian:** T.D. Bowen Wright (H)
- **Fabian:** J.R.E. Carty (H)
- **Maria:** M.A. Hirst (A)
- **Sea Captain:** S.R.O. McNabb (T)
- **Curio:** R.E. Blake James (H)
- **Valentine:** M.S. Shilton (C)

**Production Team:**
- **Stage Manager:** D.R. Telford (A)
- **Lighting:** R.E. King-Evans (T), P.D. Hollier (H), J.P.L. Davies (H)
- **Props:** R.S. King (T)
- **Set Construction:** J.A.P.M. Holroyd (E), F.T.J. Gilbert (C), J.E.A. Berry (T), G.M. Milbourn (B), C.G.M. Quigley (B), C.G.M. Quigley (B), C.G.M. Quigley (B), J.P.F. Townley (T), C.A.B. Blackwell (D), P.H. Delany (W)
- **Programme:** J.P. Arbuthnott (E)
- **Greenhouse:** O.J.E. Hodgkinson (A)

**The Musicians:**
- J.F. Fry (E)
- N. Thorburn-Muirhead (O)
- A.R. Wright (W)
- T.E.T. Holland (J)

**Junior Play:**
*Us and Them* by David Campton

We were surprised as we wound through labyrinthine passages to the Downstairs Theatre to be greeted in friendly fashion by young actors in a uniform of waistcoat and bare feet and shown to our seats: the opposite of an alienation effect but disconcerting nevertheless. We sat facing one another around the acting area nervously aware of the presence of television screens and cameras. As the actors gathered and began reciting the prologue it immediately became obvious that teamwork and movement of high quality was to be presented to us and that there was an intelligence behind the production which would not only entertain but excite and provoke us to think.

The irony was, of course, that small details of individuality aside, the groups talked and behaved identically, answering each other antiphonally across the barrier for those prepared to listen. The monitors allowed us to see that the divided imagination never works this way and almost fooled us into agreeing 'They're not like us'. This was a brilliant directorial touch and deftly pointed out to us that televisions generally present us with the images which we want to see. The rest followed with terrible inevitability: suspicion, paranoia, confrontation and destruction; the moment when each party simultaneously broke through the Wall was especially visual and more than that for some of the audience who found themselves physically drawn into the demolition. After the battle, controlled but convincingly vicious, we were left with the poignant image of the wreckage, and with survivors who momentarily raised a flicker of enlightenment—'It was the wall, you know', before extinguishing it: 'we should have made it stronger'. The Recorder's despair and helplessness was very strongly portrayed as he left us in silence to answer the questions the play had raised.

That was it: just thirty minutes in which not a word or gesture was wasted. The whole was an impressive piece of coordinated and collaborative effort which itself suggested an answer, and certainly encouraged optimism in the capabilities of the first and second year actors and in the leadership of the directors (three boys in the sixth form). The immediate and lasting visual and aural effectiveness of the production would have been impossible without the Wall, well-integrated lighting, some aptly chosen projection slides and appropriate sound: a tribute to the team effort of The Green Room and Panasonic Room. An appreciative and thoughtful audience left the Theatre with a suggestive and powerful mental collection of images.

**Cast:**
- **Spokesman A:** C.E. Wade (A)
- **Spokesman B:** J.D. Lentaighe (H)
- **A1:** C.J. Marken (H)
- **B1:** T.F. Burke (A)
- **A2:** H.G. Walwyn (A)
- **B2:** J.J. Bozzino (C)
- **A3:** P.S. Cane (A)
- **B3:** Richard Blake James (H)
- **Followers:** F.P. Dormeuil (O), E.S. Richardson (C), C.G. Shillington (E)
- **Recorder:** E.C. O'Dwyer (T)

---

**Activities:**

**Junior Play:**
*Us and Them* by David Campton

We were surprised as we wound through labyrinthine passages to the Downstairs Theatre to be greeted in friendly fashion by young actors in a uniform of waistcoat and bare feet and shown to our seats: the opposite of an alienation effect but disconcerting nevertheless. We sat facing one another around the acting area nervously aware of the presence of television screens and cameras. As the actors gathered and began reciting the prologue it immediately became obvious that teamwork and movement of high quality was to be presented to us and that there was an intelligence behind the production which would not only entertain but excite and provoke us to think.

The irony was, of course, that small details of individuality aside, the groups talked and behaved identically, answering each other antiphonally across the barrier for those prepared to listen. The monitors allowed us to see that the divided imagination never works this way and almost fooled us into agreeing 'They're not like us'. This was a brilliant directorial touch and deftly pointed out to us that televisions generally present us with the images which we want to see. The rest followed with terrible inevitability: suspicion, paranoia, confrontation and destruction; the moment when each party simultaneously broke through the Wall was especially visual and more than that for some of the audience who found themselves physically drawn into the demolition. After the battle, controlled but convincingly vicious, we were left with the poignant image of the wreckage, and with survivors who momentarily raised a flicker of enlightenment—'It was the wall, you know', before extinguishing it: 'we should have made it stronger'. The Recorder's despair and helplessness was very strongly portrayed as he left us in silence to answer the questions the play had raised.

That was it: just thirty minutes in which not a word or gesture was wasted. The whole was an impressive piece of coordinated and collaborative effort which itself suggested an answer, and certainly encouraged optimism in the capabilities of the first and second year actors and in the leadership of the directors (three boys in the sixth form). The immediate and lasting visual and aural effectiveness of the production would have been impossible without the Wall, well-integrated lighting, some aptly chosen projection slides and appropriate sound: a tribute to the team effort of The Green Room and Panasonic Room. An appreciative and thoughtful audience left the Theatre with a suggestive and powerful mental collection of images.
Production Team: Stage Managers: G.M. Milbourn (B); J.P.F. Townley (T); ASM: F.T.J. Gilbert (C); J.A.P.M. Holroyd (E); S.C. Goodall (W); P.H. Delany (W); Lighting: P.D. Holier (H); J.P.C. Davies (H); Sound: D.L.A. Ribiero (T); P. Foster (H); Panasonic Room: J.P. Arbuthnott (F), H.E.J. White (E); Slide Projectionists: C.M. Quigley (B); C.A.B. Blackwell (D); Props: R.S. King (T); Photographer: C.R. Scarisbrick (O); Direction: R.E. Blake James (H), N. Thorburn-Muirhead (O), T.E.L. Walsh (A).

SCIENCE SOCIETY

During the Christmas term the Science Society, organised by Douglas Rigg (A), held a very successful and enjoyable inter-house science mastermind competition, which was eventually won by the St Bede's team after strong challenges from St Aidan's and St Cuthbert's.

In addition, there was an interesting lecture given by Mike Gluyas, entitled 'Musical Squares', which explored the wonders of sound. Its excellent reputation, which it certainly lived up to, led to an exceptional attendance and I would like to apologise to all those who were refused entry.

Douglas Rigg (A)

WESTMINSTER SOCIETY

The Society began the academic year with the election of new officers: Hugh Young (T) becomes chairman and Tom Charles-Edwards (I), secretary. Papers offered to the Society had a distinctly late medieval flavour: T. Charles-Edwards spoke on the causes of Cade's Rebellion of 1450, and H. Young on the concept of the 'overmighty subject' in fifteenth-century England. It is pleasing to record that both the chairman and the secretary have been offered places to read history at Oxford.

LIBRARY NOTES

The obituary of Mr Ronald Rohan is printed elsewhere in this Journal. He was a regular user of the library, both for borrowing books and for reading. In his will be bequeathed all his books to the library, a total of about three thousand books, guide books and maps. The bulk of the books reflect his interests in ancient history, architecture, art, and travel; however many other subjects are represented, and there are about three hundred good fiction, mainly detective stories. This is probably the largest single bequest the library has ever received. Quite a number of the books were already held in the library, but additional copies are most valuable. It will be a long time before all the books are fully catalogued and on the shelves; at the time of going to press only about seven hundred have been done.

J.B. Davies

AMPLEFORTH COLLEGE JUNIOR SCHOOL

The Academic Staff
Fr Jeremy Sierla MA
Mr G.J. Sasse MA
Fr Matthew Burnis MA
Mrs P.M. Sasse MA
Mrs M.P. Sturges BA, CertEd
Mrs H.M. Dean BEd, BDA Dip
Mr A.T. Hollins CertEd
Miss S.E.L. Nicholson CertEd
Mrs M.M. Hunt DipEd
Mr C.A. Sketchley MA, PGCE
Mrs M.T. Sturrock DipEd,
CertSpEd, DipNT
Mr P. Mulvihill CertEd
Mr G.H. Chapman BA, FRCO, GBSM, ABSM, LLCM, PGCE
Mr J.D.M. Sayers BEd

Part time staff
Br Andrew McCallum MA, MPhil, Med. BD
Fr Edgar Miller
Mr R.H. Jewin BSc, DipEd
Mr B.L. Hilton BA, MSc
Fr Benjamin O'Sullivan, Music Tutor,
RE
Mr S.G. Bird BA, ATCDipAD
Mr L.D. Little, Mr R Jefferies,
Mr D. Bowman,
Mr D. Leary and
Mr S.R. Wright et al.

Administration
Mrs M.M. Swift
Mrs V. Harrison
Mrs P.R. Ticehurst MB, BS
Dr P.R. Ticehurst MB, BS,
MRCS, LRCP
Mrs M.M. Bolan
Miss R. Hanby
Mrs B. Passman
Mrs L. Hall

Matron's Staff
Mrs S. Heaton RGN, SCM
Mrs D.M.M. Bolan
Mr S. Heaton RGN, SCM

Staff Departures and Arrivals
Every Christmas we lose our antipodean students, and every New Year we gain two more.

Matthew Hall assisted Mr Hollins in all his hard work this term setting the Sports Department on its feet. His coaching skills are of a high standard, and have won him a scholarship to the Australian Sports Institute.

Luke Needham served us with good humour and generosity, having a particular rapport with the youngest in the School.

James Fraser, though technically a member of the Upper School staff, worked, in that capacity, with many of our boys, was accommodated in the Castle and made himself a part of our community.
MUSIC

The Junior School provides the trebles for the Schola Cantorum of the Abbey across the valley. Fifteen boys travel by minibus to a Wednesday night full practice, the Friday night choral Mass, and the Sunday celebration. They also took part in the Schola's performance of Fauré's Requiem and a Christmas Concert at the end of term. The chapel choir led a different sort of service of readings and carols in the Anglican Parish Church of Holy Cross at the foot of the drive. It was attended by many parishioners and parents despite the extreme, wintry weather. Some Junior boys (called 'Novices') are being groomed for membership of Schola although they do not actually cross the valley yet. Not all their training is singing. A considerable musical intelligence is required with some intensive teaching of music theory. The half-term concert was mainly instrumental, with large numbers of soloists and small ensembles of every level of expertise displaying their progress and skill for their families and friends. Perhaps the most memorable features were Bobby Christie's 'The Greenhills of Tyrol' on the bagpipes and Nick Wright playing the Dvorák 'Romanze'. The newly arrived grand piano in the Quiet Room of the Library (formerly the 5th year form room) is the centre of Thursday evening informal concerts. The atmosphere is relaxed enough for boys to be eager to play — even to play extra pieces. Nick Wright narrowly missed membership of the National Youth Orchestra, and will try again next year.

The Trinity Grade Music Exams on 25 November produced the following successes:

<table>
<thead>
<tr>
<th>Instrument</th>
<th>Grade</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>W.A.S. Sinclair</td>
<td>Euphonium</td>
<td>Grade 4 Pass</td>
</tr>
<tr>
<td>W.A. Strick</td>
<td>Piano</td>
<td>Initial Honors/Distinction</td>
</tr>
<tr>
<td>S.T. McAleenan</td>
<td>Piano</td>
<td>Grade 2 Pass</td>
</tr>
<tr>
<td>J.E. Egerton</td>
<td>Piano</td>
<td>Grade 1 Merit</td>
</tr>
<tr>
<td>J.D. Entwisle</td>
<td>Oboe</td>
<td>Grade 1 Merit</td>
</tr>
<tr>
<td>W.A. Strick</td>
<td>Violin</td>
<td>Grade 2 Pass</td>
</tr>
</tbody>
</table>

Drama

The new school regards Drama as one of the key expressions of art within a community in which both the discipline of the performance and the content of the action have much to teach. The 5th year visited the Theatre twice. Romeo and Juliet was performed by the ESC in Leeds in a production which stressed the destructiveness of passion, whether of love or hatred. A few weeks later they saw Return to the Forbidden Planet, a rock and roll version of The Tempest mainly, with a dozen other Shakespeare plays thrown in by reference and allusion. Although most of the boys were hearing 'Great Balls of Fire', 'Good Vibrations' and 'Why Must I Be a Teenager in Love' for the first time, they were caught up in the powerful presentation of live theatre in a memorable way. A leading member of the cast showed the boys over the set at the end of the performance. Theatre workshops followed each theatre visit, the first based on Shakespeare, the second a more general introduction to drama by the Northbys School of Acting. These experts will be running a weekly drama club for the School from January 1994. The term concluded with a performance of Stuart Magee's Slaughter of Immaculants. Mrs Dean and Mrs Sturges directed, Mr Hollins and Miss Nicholson provided appropriate assistance backstage and with lighting. Alexander McCauld was a peevish Herod, Mark Sheridan-Johnson and Barnaby Hall were frightenedly insensitive soldiers. Derek Ikewoke projected a unique stage presence during his central soliloquy as one of the Wise Men, but perhaps the bossy, yet finally resourceful and compassionate inn-keeper's wife as played by Tom Hill, stole the show. Incidental music was provided by the Chapel Choir, the ACJS Orchestra and the Schola Novices, directed by Mr Chapman.

On 8 October, the 1st and 2nd years went to Scarborough with Mrs Hunt and Mrs Starrock. When we arrived, we stopped for something to eat and then went into the Sea Life Centre and met Simon our guide. In the lab, Simon showed us that mussels are stronger than us, how to hold a crab, and that starfish have no muscles. We also saw an octopus, stingray and more crabs.

After we had lunch which was a sausage roll, orange juice, apple, biscuits and sweets, we went to a lab and did experiments. We visited the playground, bought sweets in the gift shop and then went in into a room where you look at pictures and writing about how to care for a beach so you can enjoy it.

Then we went to the beach where some of us built sandcastles, some swam or paddled in a pool and the strong swimmers went into the rough and tough sea. We went crab-hunting, found sandworms and built a dam. When we were going up the ramp, Tom Gay lost his shoes so we went back to get them and then we were off!

THE RUGBY DINNER

It was Mr Hollins who suggested and organised the first Rugby Dinner. All those boys who had represented us in Rugby so far attended, together with their parents and brothers from the Upper School, as well as those adults who had something to do with the season's attempts and successes. 85 parents accepted. Many of them saw our three teams (1st XV, 2nd XV, and U11s) beat Barnard Castle impressively. Many commented on the style of play — an open, running style which depended so obviously on team co-operation. The way all that was working, between ex-Gilling, ex-JH and newcomers was a sort of microcosm of what was happening throughout the school. After the usual rugby tea, there was sherry in the Headmaster's study. The atmosphere over the
meal which followed was relaxed, positive and cheerful. The evening ended with video highlights of the season to an accompaniment of loud rock music. Anton Richter, Captain of the Upper School First XV, awarded 2nd XV Colours to C.A. Pacitti, T.J. Catterall and M.J. Nesbit. First XV Colours went to M. Wilkie, E.M. Sheridan-Johnson, T.J.L. Anderson, S.T. McAleenan and A.J. Cooper. Our guest were piped out into a mild December night by Bobby Christie. And whose idea was this little piece of magic? The boys!

SCHOLARSHIPS AND AWARDS FOR EXCELLENCE

From 1994 the Junior School will be offering Awards for Excellence over the broad range of the school’s activities for boys aged 10+ (tenable up to the age of 13). These will cover a combination of excellences including, of course, academic excellence, but also talents in Music, Art, Craft, Drama and the other pursuits which make up a full school life. Boys within the school may apply for a limited number of these. Also from 1994 the School will be offering Scholarships to candidates with outstanding vocal or instrumental talent from 8+ and 10+.

CHARITY FUND RAISING

Last year, Gilling Castle raised a total of £2,863 with the help of parents and friends. Events undertaken included a sponsored walk, jumble sales, fasting for the duration of a meal and bring-and-buy and Christmas cookery sales. Two charities caring for street children benefited, with ‘Future Hope’ in Calcutta receiving £1,374, and ‘Let the Children Live’ in Colombia receiving £1,489.

A LETTER FROM HARMAN GRISEWOOD CBE

Dear Father Sierla,

This is to thank you for sending us ‘News from Junior Ampleforth’. Seventy eight years have passed since I — and my two brothers — arrived at the Prep. Newly built, I think. Dom Basil Mawson was the Headmaster, assisted by Dom Maurus Powell. The hospitable Fairfax-Cholmondleys lived at Gilling. We used to go to tea there. Much has changed, but it seems, from your newsletters, that the changes are more of a development than a break. It is discernably Benedictine. A happy, thriving, energetic community — as it was. All the activities illuminated by the Catholic faith and Catholic practice — as it was in the beginning. What you are giving our young people is ever more needed now than in 1916 — for the world in which your boys will grow up is assailed by more insidious wickedness than that of the First War. Thank you for all you are doing for those fortunate boys; and thank you for letting me know about it.

Yours sincerely,

Harman Grisewood

PS Gerard Sitwell was my contemporary.

P 10 W 6 D 1 L 3 1st XV — 1993 291-73


This has been a very enjoyable season and one in which a great deal has been achieved. The amalgamation of the two schools produced problems and opportunities which you would not normally have. The boys first of all had to get to learn each other’s names, then get used to each other’s style of play. They did not have an established pattern of rugby to play to. The opponents were always bigger, stronger and of course had been playing together for three years.

Yarm were too big and too strong for the first game. However from this point on the hard work the boys put into their training certainly began to bear fruit, a week later an equally large Ashville side was held and eventually defeated — team work was beginning to develop. Scarborough College were unlucky to find the boys in fine form and suffered a heavy loss with the 1st XV playing some attractive and cohesive rugby. Diego Portuondo came into the side and after a nervous start, settled down to act as a quick link, and even developing enough confidence to ‘have a go’ himself, with considerable success. Our trip to Bow was enjoyable but also frustrating. A sleepy start saw

AMPLEFORTH COLLEGE JUNIOR SCHOOL
the clean quick service he would have liked all season. Will Heneage finally overcame his nerves and showed his ability to read the game by being in just the right place at the right time to field the kicks of a talented Barnard Castle outside half.

The improvement in the standard of play through the season has been wonderful to watch. The boys have responded well to all that they have been asked to do. High standards have been set in terms of fitness, discipline and technique and in all cases the boys have risen to the challenge. There are still areas of their play that I would like to see improved; they are aware of this and I am sure that these will be addressed.

I cannot finish this report without acknowledging the immense contribution of Matthew Hall and Frank Booth. To have such a competent and willing assistant as Matthew has been a luxury. I did not anticipate and the boys have gained so much from him. Frank has given up his spare time to allow us to benefit from his expertise; this has not only been of value to the boys but also to have your own constant in-service training source has been of immeasurable help to the staff.

AH

P 9  W 6  D 1  L 2  2nd XV - 1993  221-137


All teams improve over a season, but this year's 2nd XV have improved dramatically, especially in the rucking and handling aspects. There was a lot of swapping early on as some players were on the fringe of the 1st XV. Full credit must go to the boys in their keenness and attitude towards rugby. With the help of the expert coaching of Frank Booth and Andrew Hollins the boys got off to a good win against Yarm School (37-10) with Trevor Catterall showing his strong running and William Heneage making breaks through the opposition backline then linking well with Nassif Elhajj. With another two exceptional wins against Scarborough College (62-0) and Bow School (22-7) the team trained hard and improvements were noticeable in each game. Matthew Nesbit improved his fitness, handling and kicking skills to forever put the opposition under pressure. Charlie Pacitti as captain was always the driving force with good leadership qualities and carried out the job immaculately. Christian Banna consistently had good games. After a disappointing loss to St Martin's 1st XV, the boys kept at the their training and further improved their style - playing good clean, running rugby. William Sinclair led the forwards well and was a great help with the younger players of the team like Edward Gilbey, who eventually earned a 1st XV jersey.
The dust and dirt and all the noise that is unfortunately part of building activity has subsided at Gilling Castle and once again the drive up to the entrance courtyard is relieved occasionally by the sounds of boys voices or the crows in the trees. Nine months or so ago things were quite different as the staff and no doubt the boys will testify; diggers were digging, lorries were coming and going and the mortar mixer was on constantly. Staff and visitors ran the gauntlet through the scene of vigorous building activity, dodging the contractors' vans and the inevitable piles of building materials.

There were no complaints, however, as those who had to endure the months of site activity were gratified to know that, come September of last year, there would be a new building which would not only help solve their accommodation problems, but would help create a renewed confidence following the decision in August of 1992 to amalgamate the Gilling Castle School and Junior House. In effect, dormitory accommodation had to be increased from what had been a tight-squeeze 100 to a more relaxed and spacious 160, thus fulfilling both legal requirements and parental expectations.

Despite the problem conditions of the steeply sloping ground, the availability of stone and other necessary building materials and the vagaries of our North Yorkshire weather, building operations on site progressed speedily, perhaps even frantically at some stages, from March 1993 onwards. All haste was indeed necessary, but it is worthwhile to look back in time to consider the approach to the programming and planning of such an undertaking and the processes involved in getting this building project up and running on site.

From the outset, as soon as the decision was taken to take Junior House 'across the valley,' Fr Felix Stephens gathered together a Design Team of professional consultants consisting of Project Manager, Architect, Quantity Surveyor, Structural and Services Engineers, together with the College's own Estate staff lead by Fr Bede and the College's Financial Controller. 'Teamwork' was to be the key word in the approach to the project and, unusually, the Contractor also became part of the design/building team in the New Year.

The initial problem, however, was to identify whether it was possible to fit the additional pupils in at Gilling and, if so, how this was to be achieved. Whether the necessary work could be completed by September 1993 was another question that the Design Team had to establish. The role of the Project Manager at this stage was vital, given that time was extremely short and that feasibility designs, costings and other information was required for a flurry of meetings before Christmas. Colin Harris of Ove Arup and Partners was responsible for setting the outline programme for the ultimate completion of the project and for ensuring that all of the contributions from the various consultants fitted into this programme and were focused to achieve successful building operations on site.

After briefing sessions with the headmaster(s) and Fr Bede it was
established that it would be necessary to provide additional dormitory accommodation in a new separate building within the foal yard, and that the old gymnasium would also need to be converted to provide toilet and washroom facilities. In this way any short and long term plans for the future use of the rooms within the Castle would not be jeopardised. Following verification of the budget costs for the project and the approval of Martin Standifire Architects’ scheme, the Design Team were asked to proceed to planning application stage in mid-December; the planning application documents being lodged with the District Council on Christmas Eve!

The approval of Planning Permission and Listed Building Consent (required because of the building proximity to the Castle, a Grade 1 Listed Building) was vital to the progress of the project. The ‘fair wind’ which Colin Harris thought was necessary to make the programme achievable included the steady passage of the applications through the local authority’s planning system. The submission to the local authority described the approach to the design and concept of the new building.

The intention was to provide ‘a modern building, but one which harmonises and complements as closely as possible the surrounding buildings and site’. As the building was to be one of the first sights that visitors to the School would encounter, it was important to produce an appropriate first impression. In order to maintain the sense of security and enclosure the outer walls to the approach were designed to contain very few large windows; indeed the more open aspect was reserved for the view into the new courtyard created by the plan form. Elsewhere the roof pitch and materials, general character of stonework were to echo, but not slavishly copy, the existing gymnasium range of buildings. The submission ended by stating that ‘the scheme will produce a high quality building work of the site, the School and the Community’. A representative of English Heritage visited site in February and recommended approval of the scheme, but it was not until 15 March 1993 that the decision notice reached the Architect and things started to move on site:

Meanwhile, behind the scenes, the final member of the construction team, the Building Contractor, was being considered for the project. The choice of contractor was critical. The size of the firm was important, as sufficient resources would be necessary to meet the target deadline. More important, however, was the ability to understand the ethos under which the College and Community operated, and the ability to integrate and become part of the team. Several contractors were considered at formal interviews following first stage tenders and as part of the discussions Fr Bede emphasised the consensus approach to the project and the need for a special team spirit to enable the project to be realised. The decision to advise the Procurator, Fr Felix, to appoint the family firm of William Birch and Sons of York (who were responsible for the completion of the Abbey Church in the late 1950s), was unanimous. Their openness and commitment were evident and they fully justified the choice of the Design Team by producing the building work on time, within the budget and with a helpful and supportive attitude.

As building work proceeded visitors to the site were pleased to see that stone was being used as the predominant facing materials. Apart from any comments which originated from the planning authority, the choice of facing material was very important. It needed, of course, to harmonise with the clock tower range and the other courtyard buildings. The main influence initially was the old foal yard wall – a familiar feature on the approach to the School. At first there was an attempt to integrate the wall into the planning of the new block, but this was found to be impracticable. Ways of incorporating the blocks of limestone were investigated and finally it was decided to use the same facing material thereby retaining an historic reference to the original wall.

The other limestone came locally from Hovingham and again early enquiries were made with the quarry owners to see if some of this stone could be quarried, cut and worked ready for the start of work in Spring. Trips to both the quarry in Hovingham and the workshop near Matlock in Derbyshire (where all of the stone was cut and tooled) proved to be essential for ensuring the proper quality of the worked stone so necessary to achieve the visual character required.

Even by the time the internal walls were being built in mid-May there were still many things to resolve. There was much also that could not be resolved until the work was substantially complete. For example the final layout of the courtyard and its paving and walls depended on how much salvaged material was of good condition and useful. The whole issue of the appearance of the interior was finalised only in June. With the help of Fr Jeremy, Graham Sasse and Mrs Sasse, final colours for walls, ceilings, carpets, floor and wall tiles, laminate surfaces, curtains and blinds were decided and the orders placed with the Contractors.

At this time also the furniture for each dormitory was being thought about and additional wardrobes units were designed to match existing furniture. It was not until late August that the fruits of everyone’s labours could be seen when the rooms were finally decorated and fitted out ready for the pupils and staff.

In late October the Junior School at Gilling was host to a luncheon and tour of the Castle and College. In the spirit with which the project went ahead, whole families and not just the individual designers, tradesmen, craftsmen, engineers and managers were invited to join in the event. The Abbot, Fr Jeremy, Fr Bede and all the staff were eager to thank all those who had participated and who had contributed to a considerable achievement. Even Fr Felix, who had made all the appointments to the Design team, managed to arrive, a trifle anonymously, from his new work in Liverpool to share in the occasion.

The new accommodation is the first significant major building work at the Castle for over fifty years and gives confidence to plan for the future. All those involved have agreed that it was brought about by a real team effort.

GILLING CASTLE — DORMITORY ACCOMMODATION 203