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[Image of the interior of the chapel]

[Image of the kitchen inside the property]
Brethren and friends: it is always easy to say 'Yes' to an invitation made many months before the event is to take place. I succumbed when Fr Philip Jebb (Downside Abbey) asked me to give this paper. At the same time, I was and have remained genuinely fascinated by the invitation. In the meantime I have stepped down from being Abbot in Saint Louis. It is clear to me, of course, that I, as a founding member, have a very personal slant. I have not assiduously consulted the documents and archives. This is not a seriously researched paper. I do believe, though, that the story has some general interest as well as possible lessons for future founding monks.

The Seed

The city of Saint Louis has deeply Catholic origins. It started as a trading post as the French from New Orleans penetrated north up the Mississippi River. The Church sent missionaries in the wake of the traders. Prominent among these were the Religious of the Sacred Heart who had been sent to New Orleans by Saint Madeleine Sophie Barat; one of a group sent north was Saint Philippine Duchesne whose shrine is in Saint Charles — close to Saint Louis and, in the early days, the State capital. Many of our founding mothers were former students of their schools and of the Academy of the Visitation Sisters, also pioneers but via Maryland on the east coast. The Jesuits, also, were early on the scene; they educated many of our founding fathers and remain a strong influence in the city.

Subsequent waves of immigration brought large numbers of Italians, Irish and Germans, the latter divided between Catholics and Lutherans. Thus the Catholic component of the city's population grew rapidly; there came also many emancipated slaves and a constant move westward from the eastern states. Among the latter group in Saint Louis were those commonly known as the WASPS (White Anglo-Saxon Protestants) who became the elite and the power in the city. Saint Louis, the Gateway to the West, became the main jumping off ground for the great 19th century westward expansion. Our Gateway Arch, designed by the Finnish architect Eero Saarinen, commemorates the city's role in that astonishing development.

With a Catholic population close to 50% of the total, the church's support system grew apace in the city with many parishes, schools, hospitals and other services; vocations to the priesthood and religious life abounded. Saint Louis came to be known as the Rome of the West! Protestant institutions also grew with the expanding city and it was the Protestant and non-sectarian schools that provided the best college preparatory education.
In the 1950s the mentality within the church was typically defensive and those were the days when they spoke of the Catholic ghetto. Church law demanded that all Catholic parents send their children to Catholic schools and universities. Yet there was change in the wind. Catholics were asking for schools geared to preparing gifted girls and boys for the best colleges and universities.

Perhaps I have said enough to indicate that it is not surprising that certain Saint Louis Catholic lay leaders began to evaluate their educational resources. Over the years these people had become more influential in the professions, in commerce and in the cultural life of the city. They came to see the need for a Catholic high school comparable to the best in the secular sphere.

The vision takes shape

To cut a very long story short, one group of laymen emerged from several similar ones and became the founders of our monastery and school. Key figures were William Garneau Weld, Gerard Mudd and Henry Chapin Hughes. William Weld, who had two sons at Portsmouth Priory School Rhode Island [an English Benedictine foundation], was very proud of his heritage as one of the Welds of Lulworth; Gerard Mudd’s family traces itself back to Richmond, Yorkshire, as well as to the Doctor Mudd who tended President Lincoln’s assassin during his flight from the scene; Henry Hughes’ family had roots both among the early French settlers and also in Bardstown, Kentucky, that has been described as the cradle of US Catholicism. An impressive fact about these three men is that none of them had sons eligible for the school at that time. Their dedication over the years was remarkable. In late 1953 or early 1954 this group interested Frederick Switzer in the project; he also had a son at Portsmouth. This was a decisive moment in their development.

I must speak briefly about Frederick Switzer. His German Catholic forebears had emigrated several generations previously. The family is best known as the makers of licorice candy. Fred did not enter the family business but, after studying law at Harvard, he concluded: 'We are concerned with liberal education. It is for this we wish our school to prepare boys. The liberally educated man, we believe, should be a complete man, intellectually and morally fit for the life of individual responsibility — the life enriched by faith — the life broader than the limits of self-interest or occupation — the life of the good man and the good citizen.'

A further significant step had been taken. At Fred Switzer’s recommendation a thirty acre property was purchased for the school so that the serious intent of the group would be evident to whomever they might approach. Fred personally put forward the money for the property which is now part of our campus with the understanding that he would be repaid if the school materialized.

If I have managed to hold your interest up to this point, I suspect you might be wondering; so far you have heard only about the school. This could well confirm the worst suspicions about the Ampleforth of that time — that old mistaken idea that we were simply the promoters of a private school. The truth of the matter is that our lay founding fathers were indeed interested in a school. They concluded: 'You asked for a school but you have a monastery as well; and what is more, the monastery comes first: I will come unconditionally. All the others are of necessity subordinate to the monastery as well; and what is more, the monastery comes first: I will come unconditionally. All the others are of necessity subordinate to the monastery.'

In Saint Louis, intense work must have been underway for some time. In June a Statement of Principles was issued by the lay group, to be revised in November. If I have managed to hold your interest up to this point, I suspect you might be wondering; so far you have heard only about the school. This could well confirm the worst suspicions about the Ampleforth of that time — that old mistaken idea that we were simply the promoters of a private school. The truth of the matter is that our lay founding fathers were indeed interested in a school. They concluded: 'You asked for a school but you have a monastery as well; and what is more, the monastery comes first: I will come unconditionally. All the others are of necessity subordinate to the monastery.'

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The invitation made and accepted

In November 1954 a delegation from Saint Louis came to visit Ampleforth. It consisted of Messrs Weld, Switzer, and Hughes and Dr Mudd together with Fr James Curtin, the Archdiocesan Head of Schools and Archbishop Ritter's representative. This was a major step towards the foundation. After three or four days of intensive discussion with the Abbot and Council, with time to see the school at work, to meet the community and to tell their story they returned to make their report to the Corporation and to the Archbishop. It was not too long before an official invitation came from the latter to found a school in the Archdiocese.

In January 1955 the Ampleforth community met in Chapter to consider Abbot Herbert Byrne's proposal to found a monastery in Saint Louis, Missouri, with a school as its main work. Concern was understandably expressed that Ampleforth would be deprived of good school men who would have to be replaced by lay teachers. Fr Columba's notes record that Fr Sebastian Lambert, a much respected housemaster in the school, spoke in support of the foundation and significantly swayed the vote in its favor. The foundation was scheduled to begin in October.

Yet, a pause ensued. Abbot Byrne's term of office as Abbot was due to expire in April. He announced that he would not appoint men to the new foundation; the community would have to wait till after the election. It was business as usual until then.

Needless to say, the monastic bush-telegraph was at work and speculation was rife. I found myself on the short list for appointment fairly early on. It was no time after Abbot Herbert's re-election before he nominated Fr Columba as Prior and shortly after that, Fr Timothy Horner as Headmaster of the school. After that there was a pause. Then one early evening, right after tea, as I was preparing for two late classes a knock came at my door and Fr Abbot entered: I knew immediately. Nervously I took up my pipe but put it down - it wasn't done to light a pipe whilst talking with the Abbot; 'Light your pipe, Father,' he said, 'you'll need it.' He told me I was to go to Saint Louis and I made the mistake of asking him whether he was telling the truth.

The fateful day for leaving Ampleforth came - 7 October, the feast of the Holy Rosary. We sailed on 13 October on the Queen Elizabeth and arrived in New York on 19 October, Columbus Day. We arrived in Saint Louis eight days later after brief stays in New York and at Saint Anselm's Priory in Washington.

It took us no time to realize what an extraordinary group of people were welcoming us. We arrived at a beautiful home, fully furnished, with a chapel all set up with every detail correct. I have always said that we must be eligible for the Guinness Book of Records; we are surely the first monastery to be founded where there were more bathrooms than monks. Incidentally, the founders were anxious lest the house they had purchased might be a little old for us - it had been built in 1939! The house was a blaze of light and the key men and their wives had a dinner all ready for us. At this point, Fr Columba made one of his monastic statements; we put down our bags, exchanged greetings with the immediate few in the front hall and then went straight to the chapel and prayed Vespers. Fr Columba was choked with emotion, Fr Timothy and I were weary, hungry and distracted. During the course of the evening the lay Treasurer of the corporation casually handed me a check for $10,000 - 'Just to keep you going for a few days,' he remarked. I had never handled such a sum. I estimate that it had the buying power that £25,000 sterling has today!

Before we left Ampleforth Abbot Herbert had made it clear that he expected us to start right away with our monastic horarium. Matins was to begin at 5am, we were to pray the full Office in choir and there would be daily Conventual Mass. Obviously there were times when the schedule was interrupted, but not often. Fundamentally that has continued with few interruptions, to this day there are few duties that are allowed to conflict with Conventual Mass; the monks never go out to dinner to private homes; the only occasions for dinner out are formal events in the school community, a number of clergy events and the inevitable fund raising gatherings. All members of the community except when they have been studying out of town have lived in the monastery since its foundation. It is my opinion that this insistence by Abbot Herbert and Fr Columba's faithfulness to it were their greatest contributions to our foundation.

Our first ten months were full; a priority was getting to know our sponsors with countless meetings, speeches and discussions. Fr Timothy, in particular, seasoned his speeches with a good deal of light heartedness. We soon learned that the American and English senses of humor differ considerably. On one occasion Fr Timothy was asked to restrain his humor which would be considered inappropriate to his subject, the serious matter of an appeal for money! That was one of the many adjustments. Fr Timothy had a formidable task in learning the American ways of education, in planning the adaption of buildings necessary for the opening of the school, in publicising the school, screening applicants and choosing the first class; he also had to hire lay teachers to supplement the three of us and Fr Ian Petit who was to join us in August 1956. Fr Columba was the key man in liaison with the founders as they...
continued their task of raising funds to cover not only the start-up costs of the monastery and school but also the totally new buildings soon to be needed for the school that was planned to grow by thirty students a year during the first four years. It was my responsibility to set up an accounting system; once we had selected an architectural firm I worked with them, with the faculty and with a Building Committee of the founders on projected buildings. There was also the task of buying all the necessary supplies for monastery and school. Obviously none of the above works is strange in monasteries and in schools; perhaps unusual was that it all came at once and there was no past community practice to guide us. I might add that Fr Columba made another monastic statement as we planned our first new buildings. The first, he firmly stated, was to be the monastery which would initially be used in part by the school; forty years later, the school still has a room in it.

During these first months we met so many new people; we were beggars in so many contexts. We were introduced to the mysteries of fund-raising by the highly organised lay group and instructed in the unsavoury but vital task of soliciting donations; at that time it was an unknown science at Ampleforth and I suspect in most English school communities. I recognize that that is no longer the case. However, I will risk commenting on it since I speak from a different perspective and with a lengthy track record. Fund-raising has been a major activity of mine throughout the past forty years and I know that I am still by no means off the hook. I recall going with another monk boldly to ask a man for one million dollars when that sum was worth three times what it is now; I trembled at the prospect but was met with a chuckle and warm thanks for considering him to be that wealthy and that generous; mind you, we didn't get the million dollars but his gift was a big one! There were amusing incidents but one has to come to terms with major activities in life especially when they are unexpected and hardly in tune with one's first commitment. Believe it or not, raising money does not have to be soul-destroying for a monk! It certainly was partial to Benedictines, having been a seminarian at Saint Meinrad's in Indiana; he never wavered in his total support of us nor did several of his priests. Let me add an aside on the financial front; in our forty years in Saint Louis we have never received any funds from the Archdiocese in direct support of the school or the monastery.

The day finally came for the opening of school! Not uncharacteristically, Murphy's Law was in operation. The new desks were not delivered until the evening before; we unpacked them to find that they needed assembling. That took us beyond midnight. We opened with Mass in the modified sitting room that had served as Calefactory and Reception Room, classes began in a remodelled horse barn, the School Library was in the Sun Porch, lunch was served in a converted three car garage, the boys' changing rooms had been installed in a one-time equipment shed and the playing fields had been graded on the site of an old orchard. It was a far cry from the established facilities of Ampleforth. I came out of my last English class of the first morning to be confronted by a County Building Inspector; he asked me how things were going; I replied that I thought they were in reasonably good shape. He disagreed; we were in violation of the Building Code; a covered walkway had not been installed between the classrooms and the changing room; he announced that he would likely close the school unless it was finished next morning which he knew was impossible. In stark panic I called the contractor and told him the sad story; he laughed heartily and said: 'That twerp: I'll fix him; he used to work for me.' It was the last I heard of the matter and the walkway was finished some three weeks later. And then there were the boys, thirty of them (two were to leave within months by mutual agreement between parents and Fr Timothy). The first thing that always amazes me is that they were there at all. It was a great act of faith on the part of their parents. It was not long before they were testing our limits. Both sides had some trouble in understanding one another in more senses than one. One boy went home after a week or so at school and announced that the monks were learning fast; their accents had so changed that he could now understand them! Fr Austin Rennick, a veteran teacher, had never before met such people. It was some years before we were accepted by many of them. However, the Archbishop himself was partial to Benedictines, having been a seminarian at Saint Meinrad's in Indiana; he never wavered in his total support of us nor did several of his priests.
Such folk lore of our early school days should not pre-empt the fact that we have been much blessed. Academically the school has fulfilled the expectations of our founders to a marked degree. The students have received many entries into the better colleges and universities; in their careers they have helped establish the good reputation of the school. Their exercise of community responsibility is wide-ranging. We have become a true spiritual center for many of our Alumni and friends. We have even been told that the advent of our school stimulated a general scholastic improvement in the city, especially in Catholic high school education. Yet, our failures and mistakes keep us watchful against complacency as do ever new educational possibilities as well as expectations and trends among parents.

In summary, forty years later, we have a school with close to 350 students, ages twelve through eighteen. I believe since the beginning only two boys have not gained entry into a college or university. I cannot, of course, say that all have graduated with a degree. We have been blessed with good numbers in our applicants though we have to work on that; we have maintained high standards. We have an Alumni Association of about 1600 men, many of them still living in Saint Louis and active in support of us. Catholic Preparatory School for Boys Inc under the revised title of Saint Louis Abbey Society Inc is still very active and has become the umbrella organisation of all our support groups; these include The Monastic Vocations Committee, The Alumni Association, The School Mothers Club, The Fathers Club, The Abbey and School Advisors with its many committees relating to Abbey and School matters and The Alumni Mothers Club. All of the above are co-ordinated and served by the Abbey and School Development Office which is also responsible for the major fund-raising efforts that are in process all the time. Related but independent is the school opened in 1956 with tuition fees of $750; tuition today is close to $9,000. At no time has tuition covered the cost of operating the school; currently we make up a deficit of some $300,000 with Annual Giving and special events. What the Catholic market will bear and the Federal tax structure account for this policy that sounds bizarre to British ears.

In 1966 the Archdiocese opened a new parish with the proposed site half a mile away from the Priory. Fr Columba invited the pastor, Fr Robert Slattery, to use our Priory Church until he could build his own. The arrangement worked well. The following year discussions started about setting up a permanent agreement for sharing our church with the parish. A formal agreement was reached and the pastor and the community worked together until 1981 when Archbishop John May re-assigned the now Monsignor Slattery and invited us to take charge. This was on a term base of twenty five years but renewable. Fr Timothy Horner, by then retired from being Headmaster, was appointed pastor. Earlier this year he reached mandatory retirement age. The parish has been a blessing to the community; it has provided us with a valuable second ministry, it has enhanced the role of the monastery as a spiritual center and it has strengthened our ties with both our neighbors and the diocesan clergy.

Our life as a dependent Priory began under Abbot Herbert Byrne and ended under Abbot Basil Hume. For twelve years Fr Columba Cary Elwes was Prior. In retrospect, I believe Fr Columba was indeed a founder, a man with a vision; yet the long haul was not for him. He was instead to contribute so much to Ampleforth and to Eke, Nigeria over next twenty four years of his life. His two great contributions to the Abbey, I believe are these: firstly, he gave to the foundation a solid monastic base; secondly, he was largely responsible for the deep bond that was established between our lay friends and ourselves. Furthermore, he was bold enough to guide and encourage our architects in the design of our church, described at its consecration by Abbot Herbert Byrne as ‘a song in concrete’. I believe our remarkable church has played an intangible but significant part in the growth and development of the Benedictine spirit within the monastic community and within the larger family of our friends.

In 1972, Abbot Basil visited us. Ampleforth was strapped for men and he could not foresee being able to provide us with an endless supply of monks. Indigenous vocations had been disappointing; several young men had tried but
only two had persevered. Abbot Basil told me privately that, unless vocations were forthcoming over the next couple of years, he would have to close us down. He spoke of phasing out the school over a period of five years. I was stunned and responded instinctively: 'You can't do that to us after all that has been invested in this place. Rather than close us, cast us off and we'll either sink or swim!' That began the process that culminated in our being granted independent status as a Conventual Priory on 26 July, 1973. We were fourteen monks. As part of the process each EBC monastery was required to vote on the matter. Worth Abbey Convivial Chapter voted against the move much to Abbot Victor Farwell’s embarrassment; they were giving a message to the Ampleforth community that our numbers were too few for an independent foundation. I believe in the ideal world they were right, yet Abbot Basil could spare us no more and we were launched. As a further aside, let me add that at this time the English nationals in the community started by ones and twos to seek US citizenship. There remain two stand-outs!

In late 1984 Abbot Victor Farwell as President of the EBC suggested the community might like to seek Abbatial status; after some discussion it seemed clear that we were not ready to do so. Before too long, the decision was made for us. In 1986 the new Constitutions did not recognize a Conventual Priory; a Rescript was given to us to remain such until the end of the Prior’s term which was due in June 1989. At that time I was re-elected and was blessed as Abbot in September 1989. In 1993 it seemed to me that the time could well be approaching when I should ask to anticipate the end of my term as Abbot; I finally asked the current EBC President Abbot Francis Rossiter of Ealing Abbey in late 1994 and received his support and consent; an election date was set for June 1995. Abbot Thomas Freerking was elected Abbot. A new stage in our founding had been reached. Here was an American, a Saint Loiusian and a monk professed to the Priory after its independence. Yet he bridges our traditions so well. After a summa cum laude at Harvard University, William was invested in this place. Rather than close us, cast us off and we’ll either sink or swim.

Abbot Thomas Freerking was granted a Rhodes Scholarship to Oxford where he graduated with First Class Honors and went on to receive a DPhil in Philosophy. These were memorable years for him and he deeply cherishes the English roots of our community. Furthermore, at Oxford he was received into the Church by Fr Churchill’s words about England and the US: two countries separated by a common language.

I mentioned at the beginning that there may be in our history some lessons for monasteries contemplating foundations in the future. Let me throw out a few suggestions:

1. I recognize my prejudice on the first one: be generous with the numbers sent to establish a community.
2. I am quite clear on this one: start immediately with as full monastic observance as possible.
3. Don’t underestimate the differences of culture between countries even if they speak the same language; we have been constantly reminded of Winston Churchill’s words about England and the US: two countries separated by a common language.
4. Be aware of the mystery in vocations but also be down-to-earth. Even before Vatican II changed things, we came to see that our founders’ high expectations for our community which we tended to embrace were unrealistic. Young Americans, certainly, wanted a more familiar religious home than we were able to provide in our early days. Don’t expect candidates for the foundation to flourish in the mother house; it’s hard enough to adapt to the monastic way of life without having to be uprooted from your homeland at the same time.
5. Be careful about believing that transfer to a new foundation will always give a monk a new start; for some of our men this worked brilliantly; for others, it was an added burden that soon became intolerable.
6. It is hard for the founding monks to realize how deeply they are stamped by their origins; this may be intriguing and welcome to friends; those who come to join them expect them to adapt too. In our case, our early recruits frequently found cafeactory conversation so focused on England, I’m sure they wondered where our hearts were. Founding monks need to cultivate
several qualities — high on the list is sensitivity to the different ways, loves, loyalties and prejudices of those they have come to serve. Fr Mark Haedy, assigned relatively late in life to us, had this gift and would enigmatically remark: 'Remember Lot’s wife. It’s not an easy task to adapt one’s guts to order!' We have been through interesting phases in this regard. For a time our attitude was resented by our young Americans; it was in the early days and our future was more uncertain; there was an underlying insecurity among us. Today our native-born Americans cherish our heritage and are eager to learn from it and assimilate it.

Fr Luke adds:-
Helpful written sources are available. Let me list these, with brief descriptions of some of them.

1. The following organisations’ Minute Books:
   Catholic Preparatory School for Boys Inc, the corporation set up by a group of laypersons to found and sustain the envisioned school;
   Ampleforth Abbey Chapter and Council;
   the Priory of Saint Mary and Saint Louis, a non-profit corporation in the State of Missouri (this is important; by law we had to record certain major events and decisions years before we had Chapter and Council minutes);
   the Priory (later, Abbey) Chapter and Council.

2. Three of Fr Columba Cary Elwes’ documents in typescript:
   the diaries of his exploratory visit with Abbot Herbert Byrne to Saint Louis in June 1955;
   his diaries of our first six months in Saint Louis;
   his Memoirs written in the late 1970s or early 1982.

3. The early correspondence between certain of our lay founders and both Abbot Herbert Byrne and Father Columba Cary Elwes — these are in our archives.

I should, on the other hand, report that Fr Columba told me as he was leaving Saint Louis that he had destroyed all his Priory correspondence with Abbot Herbert. However, no doubt all or much of it will be in the Ampleforth archives. Archivists must shudder at his action!

This brings me to an important issue. One of the Abbots involved in our founding is still alive and three of the founding members. I believe it is not appropriate in this paper to make judgements on people and relationships.

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ON PREPARING TO FOUND A MONASTERY, 1996

ROBERT IGO OSB

Not long after the Abbot announced my appointment to Zimbabwe, the editor of the Journal invited me to review two new books, one on the life of John Bradburne: Strange Vagabond of God by John Dove SJ, and the other a collection of Bradburne's poems: Songs of the Vagabond. I willingly undertook the task as it provided a useful source of preparation for a visit Fr Abbot, Fr Mark and I were to make to Zimbabwe and it helped launch a series of reflections about the country that is to become home. How do you prepare to make a foundation? What are the kind of questions one should ask? What are the dreams for the future? A.I.M., the agency that looks after third world monasteries have compiled a useful book called, On Founding A Monastery in which forty years of experience is collected together. Of prime importance are questions such as: Why is the foundation being made? What is the function of this foundation? How is it being prepared for in both the founding community and the country in which it is to be founded? How can the founding team prepare themselves for the new venture? What kind of relationship is envisaged between the monastery of origin and the new foundation? These and many more questions need to be thought through before setting out. What follows, therefore, is not simply a review of the life of John Bradburne, but rather I would like to use his life as a stepping stone to share some of the reflections that mark my own preparation for our new foundation. Having written this before learning of the article by Abbot Luke I look forward to seeing how different the approach is some forty years after St Louis. First the life of the man thought by some to be Zimbabwe's first saint.

I am as uncompetitive a man
As ever failed to grace a first fifteen . . .

So writes John Bradburne of himself in his poem 'Alma Mater'. A phrase that at once describes and hides the enigma which is this strange holy man of Zimbabwe. He was an extraordinary mixture of simple piety and desire for holiness as well as a resolute stubbornness and self-centred idiosyncrasy. Born in Cumbria of a father who was a High Church of England clergyman, he entered upon a military career in the Gurkhas in 1939, serving in Malaya and Burma. It was here that he made friends with the author of his biography and later spiritual guide and support, John Dove SJ. The Army was not to be the resting place of this great searcher after truth and eventually he was invalided out and like Paul, Francis and Ignatius before him he encountered a deep conversion and after instruction was received into the Catholic faith in 1947 at Buckfast Abbey. He was a deeply restless soul, hungry for God and driven by his desire to give himself simply and whole heartedly. Three times he tested his vocation to monastic life, failing at each attempt; teaching and forestry also failed to fill the yearning inside and so began sixteen years in which he wandered between England, Italy and the Middle East until the age of 40 he
wrote to his life long friend Fr John Dove who was then in Zimbabwe to ask
‘Is there a cave in Africa where I can pray?’

Not long after he arrived, in 1962, he confided to a Franciscan priest, Fr Sean Gildea that he had three wishes in life: to look after lepers, to die a martyr, and to be buried in the lands of St Francis. So it was that from 1964 he found his home-coming in the Mutenwe, Leprosy colony near Mutoko in Zimbabwe. No one could doubt his devotion and care for the lepers. He washed, fed, carried and buried them. He attempted to give them a dignity that their disease had robbed them of, making sure that they were properly housed and clothed. Here were the very people who were to teach him the importance of being really poor, vulnerable and without illusion. Though this is what he desired it was not an easy lesson to learn for a man who was single minded and at times obstinate and his time as Warden was not without its problems. In 1973 the Leprosy Association, which was in charge of the colony, argued with some of his methods, claiming that he was extravagant in providing a loaf of bread per leper per week! This disagreement led to his removal, though he continued to live nearby his ‘flock’ in a tiny tin hut which was without sanitation and water. Thus this ‘strange vagabond’ continued his ministry to the lepers of Mutoko, though he was reinstated in 1976 when an old friend managed to get onto the committee.

As his poetry betrays, his days were punctuated with work and prayer. The poems have titles such as Ad Teiltum, Ad Sextum and Second Vespers. He took his promises as a third order Franciscan seriously and so sung daily Prayer of the Church became very much an unconscious part of his devotional life. The rhythm of the Churches prayer became the rhythm of his day rising at early morning for Matins and ending the day with Compline. David Crystal, the compiler of Bradburne’s poetry says of him in the preface to Songs of the Vagabond: ‘John Bradburne breathed poetry’. In fact from 1969 onwards he wrote some 6,000 poems, sometimes as many as a dozen in one day. Hence inevitably the quality varies from the profound to the banal. All the while, however, one recognises that this industry of poetry is yet another attempt by him to make sense of his faith, the great searcher after truth, is echoed throughout this work and if you may.’ So it was that his second wish was fulfilled. He was taken to local music. He was shot by a local commander, who is now a successful businessman in Zimbabwe. Such are the ironies that one finds in Africa. One of the many people that I met in Zimbabwe was Fr Sean Gildea, Regional Superior of the Franciscans. He was a firm friend of John Bradbourne, but without any false idolisation. When I asked him to describe Bradbourne to me he said he was a very holy man, who came alive after a couple of brandies. He was able to confirm the extraordinary event that took place at Bradbourne’s funeral that eventually led to the completion of his three wishes. At the Requiem Mass it was noticed that three large and distinctive drops of blood had fallen from the bottom of the coffin. It was thus decided to remove the coffin to the Undertakers and inspect the body whereupon it was seen that there was no trace of blood to be found on Bradbourne’s body at all. What was discovered, however, was that he had been buried in a shirt and not the Franciscan habit. Fr Sean thus took off his own habit and replaced the shirt. This disagreement led to his removal, though he continued to live nearby his ‘flock’ in a tiny tin hut which was without sanitation and water. Thus this ‘strange vagabond’ continued his ministry to the lepers of Mutoko, though he was reinstated in 1976 when an old friend managed to get onto the committee.

In one of his poems he writes: ‘Come sweet death on Wednesday, if you will and if you may’. So it was that his second wish was fulfilled. He was taken to local music. He was shot by a local commander, who is now a successful businessman in Zimbabwe. Such are the ironies that one finds in Africa. One of the many people that I met in Zimbabwe was Fr Sean Gildea, Regional Superior of the Franciscans. He was a firm friend of John Bradbourne, but without any false idolisation. When I asked him to describe Bradbourne to me he said he was a very holy man, who came alive after a couple of brandies. He was able to confirm the extraordinary event that took place at Bradbourne’s funeral that eventually led to the completion of his three wishes. At the Requiem Mass it was noticed that three large and distinctive drops of blood had fallen from the bottom of the coffin. It was thus decided to remove the coffin to the Undertakers and inspect the body whereupon it was seen that there was no trace of blood to be found on Bradbourne’s body at all. What was discovered, however, was that he had been buried in a shirt and not the Franciscan habit. Fr Sean thus took off his own habit and replaced the shirt. John Bradbourne gained his third and final wish.

The ‘holy man’ of Mutenwe has not ceased to be a popular figure in the Catholic Church in Zimbabwe and since his death there have been many unusual events and his grave and hut have become a place of pilgrimage. The book by John Dove proved to be a useful preparation for my own introductory visit to Zimbabwe as its presentation of Bradbourne, the man who struggled to make sense of his faith, the great searcher after truth, is echoed throughout this young African Church. Zimbabwe is a missionery Church, or rather has been a
Church built on a missionary model, but it is a model that is no longer
sufficient for the beginning of the third millennium. The life of Bradburne also
witnesses to the generosity of so many who have given their very lives in order
that the gospel take root in this soil. So it is that the life of John Bradburne
called me to reflect that what was required more than anything else in our
foundation were the qualities of adaptability, openness of mind and heart
towards others and one's new culture and a large dose of common sense.
Bradburne did not always exercise these gifts but he never abandoned the
search. Perhaps like many before he too learned towards the end of his life that
despite all his travelling, all his desire for simplicity etc., the really important
ting was to be at home in one's own shoes, with one's vocation, with oneself.
No amount of external preparation in terms of learning the language, history
and customs will be entirely adequate for those of us who will embark on this
adventure. The reality will always prove to be different and so one needs to be
comfortable with the decision one has made to be of service at home in the
monastic vocation and open to experience. Hence the two major themes of a
fidelity to the search and a generous gift of oneself. Both of which are
foundational in these reflections.

No visitor to the Church in Zimbabwe could come away without an
enormous admiration for the spirit of self-sacrifice of the early missionaries.
One hears the accounts of the early foundations of the Christian faith in that
land with awe and humility. Much has been accomplished by the faith and
determination of faithful Priests, Sisters and Brothers, who not only left the
lands of their birth but withstood incredible hardship. It caused me to reflect
how easy it has been in many respects for us to begin and set forth on this
foundation. The initial inspiration came in 1991 at the initiative of Sr Praxadis
the Regional Superior of the Precious Blood Sisters, who responded to a
chance remark of Archbishop Chakaipa that perhaps one day there might be a
Benedictine foundation in Zimbabwe. She felt inspired to offer land on the
Monte Cassino Mission and so the venture grew and resulted in the actual
land with awe and humility. Much has been accomplished by the faith and
monastic foundation. An invitation that was clear in its request that we provide
hospitality, in a Church that knows only too well the problems that result in being over active. Among those most... I think can fully appreciate the enthusiasm and excitement that our response to the invitation has generated among many
determination of faithful Priests, Sisters and Brothers, who not only left the
chance remark of Archbishop Chakaipa that perhaps one day there might be a
foundational in these reflections.

ON PREPARING TO FOUND A MONASTERY

The views of many can be summed up by Fr Pat Madigan SJ who says that as monasticism is the source
and origin of religious life in the West and East it is sad that is it lacking in
Zimbabwe. Witnessing to religious life in that country he claims is like going
into a film which is half-way through; you never quite catch on to the plot, but
you are afraid to ask your neighbours, because they probably do not know
either. He believes strongly, as many religious do, that the country is ripe for a
monastic foundation; in fact he is surprised that one has not been made before
now. Above all, he claims, the other religious orders need the Benedictine
presence. This is said from inside a Jesuit perspective, one that is very active.
What many of the Religious are looking for in our presence is a corrective to
activism. This must surely be a warning to us, as well as a guide.

Many of the laity too are hungry for a deeper expression of their Christian
faith. The Church is certainly alive in Zimbabwe and there is none of the jaded
cynicism and paralysing institutionalism of the first-world. There is a great
hunger, but one cannot help appreciate that she is a Church that is fragile.
There are serious problems and she is, like the Church in the West, in need of
direction, or rather depth. Anthony Fisher, a local farmer who has already
become a firm friend of the foundation, expressed it well when he said that in
the Church in Zimbabwe there are many models of religious life, but what
many lay people are looking for is an experience of 'community', a life lived
together in one place like in a marriage. A group of religious who live in one
place and who need to earn their living and integrate their desire for God into
their practical daily life. Here again one finds a witness to the generous and
open approach that one meets in the Catholic community in Zimbabwe.

Compared to the pioneers of the past, few foundations could have been so
well investigated and, more important, so well supported and encouraged from
other religions in the country. The offers of support and friendship are truly
overwhelming. The unselfish gift of time, land and advice, as well as the
genuine desire for fraternal exchange is humbling and reassuring. The Church
in Zimbabwe is, after the African Synod, at a turning point in its history and the
expectations that surround this foundation are at times daunting. Indeed one of
the firm reflections upon the future is that our first task is to listen and learn. It
would be arrogant in the extreme if we allowed ourselves to be swept along by
the enthusiastic exhilaration of others into thinking that we were a gift to the
Zimbabwean Church - that we somehow had all the answers to their varied
problems. We will indeed be a gift, but only in so far as we serve their real
needs in a way that is appropriate. The Church in Zimbabwe has much to
teach us, even the community back home in Ampleforth, and so it is crucial for
us to listen at a deep level to the needs and dreams of the people.

One firm impression that remains with me still is that there will never be a
question of wondering what we will do as a community to occupy our time.
Quite the reverse. The danger could be that we fail the Church in Zimbabwe
by becoming overly active erroneously imagining that we have to fulfil every
need. Retreats, spiritual direction of religious, seminarians and lay people, a
genuine hospitality that allows people to join in a life of prayer and work, an opportunity to give an example of a balanced life, is sufficient occupation for anyone. We certainly will never have to invent work!

It certainly became clear during our visit and has continued to do so, that our task is primarily threefold, first, to build a community. This is why the size of the founding team is important if the venture is to have a hope of taking root. We have been asked to provide a monastic presence, not undertake a particular work. Building ourselves into a community will be of the greatest necessity. We will need to be fully aware of the support that we will have to give one another and there can be little doubt that adapting to a new way of life and, a new country will take time, will not be without its problems. It is why the support of the founding community is of equal importance, not merely in terms of finance but of interest and encouragement. To be faithful to the Office and a life together will be our prime task so as to provide a place for people to come, both as prospective novices and as guests. It is an exciting prospect that the four of us who will make the foundation will have a real opportunity to reflect upon the Rule together and as a group come to an interpretation of how we should live it in an African context. Of course there can never be a sense of reinventing monasticism, but we will need to discover the core monastic reality for African monasticism, in terms of the pattern of our common life, the Office to be used and how it is to be celebrated, the style of habit, enclosure, silence, recreation and the appropriate level of contact with the Sisters etc. One thing is for certain: there cannot be any attempt simply to reproduce life here in North Yorkshire. The brief experience of being in Zimbabwe has already alerted me to the need for great sensitivity towards the history and religious customs of the people. They are a people who have a great dignity about them and are by nature deeply spiritual.

We have a great advantage from the beginning in this foundation in that because of the generosity of the Sisters of the Precious Blood we will not in the immediate future be overwhelmed by the need to build. Their gift of land and a home means that we will have time to look for a more suitable and more permanent site without the fear or pressure to rush into a decision. Likewise, the wide brief given to us by the Bishops conference means that our energies will not have to go into drawing together pupils for a school or getting to know a parish or attempting to devise or develop a pastoral strategy. We have the luxury of concentrating on the fundamental task of developing the monastic life.

Second we have to develop means of earning our living. This at first exercised my mind a great deal; the choice seemed quite wide-ranging from growing flowers, mushrooms, bee-keeping, printing, fish farming etc. What emerged as a principle was that from the outset we need to understand that our work cannot be such that it is too labour intensive. It has to be revenue earning, we cannot be a financial drain on the community at Ampleforth, but we need to be realistic because of the small size of the founding community. Anthony Fisher will be of great assistance in helping us to look at our options and to choose wisely. Ideally any work we undertake will improve the quality of life for the locality as well as ourselves, but it must be of secondary importance to the reason we were invited to make the foundation: that is to be a spiritual resource for the country. That in itself will provide enough for four monks without getting over involved in farming, publishing or any other worthwhile venture. Once again common sense and the size of the community will dictate the nature of what is possible.

Third, we need to provide a place of hospitality. As already stated, the Church in Zimbabwe is young and active and many of the young, along with those not so young, are in need of a place apart. They need to be encouraged to go deeper in their relationship with God in prayer, in reading the scriptures and in understanding their faith. To join in the life of prayer and work of a stable community could do a lot to encourage others who live often in very poor and difficult situations. As Sr Redemptrix the Novice Mistress of the Precious Blood Sisters commented, the youth in Zimbabwe have a great hunger for God and there is a shortage of spiritual programs for them. Fr Nigel Johnson SJ, the Chaplain to Harare University, also spoke to us of the thirst among young Zimbabweans for deepening their faith. There is a real danger from many fundamentalist groups who offer a quick fix solution to life's problems and attempt to attract young Catholics away from the Church. In Zimbabwe alone more than 130 churches have been founded. Hence there is an opportunity for helpful teaching programs which present the Catholic faith in a positive and encouraging manner. It was largely due to listening to the many people whom we met on our ten day visit that we came gradually to favour the name ‘THE MONASTERY OF CHRIST THE WORD’. It would be a name that would naturally appeal to the people of Zimbabwe and speak clearly to them of the incarnate presence of Christ. If the monastery is to be a spiritual sanatorium then it will be the word that will provide real nourishment.

The life of John Bradburne, along with the other martyrs of the Catholic Church in Zimbabwe of this century, reveal in a realistic manner the risk and true cost of making this foundation. The country is young and has an engaging freshness, but it is also unstable both politically and economically. The waters of Baptism are very loose compared to those of tribal blood. There is little doubt about the kindness and support that we will find in Zimbabwe. There is no question that the foundation is eagerly awaited but that must not blind us to the important question of the amount of adaptation that will be required by those who go out. There is much that is similar but equally much that will be very new indeed, so there will be a need to enter the African way of thinking and this will take time and effort. It will also involve mistakes. This is especially true in the process of discerning vocations. All the advice has been do not rush into accepting novices, go slowly. Perhaps this is why in my reflections about the foundation I have centred around the need to be generous, to be patient and to not be too rigid in ones own expectations nor allow others expectations to overwhelm you. Common sense must rule the day as well as dependence on God.
Here are some excerpts from Fr Robert's diary.

**IN PREPARATION FOR A NEW FOUNDATION**
The main purpose of this visit is to look and listen and to get a feel for the country. It is also the occasion to sign the contract with the Archbishop and the Sisters.

**Thursday 8 February**
Our first sight of Zimbabwe: everything was looking so green and lush. The day began with us reciting Lauds together at 8.00am; this would be about the time the brethren back home were getting up for Matins. As we began to disembark Fr Abbot noticed the time in England, it's 7.10am. One cannot help but feel buoyed up by the community's prayer. As we step off the plane in Harare it's raining and everyone here is rejoicing as they have not seen such rain for some years. Sr Praxedes and Sr Ingrid CPS meet us and say it's a sign of God's blessing on the new foundation. On the plane Fr Abbot and Fr Mark remarked that I am not to try and kiss the tarmac when we arrive. However he who laughs last... due to the rain we have to sign our immigration forms in the terminal building which is packed, hence we had to kneel on the floor. Many looked in amazement at three clerics kneeling. Then to the immigration desk where the young official was highly amused by my surname, which in Shona means 'Wasp'.

After greeting the CPS Sisters we are taken to the Dominican Sisters in Fourth Street, to off load our luggage, freshen up before a meeting at Barclay's Bank. In the midst of our showering and not yet fully dressed we meet with Fr Ronnie McAinsh CSSR, Chairman of the Conference of Major Religious Superiors who has come to welcome us. We exchange pleasantries and then off to Barclay's to open our account: by Wednesday the foundation will have its own cheque book. We returned to the Dominican Sisters in time to be picked up by Sr Praxedes and Sr Ingrid and were taken to lunch with the Nuncio. What a start, not four hours in the country and we were being welcomed by the Holy Father's representative. And still it rained.

During lunch conversation was lively and wide ranging. The Nuncio was charming and every inch a diplomat. An Indian by birth, he had studied in Europe and entered the diplomatic corps. He has been in Zimbabwe for two years and has already formed carefully studied opinions about life in the country. He speaks about the difficulties in family life, the fact that men need to have lots of children but do not care for them, the problems of polygamy. AIDS and clerical celibacy are touched upon. By 3.30pm we were showing signs of wilting and so we took our leave of the Nuncio. What a start, not four hours in the country and we were being welcomed by the Holy Father's representative, and still it rained.

After a promise of help and support we left for lunch at the new house of the CPS Sisters opposite the University. This is in the process of being reordered so as to provide accommodation for Catholic girls at the University. Here we were joined by Fr Ronnie McAinsh, Superior of the Redemptorists and Chairman of the Conference of Major Religious Superiors and of the National Conference of Priests. He spoke of the difficulties facing the Church as well as speaking warmly of the people themselves.

During lunch Sr Praxedes could hold in her news no longer. The CPS Sisters are taken to the Dominican Sisters in Fourth Street, to off load our luggage, freshen up before a meeting at Barclay's Bank. In the midst of our showering and not yet fully dressed we meet with Fr Ronnie McAinsh CSSR, Chairman of the Conference of Major Religious Superiors who has come to welcome us. We exchange pleasantries and then off to Barclay's to open our account: by Wednesday the foundation will have its own cheque book. We returned to the Dominican Sisters in time to be picked up by Sr Praxedes and Sr Ingrid and were taken to lunch with the Nuncio. What a start, not four hours in the country and we were being welcomed by the Holy Father's representative, and still it rained.

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Refreshed we set out for the Provincial House of the Dominican Sister to say Vespers and to celebrate Mass... and still it is pouring with rain! After Mass we return to the Dominican Sisters House. Throughout the day the sense of excitement and blessing has been much in the air. Many have prayed for this day and look forward to our eventual arrival.

**Thursday 9 February**
At breakfast we meet Fr Oscar Warmter, a Jesuit responsible for Communications in the diocese. He spoke enthusiastically about the need for simply produced catechetical booklets on Scripture and the basics of the Catholic faith. Many protestant fundamentalist sects are attracting Catholics and others with their over simplistic approach to faith. After breakfast we prayed the Office together before going to the Provincial House of the Dominican Sisters to say Mass. Following the Mass Sr Rosina offered us coffee and it was a chance to talk together. No one could doubt her enthusiasm for the foundation as well as her clear insight into the need for spiritual input into the Zimbabwean Church. Once again we heard how difficult it was for the religious to find spiritual help and nourishment. We learnt too of other problems with the ongoing formation of the clergy, as well as the barrier between the indigenous priests and those from abroad.

From here we left to visit John Deary and his wife in the parish of Our Lady of the Wayside, Mount Pleasant. At one time, before the war of independence, it was a white suburb but now a low density black and white area. John is Chairman of the parish council. He and his wife spoke eloquently of the needs of the Church especially the lack of adult catechesis. It was especially interesting to hear that after confirmation nothing was done for the young who were prey to all kinds of pressures not least the growing number of Sects. They were convinced that people would support retreats, gatherings and any other kind of spiritual nourishment, if they were well publicised. The clear message was a need for sound teaching of the Catholic faith, presented in the light of Vatican II and the New Catechism. The person preparing the young in this parish was by her own admission, 'out of date', she was still using the Penny Catechism and felt out of her depth. There seemed very little real integration between the black and white congregation, though this was happening slowly.

After a promise of help and support we left for lunch at the new house of the CPS Sisters opposite the University. This is in the process of being reordered so as to provide accommodation for Catholic girls at the University. Here we were joined by Fr Ronnie McAinsh, Superior of the Redemptorists and Chairman of the Conference of Major Religious Superiors and of the National Conference of Priests. He spoke of the difficulties facing the Church as well as speaking warmly of the people themselves.

During lunch Sr Praxedes could hold in her news no longer. The CPS Sisters at Monte Cassino had had a fortunate but narrow escape in that their Farm Manager had attempted to defraud the Sisters of land and cattle. In the midst of a series of abuses he had gained land and begun to build himself a large family house, consisting of two large sitting rooms, office, dining room fitted kitchen, laundry room, four bedrooms and a very large master bedroom, a
shower and WC, separate bathroom, as well as a separate shower, WC and bath next to the master bedroom. Finally the Sisters, after much legal wrangling, had succeeded in evicting him, but this then left them with the house. It was proposed by Sr Praxedis that this could now become the monastery.

After a short rest we were taken to see the new Jesuit Institute of Philosophy and Humanities. Here we were shown round by Fr John Stacer, meeting Fr Pat Madigan in the Library. Following the tour there was a little reception with wine and cheese by the faculty staff. Here we met Fr Sherima SJ, Rector of the Institute and Fr Stephen Rowtree SJ. There was nothing but encouragement at the prospect of our foundation. When the time comes to consider academic formation of novices and juniors – not to mention the founding community – the Institute could be a most valuable resource.

Saturday 10 February
The feast of St Scholastica. She certainly had been hard at prayer because there was terrific rain during the night and it has continued this morning. I said Mass for the Dominican Sisters at 7 o’clock, followed by Lauds. There was an urgent message to ring Sr Praxedis as soon as possible. The rain had been so heavy that the Machke river had risen over the bridge thus cutting off Monte Cassino. We decided to leave later in the morning in the hope that the river had subsided. After breakfast we went across to see Fr Tony Berridge, the secretary to the Bishops conference, in order to be briefed on how our proposed contract had been received by the Archbishop. On the whole he thought the proposed contract was clear but suggested one or two amendments. We left him in time for Fr Abbot to redraft the contract before setting off for Monte Cassino.

At 11.30, after some delay we set off for Monte Cassino the plan being that we would have lunch at the CPS Novitiate house at Mecheke and then check the river. It was fascinating to see just how quickly the built up city of Harare gave way to the African countryside, especially after Marondara. One cannot help but notice sheer quantity of people, children and adults everywhere sitting about or walking, bundles on their heads or driving battered old cars. But the views are stunningly beautiful. We were welcomed to the Novitiate House by Sr Bertholde and after lunch the eight novices and three live-in pre-postulants sang us a song of welcome. How very different from home! Then Fr Mark and I, along with Sr Praxedis, went to inspect the bridge. En route we met the Carmelite General, Mother Immaculata, waiting by the side of the road. We stopped the car and greeted her. She was waiting for Sr Maria Benita a CPS sister who builds dams. Then on to the river. The bridge was truly flooded and Sr Praxedis judged that it was impassable. Fr Mark and I offered to paddle across but Sister thought this was not wise as one could easily be swept away.

Back at the Novitiate we met Sr Redemptrix the novice mistress. She had just returned from a meeting of formators addressed by Fr Siremer SJ and was very enthusiastic. She told us of the meeting earlier in the month that the CPS Novices had facilitated where there were 53 novices from three dioceses present. It caused me to reflect how many novices three of our English dioceses could muster? Then it was time to attempt our crossing of the Machke. This took on OT allusions and the promised land of Monte Cassino soon came into sight, the Jordan having been crossed. After a brief introduction to Sr Yvonne we were whisked into Church where the girls were waiting for a Solemn Mass in honour of St Scholastica. Fr Abbot presided and preached. One was struck not only by the beauty of the singing but the natural piety of the girls. Vespers followed Mass, then supper with an opportunity to meet the Sisters. Compline and then bed.

Sunday 11 February
The day began with Matins at 7.20 and Lauds at 7.45 followed by Mass, at which the second half of the school were present. The Church is not big enough for the whole school so half go to Mass on a Saturday evening and the other half on Sunday. It was decided that the Prior-to-be should be the principle celebrant. After Mass we met various of the laity who came to Mass including the Head teacher of the Monte Cassino School. But first we wanted to have an initial look at the house as we could hold back our inquisitiveness no longer.

The back view, as we were led to expect, was certainly not a thing of grace and beauty, but this could not prepare us for inside. Once inside there was little doubt in any of our minds that this was purpose built, ideal as a monastic building. The first large room would be an excellent chapel, the room next to that which was to have been the Farm Manager's Office, would be ideal as an office, reception area for visitors, even a sacristy. Next to this is a toilet. Then as if planned there are three steps which make a natural division, providing for an enclosure of a dining area, fitted kitchen, utility room, pantry, Calefactory with veranda, a shower and WC, a bathroom and then four large bedrooms with fitted wardrobes, a laundry room. Finally there was a very large bedroom with en suite shower, WC, bath and separate dressing room. The possibilities for this area were explored. Without any alteration it could be used for either guest accommodation or a place to house prospective novices. The outside area also has a natural enclosed area, as well as an adequate amount of land to grow crops, keep a cow, have a car port, and a couple of rondavals. There is also within the land a building that could be easily adapted to take up to five guests.

After inspecting the buildings it was time to go with Antony Fisher to his farm in the Headlands area, where we were to have lunch and stay the night. After coffee and an initial update on our proposed foundation Antony took us on a tour of his farm on which he grows tobacco, fruit and flowers. He explained in great detail the various processes and we spoke of some of the options for Monte Cassino.
Monday 12 February
The day began with Office in the Fishers’ chapel followed by Mass at 7.45.
This was a quiet but moving occasion as one could not but be impressed at the
faith of this couple as well as be humbled at their excitement at our foundation.
We then spoke of the need and importance of lay involvement in this venture,
the desirability to have sound advice about possible work. We stressed that it
was important that whatever work was chosen it should not and indeed could
not become too labour intensive. The work was there to provide a means of
livelihood, not an attempt to become millionaires. Our objective was not to
become farmers, but provide an income for ourselves which would support us
and the work of being a spiritual resource which was our main task. A balance
had to be found from the very beginning. In all this, as well as help with
accounts etc, we would need the partnership of lay advisers. The Fishers
responded enthusiastically to this and the possible way the monastery could
develop in terms of a place of hospitality. They once again pledge their support
and it was a relief to know that one could count on them.

It was time to return to Monte Cassino where we had to begin work on
the contract with the Sisters. Before our meeting I spent some time in the
Church and could not but be impressed at the number of girls from the school
who came in to pray. Then promptly at 2.30pm we met with Srs Praxedis,
Yvonne and Martina. At first we went through the contract with the
Archbishop listening to the suggested alterations from the Sisters and then we
began to look at the possible areas that a contract between the monks and the
sisters might include.

Our discussion before tea had brought to light that there were two
documents needed, a contract that sought to set out the legal status of the
building and land, ownership and rent etc and an agreement as to the way the
two communities would respond to each other. The latter could wait until we
arrived. We began therefore to focus on the lease and to clarify what it should
contain. After supper Fr Abbot retired to draw up a proposed contract with the
Sisters and then met up for Compline.

Tuesday 13 February
After Lauds we had Mass at 6.00am at which the girls from the School were
present. It was a sung Mass, lively despite the hour of day! Breakfast followed
after which Sister Praxedis took me on a tour of the School and other buildings
that could possibly be used. En route, having first disturbed a monkey, we went
to the cemetery to visit the grave of Fr Amadeus, the last of the Trappists to
serve Monte Cassino. Then we met with the others to continue our dialogue
about the contract. After a few minor alterations and additions this was agreed
to be a good discussion document. All that was need was for the Sisters to fix a
rent and then we could proceed. There was also a brief discussion as to the
relationship between the two communities. Clearly we need to respect each
other’s identity, but there was also need for sharing. It was agreed that the two
superiors should meet regularly and speak honestly. Likewise it was made clear
that although we would not refuse to help the Sisters there was no intention on
our part of becoming Chaplains to the School. As the final site of the
monastery has as yet not been determined it would be foolish for either the
Sisters or ourselves to encourage over involvement in the School. This the
Sisters understood and advised us to make our intentions known to the Jesuit
Provincial.

Wednesday 14 February
Back in Harare to meet the Archbishop at 11.15am. On arriving we were
shown into a small waiting room. The Archbishop greeted us and at first it
looked as if we were going to be interviewed in this rather uncomfortable
room, but he suddenly changed tack and ushered us into a much larger room
where the atmosphere became informal. Then followed a few moments of
conversation about our visit so far, the State of the Catholic Church in
Zimbabwe and the aftermath of the African Synod. We spoke of our own
coming and the decision of the August Chapter to accept the invitation of the
Archbishop and the Bishops Conference. At this point the Archbishop turned
his attention on me and said: ‘And what do you think you are coming to do?’ I
reflected that if I had understood the Archbishop’s letter correctly then his
invitation was for us to be a centre of spiritual renewal for the country. He did
not, it seemed to me, want us to run schools or parishes but to provide a place
of prayer and refreshment for the laity, priests and religious. This answer
seemed to please him.

Then we turned to business. Fr Abbot produced the revised contract and
got through the changes and amendments with the Archbishop. He was
pleased and indicated that he would like just a little more time to reflect on it
but would sign it later in the day. We then presented him with some gifts of
Life and Fr Abbot’s essay on Benedictines in England.

On our return it was time for Vespers and then to change into habits for
the reception with the Archbishop at 6.00pm. The Archbishop was in good
humour and half way through the evening he suddenly called for silence and
then gave a speech of welcome to us and expressed his joy at our coming to the
diocese. Fr Abbot responded after which the Archbishop said it was time to
sign the contract. Many of the assembly were amazed at this open gesture as the
Archbishop had never done anything so public before.

Before leaving Fr Abbot tried out the proposed name of the monastery –
The Monastery of Christ the Word – on the Archbishop, who responded
enthusiastically. As it was now 7.15pm we had missed supper at the Dominican
Convent and so decided we would go into the city centre to look for
something to eat. Harare at night is dead, partly because people get up so very
early to go to work, but also for fear of muggings. We walked in search of food
to celebrate this historic event but sadly our choice was between a Wimpy or
Milky Lane (an ice cream parlour). Nothing could stop Fr Abbot from tasting
the delights of a Wimpy. So there we sat, slightly wet from the rain toasting the
Saturday 17 February 1996
The day began with Office at 7.40am followed by breakfast and then on the road again. This time we were off to visit the Empenjeni Pastoral Centre (Emthonejeni meaning to draw water). Archbishop Karlen was holding a meeting of the diocesan pastoral council and we were invited to meet them and address them. The Archbishop gave us a gracious and enthusiastic welcome, indicating that he saw us as providing an oasis within the Church in Zimbabwe, a place of prayer and reflection, where both laity and religious and clergy could find refreshment. Fr Abbot then spoke about the invitation we had received from the Archbishop of Harare and the whole Bishops’ Conference and the way we have responded to it. He used the story of Gregory sending Augustine to England and how the latter had been given a model way to convert, ie to live faithfully the monastic life and this would draw people.

We stayed a little after our presentation to hear some of the reports of the various agencies of the diocese. They were focusing especially on the work done to combat drought and AIDS. It was reported by one health organisation that there were over 800,000 known cases of AIDS in the country, and 50,000 in the Archdiocese of Bulawayo alone. These were ‘known’ cases and there were clearly many more that were not reported, a disturbing figure when set against the 11.5 million in population and the 1 million Catholics.

This evening was to be a celebration and a ‘thank you’ to those who had been so generous in their time and support. We began with Mass at 6.00pm present at which was one of Zimbabwe’s High Court Judges, an old boy of Worth. After Mass we had time to speak for a little with Judge Blacken and his wife before heading for the restaurant ‘Alexis’. It was a pleasant way to spend our last evening in Zimbabwe and a fitting way to say thank you to: Srs Praxedis, Ingrid, Rosina and Frs David Harold-Barr and Ronnie McAinsh. Despite there being nine of us the bill still only came to £6 a head, but then TIA (This is Africa)!

Tuesday 20 February 1996
Fr Brendan Conway arrived. He is Chancellor of the diocese. We tried the proposed name of the monastery on him and he gave us a possible translation from Shona: Chrito Izwi Ramwari.

After lunch there was time to gather our thoughts for the meeting with the Major Religious Superiors at Wadzeni. We were due here at 4.00pm for tea and were met by Sr Perpetua — ardent admirer of Fr Henry — she told us again of the fright that they got when Henry said he had swam in the Zambezi, but then perhaps the crocodiles would find him lacking in meat. The Major Superiors gave us a very warm welcome and we spoke for about an hour and met with deep appreciation at our response to the Archbishop’s invitation. All that was left now was for us to return one final time to the Dominican Convent and pack preparing for our flight at 9.30pm Zimbabwe time.

Back to England, to Lent and to reflect. So much seen and done and said. It will take time now to digest, but there is little doubt that we are wanted and that by the grace of God if we listen and respond in the right way we could make a contribution to the Church in Zimbabwe. Little doubt also that this foundation could make a contribution to life back home.

People Contacted during the visit:
The Most Rev Patrick Chakaipa: Archbishop of Harare
The Most Revd Henry Karlen CMM: Archbishop of Bulawayo
H.E. Mgr Peter Prabhu: Apostolic Nuncio in Zimbabwe
The Very Revd K. Mhemberi: Vicar General
Fr Tony Berridge SJ: Secretary to the Bishops’ Conference
Fr Brendan Conway: Chancellor of the Diocese of Harare
Fr Sean Gildea OFM: Provincial of Franciscans
Fr Joe Hampson SJ: Secretary to Archbishop Chakaipa
Fr Nigel Johnson SJ: University Chaplain
Fr Raymond Kapito: Former Rector of the pre-seminary year
Fr Ronnie McAinsh: Provincial of the Redemptorists, Gen. Secretary to Conference of Major Religious Superiors
Fr Pat Madigan SJ: Aruppe College
Fr Stephen Rowntree: Aruppe College
Fr Valerian Shirima SJ: Aruppe College
Fr John Stacer SJ: Aruppe College
Fr Oscar Wermter SJ: Social Communications
Sr Ferrera Weinzier OP: Prioress of Dominican Convent, Fourth Street
Sr Rosina Spanninger OP: Regional Superior
Sr Reingard Berger OP: Headteacher of St Dominic’s School, Chishawasha
Sr Colette Muchampondwa: General Superior of LCBL
The IBVM Sisters at St Ignatius College Chisawasha
The Poor Clare Sisters
The Precious Blood Sisters at Monte Cassino, esp. Sr Yvonne, Sr Martina
The Novitiate House at Machke esp. Sr Berholde, Sr Redemptrix and Sr Benedict and the eight novices
Fr Real Ludwig SJ: Moral Theologian at Chishawasha Seminary
Sr Ena Kelleher PBVM: Archbishop’s Office
Very Revd Pius Ncube: Vicar General of Bulawayo
Fr Johannes Banning: PP at St Pius X parish in Njube
Fr Titus; Assistant Priest at St Pius X
Fr Anscar Hofmann CMM:
Fr Calasanz Hofmann CMM:
Fr Thomas Peeters CMM Provincial
Br Anios Humpf CMM
The Precious Blood Sisters in Bulawayo: esp. Sr Rachel, Sr Emmanuela
The parish sisters at St Pius X, Njube.
A RENEWED PRIESTHOOD IN A RENEWED CHURCH

REMBERT G WEAKLAND OSB
ARCHBISHOP OF MILWAUKEE

An address given to the National Conference of Priests of England and Wales, September 1995

Introduction

Everyone these days is telling us that we are experiencing a turning point in history. As tired as I am of hearing that refrain, I know that it is both true for the world as well as for the Catholic Church. In Italy one of the most common words in the secular press’s vocabulary is ‘crisi’ (crisis). Everything in Italy is in constant ‘crisi’. One day the headline of a prominent newspaper mentioned that the country was in a new, unprecedented, horrendous, and catastrophic crisis. ‘Ma non è serie.’ This time I believe, at least for the church, the crisis, if not catastrophic, is at least serious.

Vatican Council II was but the beginning of a long process of aggiornamento. We have truly not yet experienced the full thrust of that Council, especially in its concepts of collegiality and shared responsibility.

It is difficult for outsiders to understand how the church grows. It is not by a continuous and gradual modification. Instead, tensions build up and foment under the surface while the visible exterior of the church seems to remain always the same. At a given moment an eruption takes place—as it did at Vatican Council II.

Many of us might wish we had been born and called to minister at another time of history, a calmer time, one with less change. But when we live is not of our choosing. God has put us on this earth at this particular moment of history and we must minister at the end of this century and into the next by a continuous and gradual modification. Instead, tensions build up and foment under the surface while the visible exterior of the church seems to remain always the same. At a given moment an eruption takes place—as it did at Vatican Council II.

We priests, as leaders in church and world, have before us two alternatives: we can simply grieve and lament the losses of the past, or we can accept the call to courageously to build the future. A recent study of priests in the United States says after Vatican Council II that it is seen in its fullness both in Lumen Gentium and in Gaudium et Spes. The church is the instrument of salvation and the mission of the church is to continue the mission of Jesus Christ. The church today, or at any moment of history, cannot be separated from Jesus Christ and the mystery of salvation. The salvific events of his life, death, resurrection, and sending of the Spirit reaches all peoples to the end of time through the ministry of the church. This may sound old-fashioned to some and perhaps even a bit anti-ecumenical, but it is not. In the ecumenical dialogue no Christian denomination denies the need to search for the meaning of that una sancta, that one, holy, catholic, and apostolic church. I cannot stress strongly enough how important for renewal it is that we preach and articulate a clear concept of church and a strong love for it. The church is truly God’s people, but Christ living with and within God’s people. In our present dispensation we cannot imagine Christ without his people nor his people without Christ.

The mission of the church, given over to it by Jesus Christ, can be seen in two ways. For the sake of simplicity, I will call one koinonia and the other diakonia. Such a division would correspond to a mission that is inward-looking (koinonia) and outward-looking (diakonia). Like all good things in the Catholic tradition it is not an either/or but a both-and. The church has the mission of building up the body of Christ, but it also reaches out to the world. We would say after Vatican Council II that it is seen in its fullness both in Lumen Gentium and in Gaudium et Spes. The church is the instrument of salvation and the means for nurturing the divine life once acquired through baptism. It knows that no human object of itself can bring that divine life to the human person. It cannot be merited, it cannot be humanly acquired. This aspect of the church’s mission should not be soft-pedalled nor denied because it may seem to some to be arrogant or exclusivist. We do not deny that the church also has a mission to the world, one that should not be minimised nor denied.

The document, The Sign We Give, the report from the Working Party on Collaborative Ministry of the Bishops’ Conference of England and Wales, is based on this distinction. It also gives a synthesis when it describes the role of the laity as follows: ‘The Council documents spoke of the dignity and freedom of all the baptised,’ it says, and placed great emphasis on their primary mission to transform the world according to the vision of the Kingdom. But the document also presented a renewed understanding of their participation in the life of the church. It would be false to think that the laity exercise the church’s
mission only to the world and the priests and hierarchy only to the inner life of the church. As the Council points out, there are primary and secondary roles, but both are involved in the whole mission of the church, even though in different ways.

A. Mission of the church - Koinonia

The most commonly used word today to describe the inner mission of the church is koinonia or communio. This mission strives to unite all to Jesus Christ and to each other in a bond that is not merely psychological nor extrinsic. The church is not a club of people who think alike or who are united by a common cause. They are united by life in Jesus Christ through the action of the Holy Spirit. The Greek Fathers used the word 'divinisation' to describe this process of sharing in the life of Jesus Christ. It requires conversion and assimilation into the life of Christ in and through the church. Such a salvation is offered as a free gift from God, not merited by our actions. As Pope Paul VI pointed out in Evangelii Nuntiandi it is:

not an immanent salvation, meeting material or even spiritual needs, restricted to the framework of temporal existence and completely identified with temporal desires, hopes, affairs, and struggles, but a salvation which exceeds all these limits in order to reach fulfilment in a communion with the one and only divine Absolute: a transcendental and eschatological salvation, which indeed has its beginning in this life but which is fulfilled in eternity. (n.27)

The inner renewal of the church, as Vatican Council II well understood, has to begin with worship. It is through Word and Sacrament that that constant renewal takes place. Father Avery Dulles SJ. described this renewal in these terms:

Through proclamation and worship Christ himself becomes present in the midst of his people, reshaping their attitudes and remaking their lives. By its sacramental action, the church can give its members a thrilling experience of encounter with the living God. By making them partakers of the Paschal mystery it can release untapped energies in their lives and thus give a transcendent, undying significance to all their efforts, including their struggle to achieve human community and social justice. By making its members open and responsive to the Holy Spirit, it allows them to receive guidance from God himself, even in areas where the church does not have the answers.

Unfortunately, in this post-Vatican II church we have experienced a remarkable renewal in the use of scripture and its importance in worship and life, but have not had a concomitant renewal in sacramental thinking. So often one finds an erroneous approach, attributed falsely to Karl Rahner, that sacraments only celebrate what is already found in nature or in one's life. For example, often young people will tell me that it is not necessary for them to receive the sacrament of Confirmation 'since they have already confirmed their faith in their own hearts'. The sacrament to them adds nothing. That God acts in the sacrament is foreign to their thinking.

The revitalisation of the sense of sacraments, of mediated grace, of how God ordinarily works with the human person, would do much also to reinforce the role of the priest, the very need for the priesthood, in building up the koinonia, the communio.

The impediments to this kind of a renewal in the concept of church are many. Chief among them is the concept of religion as a private affair between the person and God. This privatisation of religion affects all our cultures today. For so many people, including Catholics, having a direct line to the Holy Spirit and thus to God is all that matters. Church is not needed. In fact, it is most often looked upon, as all institutions today, as a hindrance. Church is seen only as a means of promoting my personal growth, as serving my personal needs. The grand model of church in the United States today is McDonald's: self-service, cheap prices, eat fast, and get out. There is no need for community.

One also sees the therapeutic model among us. The church and its ministers are reduced to being psychological healers only. One goes to ministers to obtain the coping mechanisms needed to face life. That God is freely active among us in and through the church is of no concern to them. Without denying the healing aspects of the faith and the need to integrate the psychological realm into the church's mission, the mission of the church simply cannot be reduced to these terms.

Finally, among the most discouraging impediments is the neo-Pelagianism among us that forms so much a part of our culture. If there is a problem, we at once set out a programme to solve it. Salvation is reduced to finding solutions for better living and for a more just society. To do that we pay lip-service to God. Most of the time we feel we can do it on our own. Prayer is only the last resort and even then we are not too sure that it matters. Reliance on God, the very concept of divine providence, escapes us. We live as if God did not exist and as if that is the way God would want it. I saw a book for young children recently that had as its title: 'God is on Vacation'. It meant to teach children God. Most of the time we feel we can do it on our own. Prayer is only the last resort and even then we are not too sure that it matters. Reliance on God, the very concept of divine providence, escapes us. We live as if God did not exist and as if that is the way God would want it. I saw a book for young children recently that had as its title: 'God is on Vacation'. It meant to teach children self-reliance. Often this attitude is seen as a sign of maturity: religion will no longer be the opium of the people; they will take their destiny in their own hands. It is difficult to find room for conversion, for the need for God, in such a culture. The role of the priest gets reduced to that of programme director.
B. The mission of the church — Diakonia

One of the finest definitions of the church is that of Vatican II: sacramentum mundi. The church has a definite role to play in the life of the whole world. Some would so enlarge the concept of koinonia that it means that eventually the church will absorb the world so that the distinction between the mission ad intra and ad extra would disappear. Such an integrative point of view sees the church as ultimately consuming the world. That was not the concept of Vatican Council II. There the world was given its own values and a certain autonomy. It was also clear that the Holy Spirit could be operating in the world, out ahead of the church, as it were, so that the role of the church was to discern the action of the Holy Spirit in the world, not see itself as having exclusive rights on all actions of the Spirit. In our Vatican II renewal we have not come to terms yet with that concept.

In Gaudium et Spes the church sees itself as one with the world. It assumes a humble stance with regard to the world, acknowledging that it has something to learn from the world. It sees that it has a message to bring to the world, but it does not see itself supplanting the world. Paragraph 40 of Gaudium et Spes makes that message and mission explicit:

This interpenetration of the heavenly and earthly cities can be grasped only by faith, and remains in fact the mystery of human history which will be disturbed by sin until the brightness of God's children is fully revealed. The church pursues its saving purpose not only by communicating divine life to humanity but also by reflecting the light of that life throughout the world, particularly in healing and enabling the dignity of the human person, strengthening the fabric of human society, and investing the daily activity of men and women with a deeper sense and significance. In this way the church believes that through its individual members and as a whole it can contribute much to making the human family and its history more human.

Vatican Council II, it is true, sees the world as the place where the laity are to bring the good news of the Gospel. Pope Paul VI rightly saw the culture of our day as divorced from the Gospel and spoke of the need to heal this wound. It is the priest's task to bring God's point of view and the historical events of the mission of Jesus Christ to the inner life of the church as well as to the church's mission to the world. I admit that it is not easy to set forth the revelation about God and us in terms that modern people can understand. It is more difficult for the contemporary scientific mind to bring God into such events. People, nevertheless, sense a need to experience God in their lives. They run after all kinds of mysterious phenomena where they hope to see or experience some signs, even bizarre, of God's presence among us. It is the priest's task to help them understand the sacramental principle so that they can believe that God is with us in those signs and symbols, even though they might seem so ordinary.

The priest has an advantage today in that we were becoming after the Council again a biblical people. I sense that that trend is now slowing down, but the vestiges of the hunger for scripture still remain. Our task is to make those scriptures alive to our people and not just an object of historical studies. They must be related to today's world and today's problems. The priest bridges the gap between the church's mission as koinonia and diakonia. The priest tries to bring God's point of view and the historical events of the mission of Jesus Christ to the inner life of the church as well as to the church's mission to the world. It is more difficult for people today to believe than it was for previous generations when God could be introduced as the answer to, or cause of, many of the blessings and catastrophes of this world. It is more difficult for the contemporary scientific mind to bring God into such events. People, nevertheless, sense a need to experience God in their lives. They run after all kinds of mysterious phenomena where they hope to see or experience some signs, even bizarre, of God's presence among us. It is the priest's task to help them understand the sacramental principle so that they can believe that God is with us in those signs and symbols, even though they might seem so ordinary.

The priest as teacher and preacher

The priest's first task is to sustain the faith of the people in these troubling times. Someone must speak from God's point of view and give hope. Supporting faith and hope is already a full-time occupation for the priest. My feeling is that it is more difficult for people today to believe than it was for previous generations when God could be introduced as the answer to, or cause of, many of the blessings and catastrophes of this world. It is more difficult for the contemporary scientific mind to bring God into such events. People, nevertheless, sense a need to experience God in their lives. They run after all kinds of mysterious phenomena where they hope to see or experience some signs, even bizarre, of God's presence among us. It is the priest's task to help them understand the sacramental principle so that they can believe that God is with us in those signs and symbols, even though they might seem so ordinary.

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In his preaching and teaching the priest cannot always speak with authority in the area of diakonia because he lacks the technical know-how. But that is never an excuse for not reminding his people that God's point of view must never be forgotten, that there is no such thing as a world sufficient unto
with catechists and other teachers. They, too, prepare the faithful to take their
with others. First of all, he shares it with every baptised who, by reason of that
and unappreciated by, so many of our prominent Catholics.

But the priest is not alone in this teaching and preaching role. He shares it
with others. First of all, he shares it with every baptised who, by reason of that
baptism, must bring Christ to the world, that is, to family and home, to work,
and to leisure. He helps them in fulfilling that vocation. He also shares this role
with catechists and other teachers. They, too, prepare the faithful to take their
lawful places in church and world. He is thus so often the teacher of the
teachers, realising at times that the pupils know more than he does.

Perhaps we should also not forget that, through his preaching, he must
help the faithful in their quest for holiness. Their universal call to holiness must
never be forgotten. Being pastoral in his teaching and preaching means making
an attempt to bring divine revelation to the practical needs of the people so that
they can find God in their lives and in their duties and work.

I cannot stress enough the important role of priest as teacher and
proclaimer (using that word in its broadest sense) of the Word of God to the
members of the church and world.

B. The sacraments and priesthood: priest as presider

In the liturgical reforms of Vatican Council II an intimate connection was
established between the liturgy of the world and the liturgy of the sacrament.
In the early church these were considered either a twofold liturgy of the world
or a liturgy of the two tables. The priest has the awesome task of tying these
two together into one mission.

Moreover, the priest must be convinced that his presiding at liturgy is
not just a moment of building up the koinonia; it is also a moment in which
the mission of the church to the world is vivified and solidified. The
connection between sacraments and world must not be forgotten. Unfortunately,
one of the trends of liturgical renewal in our post-Vatican II day
has been to isolate it from service to the world. We all know how important
the washing of the feet is on Holy Thursday as a reminder to us that Eucharist
be valid Eucharist.

What is needed now is not just validity, however, but also a concern for
the veritas sacramenti. The truth of the sacrament means that the signs and
symbols are as true as they can be to the meaning of what they signify.

The scarcity of priests is of major concern to all of us because it could
diminish the accessibility of sacraments at this crucial moment of history. In the
archdiocese of Milwaukee that scarcity is now a reality among us. Last year I
appointed four lay parish directors. This coming year I expect to appoint up to
ten more. According to our statistics almost half of the 277 parishes will have
lay directors within a period of 15 to 20 years. Right now there are enough
priests in specialised ministry to assist as sacramental ministers in these parishes.
Their number is also limited. The fear we have, even with the most well-
trained lay directors, is that we will slowly become a church of the word only,
like so many of our Protestant friends. A solution such as appointing lay
directors or co-ordinators, as useful and as well trained as they may be, is
inadequate in maintaining the Catholic tradition, even with enormous good-
will and much sacrifice on the part of existing priests. We are simply doing our
best under the limitations imposed upon us. Amidst our fears that we may be
diluting the Catholic tradition, we hope for God's blessings for our obedience.

C. The priest as healer

One of the aspects of the church's mission, whether it be internal or external, is
that of being a healer. Both in word and sacrament that aspect of the church's
ministry is clear. It is not the same kind of healing that the psychologist can
provide, but it is, nonetheless, real. Reconciliation involves more than just
bringing people who have been at odds together; it includes a radical
reconciliation with God and church.
I regret that this aspect of the ministry of the church and the priest has been somewhat minimised in the last decades everywhere in the world. When a survey was done a few years ago in the United States about the reasons for the demise of the sacrament of reconciliation, the most common cause given by the laity was that of bad experiences at the confessional in the past. The bishops had given as first cause the loss of a sense of sin. The priests had noted instead as the first cause a confusion with regard to the nature of the sacrament and their personal sense of inadequacy with regard to the trend toward the therapeutic model.

As every priest here can attest, it is not easy to be a healer. Healing does not mean giving in on everything for the sake of peace. It does not mean endless compromise and stagnation for the sake of harmony. Christ predicted that there would be discord over his teaching such as to cause families to be torn apart by it. It is not easy for the priest to be both prophet and healer.

Perhaps in this area we also must use a more collaborative model. When differences arise in a parish, I try to make sure that the people have used every means available on the parish level to solve them. I will not get involved if the parish council has not tried to reconcile the parties and failed. We have an office of conciliation connected with the tribunal and a group of trained lay people have been appointed who act as conciliators. The problem is that so many of those using these means do not seek conciliation but vindication. They seldom are satisfied with any verdict that is not in accord with their own perception of the injustice done and the punishment they deem right.

There is a nasty mood in my own country right now and it has also infiltrated the parishes and the church in general. I sense that my role and that of the priests is to bring some semblance of Christian love and charity to that scene. To be a healer, though, usually means that no one is happy with you.

Healing also means that one keeps in mind the large eschatological nature of the church. True peace and harmony will not happen this side of the eschaton. Living with sin and corruption will always be our human lot. Not expecting to live in a perfect church or in a perfect society is a part of being human and striving for holiness, just as being misunderstood is also a part of the following of Christ. In all of this turmoil that seems to be a part of the church today all over the world, I have personally tried not to stoop to street fighting but to maintain the position of priest-healer, speaking without acrimony, mean-spiritedness, or name-calling. It is the best advice I can give you for this moment of history.

D. Bringing forth the gifts of the laity: the priest as enabler

I began my discussion of the role of the priest by pointing out that the first role of the laity, their first ministry, is to the world. By world I mean their family and close relationships, their workplace, and also their leisure. By baptism they are to bring Christ to that world. The priest is to enable them through his ministry of teacher, preacher, and presider to do so effectively. The Sign We Give expresses this role of the laity in the following terms:
Finally, there are the many lay ministries within the church. We have a tendency to skip over some of the more obvious ones because they have been around for so many decades. I am referring to ministries like school-teachers and catechists. The priest has to be supportive of them and their gifts as well.

Today we think almost at once of lay lectors and communion distributors. These have been fine additions to the life of the church and are important roles in the liturgy. One should not neglect, however, the importance of those who take communion to the sick and the shut-ins. Each parish must have its large component of those who are involved in the parish council, the committees, and these ministries. Enabling all of them is a part of the priest's role and his privilege. If he is threatened by them, he will soon burn himself out since the demands of our laity today are so great and the number of hands so few. The other alternative is that little gets done. It is so important that the priest bring to all these people a sense of church and inspire them to be a part of the church's mission. They need more instruction than one thinks, especially on the very nature of the church itself. They cannot be permitted to bring indiscriminately into the church all the social, business, and political structures that they have been accustomed to in their daily lives and work. The mission of church does not coincide with any of these structures. The priest must keep before their eyes God's point of view and God's Kingdom.

Bringing order into this whole set of ministries so that the community is well served is the task of the priest. Order is needed and someone has to be responsible for that order. As your own document, The Sign We Give, states, it is the hierarchy — priests and bishops — who hold that structure together, 'rather like the membranes in a leaf'.

E. The priest as leader
Finally, we come to the priest as leader. The priest shares the role of leader or overseer with the bishop. The post-Vatican II dynamics of church presuppose a stronger bond between priests and bishop than known in recent centuries. Their ministry in Christ is seen as one.

Leadership is not something, however, that comes automatically with the office, with ordination. That is authority. Leadership has to be claimed, just as authority has to acquire its own credibility. Authority can and must be delegated. The more of it that you share, the more you acquire. If the vacuum is there in leadership, however, others will fill it.

In today's church and world leadership requires, first of all, a good knowledge of the Catholic tradition, of scriptures, of the role of liturgy and the sacraments, of history. It also means being in tune with the needs of the times, the hopes and aspirations of the people. It means being one with the people. It also means being able to articulate where people are and where they want to be. Most of all it helps them to see where they should be going. Good leadership today provides hope and vision.

The first task of the priest leader is one of discernment: what is the Spirit saying to the churches at this moment of history? After discerning they must bring together the various gifts of the many. As St Paul knew when he wrote to the church at Corinth, this task is not an easy one. Such a decision is primarily a pastoral one and implies that one has to ask what it best for the holiness of, and effective ministry to, these people of God.

Articulating a vision for the future is more difficult but all the more important. That vision cannot be just holding on to the past, as important as tradition is in the church. It must break forth in hope for the future. Leaders are able to give hope because they know that all is really in God's hands; they do not over-estimate their own potential for solving all problems. Leaders are caretakers of morale by supplying a vision that ultimately finds its resolution in God's promises.

What keeps priests and bishops from being able to give this kind of hope-filled vision based on unshakable faith can be their own narcissism and self-pity, their own fears about change and the future. They can project on to the people their own insecurities and disillusionment. Strangely enough, even if there were only one priest left in the world — be he married or celibate — his task and role would remain the same: he would have to give to God's people a sign of hope, not because of his abilities but because of God's promises that will not be in vain. That role of leader does not and will not change.

Conclusion
At this juncture of history it is good to be a priest. Rather than languish over seeking out our identity, we should be busy at work strengthening people's faith, helping them to realise God's presence and action in their lives, as we break open the scriptures to them, reconcile them to God and to one another, and feed them with the Lord's Body and Blood. We should be giving them hope that God is somewhere in the midst of all this chaos, as we try with them to bring order out of it all.

We should be proud that God has called us to articulate the vision that is needed today, one that relies on Him and His graces, one that is perhaps more humble than we have known in the past. Our vision has to include the fact that we are only at the beginning of realising what Vatican Council II had in mind for priests and laity. The realisation of its insights is still in a primitive state. I can assure you that a vast new perspective for the ministry of all of us is opening up. We should rejoice in admiration and awe.

How will history judge us priests of this moment of history? I hope it will not see us as full of self-pity and immaturity, as self-centred whiners, but rather as courageous risk-takers looking forward to a new and exciting world, one surely with sufferings and pain, but one that corresponds more to what Christ wanted of his church. As leaders we do not have time to worry about ourselves; we are too busy serving. Most of all, we know that ours is an exciting calling; we are glad to be alive and ministering as priests at this particular moment of history.
David Ely lived the last ten years or so of his life in Hartley Wintney, a fairly self-contained village near Exit 3 of the M3. He was 44 years old when he arrived, unemployed and fairly bruised by a life which had not, in ordinary human terms, fulfilled its obvious promise. A natural intellectual, with obvious and attractive gifts of originality and fluency, his career at Ampleforth and Oxford had led him naturally towards the Foreign Office, and his flair for languages (he became fluent in Thai as well as in the principal European languages) seemed to point him towards a life of considerable achievement. But he was by nature an eccentric and rather volatile individualist, and also suffered from an intermittent depressive illness as well as from a reluctance to conform readily to what the world expected of him. He made, in consequence, several sideways moves into the world of community service, but he was dogged by ill-health, and eventually found himself prematurely stranded. When he moved to Hartley Wintney, to look after his elderly mother, his friends might have been forgiven for thinking that he was doomed to a life of unfulfilled semi-retirement.

This is precisely what did not happen. When he died, ten years later, his funeral was a major event, attended by people from every walk of life in the local community, and by young and old of all faiths and none. His wake, which took place in his beloved ‘Waggon and Horses’, was celebrated in an atmosphere of mingled grief and joy. The proprietors wept as they handed round the pints and the sandwiches, and stories flowed freely about what David (or ‘Boris’, as he was affectionately known by many, because of his enthusiasm for a particular song, and also, no doubt, because it rather suited his vaguely cosmopolitan style) had done for the local community.

I was there, having concelebrated at the Requiem Mass in a Church so packed that many were left outside, and was staggered by what I heard. I had always respected David, but had been misled by his evident ill-health and corpulence (and by his own remarkable reticence about himself) into thinking that life had edged him out into rather sad by-ways. Instead, I was encountering a sort of apocryphal David Ely, clearly, in life and in death, already a local legend. What had happened?

There was no shortage of people willing to enlighten me, and in no time at all an informal committee had been formed, pledged to provide the material for a worthy tribute. Pledges made in the emotion of a wake, and after a pint or two of Guinness, are apt to fall by the wayside, but this one was fulfilled to the letter. I duly received a carefully-prepared dossier, under headings which included ‘David and his mother’, ‘Neighbours’, ‘The parish’, ‘Churches Together’, ‘Local Care’, ‘The Village Parish Council’, ‘Ampleforth’, ‘Twining with St Savin, France’, ‘Toe H’, ‘The Sport of Kings, with special reference to Ascot’ and ‘The Waggon and Horses’. The list even included ‘Benedictine Oblate’, and there was a touching awareness, that afternoon in The Waggon and Horses, that David’s involvement in the community had something special about it.

David’s main motive for going to live in Hartley Wintney was to look after his mother, as she was getting increasingly frail as she approached her nineties. The way he did this was not only to make sure that she was comfortable and cared for at home, but also that she retained a lively contact with village life. He drove her regularly to Mass and also made sure that she kept up the shopping contacts that meant so much to her. A friend writes: ‘I first knew David through his weekly visits to the market when he used to bring his mother to collect her weekly order. His patience and good humour as she regularly kept him waiting whilst she chatted to her many friends was typical of the man he was’.

When his mother became too frail to live at home, he visited her assiduously and went on taking her to Mass. This basic family loyalty was, in human terms, the warm centre of his social life. David had never married and had several times considered entering the religious life (for which he wisely in the end decided that he was not suited), but he was essentially a family man, a home-maker and a good neighbour.

In an age when neighbourliness has frequently become strained and cold, and when people passing each other in the street are usually doing so by car, David was the quintessential good neighbour. ‘Those who wanted to find David did not have to go to his house in order to do so. He could be found anywhere people were. More often than not that would be in one of the village’s many hostelries or on the route from one to another. Here David always gave a warm greeting and voices could be heard shouting “Boris”’. He always showed interest in the welfare and families of those he met, often had some joking comment to make, was always ready to laugh at himself, never without his pipe, his presence made obvious by his characteristic cough. That was the David most of us knew. Some will remember him as a most exceptional friend, such as those working at Graves, the Butcher, where every Friday morning at 5 o’clock David would bring and share liquid refreshment from his favourite hostelry ‘The Waggon and Horses’. Another neighbour writes: ‘He was one of the nicest persons who ever moved to Hartley Wintney. I could almost write a book about all the things he did for us. At The Waggon everyone loved him, he was always Fr Christmas. Whenever I wanted to go anywhere I never had to ask him. He always said “I will take you”’.

When he had been in Fleet before moving to Hartley Wintney, he was an active member of the Society of St Vincent de Paul, so he was used to parish visiting. In Hartley Wintney he at once became involved in the Rosefield Day Centre for the elderly. ‘He used to collect the lunches each day in his little fawn car. There was many a time when we stopped the car as we helped him carry in the heavy tins of food. His car must have had a permanent smell of gravy. All the old folk were very fond of him and I vividly remember one Christmas party when he held a piece of mistletoe above his head and chased a spry 80-year-old around the room.’ A good listener and a good talker, he was ‘a great conveyor
of local information. He was in touch with all the various groups in the village and kept us all informed of what was happening. If you wanted to know something—ask Boris. He was a much sought after person to play in quiz games organised by the local pubs—particularly by the younger contestants. With Boris in your team you stood an excellent chance of winning. Boris is sadly missed by us all—we still half expect to see him come through the door of The Waggon with his pipe and his cough. His memory will linger long.

For many people the concept of the parish is either a strictly denominational one or a rather vague secular one. For David it was rich, warm and complex. His spiritual centre was the Church of St Thomas More in Hartley Wintney from which he was buried. His Parish Priest writes that ‘he was far more than just a regular Mass-goer, attending weekday Masses whenever possible and serving them first at Fleet and then principally at Hartley Wintney where he also read at Mass and was an enthusiastic member of the congregation’s lay committee’.

David’s Eucharistic practice was as natural to him as breathing, and it penetrated everything else he did, in a way which without being thrust on other people was always perfectly obvious to them. The pervasive modern feeling that religious practice is a marginal and optional ‘extra’ was contradicted by everything he did.

He was fortunate to find himself in a village which had an active and lively ecumenical life. This expressed itself in July 1991 in the formation of ‘Churches Together’—a group representative of the four resident churches in the village—C of E, RC, Baptist and Methodist. David was a founder-member and his participation was warm, Catholic, open-minded and truly ecumenic. He was instrumental in our establishing a Pentecost Praise in honour of the Church’s birthday, which he felt strongly should not go unnoticed. This took the form of a family picnic and songs of praise on the village green on the Saturday evening before Pentecost. His involvement with many other village associations has made him the natural person to communicate news of services and activities. He attended all of our special services and was particularly fond of our Good Friday Walk of Witness, for which he wrote the RC prayer to be used alongside the prayers from the other Churches. The annual Peace Service at Mass and was an enthusiastic member of the congregation’s lay committee’. David’s Eucharistic practice was as natural to him as breathing, and it penetrated everything else he did, in a way which without being thrust on other people was always perfectly obvious to them. The pervasive modern feeling that religious practice is a marginal and optional ‘extra’ was contradicted by everything he did.

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It has to be remembered that in the later stages of this intensely active, convivial, compassionate and merry life, David knew that he was terminally ill. For as long as possible he concealed this from everyone. He was living his life in the only way that he knew how to live it, and he was until the end not only without any trace of self-pity but peaceful and practical in making whatever
progressive adaptations needed to be made to his style of life. When he wrote to me to tell me of the final diagnosis, his tone was courteous and matter-of-fact. By this time he was almost looking forward to the final phase as it would give him a chance to give even deeper attention to what was the real centre of his multifarious activities, namely his life of prayer. A friend who came to know him very well in Hartley Wintney remembers visiting him some years earlier when David was living with his mother in Fleet. ‘It was summer and we sat out in their garden with a beautiful lawn and a backdrop of rhododendrons and conifers. These early memories and pictures of David convey to me the serious, thoughtful and deeply religious David in the world of peace and quiet which seemed so often to be part of him.’ Those who knew him well recognised that behind both the conviviality and the vulnerability of one who had suffered mental illness, there was a deep and constant contemplative instinct at work. This had been true throughout his life, but it was only when he formalised it by taking on his commitment as an Oblate that it became fully integrated into his sacramental and pastoral life. His conversations with Fr Columba led him to appreciate ever more deeply the value of the stability and regularity of monastic prayer. As with everything else this was not something ‘tacked on’ to the rest of his life. It was simply yet another colourful plant growing naturally in the rich soil of faith.

David Ely was an Oblate of the Abbey — but not by accident. He rarely talked about it, any more than monks spend much time talking about the monastic life, or happily married couples about marriage. His link with the Abbey (mainly through the Divine Office, the Rule and his friendship with monks and other Amplefordians) was the quiet centre of his very active and convivial mission to those whom he loved and served so well. The Prayer of the Church, with its central theme of Praise and its multicoloured links with centuries of lived theology, held him enthralled until the last day of his life. It was the interior cloister from which he repeatedly emerged refreshed, even when weighed down by illness or depression.

He knew the Rule of St Benedict very well, and often quoted from it. His skill and patience as a listener, his commonsense and perception in responding to human situations of great variety, and his unselﬁsh and conscious sense of being the least important member of a community of ordinary people — these and other qualities reﬂect a deep reading of the Prologue and of the chapters on the Abbot and on the degrees of Humility. He was also humble enough to acknowledge that he had some difﬁculty with some of the Instruments of Good Works (eg to exercise moderation in wine-drinking and in laughter), but he was very faithful to their main thrust (to relieve the poor, to console the sorrowing . . .) and to their dominant line (to prefer nothing to the love of Christ).

Perhaps the two themes of the Rule which most drew him were, ﬁrstly, St Benedict’s concern that Christ should be recognised in all minority groups (the old, the young, the sick, guests and strangers, and the ‘excommunicated’, ie sinners and delinquents of various kinds), and, secondly, the closing and deﬁnitive chapter on ‘Good Zeal’. Zeal is not a term that recommends itself easily to English ears, and it is therefore worth quoting what St Benedict means by it. Zeal means ‘giving one another precedence’. It means ‘hating with the greatest patience another person’s weaknesses, whether of body or of character’. It means ‘following what seems good, not to oneself, but to the other’. It means ‘practising fraternal charity with pure love’. It means loving the Abbot ‘with sincere and humble affection’. It means, above all (once again) ‘preferring nothing whatever to Christ’.

At the end of his chapter on Humility, St Benedict comments that the monk who has truly lived humbly will eventually ‘begin to observe without labour, as though naturally and by habit . . . and through delight in virtue’ those gospel precepts which human nature instinctively ﬁnds very hard. This makes a good commentary on the last phase in David Ely’s life. A close friend (also an Oblate), whom he had supported through difﬁcult times, visited him in the hospice shortly before he died. Previously she had dreaded entering the atmosphere of the Hospice, but when David got out of bed to greet her, and then walked serenely to the Conservatory (clutching his pipe), her fears vanished. David ‘walked, unaided and Christlike, and I followed him’.

The flavour of the last years of his life, when he was an Oblate, will go a long way towards answering the question I am often asked, ‘What is an Oblate?’.

It is quite easy to give a simple theoretical answer: to quote our little hand-out on the subject, an Oblate is ‘a person who . . . becomes involved with the life of a particular monastery’. This involvement has two aspects. The ﬁrst is at the level of prayer: the Oblate takes on a commitment to join (usually at a distance, but at certain times more closely) the rhythm of monastic prayer. The second is at the level of witness, ‘by carrying the prayer and inﬂuence of the monastery out into the ordinary world’. Why should it be appropriate for lay people to draw their spiritual sustenance from a ‘clerical’ institution rather than from their membership of the local community? In any case, does monastic life offer an adequate model (however well-intentioned it may be) for life in a normal secular environment? Is there not some danger of fostering the sort of ‘escapist’ and pseudo-contemplative spirituality which will draw people away from their local communities rather than into them?

These are real questions, and there is no doubt that they have a somewhat alienating effect on many people who have already a strong and positive relationship with the monastery (perhaps through the schools or the parishes) and who feel no pious inclination to formalise it by becoming oblates.

It would be wholly inappropriate to suggest that the manner of David’s living and dying was due to his being an Oblate of the Abbey. Long before he became an Oblate, the pattern of his commitment as a lay Catholic was already very clear. Back in the 1970s, he had been the inspiration for bringing together Old Amplefordians in the Guildford area. He dug out 70 names from the telephone book and contacted them all. The ﬁrst of these meetings took place in 1975 when the local parish priest, Fr John McSheehy (also an Old Amplefordian), celebrated Mass. These meetings were sustained by David over
the next seven or eight years. His warmth of friendship, his humour, his humanity and his spirituality flourished in the local prayer groups. However, even at this stage he was already drawing extensively on the Rule of St Benedict and his becoming an Oblate was simply a way of linking his personal life and his practice of the faith more closely with the Community at Ampleforth. The thrust of this article has been to suggest, not that being an Oblate is in any way a prerequisite for holiness, but rather that (for some people) it may be a helpful step to consider and (above all) that it certainly need not inhibit a strong personal commitment to the life of the local community.

The following is the formal obituary written by Fr Dominic for the Old Amplefordian News section of the Journal:

TIMOTHY DAVID ELY

born 3 July 1941, St Cuthbert’s House 1955-59, died 3 April 1995

David Ely came to St Cuthbert’s House from St Richard’s. He was always a colourful and congenial companion, and fitted well, both into the academic life of the school (he was always a keen historian) and into the ‘other’ side of life in St Cuthbert’s — field sports and the Art Room, which was at that time dominated by a Cuthbertian group, which included Andrew Festing (C59), Christopher Cooke (C59) and Simon Reynolds (C56). With his distinctively mellifluous voice (he was always an excellent reader in Church), and his numerous middle-aged mannerisms, he had an unmistakable ‘presence’ which stayed with him all his life, as did his pipe, which invariably adorned the Wednesday evening sixth-form smoke, as it did his death-bed much later.

He went on to read History at Corpus Christi College, Oxford. Here he deepened his interest in Modern Languages, and the first few years of his professional career brought him a loose connection, first with the Foreign Office (his speciality was Latin America) and then with SEATO in Bangkok as a Political Research Officer. His tastes were, however, too esoteric for him to make a solid career in this area, and he moved sideways into Museum Administration at Reading.

In the mid-seventies, his uncertain health and his deep sympathy for those marginalised by suffering or delinquency drew him increasingly into what became the central feature of the last twenty years of his life. First with the Ockenden Venture, and then at the Mellow Purgess Hostel, he devoted himself to caring for those whom society tended to reject. For the last ten years of his life, he was (strictly speaking) unemployed, as well as being in poor physical and nervous health. Paradoxically, what might have looked, from the outside, an unsatisfactory end to a somewhat ‘failed’ career was, in an extraordinary variety of ways, just the opposite.

I have tried to explore this more fully in the article above: Witness to Christ.

DLM

The AMPLEFORTH JOURNAL

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PROFESSIONS

Br Oswald McBride was solemnly professed on Saturday 16 January. He was born at Dumbarton in 1966 and educated at Dover Grammar School. From there he went back to Scotland, to Edinburgh, where he read medicine and sang as a lay clerk in the Episcopal Cathedral. He was awarded a first class degree in Medical Science and graduated MB ChB in 1990. On completing his two pre-registration appointments as house officer at St John's Hospital and the Edinburgh Royal Infirmary, he became a postulant at Ampleforth in September 1991 and was clothed as a novice in the following December. He made his simple profession in December 1992. He started reading for his theology degree at Saint Benet's Hall, Oxford, in October last year.

On Monday 18 January, the community also celebrated the simple professions of Br Joseph Bowden and Br Colin Battell.

ORDINATION

Br Cassian Dickie was ordained to the priesthood in the Abbey Church by Bishop Augustine Harris on 14 January 1996, the first Sunday of the term. A few days earlier he had taken up his appointment as housemaster of St Aidan's. Boys of St Aidan's and their families were invited to join the monastic community for lunch after the ceremony.

In February, Br Andrew McCaffery moved from the Pontifical Biblical Institute in Rome to the Ecole Biblique in Jerusalem for the final part of his scriptural studies. Fr Henry Wansbrough, an alumnus of both institutions, was recently appointed a member of the Pontifical Biblical Commission in Rome.

AMPLEFORTH SUNDAY

For thirty years, the Feast of Christ the King has seen a gathering of up to a hundred friends of Ampleforth for a day of prayer at the Roehampton Institute in south west London. Fr Abbot, accompanied by another member of the Community, leads the day, which concludes with Mass in the chapel. David Tate (E47) has been the organiser from the beginning. In this year's meeting on 26 November, the Abbot and the Prior spoke on the Community's response to God's call to it today through the development of its current work and mission.

This was an attempt to explain in a spirit of prayer, gratitude and commitment how the Abbot and Community are seeking to discern what God wants of them in their service to the Church and the wider community, and to share something of the overall strategy that is emerging from this reflection.

The Abbot and Community continue to give much time and energy to these questions in meetings at Ampleforth and on the parishes, in discussions in the Abbot's Council and Conventual Chapter. The Abbot has drawn together his conclusions in a document which will soon be ready for distribution to friends and supporters.

ZIMBABWE

Fr Abbot has now named three monks to join the founding group in Zimbabwe: Fr Robert Igo, who will be the superior, Fr Alexander McCabe, at present completing graduate studies in Rome, and Fr Barnabas Pham, who was a founder member of the monastery of Our Lady of Mount Grace in Osmotherley. Fr Abbot, Fr Mark and Fr Robert made a two week visit to Zimbabwe from 7-21 February 1996 to finalise arrangements with the Archbishop of Harare and the community of the Precious Blood Sisters, at Macheke, near Harare. They own the mission at Monte Cassino, where the monastic foundation will start.
I have been fascinated by and wanted to climb mountains since my first visits to the Lake District as a child. Preston Catholic College Scout camps gave me as a boy opportunity for my first modest ventures, but it was Fr Cuthbert Rabnett on junior monks’ holidays who introduced me to more adventurous routes going through an operator. However, to safeguard the peace of the monastery and the privacy of each monk, the numbers of the monastic extensions of individual monks are not generally published, but are made available by the monk concerned.

Information on numbers for the School and the Procurator’s department have been circulated separately.

FR. GORDON BEATTIE: After 28 years as Editor of the Benedictine Yearbook, he has been elected to the Chartered Institute of Journalists.

FR. ALBAN CROSSLEY, parish priest of St Mary’s, Bamber Bridge, reflects on completing the Wainwrights:

I have been fascinated by and wanted to climb mountains since my first visits to the Lake District as a child. Preston Catholic College Scout camps gave me as a boy opportunity for my first modest ventures, but it was Fr Cuthbert Rabnett on junior monks’ holidays who introduced me to more adventurous routes such as Striding Edge on Helvellyn and Jack’s Rake on Pavey Ark. I will never forget reciting the monastic Offices of Sext and None for the Feast of the Transfiguration on a ledge half way up the latter — I doubt if the Apostles found boy opportunity for my first modest ventures, but it was Fr Cuthbert Rabnett on junior monks’ holidays who introduced me to more adventurous routes. It was a mild but damp and grey day; fortunately the slight drizzle stopped before the summit, but avoided it in order to make something of a special occasion of it at a later date. I thought I would gather for it a crowd of my mountaineering companions from years gone by. Eighteen months later I decided that I would do it next time I had a companion to walk with.

In subsequent years it was my joy to introduce a few hundred youngsters to Striding Edge and a few dozen to Jack’s Rake and similar delights, mostly in my capacity as a leader with the Ampleforth College Scouts. Some of them have since achieved feats of mountaineering which would be far beyond my wildest dreams. It was as an aid to planning those Scout walks that I first made use of Alfred Wainwright’s seven volume Pictorial Guide to the Lake District Fells, but the idea of ‘doing’ all of his summits never entered my head at the time.

I first caught the summit-bagging bug through my exposure to the Munros in Scotland — again at first through Scout camps, I always knew that the combination of my age, feebleness and vocation precluded any realistic prospect of ever doing more than a fraction of the 277 Munros, but I have for some years been joining in the fun by keeping my score (current score: 53, including Ben Nevis and five more of the highest 20; current target: to catch up with my age). I have done all of the 15 Welsh and, of course, the four English three-thousanders.

When I was sent in 1990 to work in Lancashire, with a weekly day-off and within reasonable reach of the Lake District, the less demanding Wainwrights became a real possibility and I decided a couple of years later to work deliberately through those that I had not already done.

But why tie oneself to working through anything in one’s leisure time? I can only answer that having that goal gave me a stimulus without which I would have missed much joy. It took me to the more obscure fells that most people, even most fell-walkers, would never think of climbing; even Wainwright is, I think, unduly dismissive of some of them. Perhaps it is my monastic instinct that makes me particularly appreciative of the solitude to be found there.

My experience of the fells has been very varied: I have enjoyed walking them alone, with friends and with many groups of Scouts and other young people; I have known them in all seasons and all weathers. One always hopes for the best conditions, but the experience would not be complete without sometimes meeting the worst — indeed in winter time the very concept of ‘best’ definitely includes some snow and ice.

I am deeply grateful to Alfred Wainwright for helping me to discover and be uplifted by the beauty of those parts of God’s creation; alas, though, I have to echo the lament of my confrere Gregory Carroll, who, on the occasion of Wainwright’s death, wrote thus in the Workington Gazette of his regretfully avowed lack of faith in God: ‘a great pity, and a sadness, not to have been able to see the sun in the sunbeams’.

In June 1994 I did my 213th Wainwright, leaving only Glaramara not done. That omission was a very deliberate one. I had been within a stone’s throw of the summit, but avoided it in order to make something of a special occasion of it at a later date. I thought I would gather for it a crowd of my mountaineering companions from years gone by. Eighteen months later I still had not got round to doing that and I grew tired of waiting; though I enjoy walking alone, I wanted somebody to share my joy with on that occasion, so I decided that I would do it next time I had a companion to walk with.

The opportunity came when I had a surprise visit from Adam Stables, a young man aged 19 who had climbed a few mountains with me when he was a pupil and I was chaplain at Brownedge High School. He had a bit of time to spare, during a year off before university, between earning some money and spending it on an eight-month trip to Australia. He was keen to do a walk, so mid-day on Wednesday 17 January 1996 found us putting on our boots at Seatoller.

It was a mild but damp and grey day; fortunately the slight drizzle stopped and the cloud base was at about 2000 ft rather than the 1000 promised by the
weather forecast, so we were able to enjoy to the full Wainwright's recommended ascent by Comb Gill. From Comb Door it was a different matter, with only an all-enveloping, grey blanket in sight. Some pools masquerading in the mist as the small tarns marked on the map fooled us for a while into thinking we were closer to the top than we were, but we soon came to the real tarns and the compass then led us to an enjoyable little scramble up to the summit, where we thought the occasion justified a dispensation from normal mountain discipline and popped the cork of a half-bottle of champagne.

I don't generally like descents, but, once we got below the cloud, this one was a delight. Adam was a wonderful companion (I mean that literally: full of wonder) and we walked in contentment, with long unembarrassed silences, down the gentle slope of Thornythwaite Fell. Many with whom I have walked the fells over five decades were in my thoughts. Although the higher fells were in cloud, it was moving and pierced by shafts of gentle evening light, giving a lovely ever-changing scene over Derwentwater - some compensation for missing the northward view from the top which Wainwright rates so highly and a fitting final episode of a story. We reached the car just as darkness was falling.

As befits my recently acquired senior-citizen status, though I have by no means yet abandoned the proper mountains, I am now well into and much enjoying Wainwright's supplementary Outlying Fells - but I have not (yet!) set my mind to doing all of them.

Among mountainous areas the Lake District was my first love. My subsequent exciting flirtations with Wales, Scotland, Iceland and a few other places which are grander in some ways have not diminished my affection for its charm or my respect for its challenge. One of its mountains, Blencathra, I share as my favourite mountain with Chris Bonington of Everest fame - and I had quite independently recognised it as my favourite before I read that it was his.

O all you works of the Lord, O bless the Lord.
To him be the highest glory and praise for ever.

... And you, mountains and hills, O bless the Lord
To him be the highest glory and praise for ever.

... And you, children of men, O bless the Lord
To him be the highest glory and praise for ever.

_Canticle of Daniel_

- And may the Lord give Alfred Wainwright a reward that he was not expecting.
Soon after the Ursuline sisters arrived at 38 St Giles in Oxford, in 1911 they built a chapel on the back of the house. Over 80 years continuous and slight modifications were made to this chapel, until a new vision was needed. Martin Stuchlile of York, currently the Abbey architect originally appointed to design the Gilling Castle extension, was commissioned to provide this vision, assisted by William Blackledge (E76). Features of the design include an overall impression of fumed and limed oak, the exciting bronze hanging-lights, a fine oak Lady Statue, originally commissioned from T. Kern in memory of Fr Aidan Cunningham's mother. Finally a noble pair of oak doors was donated in memory of Pearl Boyan, mother of Fr Bernard Boyan, who attended daily Mass in the chapel for a dozen years.
Fr HENRY WANSBROUGH writes:
The academic year 1995/6 started off with high hopes. The Finals results of 1995 were better than ever: 6 healthy Upper Seconds, with nothing above or below, puts us well up in the league tables. There are now altogether 45 students in residence, of whom 13 are monks. Monasteries represented are, besides Ampleforth, Belmont, Douai, Downside, Ealing, Flavigny, Kergonan, St Louis, Valyermo (the last couple being in the USA and the previous couple in France). Of the students 6 are reading for postgraduate degrees, but perhaps the most important factor is that 9 are studying for a BA in theology (of whom only 3 are monks). In addition, Fr Henry has a lectureship in theology at Worcester College (the first monk to join the staff of this pre-Reformation monastic college since the 15th century), and each term tutors about a dozen students from other colleges. The contribution of St Benet's to the theology faculty is notable.

In other fields the Hall also played its part. Damian Collins (Belmont) chaired the Consultative Committee of the Oxford Union. Sanu de Lima (London Oratory) was president of the Arcadian Singers, who have now come twice to Ampleforth to sing at Easter. Richard MacDowel (Radley), in his third year as a Blue, was secretary of the Oxford Hockey Club. Sport flourishes merrily. The Hall finds it difficult to present both a good Football XI and a good Rowing VIII, and this year the energetic leadership of Br Christopher gave the latter the edge over the former. Nor did it help that the intrepid goalie, Br Xavier, was concussed and invalided out for much of the season.

An important 'away fixture' was the Benedictine Experience at Chichester Cathedral on the Feast of St Benet Biscop. After our biennial trip to Cambridge to sing Vespers at Magdalene College, we were asked to lead a two-hour event, designed to given an impression of Benedictine life through plainsong and readings from the Rule. Over a thousand people packed into the Cathedral, continued in rapt silence throughout, and contributed £10,000 to two Catholic charities. The report in The Tablet was almost embarrassingly lyrical. Several of the monastic students also were interviewed for and appeared importantly in a feature article in The Times Higher Educational Supplement (22 December) 'Vocational Degrees', describing the contribution of religious who return to university to read a second degree as part of their monastic training.

There are 45 Old Boys at Oxford, to include both junior and senior members. In the two winter terms a well-attended sherry-party for all Old Boys of Benedictine schools was held at St Benet's. Other more restricted gatherings occurred frequently, such as historians to meet Fr Edward or classicists to meet Fr David. Guy Hoare hosted well over a dozen classicists and Fr David to dinner on his College barge for a summer party.

St Benet's was host to several important conferences, including a three-day course on scripture (St Luke) for enclosed Religious, the International Patristics Congress, the US Graduate Theological Foundation. Fr Henry made use of vacations to teach courses in Zimbabwe, Asheville (North Carolina), Ryde Abbey and Belmont, and a retreat for the Bernardines at Hyning in Lancashire.
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A SERMON FOR CHRISTIAN UNITY
21 January 96

VERY REV RAYMOND FURNELL, DEAN OF YORK

Fr Prior reports and summaries:
The Dean of York, the Very Rev Raymond Furnell, invited Fr Abbot to preach in the Minster on Whit Sunday last year, and on Sunday 21 January 1996 returned to preach at Sunday High Mass during the Week of Prayer for Christian Unity. His theme was that the different churches were not in competition with one another. In recognising their complementarity and working together they could achieve more than they could in isolation. He illustrated his point with a simple story.

The fingers of my hand were arguing about who is the most important. The first finger said, 'Of course, I'm the most important because I carry enormous authority. I tell people to stand up, to sit down, to be quiet, to come here'. The second finger was smiling and he said, 'Muscle does count. I must be the most important because I'm the tallest'. The third finger said, 'I don't know about you two, but actually I'm the one with the wealth. I'm the one that wears the rings of gold and diamonds and emeralds and sapphires'. The fourth finger was smiling quietly to itself, 'Well, I don't know about you three, but actually I'm the one with the potential because I am still growing. I may be small, but I have the potential of the future'. Now the thumb, a very wise thumb on my hand, had been listening to these four fingers arguing it out with each other on who was the most important. The thumb said, 'Let me set you a test to see really who is the most important of you'. So he picked up a book and put it on this hand and he said to each in turn, 'Pick it up on your own', and each in turn failed (try this later). Then the thumb, very quietly, said to the other four, 'Shall we do it together?' Sometimes it's worth listening to the fingers of your hand, for in that instance the thumb gave shape and purpose and challenge to the hand.

Arrestingly, he later likened the church to a boisterous crowd turned out of a pub at closing time: Austin Farrer, that great Anglican divine had a slightly different starting point. He reminds us that a mocking challenge of drunkenness was levelled at the first Christians on the day of Pentecost. The holy spirit of God had alighted upon them, and they were showing the outward signs of charismatic behaviour common in all religious at moments of supercharged, spiritual consciousness. They are filled with new wine — they are drunk. Austin Farrer muses on this scene and he asked the question, 'What is the church?' It is', he said, 'like a crowd of people turned out of a pub at closing time. A roistering down the street. All with arms linked — some pulling ahead, some lagging behind. All in their own way, and each setting a different pace. Seen from an upstairs window an untidy scrum. But, take note, all stay linked together somehow. Koinonia, communion, fellowship, social intercourse and dialogue: the cement of communication between the bricks, building up relationships within and between communities, both individual and corporate.'
Today we pray for that greater unity of all Christian people, not as yet called into full communion, but rather enjoying a creative relationship in the spirit of Pentecost. We can so easily put to one side the unifying factors at work in the past and at work today, for we are linked willy-nilly with all other Christians there or who have ever been. The baptismal life of Christ unites us, and we are not unaware of links through influence and through example as we look around the Christian family of the world.

To avoid the misuse of parochialism: in recent years in eastern Europe, two traditions of the Christian family have claimed our attention. The first, the ancient eastern Orthodox Church with their traditions of worship and theology held so tenaciously through the years. A great conservative strength surviving the era of communism, almost sealed off from that movement as they have been sealed off from the religious reformation in the west. Now free, they are coming to life. The second group are the Baptists. Keenly suffering persecution for their zeal and their evangelism, very different from the Orthodox, yet in Christ, Orthodox and Baptist are arms linked.

Closer to home, on a smaller scale, an example within my own church. In the Church of England, we see a lessening of the polarization between Anglo-Catholic and Evangelical. There is a rapprochement in Synods, in theological exchange, an atmosphere of tolerance, of friendliness, finding common ground in the modern liturgies of our church. Labels, thank God, are beginning to fall away. Sadly, die-hards do try and stick them back on, fighting a rearguard action for battles long out of date. We Anglicans cannot but be stirred both to action for battles long out of date. We Anglicans cannot but be stirred both to gratitude and to new opportunities of engagement when we look across to our Roman Catholic friends, with their body of doctrine, more unified and coherent than Anglicanism. For both of us the patch of road ahead we shall find testing, than Anglicanism. For both of us the patch of road ahead we shall find testing, yet there are profound examples of koinonia, communion in the spirit.

In my short time as Dean in York, we have had Vespers in the Minster, co-operation in education, exchanging of pulpits, a Dean preaching at Ampleforth, ecumenical presence and welcome at the enthronement of our Archbishop. All are examples of the wider family, able to worship as the Orthodox, yet in Christ, Orthodox and Baptist are arms linked.

By all these means then we Christians continue to be linked together, and so linked through one another to that one whose proud name of the Christ we are not ashamed to confess and manfully to fight under his banner against sin, the world, and the devil. Often our progress seems awkward, slow, confused. Just like that crowd in the street, we tread on one another's toes, we dig each other in the ribs, we pull in different directions. On occasions like this, we are painfully aware as we gather around the table that we are not as yet able to share the common meal in which Christ is truly present in this most holy Sacrament. But we carry on, we go forward together, holding together, our arms still locked in one another's. We have been with Christ, with his presence and in the spirit. No-one shall force us apart, and pray God on this day, that in his good time the church will not just be one in the spirit, but united in word and in Sacrament. Amen.

WILLIAM TYNDALE – A MARTYR FOR THE BIBLE?

HENRY WANSBROUGH OSB

Fr Henry has been appointed by the Pope to the Pontifical Biblical Commission. This is a body of 20 scholars worldwide appointed to advise the Pope on biblical matters. Fr Henry is the only – possibly the first – English member of the Commission. At the beginning of this century, during the Catholic Modernist crisis, it was the chief instrument in maintaining traditional interpretation of the Bible, particularly on historicity. In more recent years it has been responsible for occasional wide-ranging and well-weighed guidance on biblical exegesis, eg a 20-page document, The Interpretation of the Bible in the Church (1993). The Commission meets annually in Rome.

William Tyndale's first edition of the New Testament in English was published in 1525. It has been claimed as the cornerstone of English Protestantism, spread round the world with British Colonialism. For this reason in his Thomas More (Dent, 1984, p 312) Richard Marius even asserts 'From a cultural perspective, the year 1525 has a much better claim to mark the end of the Middle Ages than the traditional date of 1485'. Yet, less than ten years after the publication of his New Testament, Tyndale had been kidnapped by the Catholic authorities in the Netherlands, condemned as a heretic, degraded from his priesthood and had died an excruciating death by garrotting, his body burned at the stake. Nevertheless he made an indelible mark on the English language, and nowadays any Christian would applaud his burning desire to translate and bring the text of the Bible to the people.

It is challenging to form a picture of Tyndale and his fundamental motives. As it is, he is a figure on the margins of the European Reformation. Was it inevitable that he should be? Born on the borders of Wales, he was educated first at Oxford (BA 1512, MA 1515) and then at Cambridge, at a moment when the new learning was beginning to spread at those universities. Cambridge seems to have been the more eager for Greek learning. It is even claimed that some Greek graffiti on the wall of a monastic cell at Magdalene College may date from before 1500, whereas in 1518 Thomas More found it necessary to write to Oxford encouraging the university to emulate its sister at Cambridge. The great scholar Erasmus was in Cambridge 1509-1514. It could well be from Erasmus that Tyndale derived his enthusiasm for the original languages of the Bible and his ideas on translation. In his preface to the first printed edition of the Greek New Testament in 1516 Erasmus wrote, 'I could wish even all women to read the gospel and the epistles of Paul, and that the farmer may sing parts of them in his work, and the traveller with their stories beguile the weariness of the journey.'

After his time at university Tyndale secured a post as tutor to a Gloucestershire squire. 'One Master Welch', as Foxe's Book of Martyrs puts it
The last rejoinder shows that the discussion which led to the learned cleric's outburst will have been about the scripture, Tyndale opposing the scriptural text to received ecclesiastical interpretation. Criticism accords well with what we know of the fiery young Tyndale.

"Wherefore, to say that nature is not subject to the Holy Scriptures is to say that a man is not subject to the Lord Jesus Christ, who is the Head of the Church, and through whom all things. Indeed, to worship the spirit of Paul which lives in his writings?' and 'It is no great thing to have trodden the steps of Christ with your bodily heels, but it is a great thing to follow the steps of Christ in affection'. At this stage such a spirit of formative books of the age. In spirit it might be described as pre-Reformation, for Erasmus is critical of the Church from within. Erasmus denounces ceremonies, relics and pilgrimages. Two barbed remarks suffice to show the temper of the book: 'You worship the bones of St Paul; ought you not rather to worship the spirit of Paul which lives in his writings?' and 'It is no great thing to have trodden the steps of Christ with your bodily heels, but it is a great thing to follow the steps of Christ in affection'. At the stage such a spirit of criticism accords well with what we know of the fiery young Tyndale.

Foxe recounts another story which has plenty to say about both Tyndale's temper and his theology at this time:

"Master Tyndale happened to be in the company of a certain divine, reckoned for a learned man, and in communing and disputing with him he drave him to that issue, that the said great doctor burst out into these blasphemous words, and said, 'We were better to be without God's laws than the pope's.' Master Tyndale, hearing this, full of godly zeal and not fearing that blasphemous saying, replied again and said, 'I defy the pope and all his laws, and further added that, if God spared him life, ere many years he would cause the boy that driveth the plough to know more of scripture than he did.'"

The last rejoinder shows that the discussion which led to the learned cleric's outburst will have been about the scripture, Tyndale opposing the scriptural text to received ecclesiastical interpretation.

The desire to bring the Bible to the people was in the air, and this inevitably involved translation. The language of religion was Latin. The Bible was in Latin, the Mass was in Latin, Church Law, 'holy pictures' and prayers were in Latin. Before Shakespeare and Marlowe, English was considered too rough and barbarous for any sacred use. Then Tyndale made the startling claim that English was actually more suitable for the Bible than Latin: it rendered more naturally 'the grace and sweetness' of the biblical text than did Latin.

But Englishing the Bible was suspect of heresy. The first attempt to translate the Bible was associated with Wyclif and the Lollards a century before, and Wyclif had been burnt at the stake for his efforts. The primitive character of Wyclif's translation throws Tyndale's into the brightest possible relief, and makes only too clear why English was not considered suitable for a translation of the Bible. Two well known biblical passages suffices to give a taste of Wyclif's version:

John 1.5-7 . . . and darkness comprehendiden not it. A man was sent from God to whom the name was John. This man came in to witnessing.

Furthermore, Wyclif had translated from the Latin, the only version then available, but the new learning made a further revolution possible. Now it was possible to push back to the original Hebrew and Greek texts themselves. By 1500 Greek was beginning to be taught at the universities, and in 1506 a Hebrew grammar was published. However, this revolution was tainted too, for Luther was translating the Bible from Hebrew into German. This was perhaps why, when in 1522 Tyndale offered his services as a translator to the Bishop of London, he was turned away. It is interesting that Tyndale presented Tunstall (as a sample of his work?) with a translation of the classical Greek orator Isocrates. Was it from Greek rhetoric that Tyndale derived his literary skill? The refusal must have been a serious disappointment, for Bishop Cuthbert Tunstall was a friend of Tyndale's hero Erasmus, and an advocate of reform. It may well have been this rejection by ecclesiastical authority which finally drove Tyndale into the arms of Luther.

It is striking that, for all his objections to Tyndale's actual translation (as we shall see below), Thomas More grants that the clergy must bear the blame for the lack of a translation — in England alone of all Christian countries: 'surely the thing that maketh in this matter the clergy most suspect, and wherein it would be full hard to excuse them, is this, that they not only damn Tyndale's translation, but over that do damn all other, and as though a layman were no Christian man will suffer no layman to have any at all. But when they find any in his keeping they lay heresy to him therefore. And theseupon they burn up the book and sometime the good man withall . . . In all other countries of Christendom the people have the scripture translated into their own tongue and the clergy findeth no such fault therein' (Yale Edition of More's Complete Works, vol 6, p 293-4).

So William Tyndale emigrated to Flanders, and there set about his work of translating. In 1526 his New Testament, translated from the Greek, arrived in England. As it reached the docks it was seized by the Bishop of London and burnt.

**Tyndale and St Thomas More**

Enough copies got through to make further action necessary, and in 1528 Tunstall commissioned the learned Thomas More, himself a humanist and friend of Erasmus, to counterattack. This More did in his *Dialogue Concerning*
More's chief objection is that Tyndale has been so influenced by Luther that his New Testament should be called 'Tyndale's Testament' or 'Luther's Testament' rather than 'New Testament'. Typical of More's detailed objections is his fight against Tyndale's use of three words, 'senior' instead of 'priest', 'congregation' instead of 'church', and 'love' instead of 'charity' (Yale Edition of More's Complete Works, vol 6, p 285ff). Each of these translations is defensible in itself, and yet historically tainted by Tyndale's association with Luther. There can be no doubt that it was this factor which excited More's ire in the matter. 'It is to be considered that at the time of this translation [Tyndale] was with Luther in Wittenberg and set certain glosses in the margin, framed for the setting forth of the ungracious sect...Touching the confederacy between Luther and him is a thing well known and plainly confessed by such as have been taken and convicted here of heresy coming from thence' (p 288).

Indeed it is true that Tyndale was deeply affected by Luther: fourteen of the fifteen pages of his Prologue to the Letter to the Romans are a straight translation from Luther. Nevertheless, Tyndale's impetus was linguistic reform, an attempt to break away from the tided ecclesiastical terms overlaid with Latinity, in order to achieve an English which would speak to his 'boy that driveth the plough'. This contention deserves examination in detail, in particular with regard to the three words to which More objected.

(i) More complains that 'this word senyor signifieth nothing at all, but is a French word used in English more than half in mockery, when one will call another “My Lord” in scorn: Clearly More capitalizes on the uncertain spelling of the day to assimilate the word to the French 'Seigneur'; it must have been a joke to call someone 'Mon Lord' in scorn. Clearly More capitalizes on the uncertain spelling of the day to assimilate the word to the French 'Seigneur'; it must have been a joke to call someone 'Mon Lord' in scorn. More's preferred traditional word, 'charity', reflecting the Latin caritas. More relations this change to the Lutheran doctrine of salvation by faith alone, 'and therefore he changeth that name of holy virtuous affection into the bare name of love common to the virtuous love that man beareth to God and to the lewd love that is between fleck and his make'. To this Tyndale's reply is that 'charity' means nothing in good, plain English: 'Verily, charity is no known English in that sense which agape requireth' (p 21); it is used chiefly of almsgiving and mercifulness. These senses are too exclusively Christian for the word to have the general meaning which Tyndale demands. If a word is to ‘bite’ in translation, it must have a real meaning of its own. Anyone who has marvelled at Tyndale's version of Paul's hymn to love in First Corinthians 13 (repeated
vocally unchanging in the familiar King James Version) can hardly object to the result, 'Love suffereth long and is courteous, Love envieth not, etc'.

The argument between More and Tyndale continues into such words as 'favour', which Tyndale substitutes for the more familiar 'grace', 'knowledge' substituted for 'confession' and 'repenance' preferred to 'pence'. In each case Tyndale prefers the word which is used in daily life to the word which had long acquired ecclesiastical overtones, and which in the heat of controversy Tyndale bitterly calls 'juggled and fanged terms' (p 24). In each case, incidentally, the word he rejects is basically a Latin word, reflecting the Latin heritage of the Church.

Tyndale's Legacy
Nothing daunted, Tyndale set about the Old Testament too, and in 1530 the first five books were completed. He revised his New Testament and continued his work on the Old. He must have been about half way through when he was kidnapped and imprisoned.

Even in his dark, dank cell, where he suffered terribly from the ague, he thirsted to continue his work. In a letter to the prison-governor shortly before his execution he wrote pathetically, 'I suffer greatly from cold in the head and am afflicted with perpetual catarrh. I ask to have a lamp in the evening: it is indeed wearisome sitting alone in the dark. Most of all I beg and beseech Your Clemency to urge the Commissary that he will kindly permit me to have the Hebrew Bible, Hebrew grammar and Hebrew dictionary, that I may pass the time in that study.'

A few years later 'Matthew's Bible' was published by Tyndale's friend John Roger. Containing Tyndale's translations but without his name, it was licensed by Henry VIII. Nearly a century later the 'King James Version', the authorized version of the Bible, and the basis for virtually all modern English versions, was issued. It relies heavily on Tyndale — up to 80% in those parts which he had translated. The nobility, rhythm, freshness and even wit of this translation are indeed wearisome sitting alone in the dark. Most of all I beg and beseech Your Clementy to urge the Commissary that he will kindly permit me to have the Hebrew Bible, Hebrew grammar and Hebrew dictionary, that I may pass the time in that study.'

The debt of the English language to Tyndale is immense. There were biblical expressions for which no English equivalent existed. He invented such words as 'scapegoat' and 'passover'. Any number of expressions which have become proverbial were his, 'the powers that be', 'the fat of the land', 'eat, drink and be merry'. His rhythms still haunt the language, 'Not unto us, O Lord, not unto us'. Some were too bold (more is the pay) and were 'corrected' by the King James editors, so that we lost such a wonderful blessing as 'every one of you swimmeth in love' (2 Thessalonians 1.2).

CATHOLIC DEVOTION IN VICTORIAN ENGLAND
Mary Heimann
(Clarendon Press, Oxford, £30)
A book review.

SIR DAVID GOODALL GCMG (W50)

Any review of a book dedicated by the author to the reviewer and his family must carry a health warning, and the reader of this one is warned accordingly. That said, I would commend Mary Heimann's book without hesitation to anyone who wants to gain insight into what it was like to be a practising Catholic in England between 1850 and 1914. At once readable and scholarly, it vividly evokes the period which shaped the Church with which all of us who grew up before Vatican II were familiar.

It was a time of strong denominational loyalties, and although 'leakage' was a perennial source of worry and the Modernist crisis was gathering force, the effects of secularisation within the Church itself were confined to a small minority. Nineteenth century Catholics were as disputatious as their modern counterparts: but in England their disputes were tempered by an unselfconscious piety and an intensity of devotion, as well as a range of narrow certainties about the Church, which today are difficult to recall. So for older Catholics there is more than a touch of nostalgia in revisiting those churches crowded for Parish Missions and Sunday evening Benediction.

This is the land of lost content,
I see it shining plain
The happy highways where I went
And cannot come again.

The author (a graduate of Vassar) firmly declares herself to be 'neither English nor a Catholic', a disclaimer which strikes the sympathy and understanding with which she tackles her task all the more striking: a Catholic would have felt it necessary to be at once more defensive and more dismissive. The author scrupulously avoids the temptation to judge 19th century Catholicism by the light of late 20th century prejudices. Her central assumption is that devotion — the relationship of the individual believer to the unseen God and the way that relationship is expressed — is what Catholicism is about; and that an examination of the devotions (in the plural) and prayers used by Catholics at a given period will therefore throw more light on what it really meant (or means) to be a Catholic than will a study of the ecclesiastical politics of the day. This is surely right, and a welcome corrective to much current polemic about 'the institutional church'.

Every work of historical interpretation must have a case to argue — or to argue against, and Mary Heimann takes as her target what she believes to be the popular view that the restoration of the Hierarchy in 1850 marked a fundamental change in the nature of English Catholicism from low-profile, 'old Catholic', undemonstrative religious practice to a Rome-centred, 'Second
1840s, accompanied by the emergence of Catholic attitudes within the Church of England. No doubt Newman and Wiseman were over-optimistic about the prospects for the conversion of England; but as Mary Heimann's own researches show, it is incontrovertible that the Catholic Church was a numerically much stronger and more self-confident participant in English life in the second half of the 19th century than in the first.

The introduction of frequent communion under Pius X perhaps comes too near the end of the period to qualify for consideration. But although she has a good deal to say about Benediction, she is, I think, not fully aware of the special reverence which English Catholics have always had for the Real Presence, and the distinctive character which this imparts to Catholic Churches where the Blessed Sacrament is reserved. The uncompromising strength of Catholic belief in the reality of our Lord's presence in the Eucharist and in the Tabernacle also draws on Fr Herbert Thurston's relentlessly objective researches into the origins of popular prayers like the Memorare to highlight the intensification of Marian devotion.

At the same time, however, she brings to light an underlying continuity of devotion, belief and practice which owed little to papal direction or to the Romanising energies of Ultramontanes like Faber and Ward. The Irish immigration strengthened the Church numerically and brought with it a tinge of distinctively Irish fervour; but there does not seem to have been any marked incompatibility between Irish and English forms of devotion. That Catholicism, like Protestantism, became more emotional and demonstrative as the 19th century progressed she attributes to a general shift in Victorian religious sensibility. Jesuit and Redemptorist missions, with their emphasis on sinfulness, repentance and hell, were the Catholic counterpart to the Protestant revivalism of Moody and Sankey.

The case she makes for continuity might have been even stronger had her survey covered attitudes to the Mass, instead of being confined to extra-liturgical practices. The Mass is, after all, at the heart of all Catholic devotion. Whether anyone really holds in an unqualified form the view which she criticises is perhaps open to doubt. In any event, it has two separate components: that English Catholicism was a continuum which remained distinctively English is one proposition; that it experienced a 'Second Spring' which changed the way in which it perceived itself in important respects is another. I think the author is more convincing in establishing the first proposition than in devaluing the second.

In her account of pre-Emancipation Catholicism, for example, she accepts too uncritically John Bossy's down-playing of the constraints under which English Catholics were still living at the turn of the 18th century. Bossy may indeed have found 'no single instance of a Catholic chapel actually being closed by any public authority' between 1689 and 1791; but the climate in which Catholic chapels and property were destroyed in the 'No Popery' Riots of 1780 or in which Fr Anselm Bolton could be delated to the magistrates for converting a Protestant in 1784 was hardly one in which Catholics can have felt quite secure, apart from the civil disabilities which affected mainly the upper classes. And it would have been odd if the climate of mistrust and discrimination against Catholics had not persisted for a long while after the more repressive legislative constraints had been removed.

Similarly, John Bossy's dismissal of Newman's 'Second Spring' rhetoric as 'tendentious ecclesiastical propaganda' hardly seems consistent with the undoubted 'statistical boom' in the growth of Catholicism which marked the 1840s, accompanied by the emergence of Catholic attitudes within the Church of England. No doubt Newman and Wiseman were over-optimistic about the prospects for the conversion of England; but as Mary Heimann's own researches show, it is incontrovertible that the Catholic Church was a numerically much stronger and more self-confident participant in English life in the second half of the 19th century than in the first.

Her endorsement of John Bossy's interpretation of these points lacks some of the sensitivity with which she handles the rest of her theme. Using an impressive range of data derived from primary sources, she demonstrates convincingly that although pre-Emancipation Catholicism was in many respects low-key, it was nevertheless distinctively Catholic in its devotion and spirituality. Exclusively Catholic practices such as Benediction and the Rosary were well established among the 'old' Catholics, and the devotions and the accretions and the 'Roman' style of the second half of the 19th century were grafted on to an existing tradition without supplanting it. She traces the progressive adaptations of Challoner's Garden of the Soul – the most enduringly popular prayer book in the English language – and of the Penny Catechism to illustrate what she identifies as an increasingly sectarian tone in Catholic teaching, and
ANTHONY KEVIN GUNNAR CARLSON
born 29 October 1938, left St Cuthbert's House 1957, died 14 March 1990

After leaving Ampleforth, Anthony Carlson studied medicine in Norwich. He married Lavinia Bailey, and they had two daughters. In his twenties he began to suffer multiple sclerosis, and this prevented the completion of his medical studies, and as it developed further, dominated the remainder of his life. We only learnt of his death in 1990 in late 1995. He is the brother of Jeremy Carlson (C60).

MAJOR PATRICK WG DURACK
born 7 February 1920, St Cuthbert's House 1934-38, died 22 November 1991

After leaving Ampleforth in 1938, Patrick Durack trained as a gunner at the Royal Military Academy, Woolwich, and was commissioned in 1939. He served in the war in England first, then with the Eighth Army in Egypt and North Africa, and then in Italy until 1945. After the war he continued to serve as an officer in the Royal Artillery until he retired in 1956. He then qualified as a Land Agent and worked in Norfolk, and then from 1960 to 1972 in Hertfordshire. He retired in 1972. He has a son John (W66) and a daughter.

FRANCIS GEORGE REYNOLDS
born 2 February 1921, left St Aidan's House 1938, died 24 December 1994

On leaving Ampleforth in 1938, Francis Reynolds joined his father in the cotton market in Liverpool. When war started in 1939, he joined the RAF, but was severely injured in a flying accident in 1940, and spent two years in hospital. After this he was not allowed to return to fighter command, but became a ferry pilot with the ATA for the rest of the war. After the war he joined his brother-in-law in the jute trade in Liverpool, and in 1962 he went to Northern Ireland to open a new branch, staying there for the rest of his life.

After the deaths of his parents in 1940 and then of his elder brother Arthur (A37, joined the Navy and killed off the coast of Normandy 14 August 1944), Francis became in effect head of the family, with three sisters. He married Em Low in 1944 (died 1990), and their son was Anthony (A63).

He spent much time sailing, taking his boats round the British Isles and around Europe. In all he had three cruising yachts, finally a 10 ton ketch bought in Greece.

JOHN H HAWKSWELL
born about 1900 Bradford, left Ampleforth 1918, Novitiate 1919, died 11 May 1995 Canada

John Hawkswell was fourth of five children of Frederick William and Liza Hawkswell: he a Bradford wool merchant, she a German teacher. After leaving the school in 1918, John Hawkswell was clothed as a novice in 1919 and given the name Stanislaus. This was the first novitiate at Ampleforth since 1858, as there had been a common English Benedictine novitiate at Belmont: the 1919 clothing was attended by the last survivor of the pre-1858 Ampleforth novitiates, Fr Placid Whittle. It was also notable as the second largest novitiate of this century, with twelve novices compared with sixteen in 1961, Br Stanislaus is the last survivor of this 1919 novitiate: seven professed as monks — Joseph Smith, Martin Rochford, Ached Perring, Laurence Bevenot, Vincent Unsworth (killed road accident), Leo Caesar, Anthony Spiller; five not remaining — Francis Easter, Cuthbert Collison, Robert Dunford, Chad Utley (elder brother of Fr Peter, he became a diplomat at the British Mission to the Holy See), and Br Stanislaus himself. Leaving the novitiate, he worked for a time in Africa, but returned to England disillusioned with white racial attitudes.

John Hawkswell and a friend, Duncan Davison, founded the ‘Back to the Land Movement’, being influenced by Eric Gill and the Ditchling Community in Sussex. They gathered round them several families, setting up a farming community based on Catholic piety and prayer and respect for the land. At first near Colchester, and then, losing their property there, they travelled by horse and cart for some months looking for a new home, and came to Laxton near Corby: here, near a Dominican school, they were able to buy some land and some ex-First World War army huts. At Colchester, he had married Marjorie, the daughter of an Anglican vicar who then became a Catholic. At Laxton, it seems there were about five families: John and his wife Marjorie with six children (one born on the wandering journey to Laxton); his sister Margaret and her husband Louis Davidson; Duncan Davison; Patrick Heron and his wife and three children, and others. They were artists, painters, they were intellectuals, they were Cambridge graduates. Prayer was central to what they did. His niece, Mrs Joan Wherry, today living at Haxby near York, recalls staying there, and how everything stopped for the rosary, all kneeling on the floor in the huts. When the war came, the flat land at Laxton was needed by the American forces, and so they had to leave. John and Marjorie went to farm in Wicklow in Ireland, and after the war to live in British Columbia in Canada. In Canada, he made some forceful radio and television appearances on the
subject of the land movement. One son was ordained a priest in about 1987, a late vocation. An elder brother was Bertrand (OA, killed early in the First War); another brother went to school in Germany. John was ill for about a year, dying aged 94, survived by Marjorie.

CHARLES GERVASE EDMONDS
Charles Edmonds died from cancer at the age of forty-three. He was the eldest of four sons of Robin, himself an Amplefordian (Q38) and a distinguished diplomat, and Georgina Edmonds. He went up to Worcester College, Oxford to read modern history in 1972. Thereafter he led a varied life teaching in many parts of the world, among them Zimbabwe (near the border with Mozambique), Spain and Turkey, where his acute intelligence and his ability to empathise made him highly successful. For periods of his life he suffered from mental illness, and it was typical of him that he wanted to help others who suffered. He realised that 'care in the community' was not working, and so he started an organisation to buy houses and provide support for those who were mentally ill. This work continues and is a fine memorial to him.

Edward Corbould OSB

RONALD FELIX JOHN HOWESON
born 28 May 1947 Brasted, Kent, St Hugh's House 1960-1965, died 26 August 1995
Ronnie Howeson was the eldest of four children of John and Celia Howeson; he had three younger sisters June, Gillian and Anne. He married Jill Barralet in 1971, and they had four children, Matthew (born 1975), Celia (1977), Joe (1980), Patrick (1983). At Ampleforth he was an all-round sportsman, playing for the 1st XI. He was Head of House in his final year in St Hugh's. After Ampleforth he studied for the Bar and joined Lincoln's Inn, but decided prior to his exams that the law was not for him. He then joined a company specialising in heavy plant management before finding his true vocation in teaching.

After completing teacher training, he taught in Essex before being appointed Headmaster of Our Lady Immaculate in Chelmsford. Ronnie had found his vocation and became a much respected and loved Headmaster, turning the school into one of the most respected schools in Essex with long waiting lists. A marvellous family man, his children inherited his love of sport, and I know it gave him enormous pleasure just prior going into hospital for the last time; playing cricket in his local team, Pleshey, with his sons Matthew and Joe.

His sense of fun never left him, and he was a great mimic and practical joker, having mastered the Bishop of Brentwood's voice to such a degree that when the Bishop rang and arranged to visit a school in his diocese, before making any arrangements for the visit, the school would first ring the Bishop's office to confirm the visit was genuine and not one of Ronnie's hoaxes.

He was diagnosed as having leukaemia in January 1995, and died of a virus in Hammersmith Hospital in August 1995. For his funeral Our Lady Immaculate, Chelmsford was filled by family, friends, colleagues and pupils past and present, with six priests concelebrating. He was laid to rest in the village churchyard at Pleshey in Essex. He was a truly marvellous friend and will be much missed by all who had the pleasure of knowing him.

David L Dodd

JOHN ALEC PUTTICK
born 24 October 1923, left St Wilfrid's House 1942, died 18 September 1995
John Puttick served in the Air Force from 1942 to his retirement in 1977. In the war he was a navigator, and in later years as a Fighter Controller he trained aero systems operators, serving variously in places including Hong Kong and then in Britain at RAF Buchan in Peterhead near Aberdeen, and finally at High Wycombe. His main interests were flying and motor racing. He married Marie Murphy in 1947, and they had three sons; she died early in 1985. In 1985 he married Patricia Westland who survives him. In later years he lived in Aberdeen. He would talk with fondness of Ampleforth; in about 1990 he and his wife Patricia visited Ampleforth and were shown round by his former housemaster Fr Columba. Between 1992 and 1995 he was increasingly ill.

CAPTAIN JAMES 'FISH' DALGLISH CBE CVO
born 1 October 1913, left Preparatory School 1927, Dartmouth Naval College 1927-31, died 6 October 1995
Fish Dalglish was the eldest of seven children of Rear Admiral and Mrs R C Dalglish. Fish left the Preparatory School in 1927 aged 14 to join the Navy as a cadet at Dartmouth. It was here that he became known as ‘Dogfish’, later shortened to ‘Fish’, a name used by everyone from then onwards. From 1931 onwards he went to sea in a series of battleships and cruisers: Rodney, Enterprise, Coventry, Resolution. In the war he served both at sea and ashore; he was a
gunnery officer of the 8th Destroyer Flotilla in the Norwegian Campaign, of Force H in the Mediterranean, and later in the Far East, where he was mentioned in dispatches, and in 1941–42, as again in 1945–47 he was ashore, on the staff of the gunnery school. In 1947 he was appointed staff officer (Operations) to the Senior Officer Force “T”, the Royal Naval element of the occupation forces in Japan. Later he was Squadron Gunnery Officer of the 5th Cruiser Squadron in Hong Kong; here he was nominated to command the Amethyst after the Chinese had attacked her and killed her captain, but before he could take command the Amethyst had escaped down the Yangtse. In the early 1950s he was in charge of the junior officers’ war course at the Royal Naval College, Greenwich. From 1952, he had a series of sea commands starting with a destroyer Ast. In 1953 he was appointed first Executive Officer of the Royal Yacht Britannia, while she was still being built on the Clyde: he chose the royal yachtmen and designed their uniforms. When the Flag Officer Royal Yachts was appointed to accompany the Queen and Prince Philip on their 1953–54 Commonwealth Tour in the liner Gothic, Fish Dalgliesh became acting captain, in command of Britannia, as such he took the ship on her sea trials. In April 1954, on her first royal duty, and with Fish in command, Britannia took Prince Charles and Princess Anne to Malta to join their parents, who were returning from their Commonwealth tour. He was subsequently confirmed as captain and appointed CVO in the 1955 New Year Honours. Other commands followed, finally the commando carrier Bulwark in the Far East, before he retired in 1963, and was awarded CB. As captain of Excellent from 1959-61, he was given the title ‘Moo-Ee-Upta’, or ‘Big Chief Thunderfiash’ when many of the Canadians whom he had trained during the war presented the establishment with a carved totem pole Hosa-qami. The Daily Telegraph (19 October 1995) says he then ‘donned a head-dress, smoked a pipe of peace, joined in a war dance and took part in an Indian feast of a whole pig roasted on a spit’.

After leaving the Navy, Fish was from 1963 to 1973 what The Daily Telegraph described as a ‘respected and well-loved welfare officer’ to the Metropolitan Police, working at Scotland Yard. Fish played rugby for the Navy and was a Navy selector. He took part in amateur theatricals. His memoirs The Life Story of a Fish were published in 1992.

Fish Dalgliesh was the elder brother of Douglas (A36; died 1978) and Alec. His nephews include Robin Dalgliesh (O71), the son of his brother Douglas; Charles Dalgliesh (93) and Sandy Dalgliesh (currently J), the sons of Alec; John Goldschmidt (A62) and Michael Goldschmidt (A63), the sons of his sister Alison; James Rapp (A70) and Philip Rapp (A77), the sons of his sister Valerie. Fish’s sister Daphne was a Holy Child nun, Sister Claudia.

Dick Fairbairns was the only son of Arnold and Ethel Fairbairns. After Arnold had been killed at the end of the war in 1918, Dick lived with his mother in Filey, coming to Ampleforth from there. In 1935 Dick Fairbairns married Barbara Lambert; she was the sister of three Amplefordians: Oswald (C31 – later Fr Jerome), Bob (C35), and Dick Lambert (C37), the sons of Paul Lambert (OA 1895-1903). Dick and Barbara had two children; Anne and Richard (W60); amongst Richard’s five children is Brennan (B87). For over 20 years Dick and Barbara lived at Nayton in North Yorkshire, breeding horses for showing with much success; then for a similar period of over 20 years in the 1960s and in the 1970s they farmed on the Norfolk broads in the Great Yarmouth area. In the late 1970s they moved to the Isle of Mull, where they were near their son Richard. Between the wars Dick had joined the territorial army, being in the Green Howards; when war began he automatically continued with the Green Howards, now in the regular army based in Middlesbrough, but his health limited his service to only 18 months. For the remainder of the war he served in the Observer Call. In later years in the Isle of Mull he suffered increasing ill health, especially after 1991.

Francis Kerr joined the Royal Scots in 1937. He saw two years’ service in Palestine, and then went to France in 1939. In 1941 he was wounded and awarded the MC. After spending six months in hospital he rejoined his regiment, going to Nairobi to train East African soldiers at OCTU, and in 1943 to Ceylon, India and Burma, returning to England in 1944. He retired from the army in 1947, and then commanded the 8th Battalion The Royal Scots (Territorials). He was a County Councillor. He did much charity work. He was Vice Chairman of the Scottish Multiple Sclerosis Society and Chairman of the Border Brigade Red Cross. He was a member of the Post Office Users Council. He was a JP and Vice Lieutenant for Berwickshire. He was a member of the Knights of Malta. He is survived by his wife Anne and three children, Henry, Susan and David.
ROBERT CR SHEBBEARE  
born 2 December 1914, St Cuthbert's House 1928-1932, died 21 October 1995

Robert Shebbeare was the son of Claude Shebbeare, Barrister at Law. One of his uncles became a secular priest and another one, Dom Alphege Shebbeare, a monk at Downside. In 1923 the family became Catholics and in 1924, Robert was sent to St Augustine's, Ramsgate. Four years later, he went on to Ampleforth, and whilst there, he became a keen beagler. On leaving Ampleforth he went to Grenoble University, and stayed on for an extra year, training students.

During the Second World War, he served in the army and was in the retreat from Dunkirk. He subsequently served in Burma. After the war, he tried his vocation at Buckfast Abbey, but after some years he left and went to the Seminary at St Surplice d’Issey in Paris. Feeling he had no vocation, he went to live with his family in the Inner Temple, and became an accountant.

After being mugged in 1988, which left him unconscious for three weeks, he was blind and permanently in pain and very handicapped, although his memory and intellect were never impaired. For the last seven years of his life he lived with his sister Mary Lamb in Tintagel, Cornwall. Feeling he had no vocation, he went to live with his family in the Inner Temple, and became an accountant.

TAW Llewellyn, universally known as Sandy, died after a short illness on 2 November. On leaving Ampleforth he saw active service in Malaya as a subaltern with the Cameronians before going up to Worcester College, Oxford to read History. He then spent some years as a British Council Officer in Indonesia and Sri Lanka before coming home to teach at Toynbee Hall (now Southwark College), where he stayed for the rest of his career. He was the author of two books: The Decade of Reform: The 1830s (1971) and The Siege of Delhi (1977).

No one who encountered Sandy will ever forget either his sense of humour or his gift for friendship. Nothing was too serious to be the object of his gently ironical mockery. Always kindly and self-deprecating, and usually introduced with a disarming stammer, his humour combined a lively awareness of the absurdities of the human condition with a delight in the exact use of language. His ear for dialogue and the cadences of speech rivaled Evelyn Waugh’s; and visitors to his bedside when he was dying were favoured with his rendition of the long-distance lorry driver who had occupied a neighbouring bed and mistaken him for a colleague in some criminal enterprise which had taken place at a pull-in off the A1.

He was a devoted Amplefordian and a regular attender at the Easter Retreat, the rigours of which he was accustomed to mitigate by a judiciously timed visit to the Malt Shovel. In London his natural home was the Garrick Club, where his sociability, kindliness and talent for anecdote were given full rein. In the country he was a passionate fly-fisherman, a sport in which he had been encouraged by Fr Sebastian Lambert. Those who got to know him soon understood that behind the humour, the irreverence and the conviviality was a profoundly serious religious faith; but not everyone realised the extent to which this expressed itself in totally unobtrusive service to others: at different times Sandy was an active member of the Society of St Vincent de Paul, a prison visitor and latterly a daily communicant who for the past twelve years brought Holy Communion every week to the residents of the local old people’s home in Hertfordshire.

The range of people who packed the little country church at St Paul’s Walden for his funeral reflected the breadth of his friendships and the affection in which he was held. With his sister and brother and their families were contemporaries from Ampleforth and Oxford, fellow members of the Garrick Club, village neighbours, students and colleagues from Toynbee Hall and from distant days in Java and Sri Lanka, and the local branch of the British Legion with their banners. Two parish priests and the vicar of St Paul’s Walden officiated alongside the principal celebrant, Fr Alberic (who was with Sandy in St Cuthbert’s); and an old Oxford friend, Nicholas Gordon-Lennox, recalled Sandy’s humour and goodness in an address which left very few dry eyes in the
congregation. It was a memorable farewell to someone who would have been the last to realise how greatly he would be missed.

David Goodall

NORMAN PETER MACLAREN

Born 7 May 1918, left St Wijfrid's House 1936, died 11 November 1995

Peter Maclaren came of a family of countrymen. His father had in the early 1900s travelled through Alaska with a team of husky dogs and a Chinese cook, making the first map of large areas of Alaska, breaking his arm in a crevasse and setting it himself: he was a Fellow of the Royal Geographical Society and of the Linnean Society, and a Professor at Glasgow University. The family lived in farmland near the Ayrshire coast: Peter remembered watching the Clydesdale horses going down to the shore after a storm or high tide to collect box carts of seaweed to fertilise the potato crops. Here, at an early age, he learnt to shoot and fish, and to be about the countryside. After Ampleforth, he gained knowledge of farming by both studying and practical experience. In 1936 he went to the West of Scotland Agricultural College in Glasgow, gaining in April 1938 a National Diploma in Agriculture at Leeds. Over the years from 1936 to 1942, after his first job with a potato grower, he worked successively on farms near Castle Douglas, Fife, Shropshire and Wadhurst in Sussex: at Wadhurst, working with pigs and as a milkman, work began at 3am.

From 1942 to 1947 Peter Maclaren was at the Ampleforth farms. Although not looking for another job, he was invited by Fr Paul Nevill to become manager of a new farm being taken over by Ampleforth, Park House Farm; this was one of several farms being run then by Ampleforth. Later, in 1943, he became manager of all Ampleforth farms, both in the valley and three farms above Ampleforth on higher ground. Under wartime regulations he was allowed to slaughter one beast per week, and this had to be divided amongst over 800 ration cards and equally between the workers in the valley, then a house without electricity or telephone. It was in this period, in February 1942, that he married Jean.

From 1947 to 1968 he worked with farms belonging to ICI: first in 1947 as farm manager of an ICI farm at Lea Head, Cheshire; then from 1952 to 1968 as manager of The Leaths, Castle Douglas in Kirkcudbrightshire. It was at Lea Hall that he became a friend of Dr Bob Hamilton of ICI: it was through him that Peter moved to The Leaths. It was at The Leaths that great advances in grass management were put into practice, and that many walks and conferences were organised. He and Dr Hamilton established in the 1960s that the proper management of grass was the cheapest form for livestock, and it is for this that Peter will be particularly remembered in the farming world. It was here that advances in grass management were put into practice. An obituary in The Galloway News (30 November 1995) said: "To walk round a farm or garden, or go out shooting with Peter, was a stimulating journey, for with his gift as a

raveneur he was able to put over his great knowledge of the various grasses, weeds, plants and animals". The obituary added "the prosperity of farming in the UK, particularly in grassland management, so important in this part of Scotland, owes much to Peter Maclaren".

From 1968, after leaving ICI, he ran a farming consultancy, advising farms from Caithness to Cornwall, and even in Iran and South Africa. Many farms benefited from the managers found for them by his advice. At his home at Brooklands near Dumfries, he and Jean developed what The Galloway News described as "one of the best gardens in Scotland", open to the public on charity days, on the last occasion in 1993 making £3,770 in a day. In 1993 Peter and Jean moved about 25 miles west to a smaller, early 19th century house, The Brae in Castle Douglas – but the experience of the move exhausted him, and he spent time in hospital: after this his health declined. His friend Bill Atkinson (C31) journeyed from his Devonshire home via the Stonyhurst match at Ampleforth, planning to visit Peter on 8 November 1995, but was unable to see him as he had returned to hospital, dying three days later.

Peter Maclaren wrote an autobiography Grass Roots – 60 years of farming, fun and frustration, published in June 1995. The Field (December 1995) described it as "a gem of a book": its reviewer wrote of how "in a delightful way he challenges the industry's armchair critics", and added that perhaps these critics "might care to try what he has done with such skill all his life". In the foreword to the book, the Duke of Buccleuch and Queensberry writes that there can be few who have combined theoretical and practical farming with good land management in many parts of the country, and, as The Galloway News adds, 'go on to enthrall his readers'. He has also written with others a book on field sports which is due for publication in 1996.

He had five children: David, Hugh (C62), Annie, Shaun (B69) and Charlie (C74). His brother is Ian (W32).
DAVID JOSEPH CONNOLLY


David Connolly was the only son of Eddie (OA 1918, died 1975) and Sadie Connolly, and nephew of Wilfrid (OA 1920). After leaving Ampleforth in 1957 David became an articled clerk studying accountancy, gaining business experience over several years although not completing his studies. He spent a year in Paris before joining the family firm Connolly Leather Ltd, becoming Finance Director and responsible for overseas trade. He travelled worldwide, returning home from a Far East trip a week before he died and working at the office until the day of his death. In 1987 David was Master of the Worshipful Company of Coachmakers and Coach Harness Makers of London, as his cousin Tim Connolly (T52) had been before him.

In June 1971 he married Maria Cristina Sturrup. Cristina had known David all her life, and the Connollys and Sturrups lived only houses apart on Wimbledon Parkside. David and Cristina had two daughters, Nicola and Katharine. Both David and Cristina had numerous Ampleforth relations. David's cousins include Nicholas Connolly (T50), Tim Connolly (T52), Joseph Connolly (B72) and in the next generation Simon Connolly (T77), Jonathan Connolly (D79), Benedict Connolly (W85), Paul Hussey (B91) and Charles Hussey (B93). Cristina's brothers are Jimmy (D54) and Edward (D58), and Edward was a near contemporary and close friend of David. Jimmy married the sister of one of his contemporaries, Christopher Brown (D54) and another brother is Adrian Brown (H62). Paul Brown (H84) is the son of Christopher. Other cousins of Christina include Anthony Umney (A57) and John Umney (C66), and Anthony's sons Henry (C87) and William (T95); Simon Evans (D82), Philip Evans (D83), Anthony Evans (D85); Ronald Medlicott (OA1924), Anthony Medlicott (D57), Stephen Medlicott (D81), Andrew Medlicott (J94). Other cousins of David include Abbot Anselm Burge (OA1865, died 1929), Fr Bede Burge (OA1930, died 1960), and John Ward (O30, died 1995).

David was a sports enthusiast. Although his build limited his own athletic activities, at Ampleforth he was a supporter of Sutrey, and played often in a fiercely fought and wild game of French cricket on the boundary, sometimes joined by his housemaster Fr Basil. David would tell the tale with hilarity of the St Bede's junior house match in which his team were bowled out for 0 before his housemaster Fr Paulinus even arrived. He supported Fulham FC, and for many years went with Edward Sturrup and Cristina to Craven Cottage. He went regularly to the rugby internationals at Twickenham, Cardiff and Dublin, meeting Bryan Abbot (D58), Alan Mayer (B58) and Ivan Scott-Lewis (O57) amongst others. In September 1995 he and Cristina joined the Lord's Taverners in an overseas tour, and afterwards spoke of his enjoyment in meeting there Farouk Engineer and John Snow. His notable library of cricket, football, rugby, horse racing and other sports books reflected his knowledge. Amidst all this, there were friends and humour; his humour was infectious and often everyone started to laugh.

David had an uncomplicated and firm Catholic faith. As with his father Eddie and his many visits for Easter retreats, David had a notable devotion to Ampleforth. His visits there became less frequent, coming to the ordination of friends Fr Gordon Beattie and Fr Francis Dobson. Once he attended a Manchester Hot Pot and only a heavy cold prevented him attending the Ampleforth Pasta Party two days before his death. His headmaster at Gilling, Fr Hilary Barton, had officiated at his marriage, together with Fr Gordon. His housemaster in St Bede's (he had two housemasters, Fr Paulinus Massey and then Fr Basil Humie), Cardinal Basil was Guest Speaker at the Guildhall in 1987 when David was Master of his City Livery Company. Fr Leonard Jackson was a regular visitor to the Connollys, as he had been at the Sturrups and Connollys since the 1950s, and in July 1995 David and Cristina came to Lancashire for the celebrations of Fr Leonard's jubilee as a priest. On hearing of David's death, Fr Leonard said: 'There will be laughter in heaven'. His Requiem Mass was attended by many friends from Ampleforth days, and many others in a full Sacred Heart Church in Wimbledon.

PHILIP AMBROSE LAWRENCE

born 21 August 1947, prep school at Headfort, St Edward's House May 1961 to December 1963, died 8 December 1995

Philip Lawrence, the son of an Indian army officer, was brought up in County Wicklow. He would travel each term from Ireland to Ampleforth with the party of Fr Hubert Stephenson, as he recalled to a fellow Amplefordian recently. He was under Fr Jerome Lambert in St Edward's House, where he was a House Monitor. He was in the golf team, the 3rd XI and a House whip for the Senior Debating Society. He is remembered by one contemporary as 'a good, solid friend'. In 1966 he went to Queen's College, Cambridge as an Exhibitioner. His first post was at St Benedict's School in Ealing, where he stayed four years teaching English. His inspiration prompted many of his pupils themselves to follow him into the world of literature and the arts. It was at this time that he married Frances Huntley. Philip and Frances had four children: Maroushka, Myfanwy, Unity and Lucien, described in the memorial Mass as 'Philip's greatest memorial'. After St Benedict's, Philip taught at Milton Abbey School in Dorset, where he is remembered for 'his eagerness to let the hearts of the boys sing'. In 1975 he moved from the private sector to the state sector of
education, a deliberate step to be at the service of the disadvantaged. First he taught at two schools in West London, Gunnersbury School in Brentford, and St Mark's, Hounslow, and then until 1992 he was Headmaster of Dick Sheppard School, in Brixton, a school since closed: here he was attacked but his experience of violence did not deter him from inner-city teaching.

In January 1993, Philip became Headmaster of St George's Catholic School in Maida Vale. He came to a school faced with many problems: disciplinary and academic weaknesses in an ethnically and socially mixed area, a two site school with old buildings, partly nineteenth century and partly from 1956. He usually refused to accept non-Catholic children if their parents did not practise their own religious faith. He made significant changes in staff. In his two years as headmaster, examination results improved and parents began to compete to gain places for their children, and the school had a successful OFSTED inspection in 1995. He tried to create a secure environment, buying new locks and security systems to check visitors. He moved the school into a single site, and in 1994-1995 embarked on a large rebuilding programme, with a new extension, playground and chapel, these being opened by Bishop Vincent Nichols on 14 September 1995. He won the confidence of parents, pupils and staff; giving discipline and ethos to a rundown school. As Cardinal Basil said in a Mass at the school three days after his murder, Philip Lawrence came to St George's because he loved a civilisation of love, and because he hated what an Editorial in The Daily Telegraph (12 December 1995) called 'a culture of violence'.

On the day of his death, 8 December 1995, Philip Lawrence gave an interview to a local journalist, Danny Connolley, saying: 'I am giving parents what they want, Christian values in their children. We believe there is a difference between right and wrong. There is no relativist position. There is forgiveness, but there is wrong. And that is something that parents of whatever religious background are buying into. It's what their children need.

It was while helping a pupil of the school that Philip Lawrence was stabbed to death outside St George's School on 8 December 1995. The days that followed showed the increasing impact of his death. For three days it was the lead story in all the media. The Abbot of Ealing and the local MP wrote to The Times to launch an appeal for Frances Lawrence and her family. At Ampleforth, the school and monastery were able to share their prayer for Philip in a Radio 4 broadcast Mass two days after his death, and at the carol service on the final evening of term, 13 December, the school made a collection for the appeal launched for his family. BBC listeners voted him as the Today programme's Personality of the Year, ahead of John Major, Yitzhak Rabin, the Princess of Wales, Tony Blair and the Queen Mother, respectively coming second to sixth.

Philip remembered his Ampleforth roots. One of his colleagues recalls how he often wore his Ampleforth tie to St George's, as in the photograph we print. In the month he became Headmaster at St George's, he speculated in a letter to a monk at Ampleforth (25 January 1993) of how it would be `interesting and useful to explore links between an inner-city comprehensive, with all the circumstances one would expect of that, and Ampleforth. Our social and other situations are so different that cultural exchange might be mutually beneficial.' Charles Joynt (095) and Myles Joynt (currently 0) are nephews of Philip Lawrence.

A Memorial Mass for Philip Lawrence was offered by Cardinal Basil in Westminster Cathedral on 22 January 1996. At the end of the Mass, a friend spoke a tribute: edited extracts of this Address are noted below:

In the words of the Cardinal, Philip Lawrence was a good man, a father, a friend, a colleague. We have come to mourn the tragedy of his death and celebrate the triumph of his life. There have been many wonderful tributes to Philip. The 23,000 votes cast for him as Radio 4 personality of the year raised his single act of heroism in the eyes of the public above the achievement of many eminent men and women. Thousands have written privately of their grief and admiration for Philip, and what he did. I felt the best way to give an indication of his life and the affection in which he is held would be to quote from a few.*

an Amplefordian schoolboy friend: He was probably my closest friend – as gentle and generous and faithful a friend as any one could wish for. Brash teenager though I was, I nevertheless realised there was something special
about him. What I knew then, a nation knows now. I praise God for him and for that all his brave and selfless act will do to stir the hearts and minds of many people in the months to come.

★ Friends from when he read English Literature at Queen's College, Cambridge: ‘We used to meet in the Eagle for a couple of beers before dinner in Hall. I remember Philip's wit, his wide knowledge of literature, his common fellowship, far more. His unquestionable faith in one's duty to put back into society something worthwhile. I am reminded so sharply of these attributes. We have all lost someone without whom the world is poorer’. The memories came flooding back, the ready smile, the mischievous sense of humour, the quick turn of phrase and, in particular, a hair-raising drive to Chichester in the middle of the night, just because it would be nice to see the dawn rise over the sea.

★ a former pupil at St Benedict's School, Eding: ‘I . . . remember the impact that his first approach had on us. The first day he bounded into our class, produced a daffodil, crushed it, let the petals fall to the floor and asked the shocked class to write about it. From that moment he had our attention and we always looked forward to his classes’. Predilection for bow ties, flowery waistcoats and originality of style, portrayed him as the charismatic teacher that he was. Philip was at that time not a great deal older than his pupils ‘who saw him as a friend as well as a teacher’.

★ a former student at St Benedict's, Eding: ‘Without his teaching I would not have got to read English at Oxford, or anywhere else for that matter. Philip opened up my universe to aesthetic considerations and enabled me to find beauty and emotional truth in literature. He was an inspirational man and a shining example of dedicated and intelligent Christianity in action.’

★ in year 10 at St George's School: ‘Mr Lawrence gave his life to help another person; to me this is the ultimate measure of a man’.

★ ‘Philip's greatest memorial remains in his four lovely children, the legacy of his pupils, of his own inspiration, qualities and standards which live on in their lives, and the example of his bravery and selfless devotion to the care of the children entrusted to him, which has touched and inspired a nation’.

★ The Abbot of Ampleforth (Fr Abbot, who had been Philip's Headmaster in his final year, spoke at Christmas Midnight Mass at Ampleforth of how during Advent, the little son of Philip Lawrence, Lucien, had cried for his murdered father to return for Christmas, and had continued with the words quoted): ‘Philip Lawrence sacrificed himself for a child in his charge and in doing so became an icon of Christ through an act which reflected the whole course of his life as father, teacher and disciple of the child of Bethlehem. By dying he preached the gospel again. He made intelligible to the hardest hearts the meaning of the sacrifice of Christ. He epitomised that sacrifice on the streets of London two weeks ago. His own son's tears were joined to that sacrifice and mingled with the tears of Our Lady shed at the foot of the cross. The meaning of Christ's message — the gospel of the child of Bethlehem — was born again that day.'

Joseph Dormer was the second son of the 14th Baron Dormer, living at the family seat of Grove Park, Warwick. After Ampleforth and Christ Church, Oxford, he worked in London. Joining the Warwickshire Yeomanry in the 1930s, in 1939 he transferred to the Scots Guards, with whom he served throughout the war. After the war he farmed in Gloucestershire and later Somerset. Subsequently he lived in Herefordshire. When his brother Charles died in 1975, Joseph became the 16th Baron; he moved to Grove Park, but as the house was suffering from dry rot and had to be demolished, he converted the stables into his home. He sat in the House of Lords, speaking occasionally on matters of the countryside. He was a Knight of Malta and a loyal member of his parish. He was President of the Warwick and Leamington Conservative Association. He was a countryman and a patriot. He was not married. His great nephews are Charles Berkeley (C86) and Henry Berkeley (C88).

Hugh Neely was the fourth of six children of Dr Guy (who was a doctor at Ampleforth during the war) and Gertrude Neely. His brother is Guy (E50). He married Pamela Smith in 1955 and they had one daughter and three sons: his two older sons also went to Ampleforth: Jasper (T76) and Jolyon (T79).

Arriving late at Ampleforth, he soon made his mark, playing in the 1940 1st XV and taking over the captaincy the following year. He will be remembered by all who knew him as one of the 'characters' to emerge from Ampleforth. His physical size (he was six feet three tall with an athlete's build), twinkling eye and booming voice, coupled with a keen wit and a sense of fun made him a larger-than-life figure.

At Oxford he rowed in the boat that took Trinity Head of the River, was chosen for the 1st XV at 17 and is reckoned to be the youngest ever to have played rugby for the University. He represented the Navy, captained Blackheath and Kent and was selected for London Division and the Barbarians. He was President of Blackheath between 1991 and 1993. His contemporaries fondly remember Hugh's inspirational leadership to his sides as he urged them
Archie Connah (B40) writes: Hugh was a great, loveable Presence — a wonderful friend — charging through life as a fearless second row forward, with an enormous voice of command, giving the impression he had never taken his scrum cap off. I could see in his twinkling, laughing eyes, that he was ever watchful and seeking an opening verbally to bring me 'crashing down to earth'. I recall going to his beloved Woburn for a round of golf with 'Skins' (Mickey Skinner, the England rugby international). Hugh was a most gracious host. Out on the course he boomed greetings to friend and foe alike. His enthusiasm was infectious and he was genuinely delighted when Mick and I hit a shot worthy of note.

Hugh read Law at Oxford, but his time there was curtailed by the war. He joined the Flee Air Arm in 1943 as a navigator flying in Faery Swordfish, taking part in convoy escort duty in the North Atlantic. On being demobilised, he was qualified as an accountant and went on to a career in industry, becoming Financial Director of Polycell. In 1971 he set up his own manufacturing company pioneering own-branding in the DIY industry — which he called POB. Typically, his sense of humour crept into the naming of the company which was, ostensibly, an acronym for 'Purchaser's Own Brand' but in reality stood for 'Polycell Own Boys'. He was a man of energy, enterprise and integrity. He was proud that each of the business ventures he started actually manufactured something and he was especially proud that he exported goods to many countries. It was an apt testament to his business approach that when he sold one of his companies, Hugh helped sell who could not move to set up their own small enterprise. He retired from business only when ill-health forced him to withdraw from the various projects he was working on.

Ampleforth meant much to him and he was a frequent visitor in the years after he left and during the time his sons attended the school. Schoolboy friendships endured for over half a century, but equally he was conscious of contemporaries who did not return from the war. He bore the suffering of his lost illness with humour and dignity, dying after a long fight with cancer, lovingly nursed at home. His funeral at Bedford was full to capacity, attended by friends from all walks of life and from different eras. Jonathan Strange (C68) is a nephew, and Tom Strange (currently B) a great nephew. Cousins include Christopher David (044), Bede David (E45), Robin David (055) and Julian David (A84).

Hugh's own words (he saw us all as parrots): 'Look out chaps, one or two of us are falling off our perches'.

DR ROBERT OWEN HARTLEY HEAPE

born 6 December 1925, Gilling Castle, Junior House, St Aidan's House 1938-43, died 5 January 1996

At Ampleforth, Owen Heape was in the 1st XV and the 1st XI. He was a left-handed batsman, and in 1943 scored the highest score of the season, 77 against St Peters. The Ampleforth Journal (September 1943) says he 'made runs in his own original manner, and will make large scores when he combines attack and defence'. At Oxford he studied medicine, qualifying in 1950. He worked then as a doctor for four years with The Royal Army Medical Corps, stationed at Aldershot. After a brief initial practice, he was for 34 years from 1957 to 1991 a doctor in Bedworth near Coventry, serving over 3,000 patients; he was much loved by his patients and The Bedworth Echo described him as the longest serving doctor in the history of the town. He was also qualified in medical hypnosis. While studying at the Radcliffe Hospital in Oxford he had met a nurse, Anne Woodes-Rogers, and in 1952 they married. Anne Woodes-Rogers was the sister of Hugh Woodes-Rogers (JH 1938-40), and she was killed in a car accident in 1982. They had four children: Robert (D70), Anthony (H74, now living in Finland), Lesley and Nicola; and 11 grandchildren. He had a variety of keen interests: photography, cars, golf, classical music, Hi-Fi equipment and not least, his computers. He played sometimes with the Old Amplefordian Golfing Club at Ganton, having a single figure handicap. He was an outstanding squash player, playing for Coventry and North Warwickshire. He was a member of a chess club, playing chess on the Internet with people across the world. He died after a heart operation.
Moshoeshoe II of Lesotho was an ill-starred king. His reign began in subervience – his country was ruled by Britain – and ended when his authority amongst his people was uncertain. He was buffeted over the years by the struggles for power in Lesotho, and for much of the time he was forced to bend the knee to political overlords. He was twice sent into exile and once deposed. From beginning to end his life reflected the unceasing conflicts among the fewer than two million Basotho whose mountain country is entirely surrounded by South Africa.

Constantine Bereng Seisoso, born in 1938, was the descendant and bore the name of Moshoeshoe, the 19th-century warrior who founded the Basotho nation. He became king when Lesotho's independence was restored in 1966. He studied at Roma College in Lesotho, but amid anxieties that his stepfather was seeking to poison him was sent to Ampleforth College and went on to Corpus Christi College, Oxford. Spending holidays with a landed family in the west of England he took to fishing, shooting and riding to hounds.

He turned 21 while still engaged with his PPE degree at Oxford, and wrote to the Regent in Lesotho to note that he wanted to assume his rightful title at home. That he did, and led the Basotho people to independence. But Moshoeshoe still had an uneasy passage in defining his powers in subservience – his country was ruled by Britain – and ended when his authority amongst his people was uncertain. He was buffeted over the years by the struggles for power in Lesotho, and for much of the time he was forced to bend the knee to political overlords. He was twice sent into exile and once deposed. From beginning to end his life reflected the unceasing conflicts among the fewer than two million Basotho whose mountain country is entirely surrounded by South Africa.

Some 30 years later, while Moshoeshoe was still in exile, he invited me to a weekend conference of interested people held outside London to create an Institute for Democracy in Africa. The institute was innovative and significant: it was one of the early statements by African leaders that it was primarily up to Africa to rescue itself from its troubles, and that fostering democracy was the first step. There was a certain piquancy in having a king engaged in the pursuit of democracy. Apart from the serious discussions of the conference, I had pleasure in sitting down to breakfast each morning next to Moshoeshoe and saying 'Good morning, Your Majesty'. Each time, out of the corner of my eye, I saw the official who was sitting in on the interview go red in the face.

As a reporter with the then Rand Daily Mail in Johannesburg I was once granted an interview but a Colonial Office official warned me that under no circumstances was I to address him as 'Your Majesty'. Britain had the Queen and no competitor was to be allowed, it seemed. Whitehall had caused some other Basotho term for him, which was supposed to convey the idea of majesty without actually saying it. But I knew that Moshoeshoe was venerated as king by the Basotho. So throughout the interview I seized every opportunity to toss 'Your Majesty'. Each time, out of the corner of my eye, I saw the official who was sitting in on the interview go red in the face.

Mokhotlong primary school, Roma College, St Oswald's House 1955-57, Corpus Christi College, Oxford; Paramount Chief of Basutoland 1960-66; crowned King Moshoeshoe II of Lesotho 12 March 1960; in 1979, after addressing an election meeting, he was placed under house arrest and went briefly into exile in Holland; stripped of constitutional powers February 1990 and deposed November 1990; in exile in UK 1990-92; returned to Lesotho 1992; in August 1994 Letsi III dissolved Parliament in what amounted to a royal coup, and then he abdicated in favour of his father (Letsi III reverting to his previous position as Crown Prince); reinstated as King 25 January 1995; died 15 January 1996

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When he was restored to his throne on 25 January 1995, King Moshoeshoe, addressing a crowd of 10,000, promised reconciliation and peace. King Moshoeshoe married Princess Tabutha Masentle in 1962. They had two sons and a daughter: his sons were Mohato Seeiso, for a time Letsi III (W80) and Simon Seeiso (W82).

ALAN EDWARD MAYER DL KSG


Alan Mayer was the son of Vernon and Madge Mayce. At Ampleforth he was in St Bede's with Fr Paulinus (1953-56) and Fr Basil (1956-58). Alan married Anna Rickaby on 22 October 1966. They have three sons: Damian (B87), Adrian (B89) and Alexander, known generally as Ali (91).

Alan was a businessman. After Ampleforth, in 1958, he joined the family business of Edward Curran Engineering Ltd in Cardiff, and in 1963 became a Director of Curran Oils Ltd of Cardiff. After Reed International took over Curran Engineering Ltd in 1975, he started his own export company, Alan Mayer Export Ltd, making regular overseas journeys. Alan's business activities resulted in many appointments: he was a Council member of the Cardiff Chamber of Commerce 1972-75 and a Member of the Institute of Business Activities resulted in many appointments: he was a Council member of the Cardiff Chamber of Commerce 1972-75 and a Member of the Institute of

He showed generous commitment to the Church and community. In 1983-84 Alan was High Sheriff of Mid-Glamorgan, and in 1985 he was appointed a Deputy Lieutenant of Mid-Glamorgan. Also in 1985, he was made a Freeman of the City of London and admitted to the Worshipful Company of Glaziers and Painters of Glass. He was created Knight of St Gregory in 1985. He served on the Queen's Silver Jubilee Committee. He was on the General Committee for the Papal visit to Wales in 1982. He was an active member of All Hallows Parish in Llantrisant, and was a Eucharistic minister; about a week before his death the new parish church was opened in Llantrisant, and it was here that Archbishop Ward of Cardiff presided at his funeral Mass.

Alan was the Chef de Brancadier of the Ampleforth Pilgrimage to Lourdes for about 30 years, he had helped to launch the Welsh National Pilgrimage to Lourdes and he was a Titular Member of the Hospitalité de Notre Dame de Lourdes. He went first to Lourdes on the third Ampleforth Pilgrimage of 1957 (the old pre-war Ampleforth groups in Lourdes had been refounded in 1953 by Fr Martin and Fr Basil, as a Pilgrimage linked to the Hospitalité de Notre Dame de Lourdes). In 1958, when there was no Pilgrimage from Ampleforth in those days the Pilgrimage was every second year, he was one of 16 Amplefordians who celebrated the centenary year of the apparitions to St Bernadette by going as stagiaires with George Bagshaw (OA1923, died 1994) to serve the Hospitalité de Notre Dame de Lourdes; the group included Peter Kassapian (T58), his future brother-in-law Michael Kenworthy-Browne (W54), and David Wright (T57 - now Fr Ralph). This group became in effect the forerunner of the Oxford Pilgrimage. In 1965 Alan made his consecration as a member of the Hospitalité de Notre Dame de Lourdes. He succeeded George Bagshaw as Chef de Brancadier and remained as such for the rest of his life. In Lourdes he had a quiet authority in leading the Pilgrimage brancadiers, a sense of gentleness and organisational clarity. His example of service of the sick and of prayer, leading the Pilgrimage in prayer and Anna and his personal visits to the Grotto at night. He was a keen supporter of the refounded annual Stage Group from 1985 onwards. He was keen that the Pilgrimage should support the work of the Hospitalité and in 1995, as often before, arranged daily for a Pilgrimage group to serve in the Baths. He worked tirelessly on the administration of the Pilgrimage, attending Committee meetings in London and at Ampleforth, lastly in October 1995 at Ampleforth. Amongst his many visits to Ampleforth, he came each summer to prepare boys asking to join the Pilgrimage or Stage, an occasion marked by gentleness, humour and prayer, leaving them inspired by his quiet faith. He went also on other pilgrimages; at school with Fr Damian to Fatima, and in 1990 with a group that included John Hickman (A60) to Medjugorje.

And in a real sense his whole life was pilgrimage in the wider sense. Alan and Anna were Oblates of Ampleforth. At their home near Pontypridd, they welcomed friends in an open house of hospitality. Ampleforth monks came to stay, and in July 1988 they invited the younger Ampleforth monks to enjoy their holiday there. Fr Timothy, who had been Housemaster to Damian, Adrian and Ali, was there often, and a few days before Alan died, Fr Dominic came, celebrating a family Mass. When Ali played in the 1st XV, Alan came almost weekly to Ampleforth to watch rugby matches. Alan and Anna became supporters of St Lorenzo in Chile, visiting Santiago and helping to raise funds in Britain through the Friends of St Lorenzo. As a result of their visits to Chile and introduction to the Manquehue Movement, Richard Tams (86) joined...
Alan and Anna one evening most weeks while he was at University in Cardiff to say evening prayer together after supper. In July 1995, Alan and Anna played a vital role in Fr Timothy's Cycling for Our Youth: Alan travelled in a support vehicle on the first half of the journey, or in effect, pilgrimage.

Alan's interests and friendships were widespread. At Ampleforth he was a keen rugby player in the 2nd XV: Cardinal Basil, his former rugby coach, spoke of him as a distinguished full-back. He attended international rugby matches with friends such as David Connolly (B58), and Alan attended David's funeral weeks before his own death (David died 62 days before Alan); David was godfather to Damian. Alan was a keen shot and fisherman. He would sail in the Helford River, enjoying family holidays and owning a series of small boats. It gave him great pleasure to welcome friends, particularly non-sailing friends so as to be able to share his love of sailing and the Helford. He was a golfer in 1983 and 1985 was able to arrange for the OA Golfing Society to stay at Ty Mawr and enjoy a weekend of golf at Royal Porthcawl. He was an increasingly accomplished painter, sometimes sitting in the open, and sometimes more recently at the corner of the gallery inside Ty Mawr, listening to classical music as he composed a landscape.

At his funeral Mass, Fr Timothy spoke of Alan's faith and of his devotion to his family. There was the priority given to Mass, and of prayer centred on the rosary, with rosary beads in the pockets of each pair of trousers and each coat 'using them, slowly, quietly, almost unconsciously'. Fr Timothy continued: 'Alan, the man of the rosary beads, was the same Alan who filled the dishwasher, gathered the logs, set the table, drove the car... Christ was brought in at every moment. Everything was a gift, a gift from God to be looked after, to be supported, to be loved — never to be possessed, dominated or hurt'. Alan had a small stroke in 1994, but recovered fully. He died suddenly of a heart attack.

Alan's mother Madge is the sister of Paul Curran, the father of Edward Curran (B57) and Tim Curran (B63). Alan's elder sister Anne married Michael Kenworthy-Browne (W54), and she died in December 1983; thus Nicholas Kenworthy-Browne (E90) is Alan's nephew. Another cousin is Louis Warren (currently W). Anna is a first cousin of George Beale (D47), Roger Beale (A52), John Beale (JH47) and Fr Walter Beale (JH 1952 — Alan's immediate contemporary), and a cousin of Edward Beale (T79) and Noel Beale (C89). Alan was Charlie Brain's (T90) Godfather, and Charlie accompanied him on the last occasion he went shooting.

Brigadier Derek E. Warren
Anthony K.G. Carlson
Major Patrick W.G. Durack
Antony A. Edwards
Francis G. Reynolds
John H. Hawkeswell
John A. Puttick
Captain James S. Dalglish CBE CVO
W. Dick F. Fairbairns
Lt Col Francis R.N. Kerr OBE MC DL
Robert C.R. Shebbeare
T. Sandy W. Llewellyn
N. Peter MacKenzie
John F. Green
David J. Connolly
Philip A. Lawrence
Robert Freeman
Sir Joseph S.P. Dormer, 16th Baron Dormer
Oswald B. Rooney
Hugh B. Neely
Dr R. Owen H. Heape
HM King Moshoeshoe II (Constantius Bereng)
Alan E. Mayer DL KSG

BIRTHS

Lucy and Paul Irven (B80) a son, George Christopher Neill
Anna and David Coreth (O82) a son, Henry
Angela and Brian Treneman (O85) a son, Luke Richard Patrick
Martha and Damien Byrne Hill (T85) a son, Cosmas George
Elizabeth and Robert Peel (O79) a daughter, Katherine Sheila
Caroline and Jonathan Pearce (A75) a son, Henry Christopher
Caroline and Jonathan Pearce (A75) a son, Henry Christopher
Henny and James Petit (W77) a son, Henry James
Michele and John Kevill (D81) a daughter, Francesca Mary Pasqua
Della and Gregory McDonald (B80) a son, Ivo Gregory
Serena and Michael Fresson (O63) a daughter, Beatrice Elizabeth
Gabrielle and Henry Hunt (H80) a son, Edward Gordon
Camilla and Julian Mash (H79) a son, James Christopher Paul
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18 Oct
Yuki and Tom Beardmore-Gray (T79) a son, Oscar Alexander

18 Oct
Marie and Peter Hudson (W78) a daughter, Caitlin Mercedes

28 Oct
Kate and Tim Murphy (A84) a son, Benedict

28 Oct
Caroline and Mark Tate (W76) a daughter, Perdia

2 Nov
Barbara and Paul Johnson-Ferguson (C84) twin daughters, Amelie and Lydia

6 Nov
Veronica and Tim Bidie (E72) a son, Alistair Charles Hector

6 Nov
Sarafane and Edward Cunningham (E82) a son, Thomas

7 Nov
Marcella and Charles O’Ferrall (B69) a daughter, Emily Jennifer

11 Nov
Amanda and Richard Palengat (W83) a daughter, Annabel

13 Nov
Rose and Edmund Craston (O82) a son, John Alexander Alfred

17 Nov
Jane and James Webber (B79) a daughter, Emma Lucia

18 Nov
Isabella and David Harrington (W78) a son, Edward David Francis

4 Dec
Valli and John Murray Brown (B74) a son

7 Dec
Sophie and James Hyslop (H83) a daughter, Orillie Ann

13 Dec
Phyllis and Rhodri Stokes-Rhys (W83) a daughter, Araminta

16 Dec
Joanna and Hadyn Cunningham (O83) a daughter, Olivia Ann Marie

23 Dec
Serena and Nicholas Gay (T78) a son, Edmund Charles Sellas

24 Dec
Jo and Mark Clough (J71) a son, Charles William Edward

25 Dec
Torry and Donal McKenna (H70) a daughter, Olivia Tara

27 Dec
Jessica and Jonathan Stobart (W79) a daughter, Tallulah Rose

28 Dec
Julia and Jonathan Brown (B80) a daughter, Harriet Alice Louise

30 Dec
Kate and Tim O’Kelly (C82) a son, Tomas Finn

1996

3 Jan
Sarah and Jonathan Mather (J78) a daughter, Lucy

3 Jan
Georgiana and Peter Rylands (A74) a daughter, Eleanor Katherine Mary

6 Jan
Katharine and Mark Gargan (J78) a daughter, Julia Isabelle

7 Jan
Kristie and Crispin Poyser (O75) a son, Matthew David

7 Jan
Solène and Charles Seconde Kynsersley (O78) a son, Quentin

18 Jan
Nicola and Paul Watters (D77) a daughter, Melissa Rose

21 Jan
Philippa and Tim May (C78) a daughter, Sophie Diana

24 Jan
Rosamund and Nicholas Hyslop (B83) a son, William Thomas Aloysius

30 Jan
Tania and Guy Salter (C78) a son, Hugo Harold

OLD AMPELFORDIAN NEWS

FORTHCOMING MARRIAGES

Andrew Allan (A79) to Siân Warr
Anthony Bull (D88) to Julie Dare
Robin Buxton (C81) to Zanna McCarthy
William Carlston Paget (D86) to Fiona Maynard
Francis Chapman (T68) to Lady Sarah Fortescue
Simon Dick (O78) to Finella O’Brien
Adan Doherty (W86) to Sally Mortimore
Rory Ferguson (E86) to Maria MacRae
Thomas Gilbey (T90) to Beth Martin
John Horvold-Strickland (C74) to Janey Fothergill
Paul Im Thurn (O82) to Sylvia Randle
Stephen-John Kasapian (D81) to Alexandra Elizabeth Barker
David Lister (E51) to Karen Rabbett
Damien Mannion (D84) to Nicky Mason
Gregory McGonigal (W85) to Laura Rutman
Julian Monaghan (D88) to Tania Ward
Christopher Noblet (H89) to Barbara Nagy
Andrew O’Flaherty (E81) to Eva Channo
Andrew Ord (B83) to Sarah Garland
Peter Pender-Cudlip (O87) to Sophie Oliver
Marc Robinson (A83) to Alison Young
David Benjamin Steavely-Taylor (H80) Felicity Jane Roberts
Neil Sutherland (A77) to Fiona Ward
Martin Trowbridge (W78) to Louise Oxley
Alex Valentine (B86) to Jenny Boyle
Tom Wright (T87) to Lucinda Hodgson

MARRIAGES

1995

25 Aug
James Cridland (W89) to Clare-Louise Wilkinson (Holy Family, Slathwaite, West Yorkshire)

9 Sept
David Hugh Smith (E85) to Maresa-Clare Moloney (Bishop Eton Monastery, Liverpool)

16 Sept
Michael Leatham (A41) to Sally Eden Alsop (Llanarth Court, Monmouthshire)

16 Sept
Jonathan Swift (H85) to Colette Jack (St John the Evangelist, Easingwold)

22 Sept
Nigel Corbally Stourton (C54) to Lady Fermoy (Cape Town)

23 Sept
Charles Kirk (C85) to Sophie Charlotte Lawton Johnston (All Saints, Odell, Bedfordshire)

30 Sept
Malcolm Dougal (E56) to Brigid Pritchard
20 Oct Gervase Williamson (E65) to Matilde Jacoba Zoontjens Van Den Hout
21 Oct Roger Powden (C71) to Helen Gilbey (St Luke's, Wincanton)
2 Dec William Beardmore-Gray (T84) to Sophie Dreyer (St Mary and All Saints, Droxford, Hampshire)
9 Dec Mark Wilkinson (T85) to Anna Pritchard (St Mary's, Stow Hill, Newport)
16 Dec Ian Dembinski (D81) to Louise Charlton-Meyrick (St George's, Hanover Square, London)
19 Dec Francis Chapman (T68) to Lady Sarah Fortescue
22 Dec Hugh Elwes (O81) to Pernille Barrow (St John the Baptist, Kirdford, West Sussex)
28 Dec Anthony Bull (D88) to Julie Dore
1996
28 Jan Mark Day (J76) to Ruth Elizabeth Fisher (Lands End, Cornwall)

OA DIARY

1-2 October 1995, Old Amplefordian Golfing Society, Weekend at Ampleforth. Those attending the Dinner on Saturday 1 October at the invitation of Fr Leo were: Hugh Strode (H43) (President), Anthony Angelo Sparling (T59), Anthony Carroll (C76), Michael Edwards (O62), William Freewen (W77), Charles Hattrill (E77), Martin Hattrill (E78), Christopher Healy (B77), Guy Henderson (A79), Ian Henderson (A82), Charles Jackson (C58), Nigel Judd (B67), Glen Ogilvie (E66), Michael O'Kelly (C45), David Palengat (054), Christopher Petit W47), David Piggins 080), Pat Sheehan (D49), John Vincent (O50), Fr Dominic, Fr Edward, Fr Simon, Fr Matthew, Fr Adrian, the Second Guestmaster. On the eve of the HMC Inspection of the school, there was also invited the Lead Inspector Dr Blatchley, and Mrs Blatchley. David Piggins, Hugh Strode and Fr Simon were presented with trophies.

4 November 1995, the Stonyhurst Rugby Match at Ampleforth. Old Amplefordians were invited to lunch by Fr Leo in the Guest Room. The following OAs were present during the weekend: 1931: Bill Atkinson (C- the first time he had attended a Stonyhurst match for 64 years, in 1931); 1943: Basil Christie (O), John Codrington (W); 1944: Denis Reynolds (O); 1948: Jim Raftery (B); 1950: Tony Forth (A); 1953: Mark Burns (W); 1954: Damian Paigle (D); 1953: Fr David Massey (O); 1955: John Marshall (D); 1957: Francis Radcliffe (E - he last attended 38 years earlier when he scored a try, reported in The Times), Ivan and Mary Scott-Lewis; 1958: Peter McCann (A); 1961: Robin Andrews (O); 1964: Richard Freeland (F); 1965: Mark Roberson (C); 1966: Gaven Ryan (B); 1978: Stephen Hyde (B), John Lennon (D); 1986: Andrew Elliot (F); 1988: James Elliot (E); 1989: Paul Brisby (D); 1990: Robin Elliot (E), Andrew Finch (D), Alexander Hickman (D), Daniel McFarland (W) with Danielle, Jamie McKenzie (E), Andrew Nesbit (B), Peter Tapparo (A), Robert Toone (C); 1994: Alexander Codrington (J), Jonathan Freeland (B), Henry Hickman (O), Max Horsley (W), John Kennedy (J), Nicholas Lemiss (C), Scott McQueston (O), Mark Zeltowski (H); 1995: Roger Croake (D), James Dove (A), Nicholas Klein (J), David Johnston-Stewart (D), Mark Mulvihill (A), Jerome Newman (C), Robert Record (C), Philip Ryan (B), Roarie Scarsbrick (O), Tom Walsh (A).

St Dunstan's 60th Anniversary Celebration. The 60th Anniversary of the foundation of St Dunstan's House in September 1935 was celebrated by a Mass and Dinner on 27 October 1995. A Votive Mass of St Dunstan was celebrated
at St Mary Moorfield, followed by dinner at the Elizabeth Suite in Wood Street in the City. The Dinner was presided over by the Senior Old Boy of the House, John Ciechanowski. In its 60 years St Dunstan’s has had five housemasters: Fr Oswald Vanheems (Sept 1935-June 1968, when he died – Fr Cyril Brookes filled in for June-July 1968), Fr Dunstan Adams (Sept-Dec 1971), Fr Leo Chamberlain (Jan-June 1992), Fr Stephen Wright (Sept 1992-June 1994), and Mr Gerald Guthrie (Sept 1994 onwards). Three of these five were guests: Fr Leo, Fr Stephen and Gerald Guthrie.

At the end of the Dinner, the Toast of the House was proposed by Sir Kenneth Bradshaw and Fr Leo replied on behalf of the House. The Toast of the Old Boys of the House was proposed by the present Housemaster, Gerald Guthrie and replied to by Mark Studer. At the beginning of the Dinner, John Reid introduced the proceedings, in the same way that, as Head of House in 1941, he ‘used to make the necessary announcements at supper after Grace’.

Old Dunstonian’s attending were: 1938: John Ciechanowski; 1940: Sir Kenneth Bradshaw; 1942: Bernard Moore, John Reid; 1943: Pat Bamford, Tommy Bates, Pat Gaynor; 1944: Fr Geoffrey Lynch, Dr Roderick Macaulay, John Remers; 1946: Dr Robert Blake-Jones, Peter Byrne-Quinn, Fr Francis Dobson, Dr Roderick Macaulay, John Remers; 1947: Rev Fr George Allardice, Andrew Chancellor, Dr Roderick Macaulay, John Remers; 1948: John Fennell, Professor Timothy Smiley; 1949: Hugh Crawford, Michael Gibson; 1950: John Leonard; 1951: Michael Longy; 1952: Dr Robert Blake-Jones, Peter Byrne-Quinn, Fr Francis Dobson, Dr Roderick Macaulay, John Remers; 1953: Mark Tudakowski; 1954: Patrick Kennedy, Sir Maurice O’Connell Bt, Richard Fleming; 1955: Sir Anthony Bamford (KB) DL (D63) was awarded Commendatore of the Order of Merit of Italy in 1995; in 1989 the French Government presented him Chevalier de l’Ordre National du Merite.

Appointments and awards

MICHAEL ANCRAM DL MP, Minister of State, Northern Ireland (W62) was made a Privy Councillor in the New Year Honours on 29 December 1995.

SIR ANTHONY BAMFORD (KB) DL (D63) was awarded Commandeur of the Order of Merit of Italy in 1995; in 1989 the French Government presented him Chevalier de l’Ordre National du Merite.

MELFORD CAMPBELL (C73) was appointed in 1995 Chairman and Managing Director of Industrial and Marine Engineering Services Group Ltd, with operations in USA and Europe.

LT-COL STEPHEN CAVE OBE (W49) was appointed in 1994 as Chairman of Barbados Sugar Corporation.

ADRIAN GILPIN (formerly Slattery) (B72) became Director of the Institute of Human Development in 1995. Previously he was a management consultant and an actor.

JOHN HANWELL (A83) was appointed Financial Controller of Sega Amusements Europe Ltd in 1995. Previously he was a Management Accountant with BOC Ltd and Heals Ltd.

JONATHAN JACKSON (C82) was appointed in 1995 as a tax adviser with Coopers and Lybrand.

JEREMY ORRELL (H75) was appointed a Board Director of the solicitors Slater and Heelis in 1995.

MICHAEL PENDER-CUDLIP (O68) was appointed Information Strategy Manager at Glaxo Wellcome plc in 1995. After leaving the Royal Horse Guards in 1979, and after attending the London Business School (1979-81), he worked for the De La Rue Group and since 1985 for the Welcome Foundation.

JAMES PETT (W77) was appointed to a position in Morgan Grenfell Asset Management in November 1995. Previously he worked with Charterwell Land plc, and from 1981 to 1989 with the chartered surveyors Richard Ellis.

MYLES PINK (D89) has been appointed The Chef de Brancadier of the Westminster Archdiocese Pilgrimage to Lourdes from 1996. In July 1994 he became a derivative analyst at JP Morgan in London, and was working with them in New York from January to April 1996.

THOMAS O’MALLEY (D87) was appointed Head of the Political Section at the Conservative Research Department in September 1995; he monitors the activities of the Labour Party. He has worked at the Conservative Department since April 1991, first as a Desk Officer DTI, then in April 1992 as Desk Officer DTI and Transport, then from December 1994 to August 1995 as Head of Economic Section.

DAVID TABOR (D76) was appointed in 1995 as Product Development Manager of UCC International Ltd in Thetford.

JAMES WATT (A69) is appointed from mid 1996 as Deputy High Commissioner in Islamabad. He has been Deputy Head of Mission in the British Embassy in Islamabad.

Books, journalism, broadcasting, films, theatre

PETER BERGEN (W80) is television news and documentary producer for CNN; recently he produced a documentary on Newt Gingrich.

IAIN BIRRELL (J80) was appointed Managing Editor, News Review in 1995. In 1994-95 he was News Editor on The Sunday Times.

DAVID BLAIR (W91) graduated in 1995 from the Guildhall School of Music and Drama. He has since worked on Island (shown on Carlton, January 1996), and he also had a part in Kenneth Branagh’s new Hamlet.

GERARD CUBITT (W57) has been a professional photographer specializing in the wildlife and wilderness of Africa, Asia and New Zealand since 1972. He is the photographic author of 24 books: some recent titles include Wild India, Portraits of the African Wild, This is Borneo, This is Malaysia, This is Namibia, Journey through South Africa. He lives in Cape Town.

WILLIAM DALRYMPLE (EB3) was in 1995 elected the youngest Fellow of the Royal Society of Literature. His publications are In Xanadu (1989) and City of Djinns (1993). He has been a writer and journalist since becoming a feature writer on The Independent Magazine in 1988 and in 1989 becoming a Foreign Correspondent with The Sunday Correspondent.

CHRISTOPHER DAVID (O54) is currently writing a book on Bosnia. Writing under the name Saul David, his latest book is Mutiny at Salerno — the account of how in September 1943 nearly 200 veterans of Montgomery’s Eighth Army were arrested for refusing orders to join units of the US Fifth Army at the Salerno beachheads in Southern Italy. Within six weeks, all but one had been found guilty of mutiny.

PETER FOSTER (T91) joined The Times in Autumn 1995, as a two year trainee journalist — one of three places offered from 3,400 applicants. He had already been offered a post with The Daily Express, but while on holiday in USA was offered the possibility of this post with The Times; he came for one day from the USA to an interview with The Times. Increasingly his articles appear on the front page. In 1995 he gained a First in English at New College, Oxford; glandular fever had lengthened his Oxford years to four years. At Oxford he won the John Betjeman Poetry Award, wrote for many publications, acted and played cricket.

PATRICK FRENCH (J84) won the 1995 Somerset Maugham Award and the Royal Society of Literature Heineman Prize for his book Younghusband — the Last Great Imperial Adventurer.

JAMES HONEYBORNE (B88) works at the BBC Natural History Unit making wildlife films.

PETER MACLAREN (W36, died 11 November 1995) wrote an autobiography Grass Roots — 60 years of farming, fun and frustration (published June 1995). He has also written with others a book on field sports which is due for publication in 1996.

ROBERTO MALERBA (A82) has been production manager and line producer in feature films such as Cliffhanger and Only You. He lives in Los Angeles.

SIMON REYNOLDS (C57) has written William Blake Richmond, an Artist’s Life, published 1995. He has written two other books: Novels and the Poets of Pessimism (1994) and The Vision of Simeon Solomon (1984). Since 1985 he has been dealing in Fine Paintings. For 25 years until 1988 he was exporting scotch whisky.

DESMOND SEWARD (E54) has written The Monks of War: The Military Religious Orders.
PHILIP SUTHERLAND (B72) has written two books for legal practitioners on a new Evidence Act in Australia. The first, published in December 1995 by the Australian subsidiary of the Thompson publishing group, has a foreword by the Chief Justice of the High Court of Australia. The second book was due out in February 1996.

CHRISTOPHER TOWNEY (C77) is currently working in TV journalism, making occasional contributions to the BBC World Service.

Publications by Dominic Goodall and Michael Fogarty are noted elsewhere in these notes.

Academic positions or achievements

JOHN BERNAconi (B66) is Head of Department of History and Hon Curator University Art Collection, University of Hull.

DR. CHRISTOPHER CRAMER (E81) is a Lecturer in the Department of Economics, School of Oriental and African Studies (SOAS), University of London. After gaining a PhD in political economy of war in Angola and Mozambique, he was Southern African Editor of The Economist Intelligence Unit, and in 1992-93 he taught in Mozambique and then South Africa.

RODNEY DE PALMA (T88) graduated from the Royal Free Hospital of Medicine in July 1995. He gained a distinction in all his five subjects and was congratulated by the Chief Medical Officer of the Department of Health, Dr Kenneth Calman. A photograph in The Westminster Ham and High shows him in his gown at the ceremony.

DANIEL GIBSON (E93) was awarded a Percival Exhibition in English at Oxford (announced Oxford University Gazette 20 October 1995).

DOMINIC GOODALL (E83), after two years as a Hansatic Scholar at Hamburg University, has completed his doctorate in Indology at Wolfson College, Oxford, and is now attached to the Institut Francais de Pondichery in South India, working with the manuscript collection there. His edition of The Hindu Scriptures, published by JM Dent, comes out shortly and will also appear in the Everyman series.

DR. MICHAEL GUIVER (T71) works for the National Research Council of Canada in Ottawa. He is doing scientific research into new polymeric materials.

RICHARD HENDERSON (A85) has in 1995-96 a post-doctoral research fellowship at the University of Leiden, The Netherlands. In 1995 he had a post-doctoral research fellowship at the University of Paris-Sud, Orsay, France. After Cambridge (1986-89), he did research in inorganic chemistry at the UEA.

VICTOR MALLER (C56) has been ICL Professor at Loughborough University since 1991.

TOMASZ MORCZKOWSKI (J67) is Professor of International Business, the American University, Washington DC. In 1992-93 he was an Adviser to the Minister of International Trade in the National Government of Poland.

ROBERT MORGAN (E77) qualified in 1995 as an Associate of the Royal Institute of Chartered Surveyors. He is now an Assistant to the Factor on the Bonhill Estate, Selkirk, employed by Buccleuch Estates Limited.

Letter-cutting, line drawing, sculptor

JOHN DEWE MATHEWS (B66) works as an artist in Primrose Hill. At his parish church at Our Lady, Help of Christians in Kentish Town, he has shown in line-drawings how the parish comes together to hold jazz evenings or Latin-American celebrations. The Tablet Notebook (16 December 1995) described the inspiration of his work. 'It was while working in Mexico, in the 1960s, that he discovered the extraordinary and haunting mixture of the sacred and the profane that characterises Mexican religious festivals such as the Day of the Dead or Good Friday burning of the Judas figures: 'There is a fearlessness about these Mexican festivals — a real acceptance of the words: I am with you till the end of time', The Tablet quotes John as saying that Catholicism is about celebrating the body. On one wall of his studio there are contrasting images: a couple swaying in an embrace while a jazz musician plays a saxophone, the towers of Chicago (he visited them in the Spring), a pencil sketch of the Holy Family with Mary and Joseph spinning the infant Christ in a wild dance, and a monkey from the zoo, down the road in Regent's Park.

MARTIN JENNINGS (E75) is a lettercutter and sculptor. Recent commissions include portrait sculptures of Oxford heads of college and a bust of Sir Edward Heath. He was commissioned to carve the War Memorial for the Gulf War victims in the crypt of St Paul's Cathedral; this was due to be unveiled by the Queen on 28 February. Previous commissions include memorial slabs for Ampleforth monks, figure sculptures in stone and bronze for public and private sites, and many works for Oxford colleges.

Rugby and athletics

LAWRENCE DALLAGLIO (T89) gained his first full England cap when he came on against Western Samoa on 16 December 1995, scoring a try in the match. A few weeks earlier, he had played for the final 14 minutes as a replacement against South Africa. The Daily Telegraph (16 December 1995) carried a long article on Lawrence by Brendan Gallagher. He wrote: 'Dallaglio's iron will first became evident during four cold, wet and exhausting days in March 1989 when Ampleforth astounded the rugby world by winning both the open and festival sections of the Rosslyn Park National Schools Sevens'. Ampleforth won 16 consecutive games, and Lawrence was, at 16, the youngest member of that team. In 1993, he was a member of the England squad for the inaugural World Cup Sevens in Edinburgh. In 1994 he toured South Africa with England. In 1995 he became captain of Wasps. He has been studying at Kingston University.

DAVID CASADO (C90) played for Cambridge in the Varsity match on 12 December 1995.

GUY EASTERBY (H89) plays for Harrogate and for Yorkshire as scrum half.
EDWARD FITZGERALD (E93) was captain of UCL rugby, and in 1995-96 has played regularly in the 1st team for Canet near Perpignan in France. He is in his third year at UCL reading French, currently spending a year in France.

JOHN FITZGERALD (E92) was President of the Athletics Union at Goldsmith's College, University of London, in his final year as a student in 1994-95. He was elected President of the Student's Union for 1995-96. He has taken a sabbatical year following his History degree.


DANIEL MCFARLAND (W90) plays for Morley. He was selected for the England Students Training at Birnam Abbey in December 1995.

ANDREW ROBERTS (J95) plays for Wasps Under 21s.

**New York Marathon**

EDWARD BURNAND (D87) ran in the New York marathon on Sunday 12 November 1995, making just a weekend visit from London from 10-13 November. One of 27,000 runners going through Brooklyn, Manhattan, Queens and Harlem, he finished about 17,000th in 4 hours, 30 minutes. He raised £2,500 for Wizz Kids, a charity helping those under 18 needing wheelchairs.

**Changing the Guard — three brothers on parade**

LIEUTENANT COLONEL SEBASTIAN ROBERTS (J72), and his brothers CASSIAN (J80) and FABIAN (J90) were the three commanding officers of the parade by the Irish Guards for the Changing of the Guard at Buckingham Palace on 3 February 1996. The Times (3 February 1996) noted that it was a coincidence that the three brothers were serving at appropriate ranks of the same regiment at the time when public duties fell to the Guards, and a photograph of Sebastian, Cassian and Fabian with their mother appeared on the front page of The Sunday Telegraph (4 February 1996). The day was Cassian's 34th birthday.

**Education**

LT COL (ret) RONALD CHANNER (D56) is Deputy Head of Adams Boarding School in Wem.

MARK GRABOWSKI (067) was the Co-ordinator of the Westminster Archdiocese secondary schools liturgy for the Mass celebrated as part of Westminster Cathedral centenary on 5 October 1995. He is Head of History and Librarian at St George's Catholic School in Maida Vale.

**Overseas aid work**

RICHARD BLAKE JAMES (H95) and DAVID RUSSELL-SMITH (D95) are teaching English in a monastery in India, in a scheme co-ordinated by Aide-Inter-Monasteres and through Fr Mark. In a letter (26 October 1995) from the monastery of St Thomas in Kerela, David wrote: 'Most mornings we teach three classes, each class lasting one hour. It is so strange being the teacher as opposed to the student... There is always something to be done in the afternoon also, whether it be game of volleyball, a short trip to somewhere nearby with one of the brothers. Richard wrote (3 November 1995) that what he had enjoyed most, 'simply living with the Brothers, a completely new and strange life, but still part of the family'.

CHARLES COGHLAN (T83) worked in summer 1995 to build a school outside Katmandu in Nepal. In 1993-94 he worked at a school in Canton in China and at St Richard's in Herefordshire. He is currently at Edinburgh University.

NICHOLAS DUFFY (O91) teaches English at Wuhan Urban Construction Institute in Hubei Province, South East China. He graduated from Edinburgh University in July 1995.

IAN FOTHRINGHAM (E94) and ALEXANDER OGLIVIE (E94) taught at a new Christian school in St Petersburg for a time in 1995.

PAUL HARDCASTLE (E65) is working with the Sue Ryder Foundation and with International Medical Relief. In May and June 1995 he drove with Sue Ryder (aged 73) 7,000 miles through the former Yugoslavia, through Macedonia, Montenegro, Serbia, and Croatia — visiting Sue Ryder Homes and the Sisters of Charity who run them in that area. Earlier in March 1995 he went to Chechnya in the Russian Federation during the war there to set up a programme for International Medical Relief, crossing the front line at the centre of the war. In September 1995 he was part of a four man team visiting Kashmir on what amounted to the first outside assessment of the situation in the refugee camps; they went at the invitation of the Kashmir Welfare Relief Fund based in London, appointed by the All Part Hurriyet Conference. An article in News International (26 November 1995) said: 'Paul Hardcastle — whose experience in the world's trouble spots ranges from Iraqi Kurdistan to Bosnia and Chechnya — had been seconded from International Medical Relief'. Between 1994 and 1995 he worked often in Moscow, especially at Hospital Number 9 in the Burns Unit, raising £200,000 for a unit to reduce infection. In late 1995 he was amongst a group of aid workers invited to lunch with the Queen at Buckingham Palace.

MARTIN JOLIFFE (C85) started working with the Missionaries of Charity at Kilburn in 1995. Between 1992 and 1995 he did voluntary work in Zimbabwe, Romania and Calcutta.

SIMON MARTELLI (E84) and TOM CADOGAN (W94) were from early 1995 to September 1995 teaching 45 children at Minga Secondary School in Arusha, Tanzania.

ALEXANDER RAMSAY (C65) started working in 1995 as a volunteer at CAFOD.

CHARLES STRICK VON LINSCHOTEN (O95) has been teaching in Bangladesh.
Christendom and Fra Fredrik joins the Grand Master and Fra Matthew Festing (C67), the Grand Prior of England, as the third Amplefordian in Solemn Vows.

Dating from the 12th century, including the medieval ceremony of knighting, swearing of the vows of poverty, chastity and obedience and, at the end of the Mass, the clothing with the black mantle and the imposition of the ancient embroidered stole. The Order of Malta is the fourth oldest religious order in

The Order of Malta on 16 November 1995. Mass was celebrated in the Conventual Church of the Grand Priory in St John’s Wood, London, and the Vows were received by his cousin, Fra Andrew Bertie (E49), the Grand Master of the Order, who travelled from Rome for the occasion. The Rite of Profession, worked until 1987 in the Archdiocese of Westminster and was involved in

FR PETER WILSON

FR JOHN CASTELLI

REV JEROME MORLAND

NICK REYNOLDS

FR THOMAS TREHERNE

FR THOMAS BURNFORD

Raphael’s Parish, Rockville, MD, USA. In 1994 he became a Master of Divinity at the Dominican House of Studies in Washington DC.

FR JOHN CASTELLI (B42) is in a parish in the Department de Amazons, Peru.

REV JEROME MORLAND (B52) is currently Catholic chaplain to HMRC Reading; he was ordained a deacon in the diocese of Portsmouth in 1975.

NICK REYNOLDS (D61) was ordained to the Permanent Diaconate in June 1995, attached to St Gregory’s, Alresford, Hampshire. Since 1975 he has been Regional Export Director of Dimplex, electric heating manufacturers.

FR THOMAS TREHERNE (D72) is Pastoral Director of St John’s Seminary, Wonersh, and is Parish Priest of Bramley.

FR PETER WILSON (156) has worked since 1987 as a priest of l’Arche (founded by Jean Vanier), working with communities in France and overseas. He also looks after two parishes in Northern France. Ordained in 1970, he worked until 1987 in the Archdiocese of Westminster and was involved in various ministries involving people with handicaps.

Knights of Malta

FREDRIK CRICHTON-STUART (C57) made his Solemn (final) Vows as a Knight of Justice in the Grand Priory of England of the Sovereign Military Order of Malta on 16 November 1995. Mass was celebrated in the Conventual Church of the Grand Priory in St John’s Wood, London, and the Vows were received by his cousin, Fra Andrew Bertie (E49), the Grand Master of the Order, who travelled from Rome for the occasion. The Rite of Profession, dating from the 12th century, including the medieval ceremony of knighting, swearing of the vows of poverty, chastity and obedience and, at the end of the Mass, the clothing with the black mantle and the imposition of the ancient embroidered stole. The Order of Malta is the fourth oldest religious order in Christendom and Fra Fredrik joins the Grand Master and Fra Matthew Festing (C67), the Grand Prior of England, as the third Amplefordian in Solemn Vows.

Working in parishes, seminars, chaplaincies and with l’Arche

THOMAS BURNFORD (H86) is Director of Religious Education in St Raphael’s Parish, Rockville, MD, USA. In 1994 he became a Master of Divinity at the Dominican House of Studies in Washington DC.

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JOZEF MYCIELSKI (O90) has worked since November 1994 as a commercial coordinator dealing with floating hotels (coasters) and jack up accommodation rigs with Bibby Line Ltd of Liverpool. He spent 1995 working in UAE.

RICHARD FORD (A80) is Mate on Endeavour, the yacht that was the 1934 America's Cup challenger. Since 1984 he has been sailing private yachts.

RUPERT FRASER (W76) is a Director of the family company founded by his father SIMON FRASER (O47): this has built the first poultry driven power station. He became a Chartered Accountant with KMPG, he worked inICI Paints and in corporate finance with Robert Fleming.

CHRISTOPHER FREEMAN (058) is District Judge in Manchester County Court.

SIMON GEGG (D55) retired from Spirax Saru in 1995, having joined the company in 1967. The Chairman's Annual Report in 1995 recalled his service: 'Simon has made a major contribution to the development of our steam speciality business at a senior level for over 25 years. He was responsible for the early development of our Far Eastern business, and, more recently, for all our business in the Americas'.

PHILIP HOWARD (C78) is involved in introducing US healthcare services to the European market, starting this in 1993 in France. Between 1983 and 1993 he was a Real Estate Dealer and Developer involved in residential projects involved in projects in Budapest, Prague, Warsaw, Athens and Moscow.

RICHARD HUDSON (W84) is currently training with the Servants of the Word, an ecumenical brotherhood that includes Catholics like himself and those from other faiths. After a period in London, he is with them in USA until September 1996. In 1991 he was called to the Bar at Lincoln's Inn.

KEVIN LOMAX (J66) is Chairman of Misys, the software company. When the half year profits to 30 November 1995 of £19.2 million (before tax) were announced on 1 February 1996, he was pictured on the front page of The Times 2 – Business Section (2 February 1996), standing over one of his PCs and under the caption 'Riding high at half-time and ahead of expectations'. The Times Temple Diary, suggesting that managers of the demerged Hanson might take a look at Misys as to how to run a more focused company, said: 'Kevin Lomax, himself a Hanson alumnus, has rapidly built a £500 million business, using Hanson-like acquisitive skills, but with a much tighter focus'.

NICHOLAS MACDERMOTT (O48) is Secretary of the Irish Masters of Foxhounds Association.

ALEXANDER MCEWEN (C81) started in 1995 his own business as an employment consultant. Between 1982 and 1995 he was in the Army.

JONATHAN MOUNSEY FCA (H67) was President of the Liverpool Society of Chartered Accountants in 1994-95.

JOZEF MYCIELSKI (O90) has worked since November 1994 as a commercial coordinator dealing with floating hotels (coasters) and jack up accommodation rigs with Bibby Line Ltd of Liverpool. He spent 1995 working in UAE.

CHRISTOPHER MYERS (W71) works at Sotheby's.

TIM PARSONS (D84) works with the Notting Hill Housing Trust.

MICHAEL PITEL (B50) is Captain of 'Names Bridge Team' at Lloyd's, and they were winners of the Banking and Insurance Knock Out Competition in 1995. He is Chairman of the Wine Committee of the Wine Guild of the UK.

CHARLES PLATT (B85) is Adjutant in the 1st battalion, the Kings Own Scottish Borders, and has recently been serving in Northern Ireland.

MARK ROBERTS (A70) is Librarian of the British Institute of Florence.

CHRISTOPHER ROBERTSON (E91) manages a farm in the Czech Republic.

NICHOLAS RYAN (O86) was due to begin work for Ernst and Young in Budapest in February 1996. Since qualifying as a chartered accountant in 1993, he has worked in Ealing.

PATRICK SANDEMAN (H76) was made 'Independent Wine Merchant of the Year' in The Evening Standard London Wine Guide 1996. He is the co-owner of Lea and Sandeman, fine wine merchants with retail outlets in Chelsea, Kensington and Barnes.

SIR PATRICK SHEEHY (B48) retired on 29 December 1995 as Chairman of BAT Industries. He was stepping down from leading the second largest tobacco company in the world, producing Lucky Strike, Benson and Hedges and Silk Cut, and the largest insurer in the UK, owning Eagle Star and Allied Dunbar. He had been 45 years with the company. The Times (30 December 1995) said 'Sir Patrick's finest hour probably came in 1989 when he fought off a £13.4 billion takeover bid launched by Sir James Goldsmith, Kerry Packer and Jacob Rothschild'. Sir Patrick remains a non-executive director of British Petroleum, and became a director of Asda Property Holdings at Marbleborough, a Lloyd's agency, and at Sherrit International, a Canadian company setting up a venture in Cuba. He has become captain of the Royal St George's golf club.

EDWARD STURRUP (D58) started a travel business in Massachusetts in 1995.

RICHARD TAMS (J86) is a Vice President of BA (Cargo) responsible for Western America, an area stretching from Western Canada to Los Angeles. He lives in Los Angeles. Previously he managed BA in South Korea.

PETER TAPPARO (A90) is a Finance Analyst with BNR Europe Ltd.

MICHAEL TAYLOR (D66) is currently Vice Chairman of the Institute of Certified Accountants of Kenya. Since 1979 he has been with Price Waterhouse in Nairobi; from 1970 to 1979 he was with Arthur Andersen in London.

THOMAS WALLYN (W95) was an Assistant Surveyor on the British Institute of Archaeology in Amman, from September-December 1995. From January to July 1996, he was an assistant in film studies in Hollywood.
The Headmaster Fr LEO CHAMBERLAIN writes:

Most readers will know that all schools are now subject to inspection either by the charmingly acronymed OFSTED or by another approved process. HMC schools have their own inspection scheme, and it was Ampleforth's turn last autumn. In spite of all anxieties (inspectors have the effect on Headmasters that Headmasters have on other people), the result was gratifying, and the full report was even more gratifying than the summary which is published here, together with the school's immediate response to the main recommendations. The full report is available to any who write to the school to ask for it.

In their introduction the Inspectors wrote:

This inspection was carried out as part of the programme of inspection of Headmasters' Conference schools to report on the standards and quality of learning, the quality of the education provided by the school, the provision made by the school for the pupils' personal welfare, and the governance and management of the school. The report also considers how the experience afforded to boarders contributes to their overall education. The findings of the inspection are made available to the Office for Standards in Education.

THE INSPECTING TEAM

The following served as members of the Inspecting Team:

- Humphrey Berridge, Director of Technology, Wellington School
- John Blatchly, formerly Headmaster of Ipswich School (lead inspector)
- Philip Couzens, Mathematician, Director of Studies at Oundle School
- Richard Davis, Modern Linguist, Highgate School
- Peter Eckersley, Chairman, Christian Theology Trust
- Christopher Ellis, Director of Studies, Charterhouse
- Gillian Hylson-Smith, Headmistress of Westonbirt School
- Peter Larkman, formerly Headmaster of Allhallows School
- Richard Palmer, Head of English, Bedford School
- Barry Sutton, Headmaster of Taunton School
- Stephen Tommis, Director of Studies, Sherborne School

Mr Peter Eckersley died two days after the inspection was completed.

School Inspection: Main Findings, Recommendations, Response

a. Ampleforth College fully deserves its fine reputation and its popularity with the parents of its pupils. It is housed in fine buildings overlooking an outstandingly beautiful valley, and there are very good facilities for every subject and activity. The boys receive an education which combines academic, cultural and sporting development with the finest grounding in Christian theology and the life of worship obtainable anywhere. Much is gained by the proximity of the monastery and its church.

b. Members of staff are well qualified and fully committed to the whole life of the school. The demands on them are taxing, especially for the many who have pastoral responsibilities in addition to others in two or three different areas. We were delighted to identify over thirty men and women whose teaching displayed real flair.

c. Pupils from their first days have a pride in their school and do it much credit. Their polite friendliness and commitment to all they do owes much to those whose examples they follow, not least the influence of all the members of the community. They take enormous pride in their house and its spirit, and housemasters and others work tirelessly to make the houses homes for large families of boys. Most boys leave Ampleforth with an unmistakable hallmark on their character and personality, and are proud of their school for the rest of their lives.

d. Standards of achievement in work and other fields are high. Pupils whose abilities span quite a wide range achieve their own best by well-motivated and conscientious application. Relationships between boys and staff are good and productive in every field. Discipline is implicit in the main, and sanctions well understood and accepted by pupils as fair.

e. The governance and management of the school is strong and good at most levels, and particularly so in matters of forward planning and budgeting. Members of departments work well together under their senior masters.

f. Among the abiding impressions taken away by different members of the team were: • The genuine warmth with which boys during the Sunday Mass exchanged the peace. • The intensity of the first XV rugby practice – and the player who helped another to his feet having just felled him. • The middle sixth language class which began with all standing to recite the Lord's Prayer in German before a discussion on relationships in the same language. • The loving care expended on and pride taken in demonstrating a pre-war six reel cine-projector by its boy operator. • The far eastern boys who welcomed one of us to their house with an invitation to their birthday party in progress. • A fierce class debate between a majority supporting Luther and a few defending the Church, which ended in an overwhelming vote against the reformer. • The peace which envelops the whole campus during much of the day, only slightly broken by games, activities and changes of lesson.
RECOMMENDATIONS FOR ACTION

Many things about the school, as a reading of this report will show, are excellent. Nothing should be changed which would adversely affect the finer aspects of life and work here. In order further to improve the quality of the education provided it is recommended that:

a. More should be done to give those who are in charge of subjects a voice in academic policy, before decisions are taken and changes made.

b. It would be helpful to review the present practice of housemastering, in order to introduce rather more consistency in such matters as the staffing of the houses when housemasters cannot be there, house rules, punishments and how they are set and recorded, and the role of monitors and other seniors in the life of more junior boys.

c. While sanctions are adequate and appropriate, there could be more rewards. Praise is freely given in school assembly, in class, on the games field and at rehearsals, but better systems to send it to housemasters and headmaster more frequently would be valuable. The recently introduced announcement of individual academic commendations at assembly is a step in the right direction.

d. Certain refrains run through subject reports. Some successful departments rise magnificently above the limitations of crowded or less than ideal accommodation. These and material improvements urgently needed in some houses will be tackled in order as part of the development programme currently under consultation.

e. The use of applications of IT should be extended to more subjects.

f. It is recommended that the scheme for staff appraisal, already discussed, should now be implemented.

g. In-service education (INSET) for the teaching staff needs a central budget provision, and a co-ordinator to promulgate information about suitable courses and record courses attended.

The school is already aware of many of the needs identified by these recommendations and in many cases already has plans to act upon them.

SCHOOL INSPECTION

THE RESPONSE OF THE HEADMASTER TO THE HMC INSPECTION REPORT 1995

I welcome the full and most encouraging report from the inspection team of the Headmasters’ Conference. It is particularly pleasing to see the devotion and gifts of the monastic and lay teaching staff recognised, as well as the spirit of the boys. It would be disappointing if a professional team found no areas on which advice for improvement could be given. All the detailed recommendations will have the most careful consideration and I am happy to respond to the main recommendations now.

1. The senior masters’ meeting, which has always had major academic issues put before it at its occasional sessions, will become the Academic Policy Committee, meeting with the Headmaster twice a term at advertised times. An executive group will meet under the Director of Studies at shorter intervals.

2. Further support, including residential support, for the housemasters is being planned. Current informal good practice will be systematised in the housemasters’ manual, and while the particular character of the Houses will always remain, greater uniformity in practice will be sought.

3. A form for academic commendations, separate from the present form for complaint and commendation, will be introduced for the use of the teaching staff from January 1996.

4. As the report recognises, the school has a full development plan, with material improvements planned for the Houses, the teaching departments (especially science), music, theatre and games. Currently, the provision of a new kitchen and central refectories is being funded at the cost of nearly £2.5m, funded by the Abbey. The speed of further highly desirable development depends upon progress in fund-raising and the maintenance and increase of the present budgeted surplus. The policy is also to maintain the present excellent value for money represented by the fee level.

5. The use of IT will be extended as suitable software becomes available. Spending on hardware, software and specialist staffing has run in excess of £85,000 per annum over the last three years, and the report recognises the major extension in facilities achieved. More will be needed.

6. The scheme for staff personal development and appraisal is being implemented, and a Co-ordinator has been appointed.

7. In-service education (INSET) will be the responsibility of the Co-ordinator for staff personal development and appraisal. Budgetary provision will be made. The quality of education provided at Ampleforth is clearly endorsed by the Inspection Report. I am confident that the helpful ideas and recommendations of the inspectors will be of value in assisting us to maintain the excellence to which the inspectors refer, and in continuing the progress which is our aim.

Leo Chamberlain OSB 5 December 1995
THE SCHOOL

SCHOOL STAFF

Headmaster
Fr Leo Chamberlain MA History

Second Master
Fr Timothy Wright MA, BD

Third Master
Fr Richard ff ield BSc, ACGI, AMIMechE

Director of Studies & Head of Sixth Form
C.J.N.Wilding BA

Head of Middle School
J.E. Hampshire BEd Biology

*Senior Tutor, VI Form
Mrs L. Warrack MA

School Guestmaster
Fr Adrian Convery MA

Second Guestmaster
Fr Francis Dobson FCA, SDSS Politics, Religious Studies

HOUSEMASTERS

St Aidan's
Fr Bernard Green MA, MPhil Religious Studies

St Bede's
Fr Hugh Lewis-Vivas MA, STB Modern Languages, Religious Studies

St Cuthbert's
Mr J.G.Willcox MA Modern Languages

St Dunstan's
Mr G.E.W.Guthrie MA Business Studies, Economics

St Edward's
Fr Edward Corbould MA History, Religious Studies

St Hugh's
Fr Christian Shore BSc, AKC Head of Biology

St John's
Fr Timothy Wright MA, BD Religious Studies

St Oswald's
Fr Christopher Gorst MA Religious Studies

St Thomas's
Fr Richard ff ield BSc, ACGI, AMIMechE Physics, Religious Studies

St Wilfrid's
Fr James Callaghan MA Modern Languages, Religious Studies

MONASTIC COMMUNITY

Fr Bede Leach ARICS, MCIOB, MBA Computing
Fr Simon Trafford MA Classics
Fr David Morland MA, STL Head of Classics
Fr Cuthbert Madden MB, BS, MRCP Head of Religious Studies, Biology
*Fr George Corrie LLB, BA Religious Studies
*Fr Jerome Middleton STB, MA Religious Studies
*Fr Robert Igo BTh Religious Studies
*Br William Wright BSc Religious Studies, Mathematics
*Fr Paul Browne BEd Religious Studies
*Fr Gabriel Everitt MA, DPhil Religious Studies
*Br Cassian Dickie MA Religious Studies
*Fr Kevin Hayden STB MA
*Br Damian Humphries BD

LAY STAFF

J.B. Davies MA, MSc, CBiol, FLS Librarian
R.F. Gilbert MA Chemistry
K.R. Eillott BSc Physics
*D.S. Bowman MusB, FRCO, ARCMCM Music
S.R. Wright FRCO, ARCMCM Music
G. Simpson BSc Mathematics
C.G.H. Belsom BA, MPhil, CMath, FIMA Head of Mathematics
J.D. Cragg-James BA Modern Languages
E.M. G. Walker BA English, TEFL
A. Carter MA Head of English
P.M. Brennan BSc Head of Geography
Mrs B.M. Hewitt BA Head of TEFL, Modern Languages
J.T. McEleanen BA Head of Business Studies, Economics and Politics
J.F. Billett BSc, MSc, PhD, CChem, FRSC Chemistry
J. Fletcher BA, MEd Head of Art
W. Leary Music
M.J. McPartland BA Modern Languages, Religious Studies
W.M. Motley BSc Biology
S. Bird BA, ATC Art
P.S. King BEd Art
G.D. Thurman BEd Games Master, Physical Education
H.C. Codrington BEd Head of Careers, History
K.J. Dunne BA Modern Languages
P.S. Adair BA, DLC Design
P.W. Galliver MA, MPhil Head of History
M.A. Barras BSc Physics, Computing
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 Head of Activities, Mathematics
D.Willis BEd, MEd Mathematics
Mrs R.M.A. Fletcher MA Head of General Studies, English
A. Doe BA Classics, Religious Studies
R. Warren BSc, PhD Mathematics
*Mrs R.E. Wilding BA Modern Languages, TEFL
D.L. Allen MA, DPhil, CChem, MRSC Chemistry, Physics
J.G. Allisstone BA Film/TV, English, TEFL
L.F. Loyat BSc, MInstP Head of Science, Physics,
M.A. Pedroz MA English
A.S. Thorpe BSc, CChem, MRSC Head of Chemistry
Miss A.E. Weston BA Classics
W.J. Dore MA, FRCO Assistant Director of Music
* Mrs A. Fisher Computing
P.J. Connor BA, MA History
SCHOOL OFFICIALS

Head Monitor: J.P.F. Townley (T)
Deputy Head Monitor: E.H.K. O’Malley (D)

Monitors
St Aidan’s
M.A. Hirst
St Bede’s
B.T.A. Pennington, G.M. Milbourn
St Cuthbert’s
A.E.J. Hughes, M.S. Shilton
St Dunstan’s
R.W.A. Burnett, D.J. Brisby
St Edward’s
J. Brennan, J.P. Arbuthnot
St Hugh’s
S.R. Banna, R.A.L. Brenninkmeyer
St John’s
J.B. Wong, W.M. Hobbs
St Oswald’s
G.E. Yurze, J.K. Lomax
St Thomas’s
J.W. Gilbey, C.N. Luckhurst
St Wilfrid’s
L.G.A. Dolfi de Frankopan, B.R. Brenninkmeyer

GAMES CAPTAINS

Rugby
S.R. Banna (H)
Golf
A.E.J. Hughes (C)
Shooting
L.A. Anderson (E)
Squash
M.S. Shilton (C)

Librarians
A.O.W. Chan (W) (Head Librarian); A.J. Acloque (E),
E.W. Carney (C), B.R. Brenninkmeyer (W), J.E.A.
Berry (T), G.P. Fallowfield (O), S.C. Goodall (W),
T.E. Detre (A), J.S. Paul (J), M.J. Squire (T), J.H.
Arthur (D); A.J. Arthur (Bookbinder); C.J. Cowell
(T), C.J. Marken (H) and T.S. Kpere-Duibo (C)
(Trainees).

THE SCHOOL

Bookshop
E.H.K. O’Malley (D) (Head), P.B. Fane-Saunders
(W), M.J. Asquith (O), H.A. Budenoch (O), J.H.
Strick van Linschoten (O), H.P.S. Thompson (O),
R.A.J. Fraser (B), C.M. Ogilvie (E), P.C.K. Duncombe
(O) and J.M.J. Horstfield (D) (1st year provisional).

Stationery Shop
A.E.J. Hughes (C), S.J.L. Walsh (A), G.M. Milbourn
(B).

The following boys joined the School in September 1995:
A.E. Agnew (J), S. Allerton (C), D.R. Ansell (O), N. Artemov (D), M. Artiach
(C), J. Asboth (A), J.J. Balmer (W), P.M. Barrett (T), A.S. Bilker (A), J.R.
Bradley (H), H.T.G. Brady (W), T.J. Breslin (O), V. Brezina (A), A.C.D.
Burton (C), G.H. Byrne (O), J. Calvo (T), R. Cardinal (J), F.E. Chambers
(B), P.L. Chan (E), A. Chelepov (W), V. Chelepov (W), W.S. Cheung (H),
K.M. Chiu (B), S.M. Dale, A.A.C. Daiglish (J), E.A.C. Davis (T), D.J. Davison
(O), P.A. de Guingand (A), M.L. Delany (W), V. de la Court (O), G.M.
Denny (J), G.X. de Philly (H), A. de Robina Lopez Silanes (W), M.N.B. Detre
(A), I. de Velasco Sartorius (B), M.C. Dickinson (W), C. Driehaus-Holiena
(O), P.C.K. Duncombe (O), F. Dupire (A), E.C. Fletcher, E.A. Forsythe (T),
G.H. Foster (H), R.B. Harnett (J), P.M. Harrison (C), H.J.A. Herr (T), D.A.G.
Higgins (C), J.M.J. Horstfield (D), L.A.P. Horsley (H), H.B.K. Hudson (O), P.
Janisiewicz (B), R. Jolivet (H), P. Junghirapanich (W), T.S. Kpere-Duibo (C),
Y.-K. Kwok (J), K.-y. Lam (C), O.C.A. Lamb (A), A.T.W. Landon (E), A.M.
Layden (J), C.W.S. Lee (O), D.M.Y. Lallemand (O), J.-J. Molinero (D), A.
Moreno Bertran (O), P. Moreno de la Cova (D), C.C.T. Morshead (E), D.E.
Mullen (A), I.J.R. O’Sullivan (B), P.W. Obank (J), C.-C.M.G.E. Archdeke
Austria (W), P.M. Ogilvie (E), J.M. Osborne (J), D.W.M. Pearce (W), S.C.L.A.
Phillips (C), A.-L.J. Robertson (E), S.M. Rongraung (C), O.W.G. Russell (H),
E. Saxby (J), J. Saxby (J), A.G.P. Seiler-Anspach (O), K. Sinnott (J), M. Sanek
(C), S.L. Still (W), J.-M. Suter (O), A.M. Symington (E), A. Szalai (C), M.
Tomaszewski (T), J.H. Tussaud (E), K.-L. von Salm-Hoogstraeten (O), D.P.
Walsh (B), H.A.J.S. Weston-Davies (A), C.-m.p. Wong (T), R. Wu (O).

From the Junior School:
B.K. Bangham (O), M.D. Benson (B), J.G.W.R.. Burnett-Armstrong (H), A.J.
Cooper (B), X.I. de la Sota (H), J.S. Egerton (W), J.D. Entwisle (T), C.W.A.
Evans Freke (E), J.A. Fletcher (D), E.N. Gilbey (T), N.M.P. Hayles (C),
W.J.M.E. Hinencage (E), T.J.S. Hill (D), A.G.E. Huhne (B), C.B.S. Katz (B), P.
Kennedy (D), Y.C.S. Lawrence (D), T.P. Leeming (H), J.C.K. Leung (W),
F.A.M. MacDonogh (T), S.T. McAleenan (H), A.G. McManon (J), T.J.
Menier (T), J.P. Mulvihill (A), M.J. Nisbet (H), B.M.A. Nicholson (D), L.E.A.
Richardson (B), C.J. Rigg (A), L.D. Robertson (C), E.T. Sexton (J), M.D.
Spanner (J), E.D. T del C-Nisbett (D), P.G. Thornton (B), L.X. Watt (A),
C.N. Young (W).
MAJOR SCHOLARSHIPS

R.S. Christie
Ampleforth College and Ampleforth College Junior School

D.R. Ansell
Holmewood House, Langton Green, Kent

H.T.G. Brady
Farleigh School, Red Rice, Hampshire

MINOR SCHOLARSHIPS

J.M.J. Horsfield
Minster School, York

P.K. Duncombe
Dragon School, Bardwell Road, Oxford

J.M. Osborne
St John’s Beaumont, Berkshire

D.A.G. Higgins
St Richard’s, Bredenbury Court, Herefordshire

SIXTH FORM MUSIC SCHOLARSHIP

D.W.M. Pearce
Easingwold School, York

MUSIC SCHOLARSHIPS MAJOR AWARD

A.A.C. Dalglish
Caterral Hall, Settle

E.A. Forsythe
Ripon Cathedral Choir School, Ripon

HIGHEDUCATION ENTRANTS OCTOBER 1995

LEFT JUNE 1993

Dale O. (D) Charing Cross & Westminster Hospital Medicine

Guthrie A.J. (E) Kent University History & Politics

Rye A.G.H. (J) Sheffield University Medicine

LEFT JUNE 1994

Bedfield T.H.P. (D) Bath University Architecture

Benady J.A. (D) Exeter University Economics

Berry M.S.P. (T) Oxford University, St Benet’s History

Brightman M.A. (A) Dublin University, Trinity English

Caddogan T.B. (W) Reading University Psychology

Camm J.G. (C) Exeter University Economic & Social History

Charles-Edwards T.G. (J) Oxford University, Jesus Ancient & Modern History

Coddington A.D.J. (J) Newcastle University Politics

Constable-Maxwell B.G.J. (E) Newcastle University Classics

Dinzel J.H.R. (B) Edinburgh University History/Archaeology

LEFT JUNE 1995

Aggarre A.M. (J) Chelsea College of Art & Design Foundation Course

Aitken M.F. (E) Oxford University, St Benet’s History

Billett H.G.A. (C) Nottingham University Politics

Bradley H.P.B. (W) Oxford University, St Benet’s English

Breman M.A.S. (I) Oxford University, St Anne’s Classics

Case A.A. (C) Stirling University Human Resource Management
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<td>Grubbs P.C.</td>
<td>Edinburgh College of Art, Modern History</td>
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<td>Crowther C.B.</td>
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<td>Cramplin J.D.</td>
<td>Reading University, Accountancy &amp; Economics</td>
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<td>de Macedo M.</td>
<td>West of England University, Cultural &amp; Media Studies</td>
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<td>Sussex University, Biology &amp; Business Studies</td>
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<td>Leonard A.C.</td>
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<td>Nottingham Trent University, Engineering</td>
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GORDON FORSYTHE died in November 1995 at the age of 77. For 30 years, until his retirement in 1987, Gordon taught chemistry at Ampleforth, sharing the teaching in the early days with Dick Goodman, Fr Hubert, Fr Paulinus and Fr Ambrose. Then followed a long and fruitful partnership with Claude Briske.

Gordon’s grandparents came from Caithness, although he was born in Birkenhead. He attended the Birkenhead Institute and went on to read chemistry at Liverpool University where he met his wife Margaret. He served in the London Scottish Regiment in the war and then started his teaching career at Wirral Grammar School.

Gordon was a chemist of the old school. He brought the subject to life and made each lesson a fascinating experience for the boys. His demonstrations were spectacular and extravagant, and he would never use one gram of material when ten grams would do. Many were the occasions when Lab 7 would be full of smoke and noise and, of course, delighted boys. He thoroughly earned the affectionate nickname of ‘Fizzy’.

Yet, in spite of his humour and dash, Gordon took the interests of his pupils very seriously and his pre-exam voluntary extra revision classes after supper on weekdays and after Mass on Sundays were always in great demand.

I had the privilege to be a colleague of Gordon in the department for over 20 years and, as a rookie, I found his advice invaluable and unstinting, while his ready wit kept up our spirits as we set off on dark November mornings to teach the Lower Fifth.

Gordon typed out and duplicated a definitive set of notes that covered every aspect of the old O level syllabus. These notes, in red folders, were vastly superior to any textbook and they were handed out to every boy. The folders were known universally as the bible.

Countless stories grew up around Gordon and his exploits. Most were true. There was the occasion when Fr Denis opened the door to the old Lab 5 to show some prospective parents the facilities, only to be greeted by an agonized shout, ‘I’m blinded, I’m blinded Sir, I’ve got ammonia in my eyes:’

One evening at the Oxford Society Dinner in York, when Gordon was the guest of Fr Patrick, he fell asleep during a long speech, slumped forward towards a candelabrum and set his hair alight. Before the reconstruction of the central building the headmaster’s study was at the end of the chemistry corridor. Many were the occasions when a clap of thunder would reverberate down the corridor causing Fr Patrick, Mrs Lumsden and Mr Green to peer
anxiously along the passage, only to see a curl of blue smoke emerging from under the door of Lab 7.

Outside his formal teaching Gordon was Senior Tutor of the Fourth Form, he helped with golf and athletics, and gave practical classes on motor mechanics.

Gordon was the first member of staff to have all his children, boys and girls, educated at Ampleforth. Fiona came for her science A levels and gained entry to medical school, Malcolm was an outstanding cross country runner and Andrew a talented rugby player.

Margaret and Gordon were known throughout Ampleforth for their warm hospitality, friendliness and genuine interest in other people. The last few months of Gordon’s illness were distressing for all the family and our deepest sympathy goes out to them all.

RFG

We welcome several new colleagues and hope that they, and their families, will be happy at Ampleforth. Our new Head of Technology, Barrie Gillespie, joins us from Felsted School, where he also ran the Duke of Edinburgh’s Award Scheme. Before his teaching career Barrie was a harpsichord maker with Dolmetsch. Stephen Smith, a biologist, completed a BSc and PGCE at Durham and has taught for two years at a city technology college in Middlesbrough. The Music Department has two new members of staff: Ian Heckley has been in Birmingham doing postgraduate research and teaching music in the University and schools, as well as acting as assistant organist at the RC cathedral. Robert Hall graduated in music last summer from Bangor and is spending a year here as a student teacher and House tutor. Our German and French language assistants are respectively Florian Abbenseth, taking a gap year after leaving St Stephen’s school, Augsburg, and Jerome Hulin, who has been studying English for three years at the University of Angers. Mrs Alison Lovett has joined the Classics Department part-time; she is also working on a doctorate in Leeds, having previously completed postgraduate degrees at Glasgow and Warwick.

Richard Gilbert is congratulated on another publishing triumph. His ninth and latest book, Exploring The Far North West Of Scotland, was voted the best outdoor book published in 1994 by a panel of judges. In September Richard was presented with a gold medallion and a prize of £300 by the Outdoor Writers’ Guild and the Camping and Outdoor Leisure Association.

We also congratulate Sandra and Mike Barras on the birth of their second child, Heather, and Alex Weston on her engagement to Giles Nightingale.

DFB

13 October 1995

General Sir Charles Guthrie GCB LVO OBE ADC, Chief of the General Staff:

The Problem of Defence in the Post Cold War World

General Sir Charles Guthrie started his lecture by observing that a quick look at the TV, The Telegraph or The Guardian or even The Sun shows the extent of ‘the new world disorder’. He continued: ‘the brave new world forecast by some commentators when the Berlin Wall came down at the end of the Cold War, has never materialised’. In its place we have a civil war in the former Yugoslavia and the countries of the former Soviet Union. ‘In Europe alone, our intelligence staff identify 37 potential or actual areas of conflict’. Then add Somalia, Rwanda, Angola, and even the Gulf – the victory of ‘Desert Storm’ had left no lasting peace and an air exclusion zone to be imposed. The old certainties of the Cold War based on a balance of power between the two superpowers had gone, and had been replaced by a world of dangerous uncertainty in which old security structures such as NATO are in danger of being outdated. The challenge was to design something to cope with a situation whose outcome we cannot forecast. Whereas four years ago we had too few scenarios on which to base our planning, we now have too many.

Sir Charles then outlined four factors on which we can count as still valid. First, there will continue to be trouble spots such as Bosnia, Rwanda and Angola, and ‘we, the British, are going to want to play an important part in solving some of the world’s problems’. Secondly, we will almost certainly get involved alongside other nations, rarely alone as in the Falklands. If for only political and economic reasons, it is unlikely that we will have enough soldiers for unilateral action in future. Even a superpower such as the USA finds it undesirable to act alone – they need others to give their actions legitimacy in the eyes of the world, and there is nothing new about this: Marlborough during the War of Spanish Succession, Wellington at Waterloo, and the two World Wars all involved coalition strategies. Thirdly, the end of the Cold War changed the balance which the superpowers had accepted. ‘When the ice of the Cold War melted, one found some pretty unpleasant things revealed under the ice cap – the bacilli of nationalism had survived under the ice cap’. In the 1980s there were about 7,000 soldiers on UN missions around the world; as a result of the changes, there were now in the 90s nearly 100,000 or 32% of the British army involved in operations around the world, in 57 different countries. Fourthly, although we are spending much of our effort on peacekeeping, Sir Charles said we must not forget that the primary aim of our army is defence of our own country and people.

He said that the task for us is to produce an army for Britain that is appropriate for the times in which we live. As to interventions in such places as
Kuwait, Bosnia or Angola, one must ask four questions. First, is it in British interests? Second, is it morally right to do so? Thirdly, have you the wherewithal to succeed? Fourthly, have you the public support and media on your side, and will it remain so? He then discussed these four questions in more detail. As to the moral question, he did not believe anyone disputed the moral reason for going into Bosnia or Rwanda - the TV pictures said it all. As to the fourth question about public support, he said that the media almost without exception wanted British troops to go to Bosnia: the decency of the British public cried out for us to try alleviate the suffering. But he noted that public opinion can be fickle and change their views quickly, as it did in Vietnam. The media and public opinion have forgotten how horrible war is. He went on to speak in particular of the problem of the Balkans in both an historical sense and in the current conflict. In a period of questions, he spoke candidly of current military and political issues, commenting on contemporary issues and the recent Conservative Party conference.

10 November 1995
Mr Stewart Purvis, Chief Executive ITN:
From Dots and Dashes to Digits and Dollars
Mr Stewart Purvis had been until early 1995 Editor-in-Chief of ITN, but had recently become Chief Executive ITN, and thus in overall control of all ITN's television and radio channels, both domestic and international. As such, he described how he had moved in effect from being a journalist into being head of a large business, selling its product, namely news, as a wholesaler to retailers around the world. He spoke of the changing nature of news, and the effect of satellite news on the presentation and power of news. He gave a history of television news from the beginning of ITN in 1955 and before. His lecture was illustrated from a number of short video extracts of news presentation: both in the earlier period and more recently, not least in Chechnya and Bosnia. He discussed some of the ethical questions about the presentation of news, and the changing role of editorial presentation in a time of live satellite links.

15 November 1995
Lord Rees Mogg
The Monarchy, Tradition and Culture
As he recalled in his opening remarks, this was the second time that Lord Rees Mogg had given a Headmaster's Lecture; he had first spoken in the opening series of lectures in 1981. Choosing and taking his theme from an issue of the moment, and in particular the announcement the previous day that the Princess of Wales had given an interview to Panorama which was to be broadcast on the following Monday, Lord Rees Mogg spoke of the position of the monarchy at the present time. He asked 'Are we moving into a society in which traditional institutions will find it difficult to survive?' Thus, it was a wider question than the monarchy itself, but it was natural to see the monarchy as a symbol for many other institutions. The monarch was head of the legal system, head of our defence forces, head of Parliament and head of the government, head of our constitutional system. Each of the major branches of our national life was based on the monarchy. Making a comparison with other monarchical countries in Europe, the British monarchy was one of the longest serving monarchical systems, well before 1,000 AD. He identified the strengths of the monarchy, and then considered the problems facing the monarchy. He said that the monarchy is still a very important focus of loyalty. Noting that head of state and head of government are different offices, he compared Britain with countries that had presidents, such as Germany with its weak president. Most politicians were interested in changing history. If Britain was to be a republic and have a president, who would we have as president? Would Hattersley, Howe or Hurd be president - ex-politicians accepting a second class job?

29 November 1995
Lord Donoughue
Running Number Ten Downing Street
Lord Donoughue spoke of his experience as first head of the Policy Unit at Number Ten and of the changing power of Prime Ministers. In March 1974, following the February election of Ted Heath, Bernard Donoughue was appointed as first head of Harold Wilson's new Policy Unit in Number Ten. In his lecture, Lord Donoughue described the casual way he found himself heading this first Policy Unit at Number Ten, and how he had gone on to run the Policy Unit under both Harold Wilson and James Callaghan. At that time he was working at the London School of Economics, and Mr Wilson asked him to write some speeches for him during the election campaign, and would casually say he needed another speech for the next day. After Mr Heath resigned on 4 March 1974, Mr Wilson said to him that 'now we move to Number Ten'; on returning from the Palace after Mr Wilson had been appointed, Bernard Donoughue and Joe Haines quickly entered Number Ten while Wilson talked with the television cameras, in order to acquire the strategically placed rooms which would ensure effective access and therefore influence and power in Number Ten. He said that influence and therefore power depends on geography, on being in the strategically placed position (even though his successor seemed content, he said, with a room upstairs, away from the action). He said that in Number Ten there were four central units, first; the Private Secretary's Office, consisting of regular civil servants, and providing links with the rest of the Whitehall departments; second; the Policy Unit, which provides analysis and advice to the Prime Minister on policy issues; third; the Political Office; fourth: the Press Office, which organises the Prime Minister's relations with the media. Lord Donoughue went on to compare the power of different Prime Ministers. In answer to questions, aspects of his many varied interests were apparent, especially his knowledge and enthusiasm for racing and other sport. (He did once write a report on the...
future of soccer, and he owns racehorses.) He talked about the then still imminent report of Lord Nolan (published 15 February 1996) and of the nature of standards in public life.

There were six more Headmaster’s Lectures planned for this season 1995-96, for the period January to May 1996. These will be reported in the next Journal, but the text of the first of these on 19 January 1996, ‘The Writer’s Lot: How image dominates reality, or The rooster lost its call’ by Robert Fisk, Middle East Correspondent of The Independent follows.

SPECIAL HEADMASTER’S LECTURE

On 20 September 1996 the Royal Naval Presentation Team led by Captain James Rapp RN (A70) spoke to the Upper VI and Middle VI. This presentation is not on the whole given to schools, and it is not a recruiting exercise, but is given to groups of influence in British society. Its purpose is to present the role and the relevance of the Navy in the contemporary world. Thus the presentation was to show this relevance in the post Cold War world of the 1990s, in the world of Bosnia and Chechnya. The Presentation Team illustrated their theme with film and photographs, and the questions asked were answered by computer controlled illustrations on the screen, while James Rapp or his assistant talked.

THE CULT SCENE

The VI Form had a lecture in September 1995 on cults by Mrs Mathieson.

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19 January

Headmaster's Lecture

HOW IMAGE DOMINATES REALITY

ROBERT FISK

Middle East Correspondent: The Independent

Most journalists who covered the 1991 second Gulf War portrayed the conflict as war without death. That was what the politicians – as well as their readers and viewers – wanted. Within a few months, these same journalists were publicising the Kurdish tragedy without wishing to emphasise that it came about as a direct result of the Gulf conflict. So the journalists gave us death without war. When it came to the Balkan disaster, journalists found themselves in a quandary. What started out as a political drama turned into a brutish conflict, first between Serbia and Croatia and, subsequently, between Bosnian Muslims and their erstwhile Serbian and Croatian neighbours. As the world watched with growing horror, the media found itself coping with war and death at the same time. Killing people, it turned out, was wrong after all.

If these remarks seem flippant, perhaps unacceptably so, they will have served their purpose if they remind us of the degree to which journalism – and in particular television journalism – is directed at us, packaged, preconceived, judgemental and, in my view, dictatorial.

What I want to talk to you about today is the dictatorship which television journalism has come to represent. Not the dictatorship of the Big Brother variety but the dictatorship of consensus, a dictatorship far more dangerous, in my view, because it is less easy to identify. The dictatorship of consensus is a friendly beast. It slips past us in the shadows, nodding in an amiable way, an old and comforting companion when you are upset or – more essentially – when you are confused. It is, above all else, 'responsible', setting the values and limits of our knowledge, reminding us of the values of our western society – of how far we may go and not go in our understanding of that society.

It is television, for example, that decides whether a man is a guerrilla, an insurgent, a 'terrorist' or a freedom fighter. It is television that will distinguish for us between an 'idealist' and a 'fanatic', between a 'dictator' and a 'strongman'. Our perceived enemies – Saddam Husac, Colonel Gaddafi, the leadership of Sudan – are dictators in their lifetimes. 'Strongmen' are dictators who are on our side although, curiously, 'strongmen' often become 'dictators' after they die, a mystical transition with which we honoured the Shah of Iran and President Marcos. Television reports will help us choose the difference between a good war – the liberation of Kuwait, for example – and a bad war, like Bosnia or Nagorno Karabakh or Chechenya where we are encouraged to believe that both sides – or all sides – are as bad as each other and therefore unworthy of anything other than food donations.

I won't dwell too long here with the well-documented behaviour of the
media in the second Gulf War. I won't describe in detail the way in which journalists of press as well as television fought their way onto the jealously guarded pools so that they could all be censored together, of how the smallest details were edited out of the reports that you were to read and see from the Gulf, of how television – principally CNN – invited you to share in a scientific, high-tech, surgical, pin-point precision, deathless war. Nor will I describe in any length the scenes I saw on the road to Basra when the slaughter was over, the carbonised, headless corpses being torn to pieces by packs of starving dogs. I remember standing on that road with a camera crew who decided that the scenes were so terrible that there was no point in filming them. Television editors in London and New York had demanded access to the war, raged at the censorship which they themselves had accepted but then – when censorship had been abandoned and the face of war was there for all to see – decided that they could not show the real war because it was too ghastly to view at breakfast or at any other time. And too dangerous, I suspect. For if television had shown the world all that I saw on the road to Basra, most of the world would refuse to go to war again. This is not a message that television wishes to convey.

But let me be more specific, and describe to you how television helped to distort our press reporting of the war in Bosnia. Four years ago, you may remember, Britain and her NATO allies were a lot less enthusiastic than they are now to take military action against the Serbs.

Two years earlier, of course, Saddam Hussein had invaded the immensely wealthy emirate of Kuwait – whose rulers, unlike those in Sarajevo, fled their country in three hours. Western governments were at pains to encourage their people to go to war. Statesmen made the running, television followed them obediently and, after five months, a scarcely convinced world followed suit.

But now, two years later, the opposite was taking place. While western governments were fearful of involvement in Bosnia – frightened of the prospect of casualties even though the Serbs, unlike Saddam, possessed no gas and few missiles – western citizens demanded intervention. Western leaders could have no doubts as to the reasons. Television pictures of the carnage – of women and children caught amid the savagery – and accounts of the mass rape of Muslim women, evoked a compassion rarely seen in Europe since the end of the Second World War.

Linda Chalker, a British foreign office minister, could be heard warning of the dangers of military involvement, of how swiftly public opinion would change once coffins carried young men home to Britain and other west European countries. In Britain, the press – particularly The Guardian and the Independent – demanded just such an involvement, although the country's politicians continued to try to use television to project the dark prospects of such a venture.

In the late winter of 1992, Malcolm Rifkind, the British Defence Secretary, arrived in central Bosnia on what publicity-seeking statesmen and television reports like to call a 'fact-finding mission'. It was nothing of the sort.
For Muslims to break through the UN lines to relieve their fellow citizens in Bihac might be understandable. But the EEC — and the UN, so far as I was given to understand — took a far more serious view of the involvement of Arab fighters. The British official refused to show me documentation to support these apparent facts but he was physically looking at UN reports as he spoke to me, and clearly intended me to believe that these confirmed his account. An hour later, another senior British EEC official offered me an identical record of events. Both were former British ambassadors.

But I was distrustful of these two men. Why should they suddenly wish to publicise Arab involvement on the side of Bosnian Muslims? To malign the Bosnian Muslim cause, perhaps? To suggest to a sympathetic public that they were being duped, that a Bosnian army that was now diluted with Arab gunmen was not a cause worth fretting over? And why had these two British officials chosen me as the purveyor of this information? Because I happened to be in their building at the time? Or because, as Middle East Correspondent of the London Independent — on temporary transfer to the Balkans from Beirut — my by-line meant I could give more credit to such a story than a report by a Balkan-based journalist?

I decided not to run the story. Indeed, I called my office in London and told my foreign editor that I thought I was being deliberately misled. Next day, I crossed the UN lines into Krajina and sought information from the Serbs themselves; they, after all, would be the first to publicise Arab involvement in the Muslim struggle if it was true. But their militia officers all insisted to me that not a single one of the Muslim Krajina ‘invaders’ — most of whom had been captured by the Serbs — was an Arab. I saw some of their prisoners; they were Bosnian Muslims. The Serbs did produce some cartridge cases with Arabic numerals on them — they appeared to be of Iranian origin — and a single box of aspirin with Arabic script which showed it had been manufactured in Amman, Jordan. Such medicines had been brought into Zagreb legally over the previous months by Arab charities openly cooperating with the Croatian government. That was all.

I was not surprised, however, when two days later, the story broke — that Arab fighters had stormed through UN lines in Krajina in support of the Bosnian Muslim government. The report started on local Croatian television and was swiftly picked up by CNN who quoted anonymous ‘security sources’ to confirm the story. With neither the time nor, I suspect, the willingness, to check the facts, CNN had given substance to a total untruth. And I had a very shrewd suspicion who CNN’s ‘security sources’ were. Several newspapers later used the basis of CNN’s reports for their own account of the ‘Arab raid’. Myth had become reality, courtesy of television news.

But the hidden campaign against the Bosnian Muslims continued. When Arab fighters did — in small numbers — penetrate Bosnia from the Croatian port of Split, journalists were encouraged to report on the ‘hundreds’ of ‘Mujahedin’ supposedly installing themselves in the valleys west of Sarajevo.

As I said, the purpose of all this was quite clear. If the Bosnian Muslim cause could be associated with Arab fighters, it might be damaged beyond repair. Arab guerrillas are traditionally associated in the public mind with Iran, suicide bombers, fundamentalists, or — to use Israel’s favourite term for all its enemies — ‘terrorists’. This, I am sure, was what lay behind that sudden offer of false information from the two EEC officers in the summer of 1992. Who would want to contemplate western military involvement alongside gangs of Islamic radicals?

As the Muslims were further crushed, first by Serb and then by Croatian forces, their people grew desperate. All of the UN’s plans for rescue and ‘safe havens’ were proving illusory. The UN Protection Force — UNPROFOR — was not protecting anyone, least of all the Muslims. So when Muslim forces struck back at the Croatians near Travnik in June of 1993, British reporters in the area began reporting the events with a very special neutral bias. Muslims were now burning Croats out of their homes. Muslims were also prepared to ‘ethically cleanse’ their opponents. So — and the message was clearly stated one morning by a reporter on Rupert Murdoch’s ‘Sky’ satellite channel — Muslim behaviour was giving grounds for suspicion that ‘all sides were as bad as each other’. Most of these reports came from Vitez, where the British UN contingent maintained its military base in Bosnia.

As bad as each other? The Muslims, after all, were supposed to be the victims. Because of this, we felt sorry for them. So when they fought back in anger, we accused them of betraying their role as victims by becoming as bad as the rest. Having done nothing to help them in the first place, we then found further excuse for doing nothing because of their response to our failures.

This manipulation should not be exaggerated. Journalists who acted as a conduit for Allied propaganda during the second Gulf War have felt free to break with this role in Bosnia. When British ministers were anxious to clear the Balkans from the front pages in the summer of 1992 — unattributable briefings from ministers suggested that there was nothing more to be done in the Balkans on their front pages, no matter what.

And Bosnia was a new sort of war, uncontrollable in every sense of the word. In Bosnia, television needed only a crew with a doubtful life expectancy — and 42 of my colleagues have so far been killed in less than five years of war in the Balkans — to get their pictures. But it’s that word ‘pictures’ that always bothers me. In the Gulf, the US television networks and the cable channels accepted censorship as a condition of reporting. They did not seek to oppose the system lest they were deprived of pictures. Those of us who refused to be censored were denigrated by our television colleagues for placing their access to censored pictures at risk. As television networks, they could not report the war without pictures. Words, written descriptions, were of no use to them. Pictures were the only and all-immediate commodity, more important than the moral issue of refusing to be censored. The viewers’ supposed need to see the war at first hand — albeit a highly doctored, circumscribed view — took precedence over the rules and constraints of traditional journalism.

Not long before the ground attack into Kuwait, I walked into CNN’s film
work of reporters. Part of the problem rests on what the Palestinian scholar Edward Said has called 'the passivity and prolonged distraction' of American television viewers, and on what he called 'the rise of democratically-induced conformism'. It is Said's thesis that in a vast and heterogeneous society like the United States, it is easy to stir up feelings of endangered patriotism and national insecurity. Appeals to tradition or family values or patriotic sentiment tend to involve intellectual dissent. He might have added that in Europe, too, the deepest suspicion for fear that a minority view might later become a majority view.

The editing suite in Dhahran to seek information on the location of a videotaped report I had just seen on the channel. The information wouldn't help me, the CNN tape editor informed me. 'You're not allowed to go there because you're not in the pool,' he told me. 'It's against the law.' It was a revealing attitude. CNN supported the law — whatever that was in Saudi Arabia — and thus, by extension, supported the restrictions which were supposed to prevent me covering the story. Later that week, an NBC television reporter asked a US Marine officer to arrest me at Khafji because I was not in the pool.

But it's not merely the acceptance of censorship which so damages the work of reporters. Part of the problem rests on what the Palestinian scholar Edward Said has called 'the passivity and prolonged distraction' of American television viewers, and on what he called 'the rise of democratically-induced conformism'. It is Said's thesis that in a vast and heterogeneous society like the United States, it is easy to stir up feelings of endangered patriotism and national insecurity. Appeals to tradition or family values or patriotic sentiment tend to involve intellectual dissent. He might have added that in Europe, too, especially when European nations are at war, dissent is too often regarded with the deepest suspicion for fear that a minority view might later become a majority view.

This Noam Chomsky, one of America's most formidable intellectuals, rarely appears on American television — indeed, has never been invited to write an opinion column by a major American paper. The politics of consensus — of safe, patriotic consensus which is always made uneasy by doubt — has effectively kept him off television. The origins of this quiet, unobtrusive suppression probably go back to the McCarthy era. The modern-day equivalent is generated not so much by political fear — although that is there — but by indolence, by the simplicity and brevity of television news reporting to an American audience that has little or no intellectual interest in foreign affairs, let alone domestic politics. And to a world audience which cannot demand the intellectual content which it surely deserves. Hence Said's remark about 'prolonged distraction'. The average foreign news report on some CNN programmes takes up just 90 seconds. Many American network reporters are allowed only 30 seconds on air.

Within these constraints, attempts to explain two sides of an argument are impossible. History, nuance, the mere questioning of a received truth of an event is done away with. The only way to accommodate a summary of events is to take a simple perspective — or that simplest of all perspectives available to journalists in a hurry, that of the government.

For it has become part of the pattern of American and, to a lesser extent, British news reporting that international news is defined — 'translated' might be a better word — by a Pentagon correspondent, a State Department correspondent, a White House correspondent, a Foreign Affairs reporter, a Lobby correspondent. And those who report government without revealing their sources have come to set the agenda in foreign affairs journalism. If
arrived at the Independent, many of them questioning my integrity. The scenes of jubilation which these readers had seen on television were clearly in conflict with my pessimism, these readers claimed. Did Robert Fisk not want peace in the Middle East? Was he— as one reader was uncharitable enough to suggest— ‘supporting terrorism’?

Terrorism, terrorism, terrorism. How infuriated I have become with the corrosive use of that word. In the Middle East, it is a dishonest and pejorative word, used to deny the right of an entire people—Palestinians—to a homeland. Palestinians are ‘terrorists’. Arabs are ‘terrorists’. Israelis are not. When Baruch Goldstein slaughtered 30 innocent worshippers in a Hebron mosque, CNN immediately went along with Israel’s line—that the man was ‘deranged’ or, as the Israeli ambassador in London quaintly claimed, ‘deranged by fanaticism’. As the day went on, CNN called him a Jewish settler—although they were not courageous enough to call him an Israeli settler which is what he was. Indeed, as the day wore on, Goldstein—a ‘terrorist’ by Israel’s own definition of that much misused word—became on CNN ‘an American immigrant’. Thus in the hours after the massacre, the murderer’s identity was subtly changed. He began the day as an Israeli—or at least a Jewish settler; he ended the day with America touched by his guilt and his Israeli identity gone altogether. When the Islamic Hamas movement took their inevitable and wicked revenge—blowing up a bus at Afula—CNN recovered its courage. What Israel was now fighting, CNN’s reporter Bill Delaney said, was simple: yes, he said it was ‘terrorism’. But when, last year, an Israeli assassinated the Israeli prime minister, Yitzhak Rabin, the murderer was never called a terrorist.

All this is part of a larger problem brought about by the monopoly of television and its technology. Those simple values in which it must case all world events are western values. Anyone who supports western values is good. Anyone who questions them is not good, indeed is a positive threat to our way of life, the west, America. The PLO-Israeli peace deal was blessed in Washington. CNN blessed it with a service that was in parts, religious—although it was President Clinton who quoted the Koran, not Arafat. Here were two old enemies who wanted peace. And peace is a good thing. Just like that. So anyone who questioned the nature of this peace was not only investigating the flaws of the agreement—he was also a cynic, a potential subversive, someone who disliked our western values and way of life, someone who did not want peace—ergo a ‘terrorist’. Hence those readers’ letters. They wanted me to write like CNN’s reporters talk.
ACTIVITIES

The following societies continue to meet but have decided not to contribute to this edition of the Journal.

- Amnesty International Arts Society
- Karate Club Photographic Society
- Science Society Wine Society
- Basketball Club Poetry Society

THE BRIDGE CLUB

The club had a successful season thanks to the dedication of the club’s best players. Two pairs competed in the Yorkshire School Pairs Competition, our regular Autumn event; Chris Sparke (A) and Kevin Anakwe (A) played well considering that it was their first competition and Michael Hirst (A) and Alexi Hughes (C), who have been representing the School at Bridge for the last four years, won the competition.

THE CIRCUS

The Society welcomed Mr Kenneth Rose who spoke on ‘Writing about Royalty’. As the biographer of George V, he spoke both on the nature of writing about royalty and about the life of George V. He talked about the nature of the death of George V, when the King’s doctor decided to end the life of the King prematurely so that his death would appear first in the morning papers, especially The Times, rather than the less appropriate evening journals. Since the early 1960s, Mr Rose has been Albany of The Sunday Telegraph. At other meetings, the Society showed some films about the war in the former Yugoslavia. (Ringmaster: Jonathan Wong (J). Committee: Roderick Brenninkmeyer (H), Gervase Milbourn (B)).

Jonathan Wong (J)

THE CLASSICAL SOCIETY

The society faced a rocky start to the year due to a paucity of the funds necessary to invite visiting speakers from afar. However, due to the titanic efforts of the secretary, Laurence MacFaul (D) and the House representatives at collecting subscriptions, the society’s books look considerably healthier. In early December Dr Peter Jones of Newcastle University came to speak to us about the influence of the Classical languages on the English we speak today. His vivacity and enthusiasm brought this potentially dry subject to life and provoked many questions from the large and interested audience, many of them non-Classicists.

AD
The officers are: Major V.E. McLean - Commanding Officer; Major M.E. Corbould (Fr Edward) - 2IC and OC 1st Year; Fl Lt P.M. Brennan - OC RAF Section; RSM R.L. Morrow - School Staff Instructor.

The army section remains well supported with 129 cadets (distributed across the years as follows: 1st - 34, 2nd - 30, 3rd - 27, 4th - 22, 5th - 16). The 1st year under UOs Joe Townley (T), Joe Brennan (E) and Rollo Crichton-Stuart (E) assisted by Sgr Bullivant (9 CTT), RSM Morrow and commanded by Fr Edward, did their basic training of drill, weapon training (Cdt GP Rifle 5.56 mm), map reading and fieldcraft. The 2nd year under UOs Charles Berry (T) and Edward Carnegy (C) trained for the Irish Guards Cup. Numbers 1 and 2 Sections spent much of the term learning section battle drills and patrolling skills culminating in a night patrol exercise. Numbers 3 and 4 Sections carried out First Aid training and campcraft culminating in a self reliance exercise on the North York Moors. Mr Jim Davie from the Red Cross instructed the cadets on First Aid. WOs Arnoud de Villegas (B) and Gervase Milbourn (B) are to be congratulated on their navigational skills and use of the compass as visibility was reduced to ten metres. The 3rd year were in a cadre run by Cpls Ray and Tynion Royal Irish Regiment and O’Cdt’s Lewin and Profit Leeds University. The 4th year were used as the demonstration section and provided the enemy for the night patrol exercise. They also used the Assault Course at Topcliffe, the home of the 3rd Regiment Royal Horse Artillery. The 5th year acted as instructors for the 1st and 2nd year cadets.

There were two presentations, one by Captain Peter Dilnot Army Air Corps Middle Wallop, whose talk and illustrations were first class. He also managed to take 36 cadets for a short flight in a Gazelle helicopter. The other was by the Household Division presentation team consisting of Major Niall Crichton-Stuart - Scots Guards (C66), Major Cassian Roberts - Irish Guards (J80), Captain Christopher Ghika - Irish Guards (E88), and 2nd Lieutenant Charlie Morris - Grenadier Guards (T88).

We have also been visited by Brigadier P.J. Lyddon MBE Commander Catterick Garrison, Brigadier J.A. Thorpe CBE Commander 15 (North East) Brigade and Major General P.A.J. Cordingley DSO Commander 2nd Division. They saw the cadets training, and had tea with the Officers and Senior cadets.

VFMcL

RAF SECTION
The term got off to a fine start with a large group of new cadets to be welcomed to the section. For the first time RAF cadets were issued with army green combat clothing as well as the usual, smarter, blue uniform. Cadets find the green disruptive pattern style of clothing more practical for exercises and of course it is more waterproof – an important consideration during the winter term in North Yorkshire.

The main event for the cadets was the switch from the older Chipmunk air experience aircraft to the much newer and faster Bulldog, an altogether better aircraft for teaching young pilots, as the pilot and student sit side by side, not in tandem. This aircraft entered service in 1973 with the university air squadrons (the Chipmunk came in in 1946!) and gets full aerobatic performance from its Lycoming four cylinder engine. Despite its obvious improvements and advantages, several of the older cadets who have flown many times in the Chipmunk were a touch sad at its passing. With the new aircraft comes a new instructor and we wish Flt Lt Paul Smythe our best wishes on his return to active flying duties on the Puma helicopter. For over three years he has been outstanding in the way he has motivated and encouraged the cadets.

Congratulations to the four NCOs in the section who obtained their advanced badges and also to the new recruits who have started enthusiastically and show considerable promise.

PMJB
L.A. Anderson (E) was appointed Captain of Shooting. The first event was the 15 (North East) Brigade Skill at Arms Meeting. This is fired with the Cadet General Purpose Rifle and our machine gun, the Light Support Weapon (5.56 mm). We won matches 3 and 4, were runners up in match 2 and 3rd in match 1. Later came the march and shoot competition ‘Exercise Colts Canter’. This involved an inspection, First Aid test, map reading test, and a shoot over the moors at Catterick. The team under UO Joe Townley (T) trained hard with early morning fitness sessions which paid off on the day. We won the march and shoot, but a poor command task let us down, when two boys dropped from the rope into the minefield! We were placed 3rd overall out of 17. Brigadier Austin Thorpe CBE Commander 15 (North East) Brigade presented bronze medals and certificates to the team during his visit to the CCF in November. In small bore shooting we came 25th out of 41 in the Staniforth Competition. St Thomas’s won the Inter House Shooting Competition with 267/300, St Dunstan’s second with 253, and St Edward’s third with 246. The best individual scores were: E. Leung (T) 72, M.E. Pepper (D) 68, T.H. Tsang (B) 68. The highest possible individual score was 75. The news on the cadet target rifle (L81) is not good, as the Ministry of Defence has announced that they will not be returned to cadet units until 1999.

VFMcL

JUNIOR DEBATING SOCIETY

The Junior Debating Society has been lively and interesting. The first debate: ‘This House believes that the Classical Languages are irrelevant in today’s curriculum’ provoked an entertaining, rather heated session resulting in the motion being narrowly carried. The Society then turned from education to sport to debate: ‘This House believes there is too much money in sport today’. There were enthusiastic arguments on both sides, but the motion was eventually carried unanimously. In the third debate Ampleforth College itself was the heart of the matter with: ‘This House believes that Ampleforth College should become mixed’. Such a motion was bound to provoke fierce argument, and those attending were not disappointed. The motion was finally carried by quite a large majority. The final debate saw a much closer vote. After another lively and amusing session the motion: ‘This house believes there is too much sex and violence on the screen’ was narrowly rejected. All four meetings of the Society proved entertaining.

VFMcL

SENIOR DEBATING SOCIETY

It has been a highly exciting term. Before half term there were a number of internal debates which stimulated much discussion, something perhaps not unconnected with the fact that anyone who spoke from the floor was offered a glass of wine afterwards.

However, after half term the main work of the Society was preparation and coaching for the Cambridge Union Schools Debating Competition. This was quite a challenge for our team of two (Dominic Brisby (D) and Hamish Badenoch (O)) as the conventions of the CU are quite different and rather more demanding than the usual standards of the Senior Debating Society. The team had to debate with five other schools the motion ‘This House believes that the press has too much freedom’. When this debate was over, they then had fifteen minutes to prepare speeches for the previously unseen motion ‘This House would give three cheers for the National Lottery’. Both members of our team rose superbly to the occasion and Ampleforth are now through to the Semi-Final to be held in the Upper Library in early January.

MJM

DUKE OF EDINBURGH’S AWARD

Over 100 boys are participating in the Scheme, including the largest contingent (20) commencing Gold for several years; some of these boys have gained Bronze or Silver Awards, others are direct Gold entry. For most, this represents a considerable personal commitment in time and planning to complete the five Sections of the Gold Award during their Sixth Form careers. The Residential Project and, of course, the Expedition have to be planned well ahead to be undertaken in school holidays. Inevitably, some complete the requirements after leaving Ampleforth, usually before university.

Awards were presented in November by the Chairman of Ryedale District Council in Malton. Bronze level: N. Adamson (J), J. Barnes (B), S. Evers (O), L. Grant-Bjorgo (D), E. Higgins (C), O. Hurley (C), U. Igboaka (D), N. McAleenan (H), P. McKeogh (W), J. Melling (J), S. Pattisson (D), T. Pembroke (E) and W. Riley (J). Silver level: W. Guest (W), A. Law (J) and P. Sidgwick (C). P. Sidgwick is thanked for his clear description of the Unit’s recent activities to the large audience and for presenting our Award winners.

P. Langridge (D95) did a Residential Project as an assistant in a care home in the summer, thus completing all Sections of the Gold Award.

AD
Three Bronze groups had successful Expeditions on the North York Moors, assessed by Mr Carter. The Gold venture at Half-Term took place also on the North York Moors. The 50 mile circular route nevertheless broke new ground, and in generally favourable conditions included every topographical feature and focused on the conditions of rights of way. The group, comprising C. Berry (T), E. Carnegy (C), A. Chan (W), S. Goodall (W) and W. Guest (W), was assessed by Mr J. Hassan (NYM Panel) and supervised by Dr Billett. Equally successful at the same time was the Silver venture on a new route that ended on the coast. T. Chappell (B), R. Fraser (B), J. Lyle (B), D. Newton (D), C. Ogilvie (E), J. Pearson (C) and T. Pembroke (E) were supervised by Dr Warren and assessed by Mr J. Doubleday (NYM Panel). The Unit welcomes Dr Warren, who has shouldered a major responsibility in Silver and Gold Expeditions. During the Autumn Term training has taken place regularly on Monday afternoons for Gold participants.

In the Physical Section Mr Carter has been able to resume Physical Achievement Tests for Silver and Gold participants. Skills Section choices continue to grow. In some cases an activity allied to a school subject, for example reading, photography and sculpture, has been allowed where the individual sponsor has stipulated a wider involvement in the participant’s own time.

The Service Section, administered by Dr Allen, is working hard to provide adequate choice without undue delay. The 12 month period of involvement at Gold level is especially demanding on resources. Placements as classroom assistants in local primary schools have been increased, and we have our first placements, both at Gold level, at a secondary school and at ACJS. Work in Cheshire Homes, Malton Hospital, the Croft market garden, the village and the CCF NCO cadre continues apace. Conservation work on rare orchids with the Forestry Commission is valuable but is restricted by its seasonal nature. It is hoped to develop opportunities in fund raising, recycling and Amnesty International, and to resume the conservation work based around Redcar Farm that was supervised by Mr Allcott until he left the community last summer.

The Award Unit congratulates all its members on their various achievements and is indebted to all those who have helped them in any way.

ENGLISH SOCIETY

The annual Polidori Lecture was instituted three years ago to commemorate the short but significant life of John Polidori, a minor figure in a dark recess of the Romantic Movement, but all our own. He left Ampleforth in 1810 and went on to become Byron’s doctor, author of The Vampyre and comic midwife to the monster in Frankenstein, if Mary Shelley’s teasing account is to be trusted (he certainly has greater claim to the real Frankenstein than Kenneth Branagh). The third lecture, ‘Artificial Paradises’, was given in June by Professor Nicole Ward when she spoke about the Romantics’ fascination with the heavens and hells they entered through drugs. She focused on Baudelaire and De Quincey, and their experiences with opium and hashish: their paradises may have been artificial, but their infernos were real. In spite of the occasional horrors of the subject, Professor Ward entertained us with learning and humour, reading from De Quincey, the sonorous, dream-like beauties of whose prose are always wonderful to hear, especially in a French accent.

The Society has also celebrated the great modern English poet, Basil Bunting, with a well-attended lecture from Richard Caddell, editor of the recently published Complete Poems. Bunting, an atheist Quaker, had no conceivable connection with Ampleforth, but plenty with the North East, its history, landscape and culture, as an accompanying exhibition in the Upper Library illustrated. The Poetry Society too has found occasion to celebrate the riches of our literary tradition: when Seamus Heaney won the Nobel Prize, we toasted him with an evening of Irish poetry, the Muse being honoured by a glass or two of Guinness; and we ended the year with the now traditional celebration of a literary Christmas, with plenty of poems and mince-pies.

FACE-FAW

FACE-FAW has sponsored individuals in Bosnia-Hercegovina, Croatia, Kenya, Swaziland and Bangladesh, as well as supporting several larger projects. Houses have been invited to sponsor individual persons, as well as contributing to FACE-FAW projects in general. St Edward’s held a sponsored Point-to-Point Staggered Cross Country Run in December, organised by Joe Cook (E), and St Hugh’s, organised by Roderick Brenninmeyer (H), had a sponsored cycle ride and house auctions; these activities sponsored respectively Anja Malec and Renata Greidelj, eight and nine year old boys in Sarajevo. Other houses were planning projects and sponsorship. The school provided funds by holding a Day of Simple Food. A team organised by Arnaud de Villegas (B) and supported by James Jeffrey (C), Evan O’Sullivan (B) and Christopher Sparke (A) sold limited edition prints of Ampleforth for FACE-FAW. (Prints can be ordered on tel 01507 450555, unframed £40, framed £72.) Sponsorship is being provided for a student in Bangladesh, linked to Charlie Strick van Linschoten (095), a student in Kenya, linked to Ferdinand von Hapsburg (E87) and to a student in Uganda. FACE-FAW activities are controlled by a Co-Ordinating Committee (COG) of Piers Hollier (Chairman) (H), Alexi Hughes (C) and Gervase Milbourn (B).

Piers Hollier (H)
The Historical Bench has met three times, twice to listen to guest speakers who have been kind enough to come up to Ampleforth to address us, and once to hear a hastily arranged talk given in response to a recent event of potentially worldwide significance.

Our first guest speaker was Dr Edward Royle from York University, who gave a talk on Sir Robert Peel and the Conservative Party. In a remarkable feat of synthesis and organisation, Professor Royle managed to go through Peel's entire political career, from being Irish Secretary in Lord Liverpool's administration, to being partly responsible for the break up of his own party over the repeal of the Corn Laws in 1846. The talk focused on all the main issues and controversies that concern Peel's career, from his so-called 'Liberal Toryism', through to his work in opposition in the 1830s, his principles and statesmanship of 1841-6, and his motives behind the fateful repeal of the Corn Laws.

A totally different style of lecture was given by Professor Peter Marshall of King's College, London, who talked about the meaning of the British Empire to British people from the late eighteenth century to today. This was much more of an 'audience participation' lecture, in which Professor Marshall discussed the role and value of the British colonies to ordinary British people, reflecting on the transition in importance from the 'White Dominions' to Africa and India, the Middle East and Far East. Particularly stimulating were Professor Marshall's contentions (partly 'devil's advocate') that the Empire actually retarded Britain's development as a world power in the twentieth century, rather than promoted it, as she perhaps clung onto it for power and status for too long, and that up to a point, the Empire has contributed towards racism in certain parts of Britain's society today. It was a refreshing departure from the rigours of the A Level syllabus and provoked much discussion.

Finally, in response to the shock and drama of the assassination of Yitzak Rabin, Mr Connor gave a talk on the history of the Arab-Israeli conflict (itself part of the GCSE syllabus) and brought it up to date by discussing the current politics of the Middle East. The talk focused on what possible impact the assassination could have on the current peace talks in the region, in particular on the dangers of a continued right wing backlash against them, and the problems which the new Premier, Shimon Peres, will encounter. The lecture also compared this assassination with other political assassinations such as that of Julius Caesar, John and Robert F Kennedy, Martin Luther King and Anwar Sadat to try to determine the extent to which assassinations have historically achieved their objectives.

Professor Sir Christopher Zeeman FRS (Hertford College, Oxford) lectured on Catastrophe Theory to a large and enthusiastic audience. He described many of the applications to which the theory has been successfully applied, a number of which he has been closely involved with himself. Earlier in the evening, Professor Zeeman had a seminar with our Further Mathematics students. His wide ranging knowledge and experience were evident, and the boys were both interested and eager to ask questions on a variety of topics. Professor Zeeman has a distinguished international reputation and we were delighted that he was able to join us for the day.

Unfortunately our second lecture had to be cancelled. Professor Julian Hunt FRS, who is the Chief Executive at the Meteorological Office, was to lecture on the Mathematics of forecasting the weather and the climate. His talk had to be cancelled because of an important late meeting which he could not avoid, but he has agreed to come at another time.

Autumn term 1995 saw only one outside speaker address the society. Dr Michael Alexander of Leeds Metropolitan University gave an interesting if slightly unconventional presentation on the problems disease epidemics have posed throughout human history, and in particular the contemporary AIDS scenario. The talk concluded with a rather bleak look at our immediate medical future. With the Society undertaking a wider scientific brief this year it is hoped to arrange speakers from other science disciplines as well as biological, with organisers Piers Hollier (H) and Andrew Mallia (D) working hard to produce an interesting and varied programme for 1996.

It has been a busy term with events well supported by younger boys, particularly in St John's, and some of the older boys giving useful help and leadership. Canoeing started off in the pool with an introductory session for new boys. Seven chose to continue in the pool with an eight week training course on basic skills. After half term there was a trip on the River Ure from Mickley to West Tanfield on grade 2/3 water. Mountain bikers did two trips on local bridleways, both led by G Massey (D). The bikes gave the usual mechanical challenges though it was a relief not to have too many punctures.

The main event on the climbing calendar has been the progress on the climbing wall. A Deeney (H), T Mackie (T), J Pearson (C) and R Sarli (T) have been using Monday Afternoon Activities to help design and build a modular climbing wall. In December the first phase of the wall was finished.
and installed in the Gym. There is much work still to be done but it should be in use early in the New Year. The only outdoor climbing trip was to Crookrise near Skipton in October and nine boys tackled a variety of climbs ranging from very difficult to extremely severe in good weather. G de Phily (H) achieved some successes with a combination of determination and skill in appropriate proportion.

There were two trips involving overnight stays. In October fourteen boys camped near Keswick for two nights. They did their own catering and on the first day three groups climbed Great Gable by different routes in warm hazy conditions. On the second day low cloud limited ambitions to a low level walk around Aira Force near Ullswater. In December ten junior boys spent a weekend at Ingleton Youth Hostel. Everyone went through Upper and Lower Long Churn Caves on the Saturday and coped well with an intimidating squeeze through the Cheese Press. On the Sunday Calf Holes and Brow Gill provided a bigger challenge with a 35ft ladder pitch. Time and water levels prevented more than a quick look at the entrance passage in Birkwith Cave. Team spirit throughout the trip was excellent with nobody complaining even though everyone had to get changed outside in the snow.

THE PANAISONIC ROOM

We have had a busy term filming the Autumn play Inherit the Wind, the Junior play Animal Farm, and one 1st XV match. Work is already under way to make a new video representing the span of activities in the school, plus a new edition of ATV News. We are making progress with our final master tape of Ward 6 and are looking to complement our facilities with a digital non-linear editing system which will greatly speed up the process. The Panasonic Room has had a re-paint in bright colours and several visits have been made from notable people — most of the HMC Inspection team, a Headmaster and Housemaster from a Northern Public School and Mr Stuart Purvis, current Editor in Chief of ITN.

Boys currently involved with the Panasonic Room include: J.P. Arbuthnott (E); R.S. Christie (B); A. Hosangady (D); H.E.J. White (E); J.S. Paul (J); M.R.P. Fenton (E); T.R. Westmacott (T); B.C.D.N. Bishop (E) and J.E. Borrett (D).

MUSIC

Congratulations are extended to Laurence MacFaul for winning a choral scholarship to Worcester College, Oxford and to Adam Wright for his re-election to a place in the National Youth Orchestra of Great Britain. Adam also reached the final of the Brass section in the Young Musician of the Year competition.

SCHOLA CANTORUM

In its 25th Anniversary year the Schola has maintained its weekly commitments to choral mass on Fridays and High Mass on Sundays along with a number of extra events that have become standard to the choir's programme. In October the trebles joined the boys of Durham Cathedral Choir to provide the boys' chorus in Mahler's Symphony no. 3. This was performed at Durham with the Durham Sinfonia and the ladies of the Leeds Festival Chorus under the baton of Simon Wright. After half-term a large congregation attended the annual performance of Fauré's Requiem, with bass soloist Michael Bundy, which was presented, as usual, as a meditation for All Souls. Perhaps the most demanding single day was Sunday 10 December which began with the live broadcast of High Mass from the Abbey and was followed by rehearsals and performance of the Christmas concert. Music for the former included the suitably penitential Ordinary, Mass XVIII, and the Schola motets Teach me, O Lord and Ave verum both by William Byrd. The Pro Musica joined the Schola for the evening concert which began with a series of Advent and Christmas motets. The last of these, a setting of part of Traherne's poem Christmas-Day was commissioned by the Schola from Francis Jackson, Organist Emeritus at York Minster. Thomas Rose (T), Nicholas Wright (J), Thomas Road (J) and Kwan-Yu Lam (C) were the soloists in Vivaldi's Concerto for four violins and Murray Grieg, principal trumpet with the Opera North orchestra joined Adam Wright in duets for trumpet by Soler and Franceschini. The second half of the concert was devoted to a performance of Bach's cantata Wacht auf. Tracey Chadwell, David Knowles and Julian Tovey were the soloists.

There has been a full programme of instrumental music of which the most important has been the series of informal concerts on Sundays organised by the Ampleforth Music Society. Under the leadership of Adam Wright (J) and Abhijit Hosangady (D) the society has flourished and the concerts, although not always as well attended as they deserve to be, have permitted many boys to play in public in a supportive environment. The St Cecilia concert also lacked support, particularly by boys. However, the quality of the playing was encouraging, such that the Vivaldi concerto, mentioned earlier, was included in the December concert so that a larger audience could witness the quality of playing.
The Singers had a quiet start but in due course James Arthur (D) and Paul French (J) were appointed as the directors and rehearsals commenced on Sunday afternoons. A Christmas Tour was organised and concerts were arranged at Colchester, Chelmsford, Twickenham and the Chapel-of-Ease, Horsecerry Road, London. This was preceded by an Advent Concert at the Meeting House in Helmsley which prepared us well for the tour.

The programme was mainly music for Advent and Christmas with a mixture of arrangements of traditional carols and music spanning from the medieval period to the twentieth century. The tenor and alto lines were reinforced by Fr Benjamin (tenor) and James Arthur who sang alto when he wasn’t conducting. The concert was successful and the choir should be credited for their efforts.

More rehearsals were arranged in the last week of term and the tour started on Friday 15 December, joined by Simon Detre (A95). An early start was made to load up the mini-bus and we drove to Colchester. The small church of St Mark’s, Great Tey, had an excellent acoustic but the organ was tucked away in a corner which meant that Mr Dore could not see the conductors. Despite this the concert went extremely well and credit must be given to Mr Dore for playing ‘blind’. After the concert we were hosted to an excellent supper by Mrs Hall, mother of Edward (E) and Harry (ACJS).

We drove to Chelmsford the next day, where we had an afternoon of bowling followed by a concert to raise money for the Ronald Howerston (H65) Memorial Fund. Ronald had been the Headmaster of the local primary school. The acoustic was less sympathetic than at the previous venue and so the concert was not at such a high a standard, although it was much appreciated by the audience.

Sunday was a quieter day with a mass and short recital in the evening in St Margaret’s, Twickenham. The mass and recital were well received, although tiredness had begun to set in. This was followed by an excellent reception at Mrs Walwyn’s house (mother of George (A)).

On Monday we spent the morning shopping in London before meeting back at Westminster for a rehearsal. For the final concert at Chapel-of-Ease, SW1 we were joined by Charles Grace (O93). The proceeds from this concert went to the Cardinal Hume Centre for the Homeless which relies heavily on donations. The concert went well: Paul French’s solo O Thou that Tellest from Handel’s Messiah was sung with good projection and control. Jack Brockbank surpassed himself singing ‘Virgin tuosto amor’ by Carrissimi and James Arthur sang ‘But who may abide, also from Handel’s Messiah. Drinks followed the concert at Vaughan House: a fitting end to an enjoyable and fulfilling tour.

The Singers would like to thank the following people for making the tour possible: Mrs Teresa Hall, Mrs Michelle Arthur, Mrs Mary Walwyn, Mrs Susan Detre for their warm hospitality and to Charles Grace, Simon Detre and Mr Dore.

James Arthur (D)

Michaelmas Term saw the reforming of the Ampleforth Music Society (AMS) with a membership of around 30 boys. The AMS room in the New Music School began to be used at breaks and afternoons for boys to socialise over coffee. A CD player was bought with the funds we had, and subscription fees were used for the beginning of a CD collection.

The aim of the society is to promote music within the school and allow musicians to attend concerts outside the school. Last term a successful concert was organised when the City of York Guildhall Orchestra performed Tchaikovsky’s Romeo and Juliet and Brahms’ 4th Symphony in the Barbican Centre, York. The society allows for the musicians to gather and form groups themselves, performing on Sunday Informal Concerts, also organised by the society.

Two Scholars’ concerts (one of which coincided with the HMC Inspection) took place in October and a preparation concert for Associated Board candidates was arranged in early December. Two other concerts, falling on Parents’ Days, were opportunities for Fourth and Fifth Form musicians. The Fourth Form concert was a particular success.

The AMS will continue to organise events in and out of school. Parents, visitors and members of the school and community are always invited to these concerts, at which refreshments are served.

Adam Wright (J)

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Inherit the Wind
Jerome Lawrence and Robert E. Lee
November 1995

Inherit the Wind was an inspired choice for ACT’s major production. The play, written in the 1950s, turns the 1925 Tennessee trial of John Scopes into a court-room drama in which, as was the case in the real trial, the due process by which the defendant is found guilty is subverted by the strength of the arguments for his defence. I had never seen the play before and found the ACT production compelling — full of suspense and interest to its very last moment.

We were drawn at once into the streets and courtroom of a small town in the Bible Belt south of 1920s America. The set, admirably appropriate to the play as we have come to expect from ACT, drew the audience into the atmosphere of Hillsboro, Tennessee, so completely — the ‘old time religion’ songs helped a lot — that the arrival of celebrities from the world of national media hype (already doing nicely in the USA: there was a fine early radio announcer from Jamie Paul) struck us with all the impact it was having on the townspeople. An incomparable school teacher (John Cates for John Scopes, a restrained and impressive performance from Eamonn O’Dwyer) is on trial for teaching Darwin’s theory of evolution in science lessons. It may have taken

THE THEATRE
more than sixty years for Darwin to upset the fundamentalist applecart in Tennessee, but thoroughly upset it now is. The minister’s daughter (touchingly played by Hugo Brady) is torn between dutiful obedience to her rabblerousing father (Raoul Fraser) and love for Cates. The town is agog because a very American great man, Matthew Harrison Brady, three times a presidential candidate and hero of the Bible-bashing right, is coming to throw his notable weight—he is a large, greedy man—into the legal scales against Cates. Sholto Kynoch played Brady with remarkable confidence and consistency. The aging complacency of the populist orator who had just missed the White House was entirely convincing, as was his eventual deflation, confusion and collapse.

His opponent in court, in the tense exchanges that are the meat of the play, is another outsider, a profoundly intelligent lawyer, Henry Drummond, of no fixed belief, who nevertheless defends Cates’ right to reach new science, and to think his own thoughts, to such brilliant effect that even the simple Hillsboro faithful begin to understand what is really afoot in the case. Ed Barlow’s performance, not a million miles away from his Ulysses in Troilus and Cressida, but far enough, because of the altogether different language of the play, was masterly. He is a very good actor indeed and his portrayal of Drummond’s flickering, lively seriousness was always informed by his own.

That Drummond does not strike the audience as cynical is largely thanks to the presence in the courtroom of a third celebrity from the great world outside Hillsboro, E.K. Hornbeck, a sharp, hard-boiled, witty journalist from the Eastern seaboard, was played with his usual authority and by Hamish Badenoch. His heartlessness is clearly contrasted with the sympathetic understanding Drummond has for Brady, for all Brady’s absurdity and the deft ease with which Drummond destroys his blustering fundamentalism. The location of Drummond at the centre of the audience’s feelings, as well as at the centre of their interest in the issue at stake, is the key to the play’s construction—and to the success of this production.

The use of space and light, the exemplary clarity with which the lines were delivered by a large, disciplined cast, the excellent costumes and props, and the sustained excitement of the whole evening were all most impressive. It is sad to record that the theatre was less than half full for each of the three performances, and that no more than a total of eighty upper school boys saw the play—a very dispiriting response to the hard creative work of more than fifty others. A group of Junior School boys were enthralled by the performance they saw. So was I. Many boys in the upper school would have found this a memorable evening in the theatre if they had bothered to come.

And the issue? Can evolution and the creation story in Genesis be reconciled? Of course. One is a fact; the other is true. When Galileo recanted and said to Rome: ‘All right. All right. The sun goes round the earth’, his pupils accused him of cowardice. ‘If I hadn’t had the telescope and done the marks,’ he said, ‘someone else would have. There’s no point in dying for a fact.’ At the end of Inherit the Wind, Drummond picks up the Bible and Darwin and puts them side by side in his briefcase. Precisely.
This production, dramatised for the stage by Sir Peter Hall, certainly had a lot to live up to after Us and Them, and Dogg's Hamlet, Cahoot's Macbeth, both success stories. The directorial team of Martijn Zwaans and Louis Warren, both in the Remove rather than Middle Sixth, had more than a challenge on their hands especially as they were dealing with boys some of whom they had just met a month earlier. Nevertheless, they gave an impressive rendition of Orwell's book, enhanced by a promising group of actors. Despite there being twice as many first years as second years in this play, two of the four main characters were in the second year, and it was those four who gave the play its foundation.

Henry Hudson (O), The Narrator, is in his first term at Ampleforth. He offered consistent and animated punctuation to the plot, playing a difficult part, made even more so by the fact that the play was taken from a book. With clarity and liveliness he kept the play going whilst continuing to tell the story well.

Alex McCausland (B), on the other hand, intriguingly interpreting the Stalinesque Napoleon, conveyed to the audience the play's darker side, and with terrifying realism. As his character blundered through his task of explaining his outrageous actions to the other more naïve animals, so the frustration of the audience grew, in recognition of his wickedness and hypocrisy. By the end of the play Napoleon has become human, but no more humane than before so that one cannot see the difference between man and pig. Also in his second year is Adrian Havelock (T), who with admirable diction gave a fine performance of the victimised Snowball, Trotsky's porcine reflection. In his long speeches of ambitious logic and the quest for Utopia, Snowball both baffled and entertained the audience, inducing mixed feelings at his supposed defection. Appearing kind and paternal himself, it seems impossible for him to have been so malicious and scheming, as the other pigs would have the animals believe.

Making a larger-than-life impact on the Downstairs Theatre stage was Patrick Duncombe (O), taking on the complex role of Squealer, the dictatorial propagandist. In his ACT debut, Patrick handled this large and difficult part with confidence and immense vitality. It was Squealer's quick thinking and power-crazed cruelty that helped Napoleon to his proverbial feet when he could not justify his behaviour. Indeed, 'Squealer' is a fitting name for this character for through his violent mood swings he might scream and shout but then, recovering, return to his collected, well-spoken self. This superb display of changing temperament gave both the other animals and the audience an insight into what would happen if Squealer ever became too angry!

As well as sustaining these towering principal parts, the play was also effectively rounded off and enlivened by numerous supporting roles, notably James Gaynor (T) as the heart-warming Clover, Robert Hollas (T) as the sturdy Mr Pilkington, Nick Young (W) as the simple-minded Boxer, the salt-of-the-earth worker hero whose departure in the knacker's van was very moving; Tom Menier (T) as the sullen Benjamin, Edward Forsythe (T) as Old Major, a mixture of Lenin and Karl Marx, and of course, the many other farmyard animals.

All in all, this year's Junior Play was a roaring success. A more than competent cast; a hard-working and skilled back-stage crew; a fantastic set including a working windmill constructed slowly on stage, exploded spectacularly and then rebuilt, which was designed, managed and fashioned by Louis Warren (W), Martijn Zwaans (W) and Tom Chappell (B); stirring musical extracts from the works of Dmitri Shostakovich; excellent costume design; highly professional and experimental lighting from Luke Poloniecki (H); a full house on both nights, and of course, broad-minded and determined directors, together ensured a gripping production, the likes of which we will all be glad to see again next year.
RUGBY UNION

P 13 W 9 L 4 THE FIRST XV 249-138

This was a splendid side whose record in the end did not do it justice. If the highlights were the victories over an excellent Stonyhurst side as well as touring Australian King’s Paramatta XV, the nadir was reached on the London tour when the XV went down to both Dulwich and Whitgift teams which, with no disrespect to them, were not as good as some of those defeated earlier in the term. This was an oddity for an Ampleforth XV who normally play above themselves on tour and show the improvement they have made during the term. On this occasion old faults recurred. The decision-making of various key players, the winning of primary possession in the line-out, the retention of possession, and the deadly finishing were all skills notable by their absence. This was a great disappointment to all concerned, not least to the team themselves for they knew they were a good side, the pack being powerful and fast, the backs being skillful and talented as well as quick.

A. Bell was a full back of some ability. He had a good kick which he did not use enough preferring to trust in his balanced swerve and sidestep to get him out of trouble. His improvement in his positional play and in his fielding of the high ball was obvious to all. D. Freeland on the right wing was a matchwinner and an inspiration. His defence was superb, frequently getting the side out of the greatest difficulties; in attack he was devastating; agile, very fast, well-balanced and with good hands he scored 8 tries and would have had many more, particularly on tour, if he had not been so under-used. The left wing position caused problems. J. Wade had the early games but lacked real speed and confidence. M. Hamilton, faster but not such a good footballer, took over for a while but was unable to go on tour to London where he was greatly missed. J. Wong was therefore asked to play in the last three games: as one would expect of him, he played his heart out and if his defensive alignment let him down, it was due to inexperience. S. Banna, the captain, partnered I Kennedy in the centre. The former’s sinuous and powerful running was not released often enough by the latter whose valuable determination in defence too often led to a stubborn refusal to part with the ball with the speed and skill demanded of an Ampleforth centre. Both were deadly tacklers and Kennedy’s long kicking saved many a tricky moment. What can one say of P. Field at fly-half? He had wonderful hands and vision and in all the matches except one until he was injured against Stonyhurst, he played excellently, winning the match against Leeds on his own by his coolness and confidence. But in the matches after his return, he was slow and hesitant in defence, in running and in decision-making and he had lost all confidence and accuracy in his tactical kicking and in his restarts. On balance he had a very good season as did his partner, R. Bernardo at scrum-half. He had a quick and long pass, an exhilarating break and plenty of courage. But blessed though he was with this wonderful acceleration he never knew whether to run or pass and if it was the latter when to do so.

The pack was a strong one. Because of the front row laws it was thought
wise to experiment for the first time with a squad system, there being nine forwards of 1st XV calibre. Although R. Esposito made the hooking berth his own, D. Herrera was equally proficient. Since he could play at loose-head and back row was inexperienced on its flanks. T. Bowen-Wright was the open-side. In spite of his great speed, he was too light to make an impact at the back row was inexperienced on its flanks. T. Bowen-Wright was the open-side. In spite of his great speed, he was too light to make an impact at the tackled ball and was inclined to make handling errors in his anxiety to win the ball at speed. But he was very brave and when he learns to judge distance and speed rather better, he will be an excellent player. T. Rose occupied the other flank position. He was another whose season was ruined by injury just when it seemed as though he would fulfill all the promise and expectations of him. A powerful driving forward, he was very hard to stop but occasional handling errors marred some impressive performances. If he can gain some of Pennington’s highly developed sense of anticipation, he also will have a big future in the game. B. Pennington was indeed a wonderful No. 8. He has it all: speed, skill, anticipation, but he needs another stone in weight in order to become a harder forward around the fringes. He loves to run with the ball and sometimes his exuberance took him too far, but he led the pack with knowledge and verve and was a calming influence on the side, a great help to his captain.

Banna was a wonderful captain. He will be disappointed at the final record of a side that should have done better, because he poured himself into the job and would have done anything for them. He set a superb example in training and on the field was thoughtful, calm and sensible. He was a model of sportsmanship and generosity when his team was defeated, being the first to comfort his own troops, calm them down and smile graciously with the opposition. He was a real leader and very popular with his team. No boy could have done more.


Walking his exuberance took him too far, but he led the pack with speed, skill, anticipation, but he needs another stone in weight in order to sportsmanship and generosity when his team was defeated, being the first to comfort his own troops, calm them down and smile graciously with the opposition. He was a real leader and very popular with his team. No boy could have done more.

The following also played: J. McManus (T), C. Luckhurst (T), A. Hemingway (H), J. Wade (A), T. Telford (A).

HARROGATE COLTS 8 AMPLEFORTH 20 5 Sept
A pleasant evening and a bone hard pitch welcomed the team at Harrogate and their hosts soon showed their mettle by keeping the school under pressure from the very first kick off. But gradually some uninhibited and imaginative attacking rugby by the school had its reward, a swiftly taken free kick putting Hemingway over in the corner. Not long after Harrogate had kicked a penalty the school scored again when a line-out peel by McConnell and Rose enabled Freeland to score in the other corner. Pennington kicked a penalty and the school seemed to be on their way to victory. But fifteen minutes after half-time Harrogate crashed over for a try to cut the lead to 13-8; in that attack Herrera, who had been playing mightily well, had to go off with a broken thumb and the loss of their thrower might have made things very difficult against such determined opposition. As it happened the school, fitter than their opponents, played even harder, won a lot of knocked ball and Freeland scored a try near the posts for Pennington to convert. This was a victory against a good side in which none did better than Pennington and Rose, Bernardo and Hemingway.

LEEDS GS 17 AMPLEFORTH 22 9 Sept
This was a fluctuating match played at a fast pace on a pitch which the rain of the previous two days had mercifully softened, though it was still hard enough for the ball to bounce alarmingly. The school were given first use of the slope and for several minutes they kept play in the Leeds 22. But then, against the run of play, Leeds opened the scoring, a peel round the front of a line-out finding an enormous hole in defence. This was really unnecessary, but the school hit back when Freeland flew down the right, chipped over the full back, the forwards won the ruck and Kennedy crashed over near the posts for Pennington to convert. But the school could not congratulate themselves for long. Winning a ruck quickly just outside their 22, they made a three to one overlap only for the final pass to be intercepted for Leeds to score and regain the lead. Yet again the school hit back quickly with Parnell impelling Rose over the line. As half-time approached Leeds took the lead yet again when their powerful centre carved a way through the middle to score under the posts. It was an important score as it widened the gap to 17-12 on the stroke of half-time. But this XV, turning to play up the hill with the wind at their backs, were...
not put out and raised the tempo of their game, throwing everything at Leeds and even ignoring relatively easy kicks at goal. First Field coolly dropped a goal and then just as casually scored a try converted rather shakily by Pennington. So with ten minutes to go the school led 22-17. It was now the turn of Leeds to batter at the Ampleforth line. Some wonderful tackling kept them at bay and even a heel off the head in the final minute could not cause a breakdown of what had become an iron defence.

MIDDLESBROUGH COLTS 16 AMPLEFORTH 13

This was a disappointing match after the two splendid victories of the previous week. Middlesbrough were known to be a good side and they were certainly bigger and heavier than the XV. Kennedy played at fly-half in the first period and his fine left-footed punting kept the team well in contention. Indeed in a hard contest the school side created the better chances and not to put too fine a point on it should have been well ahead at half-time; this failure to take the chances made was to cost them dear. Ill-timed passes, a failure to pass at all and good tackling by Middlesbrough kept the school at bay. After half-time the XV had to play against the wind and Middlesbrough began to dominate the forward exchanges. They soon worked their wing into the corner to open the scoring but Field, who was now at fly-half, took his revenge at a swiftly-taken penalty directing an accurate kick to Freeland's wing to level the scores. Sadly Middlesbrough went ahead almost immediately with a penalty when the XV did not deal with the kick-off efficiently, and when a failure to find touch resulted in a fine drop goal by the opposing full-back the school had fallen 11-5 behind. Then a penalty by Field followed by an excellent try by Bernardo, courtesy of Parnell, took the School to the riches of 13-11 with only a few minutes to play. Middlesbrough attacked hard and got over again in the corner. Back came the school and won a scrum close to the Middlesbrough line. Unfortunately the ball was lost, Middlesbrough hacked it into touch and the match was over.

AMPLEFORTH 38 BRADFORD GS 7

Bradford started off at such a pace that for what seemed a very long time indeed they besieged the Ampleforth line, winning an endless supply of ball and testing the nerve and strength of the school defence. When this siege was broken after ten minutes, the school went ahead with a try by Rose under the posts which was created by Freeland's entry into the line outside Field, his pass to Kennedy, and the speed with which Rose picked it up to crash over. The XV kept running and scoring tries. First McConnell gave an end result in a fine drop goal by the opposing full-back the school had fallen 11-5 behind. Then a penalty by Field followed by an excellent try by Bernardo, courtesy of Parnell, took the School to the riches of 13-11 with only a few minutes to play. Middlesbrough attacked hard and got over again in the corner. Back came the school and won a scrum close to the Middlesbrough line. Unfortunately the ball was lost, Middlesbrough hacked it into touch and the match was over.

AMPLEFORTH 10 MOUNT ST MARY'S 0

Three things spoilt this game as a spectacle and diminished the pleasure of a hard-earned victory by the school against a good side. Firstly the strong westerly wind made control of the ball difficult, and passing it a high-risk business. Secondly the defence of both sides was excellent: Mount had done some homework and with this knowledge they effectively stifled many of the school's tactics. Thirdly and worst of all it was not a match graced with good humour. The XV started well and should have scored in the first ten minutes when they camped in the Mount 22 and made an overlap only for it to be spurned. Despite their territorial advantage the XV could not score and it was 0-0 at half-time. In the second half, aided by the wind, the XV spent much of the time in the Mount half and 22 and it was not long before Freeland opened the scoring with a fine try in the corner, the pass timed to perfection by Pennington. He had a hand in the second try too when, from the base of the scrum, he launched Bernardo who wriggled over in the same corner. The Ampleforth pack became more dominant as time wore on, and Mount did not look capable of narrowing the gap. It was a hard and bruising match and the XV can take much encouragement from their victory.

NEWCASTLE RGS 3 AMPLEFORTH 33

On a lovely autumnal Saturday at Newcastle the XV did not take long to realise that they were the better side and they began to run the ball from everywhere. This policy may have been adopted because Newcastle had kicked an easy penalty, but it gained a quick reward when Pennington and Bernardo combined to put Freeland away on a devastating run to score. Better was to follow when an inspired Pennington scored himself when supporting Bowen-Wright and Freeland. Just before half-time another quickly taken penalty saw McManus, playing his first game, plunge over for a try. This was a healthy lead at half-time which was quickly increased in the opening minutes of the second half when Field kicked a penalty. Then disaster struck when Pennington injured a knee and had to leave the field. Edwards came on at prop, Porter moved to the second row, Rose to no. 8 and McManus to 6. But with skill and courage the XV kept running and scoring tries. First McConnell gave an impersonation of a Sherman tank at full speed and scored on the right, Bowen-Wright showed his pace to score on the left and an exquisite chip to the corner from Field enabled Kennedy to beat Freeland to the touch down for the final
try. Elated at their victory, the XV were more concerned about Pennington who had given a real exhibition of power and skill and who will be sorely missed if his injury is a bad one.

SEDBERGH 39 AMPLEFORTH 15 7 Oct

The XV had the worst possible start, Sedbergh winning a series of rucks to score a try. Indeed for much of the first half the school were not in the game, looking leaden-footed against an ebullient Sedbergh pack brimful of aggression and expertise. The line-out rapidly became an area of real concern, Sedbergh winning it all no matter who threw in and the rolling mauls developed from those line-outs were a classic of their kind. The school could do little to halt this avalanche and it was a matter of some luck that Sedbergh only led 15-5 at half-time, Rose having plunged over for the school on the first worthy Ampleforth attack. Only after half-time then were the XV in the match, but although they played an expansive game it did not carry the same power as Sedbergh’s. Sedbergh soon moved further ahead through a penalty and a try converted once more with a certainty that only underlined the school’s inability to kick their goals. Indeed in a moment of complete aberration, an attempted conversion in front of the posts was taken as a drop-kick. It missed! The additional points to that Esposito try might have been important but in the event Sedbergh stretched further away and the school had to indulge in ‘catch-up’ rugby. Pennington, whose knee injury clearly restricted him, crashed over for a try from a quickly taken penalty but it was all too little and too late and Sedbergh had more than the last word.

ST PETER’S 3 AMPLEFORTH 34 13 Oct

Banna scored a splendid try under the posts within two minutes of the start of this game and in hindsight that may have given too many players the idea that they could run riot, and that they could join the backs and wait for the ball to be given to them. In spite of the looseness of their play and their failure to retain possession, the school quickly added a penalty by Field and tries by the wings, Freeland and Wade. A score of 22-0 at half-time seemed to indicate that the floodgates would open and a try from Rose within seconds of the restart did nothing to suggest the contrary. But penalty after penalty ruined the continuity of the game and players on both sides found themselves continually frustrated, not least Bernardo who, as an experienced 1st XV player, found it quite impossible to put the ball into the scrum to the referee’s liking. Thus the XV spent most of the second half defending their line against a plethora of penalties, but they managed with some sturdy tackling to prevent St Peter’s from crossing their line, a drop goal being St Peter’s only reward. Sanity prevailed when Pennington ended the scoring with a good try but Ampleforth supporters were left with a feeling of disappointment after such high expectations at half-time. It was that kind of match!

AMPLEFORTH 19 STONYHURST 8 4 Nov

Stonyhurst arrived at Ampleforth unbeaten and with a huge number of points under their collective belt. The spectators were soon to understand how they had done this: the lightning speed of their backs, all of whom had the edge in pace on their opposite numbers with the notable exception of Freeland, tested the Ampleforth defence to the limit throughout the game and in particular in the second half. This may not have been so apparent early in the game when, after a slow start, the school pack seemed to get on top and produced some exciting moments of their own. There were some near misses by their own backs and enough pressure on the Stonyhurst line for them to kick two penalties, one long one by Pennington and an easier one by Field. Towards half-time Stonyhurst reduced this lead with a good penalty of their own and confusion reigned when another penalty given by the touch judges was disallowed by the referee. The school had the better of the first half territorially and deserved to be in the lead and they soon increased this to 9-3 just after half-time with another easy penalty by Pennington from an awkward angle. This put pressure on Stonyhurst to throw caution to the wind and when they scored a fine try from a heel off the head, there were not many who gave much for Ampleforth’s chances. But the minutes ticked away, the school’s tackling and cover defence was breathtakingly brave and sure, and Field kicked another penalty, underlining Stonyhurst’s weakness in this department. Stonyhurst now knew that they could only win by scoring a try and they threw everything into attack for the remaining moments. Freeland, who had been quite outstanding in defence, then seized his chance: threatened by a two on one against him, he forced the ball carrier into an unwise pass, intercepted and scored under the posts for Field to convert.

AMPLEFORTH 12 DURHAM 3 11 Nov

The weather was dreadful, the wind blowing the rain into the faces of the team as they played up the slope in the first half. They started slowly as though overawed by the reputation of their opponents and were hesitant and ill at ease. There were few moments to savour, the side giving kicks away in crucial areas at both ends of the field. Durham scored from one of these and two others dropped just beneath the bar. But the defence took up from where it left off against Stonyhurst. The tackling was again superb and although Durham had the better of the half territorially, they could not cross the line even in some exciting moments on the brink of half-time. After the interval, the boot was very much on the other foot. Kennedy put a stranglehold on the Durham runners by using the wind to ram the ball into the corners and the pack began to dominate in the line-out, starting some energy sapping mauls against surprised opponents. Soon Hemingway, who was playing well in his first game in the centre, missed an easy penalty in front of the posts. As it happened this did not matter for Kennedy, missing out two players with a long pass, found Hamilton who beat the cover to the corner for a priceless try. Not long afterwards the XV were back in the same corner again and when they were
given a penalty a moment of brilliance by Bernardo brought another try: he also had the wit to move in a long way to make Pennington's important kick that much easier. Now the XV had it much their own way. Hamilton nearly scored again and Hemingway had a good run after an interception. Frantic Durham, passing from a succession of penalties, made no impression on an iron defence and the XV could be proud of a hard-earned victory.

AMPLEFORTH 9 HYMER'S 10 18 Nov

This was an awful anti-climax after the two heartening victories of the previous Saturdays. It did not help that Bernardo had fallen ill and although Luckhurst played his heart out, the XV missed Bernardo's speed. With Field still unfit it left the team without their first choice half-backs and that in the end was just too much of a handicap. The XV played against the cold wind in the first half but were unable to win much ball in the line-out against a tall, strong pack and did not fare much better in the loose where the Hymer's back row were collectively quicker and more powerful. Nor was the defence as sound as it had been in the two previous matches; the XV conceded a soft try with their backs turned at a free kick five metres out and made matters worse by a failure to tackle an opposing centre as he went down the blind side. 0-10 was not an insuperable deficit and the XV using the wind cleverly started to eat away at Hymer's lead as they dominated the play with Pennington kicking three penalties in quick succession. With fifteen minutes left the XV should have won, but a fourth penalty was missed and right at the death Banna could not put too many men in the line-out, the try was disallowed and there was a free-kick against the team. It was that kind of day!

POCKLINGTON 5 AMPLEFORTH 18 2 Dec

Apart from one brief patch in the second half, this was a game in which the XV played consistently well, having a fiery start and in the end looking good value for a victory the margin of which did not do them justice. In fact Pocklington, by a combination of good defending and poor Ampleforth finishing, did well to keep the score with in bounds. In the second half they were under immense pressure and yet, had they kicked a goal from under the posts, they would have won it 7-6. That would have been exemplary in an exciting match. A foolish hand in the ruck cost the School dear as the Paramatta kicker put over a much longer penalty which restored the different to 8 points. But just on the stroke of half-time, the prolonged pressure exerted by the XV earned them another penalty under the posts. In the second half, the pack, in which Pennington was quite outstanding, began to dominate their opponents and Field's judicious kicking to the corners continually teased their opponents and Field's judicious kicking to the corners continually teased the back three. The pressure on King's mounted and close support forward work sent a mole-like Esposito over for a worthy try to put the School in the lead at last. A series of heavy attacks by King's was beaten off. Field hoisted the up and under and Esposito, who had spent the game with his nose not much further than a yard from the ball, burrowed under the attempted tackles with explosive power to crash over for his second try in a game he will never forget. Pennington failed to convert but time was running out and although there were some thunderous charges from the King's pack, the tackling remained resolute. Indeed the defence of both sides, with the exception of the School's blunder in the first minute, had been exemplary in an exciting match.
Dulwich realised that this was to be their day. The XV continued to kick away all their valuable possession and Dulwich used it with far superior tactical kicking. Oddly the XV, who had been at one time so dominant, never once crossed the Dulwich 22 in the second half, let alone threaten to score, and Dulwich fed their speedy right wing to good effect. He scored twice and a penalty rubbed it in. Meanwhile Freeland froze on the wing never receiving a worthwhile pass. It was a puzzling collapse by the XV and not one they will wish to repeat.

WHITGIFT 14 AMPLEFORTH 9 18 Dec
The weather was kind, and everything seemed set fair for a rampant performance by a side anxious to put their bitter experience of the previous Saturday behind them. The XV played up the slope and started brightly; indeed as against Dulwich the match should have been all over after twenty minutes, Bernardo, Freeland and others all going close. But ominously the finishing was poor again and when Whitgift reached the Ampleforth 22 for the first time, they kicked a penalty. They immediately followed this with a try in the corner and although the School kicked an easy penalty through Field, Whitgift restored their eight point lead with another of their own. The XV, playing down the slope in the second half, should have no difficulty in putting Whitgift to the sword. They won more ball and controlled it rather better and they soon closed the gap to 11-6 with another simple penalty. Only occasional visits to Ampleforth territory which yielded another penalty for Whitgift interrupted the continual bombardment of the Whitgift line, but on every occasion that the School seemed about to score, they incurred the wrath of an officious referee and the succession of penalties awarded left both XVs bemused and bewildered. One of the few that went the School's way during the incessant attacks was converted by Field, but it was too late to save a game upon which neither side could impose any control.

P 12 W 9 D 1 L 2 2ND XV 358-152
This was a solid season which did not deliver quite what it promised, but had some considerable achievements and some outstanding individual performances. The overall score line was marred only by a rather limited performance against St Peter's, a complete mismatch against Yarm 1st XV (a school whose rugby has made huge progress in the last ten years) and a close game against Sedbergh, who always compete and on the day deserved the victory on their first half performance after we failed to capitalise on our opportunities in the first ten minutes. Possibly some of our earlier victories came too easily, mentally we were not ready for Sedbergh after our backs had had such an easy run in the previous three games and in drier conditions. As with many seasons that promise an unbeaten run, the loss of one or two key players for the toughest matches can weaken the results.

The team was lead for much of the season by Tom Pinsent (C) who was able to provide a good variety of play behind a solid scrum. The front five were always difficult to shift with Joe Cook (E) and Ramon de la Sota (H) always equal to their opposite numbers. Damien Mullen (A) was one of the outstanding players, a skilful hooker whose work at the front of the lineout in protecting and maintaining possession was invaluable. He has better hands than the average forward but was embarrassed once or twice when finding himself running in open play and unsure where to go next. Nevertheless, occasionally he made match winning breaks as at Bradford. Nick Zoltowski (H) was a determined powerhouse, always looking to be involved, always driving forward and towards the end of the season showing surprising footballing skills as at Stonyhurst. Luke Morgan (J) was a tremendous asset with his defensive tackling. Marcus Stewart (J) on his return to the team gave his all and combined with Chris Luckhurst (T) and Tom Telford (A) to win the match for us at Durham.

Chris Luckhurst played in the last few games at scrum half. He is quicker than last season and his controlled aggression made all opposition half backs uncomfortable. Our second row played throughout the season. Tommy Gorton (O) won large amounts of lineout ball and James Jeffrey (C) was always involved in the game, protecting ball and working it back for the scrum half. Towards the end of the season it was evident that the most improved forward, both in terms of his own determination and power and his ability to drive the others on, was James McManus (T). It was no accident that he was called upon to play for the first fifteen and asked to captain the Seconds in the last few games.

There was little to choose between Andrew Jenkins (J) and Rob Burnett (D) at fly half for most of the season. The former has very quick hands and sees the opportunity to loop, giving quick support to others; however, though brave, he lacked weight in the tackle and his kicking was insecure. The latter had more reliable kicking and greater physical presence defensively. James Molony (J) was unfortunate not to have longer legs. He is quick, brave and is always there in support. If bigger he would be an outstanding player. He may well have greater success at scrum half next season. Adam Hemingway (H) provided most of the penetration into opposition territory in the first half of the season, being strong and elusive. It says something for all the backs that most of our tries were scored on the wings where we were blessed with three wingers (Johnny Wong (J), Michael Hamilton (O), Tom Telford (A)) at various times all with speed over the ground and all with determination when going forward.

The back with the greatest impact on the game in terms of demonstration of personal footballing skill, innovative and exciting play was Umar Yusufu (C). When he burst through the three quarter line at speed he could be devastating, as at Pocklington. On some occasions he surprises his own team mates as much as the opposition, however, and this can leave the side somewhat exposed.

As always it is the players who come in and out of the team for the odd game or two that keep us going and in contention. Apart from those listed below we have to thank those who were on the touchline as reserves on
occasion showing considerable personal generosity.

Results:

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Team from:
U. Yusufu (C), J. Wong (J), A. Bell (O), J. Malony (J), T. Telford (A), R. Bennett (D), T. Pinsent (C), R.U. de la Sota (H), D. Mullen (A), M. Stewart (I), J. Jeffrey (C), T. Gretton (O), N. Zoltowski (H), L. Morgan (J), J. McManus (T), A. Jenkins (J), A. Hemingway (H), J. Cook (E), H. Rowan-Robinson (T), D. Jackson (J), M. Hamilton (O), J. Edwards (T), J. Gilbey (T), C. Luckhurst (T).

The 3rd XV trained and played well throughout richly deserving their unbeaten season. The side was filled with good players in every position, all of whom were prepared to work selflessly for the good of the team.

The season started well with a convincing 70-0 win at Mount St Mary's. It was clear that we had a powerful and mobile set of forwards who were eager to get their hands on the ball. The backs had a good balance of pace, skill and strength. At half backs, C.N. Luckhurst (T), the captain of the side, and R. King (T) controlled the flow of the game. After such a confident and convincing win it was good to see the desire of the side to work hard to improve before the visit of Sedbergh.

Sedbergh were expected to offer a stern test. They did not disappoint. The commitment from both sides was first rate and the game was played in the most sporting of traditions. The forwards struggled in the line-out as Sedbergh dominated with two very good jumpers. However, Ampleforth dominated in both the set scrummage and in the loose play. The props, G.J. Massey (D) and R.J. Ainscough (O), dominated their opponents in the tight R.A.L. Brenninkmeyer (H) and J.H. Strick Van Linschoten (O), playing in the second row, made up for their lack of height in the line-out with excellent play in the loose. The back row were outstanding, E.R.A. Le neghan (A) on the open side has pace and awareness, he beat his opponent to every breakdown and was constructive with the ball in his hands. G.M. Milbourn (B) has similar attributes and played equally well. It was unfortunate that a recurrence of a shoulder injury deprived the team of his talent for the remainder of the season.

At No. 8, M.P. Stewart (J), having lost a yard of pace but with the experience of a season in the 2nd XV, exerted a controlling influence on the game. With good possession, C.N. Luckhurst (T) and R. King (T) set the backs going at every opportunity. A. Jenkins (J) at inside centre moved the ball quickly and this allowed the powerful outside centre, J.W. Gilbey (T), to set off on his charging runs. He made much ground but Sedbergh's defence was resolute.

G. Camilleri (O) injected pace into the line from full back and helped to release the bulldozing B.C. Lorimer (W), but all too often he drifted inside. W.R. Evers (O), having been moved from the centre to the wing, was the outstanding player on the day. He turned his opponent inside out and was rewarded with three tries. Ampleforth won 27-5, the score being a true reflection of the game. A debt of thanks goes to J.C.E. Bamford (E) for not only turning out at the last moment to play as hooker, but for playing so well.

We travelled to play an unbeaten and confident Stonyhurst side, who could boast a 100% points victory over Mount St Mary's. The team had to be changed due to injuries. T.W.A. Mackie (T) came in as blindside flanker, D.G. Jackson (J) returned as hooker. W.R. Evers (O) was moved back into the centre. L.G.A. Dimini De Frankopan (W) returned on the wing and N.W. Lyon-Dean (D) made his first appearance on the wing. The team played very well. They won good possession and used it wisely. They supported the ball carrier and were always prepared to win possession again and to move the ball. At times, enthusiasm to run the ball was a little ill judged. However, the fast flowing rugby was a joy to watch. Although all played well, L.G.A. Dimini De Frankopan (W) can be singled out for his five tries. N.W. Lyon-Dean (D) having scored two tries and whose defence was first class and G. Camilleri (O) who was assured in everything he did. Ampleforth won a thrilling encounter 42-10.

The match at Durham was played in truly horrible conditions. There was bitter, driving rain, a sodden ball and a heavy pitch. The players tried to play an expansive game but the conditions demanded a far tighter type of game. There was not much to be admired in this match apart from the commitment of the players to give of their best. Ampleforth won the match 5-0 with an early score from L.G.A. Dimini De Frankopan (W).

The last match was at Hymer's and at a time when the College had a major flu bug. Seven of the 4th XV had to be drafted into the side. The strength in depth of Ampleforth rugby was clearly shown in a convincing 55-0 win.

It was difficult to decide who should be awarded their Colours as all played well. However, the following players were the most influential and were the ones to receive their Colours: C.N. Luckhurst (T), B.C. Lorimer (W), W.R. Evers (O), R.S. King (T), E.R.A. Le neghan (A) and M.P. Stewart (J).
I should like to thank C.N. Luckhurst (T) on behalf of the team and myself for captaining the side with distinction both on and off the field.

Results:

- v Mount St Mary's: W 70-0
- v Sedbergh: W 27-5
- v Stonyhurst: W 42-10
- v Durham: W 5-0
- v Hymer's: W 55-0


The season got off to a good start with a home win over Read School 3rd XV by 28-0. After only two training sessions, the team quickly settled down to the familiar Ampleforth style of open running rugby. Against a much bigger and heavier pack, Ampleforth forwards were able to secure possession and gave the backs good quality ball. It did, however, take until near the end of the first half to get the first points on the board, when prop K.F. Jaffar (A) drove over the line after persistent forward play. M.A. Hirst (A), Capt., playing at full back, scored twice in the second half by coming into the line to create the overlap and almost on the full time whistle R.A. Horn (J), on the wing, went over in the corner. R. Hobbs (D) was on target with the boot and kicked all the conversions.

Three days later the team travelled to Bradford GS and put up another good display of committed rugby football, gaining a win by 38-7. The journey took its toll on Ampleforth who were pushed well back into their own half in the first five minutes and only for a penalty decision in their favour and good clearance kicking from SJ.L. Walsh (A), Bradford would have scored much earlier. As it was, the intense pressure allowed the opposition to go over in the tenth minute. Now behind and with the effects of the journey out of their system, Ampleforth began to attack and after fifteen minutes the ball was first worked left then right along the three quarters to allow D.M.N.deW. Nicholas (H) a clear run to the line. With confidence building all the time, the team settled down with the forwards winning possession from the line-outs and scrums and with good ball D. Tigg (O) and N.W. Lyon-Dean (D) scored. A high kick from Walsh put the opposition full-back under pressure and J.H. Strick Van Linschoten (O) was there to score. Late into the second half Hirst was quickly up on Bradford who had won the ball from a line-out. This pressure dispossessed Bradford and Hirst kicked over the line to score.

Against Mount St Mary's the play from Ampleforth was of a high quality and they displayed solid scrumming and determined line-out work, but it was the support play which scored the points in a convincingly narrow victory.

The Mount St Mary's match was probably not the best preparation for the Sedbergh game on 7 October. The weather was damp and conditions heavy, which demanded a close, mauling style of play. Sedbergh were by far the hardest opposition to date, but Ampleforth rose to the occasion and defended superbly with solid tackling and quick decisions to clear their lines. Sedbergh attacked strongly and forced Ampleforth back to their line on several occasions, but stout defending prevented a score. By half-time the score was nil all. The chance was there to take the match and in the second half, with Hirst leading well from the front, Ampleforth raised their game. Unfortunately Sedbergh had the same ideas about defence and kept the strong Ampleforth attacks at bay. D.A.R. Grahame (A) played a sterling game at full-back and on many occasions cleared the ball amidst rampaging Sedbergh attacks. Midway through the second half a tackle on Hirst led to a penalty and Hobbs was on target. The score remained at 3-0 until a minute from full-time when the Sedbergh fly-half dropped a goal from 25 metres out to draw the match.

Saturday 11 November 1995 saw the team make the long trek to Market Rasen in Lincolnshire for the match against the combined 1st XV of King Edward VI and De Aston schools. The long journey and foul weather did little for running rugby and the game was a scrappy affair. The older, bigger, stronger opposition eventually wore down Ampleforth, who tackled fearlessly and resolutely defended their line, and ran out winners by 39-7. The Ampleforth try came in the first half as a result of a breakaway run from Hobbs with Froggatt in support who sent over near to the posts. Hobbs converted.

Results:

- v Read School: W 28-0
- v Bradford: W 38-7
- v Mount St Mary's: W 76-0
- v Sedbergh: W 3-3
- v St Peter's: W 14-10
- v King Edward VI: L 7-39

D. Graham (A), D. Nicholas (H), N. Lyon-Dean (D), S. Walsh (A), R. Hirst (J), F. Ho (C), D. Tigg (O), R. Hobbs (D), P. Larner (D), P. Came (A), H. B-Armstrong (H), K. Jaffar (A), J. Campbell-Davys (T), D. Massey (D), J. Froggatt (E), M. Hirst (A), J. Artola (C), J.D. Edwards (T), J.J. Bozzino (C).
The previous Lent term had seen the U16 squad show a strong resolve and determination to achieve their potential. They had won the Ampleforth Sevens trophy and promised much. Much of this pre-season hard work appeared to have paid off as they swept a good Leeds GS team aside with a performance full of powerful running and determined support. The forwards immediately stamped their authority and were rarely to be matched throughout the term. Eight tries were scored in an impressive opening victory.

The visit of Bradford saw the XV continue in dominating mood, with another nine tries being scored as the free running and close support play proved to be too much for the visitors to cope with. Notably Melling scored four dynamic tries. Barnard Castle posed the stiffest challenge to the team in the early games. They were big and determined. The XV found it difficult to achieve the same fluency in their play, but nevertheless, still managed to score a further seven tries with Melling again scoring four of them.

It is always hard to play Newcastle RGS and this year was to prove no exception. The XV played well and indeed dominated much of the game, and were unfortunate to lose narrowly. After this disappointment the XV were even more determined for the Sedbergh game. The game was tight and it was only impressive support play that gave the team the edge. The tackling from both sides in this game was typically powerful, with Farr and de Lisle being particularly prominent. Determination and belief in the side won the day and they thoroughly deserved to win.

The St Peter's team had made a major improvement through the years and came to this year's fixture believing they could win the game. Indeed the score was close, although the XV were in the ascendancy. The back row secured much of the second phase possession, with Farr and de Lisle being outstanding, and this ball provided two openings for Lyes on the wing, which he took efficiently to secure the victory.

The Stonyhurst match was a curious game in that the team again dominated much territorially and established a lead, but two lapses in concentration saw the visitors score twice to keep the game within their grasp. At Durham the team were taught a hard lesson. In the first half they gave their opponents space and time to display their obvious talent. This they did playing some mature and at times exhilarating rugby. At half time the team woke up to reality and played in far more determined manner. They had indeed learnt from this experience, as the next two games were to prove. The improvement was there to see immediately against Hymer's as they pressured their guests so much as to starve them of any possession, and also create the many opportunities to score as the team ran in a further eight tries, McKeogh scoring four of them.

That game was impressive, but the team saved their best until last. They were brilliant against Pocklington. It is hard to remember a more impressive spell of rugby by any side, than that of the first 25 minutes of this game. They won every ball going and ran their opponents off their feet with a dazzling display of skill and speed. The backs and the forwards linked wonderfully and one could only feel sorry for the Pocklington team as they were swept aside. It is difficult to single any individuals out in a game like this as the team functioned so well as unit. It was indeed a wonderful way for the boys to bow out of their U16 season.

J. Dumbell (H) started as a winger, and showed good skills and strength in his game; however he was moved to full back as the back division was re-structured. He was assured in defence and offered the XV a added dimension in attack, as he hit the line with great power. Both wingers scored crucial tries and in A. Brennan (H) the side had a winger of great strength. He tended to lose concentration but still made a positive contribution. T. Lyes (O) offered the XV genuine pace, as he showed particularly in the St Peter's game.

The centre pairing of P. Rafferty (H) and N. McAleenan (H) was seldom equalled. Rafferty has a gift for finding gaps in the opposition's defence and has a penetrative kick that placed the team's opponents under a lot of pressure. McAleenan is a strong centre; he made his defence a major weapon of attack for the XV, as he regularly drove opponents back in tackles and so doing launched the team into counter attacks. He is a strong runner and his good handling skills allowed a lot of his team mates to make surging runs and score tries.

The half back pairing of S. Harle (C) and J. Wetherall (J) blossomed. Wetherall has wonderful handling skills and the ability to set a back division running at pace. Though only a small boy, he is tenacious and brave and often made decisive tackles against boys almost twice his size. He is an elusive runner and is developing into an exciting fly-half. Harle, his partner at scrum-half, provided an excellent service from both hands and formed a superb link between the pack and the backs. He is a brave boy and began to make good breaks towards the end of the season. I look forward to seeing these two boys in senior schools rugby as they are exciting prospects.

The front row took several weeks to settle. Minor injuries and also an abundance of very good players in the prop positions made the selection process difficult. B. Collins (O) amidst this uncertainty, however, immediately established himself as a player of power and presence. He is an aggressive hooker, he puts the opposition under pressure both in attack and in defence in the set piece, and plays like a fourth back row forward in the loose. U. Igboaka (D) and M. Davison (O) became his regular props and together they formed a formidable trio. They were seldom equalled and indeed in the tight placed their opposite numbers constantly under severe pressure. Both Davison and Igboaka were new to their positions this year and made progress in their specific jobs but also became effective and powerful in the loose.

P. McKeogh (W) found a new second row partner in E. Higgins (C), who, when he established himself in the side, offered the team so many more options in the line-out. Higgins won countless possession and also scrummaged well. He has also become powerful in the loose. McKeogh continues to be a dominant force in the pack. He works tirelessly in the loose
and seems to have his hands on the ball for a high percentage of the game. His hard work was well rewarded as he scored several tries in the latter half of the season, including four in one game!

We have had some good back row players in the U16 Colts over the past few years, but I feel that this year's unit of three is the best we have seen. In J. Melling (J) at No. 8, the team was blessed with a player of pace and strength. He has wonderful handling skills and is a devastating finisher. He improved his close quarter play and became an aggressive tackler. R. Farr (T) on the blind side is never more than a metre away from the ball. He is very fit, he has great pace and he is a ferocious tackler. T. de Lisle (O), although the slowest of the three, somehow manages to be first to every breakdown. His knowledge of the field, where to be and when, is outstanding. He secured countless possession as he picked up the loose ball ready to launch another attack.

He, too, is a destructive tackler, and the great strength of his game allowed him to lead by example. De Lisle captained the side in a quiet but firm manner. It is not always easy to captain a side with so much individual talent, but he gained the utmost respect from his team mates as well as Mr Booth and myself and forged them into an outstanding team.

The entire squad showed a refreshing enthusiasm: they trained hard and appeared to enjoy their training. They learnt a lot from their own mistakes and were determined to improve. The 'b' team were also successful both in their results and also in the quality of rugby that they played. If there were any injuries in the 'a' side, there was a queue of players ready and able to take their places.

My thanks once again go to Mr Booth for the time and expertise he gave to a squad who have played a very exciting brand of rugby, giving enjoyment to those who have been privileged to watch them.

Results:

| v Leeds GS | W 42-0 |
| v Bradford GS | W 53-0 |
| v Barnard Castle | W 41-0 |
| v Newcastle RGS | L 12-15 |
| v Sedbergh | W 21-0 |
| v St Peter's | W 13-0 |
| v Stonyhurst | W 15-12 |
| v Durham | L 12-48 |
| v Hymer's | W 46-0 |
| v Pocklington | W 61-5 |

Team: J. Dumbell (H), T. Lyes (O), N. McAleenan (H), P. Rafferty (H), A. Brennan (H), J. Wetherall (J), S. Harle (C), M. Davison (O), B. Collins (O), U. Igboaka (D), P. McKeogh (W), E. Higgins (C), R. Farr (T), J. Melling (J), T. de Lisle (cap) (O). Also played: E. Johnston-Stewart (D), T. Road (J), C. Boyd (A), H. Pace (T).

My thanks once again go to Mr Booth for the time and expertise he gave to a squad who have played a very exciting brand of rugby, giving enjoyment to those who have been privileged to watch them.

Results:

| v Leeds | L 5-17 |
| v Bradford | L 5-57 |
| v Barnard Castle | W 41-0 |
| v Mount St Mary's | L 7-12 |
| v Newcastle RGS | L 15-19 |
| v Sedbergh | W 15-8 |
| v St Peter's | L 5-12 |
| v Stonyhurst | L 0-31 |
| v Durham | D 5-5 |
| v Yarm | D 8-8 |
| v Hymer's | L 8-28 |
| v Allertonshire | W 42-7 |
| v Pocklington | W 36-0 |

The captain Tom Foster (H) must be congratulated for the manner in which he led the team by example. His move to full back certainly had a positive effect on the team, where he had some excellent games. The rest of the team consisted of H. Lucas (O) and P. Morrow-Bernard (B) on the wings, who steadily improved. M. Emerson (W) and D. Mullen (A) in the centre both showed an ability to run at defences, but appeared to lack the confidence to dominate their opponents. At fly half M. Wilkie (H) had a mixed season but finished in fine form as he released his outside backs at pace. G. West (H) moved to scrum half and immediately made a big impression, his skill and courage was a great example to the rest of the team. S. McAleenan (H), moving into the team direct from the Junior School, became a key member, playing at eight. The flankers consisted of E. Hodges (W), J. Costelloe (D) and P. Tolhurst (C), who all fought tenaciously to provide ball for the backs. The second row of C. Banna (H) and C. Naughton (E) were a solid pairing, and provided a firm base for the team's set piece possession. The front row, D. Ikwueke (C), F. Mallory (C) and G. Bamford (C), completed a strong front five unit with Ikwueke in particular always putting the opposition under pressure.

The pack as a unit made great improvement and became formidable. A special word must be made on the outstanding progress of C. Naughton and G. Bamford, both of whom came into the team and played vital roles in our forward play.

Results:

| v Leeds | L 5-17 |
| v Bradford | L 5-57 |
| v Barnard Castle | W 41-0 |
| v Mount St Mary's | L 7-12 |
| v Newcastle RGS | L 15-19 |
| v Sedbergh | W 15-8 |
| v St Peter's | L 5-12 |
| v Stonyhurst | L 0-31 |
| v Durham | D 5-5 |
| v Yarm | D 8-8 |
| v Hymer's | L 8-28 |
| v Allertonshire | W 42-7 |
| v Pocklington | W 36-0 |
Team: E. Hodges (W), G. West (H), T. Foster (H), M. Emerson (W), M. Wilkie (C), D. Ikweke (C), C. Banna (H), J. Costello (D), P. Tolhurst (C), W. Mallory (C), C. Naughton (E), G. Bamford (E), S. McAleenan (H), D. Mullen (A), P. Morrough-Bernard (B), H. Lukas (0). Also played: C. Evans-Freke (E), T. Anderson (C), J. Richardson (T), M. Camacho (C), W. Thompson (H), B. Herrera (J), M. Dickinson (W).

This was a very successful under 14 team; to record victories away from home against Bradford GS, Mount St Mary's and Newcastle RGS all within a month of joining the school represents a remarkable achievement. To record additional victories against St Peter’s, Durham and Hymer’s in particular is commendable, and has rarely been bettered in recent seasons. Of the three losses only Sedbergh beat us with any conviction, and even then the team had the misfortune to lose the scrum half, Breslin, within the first minute with a broken wrist. Leeds GS were played on the first Saturday of term when most members of our team were still trying to remember where the pitch was, and Stonyhurst are rarely beaten on their own ground. The journey there is long and we gave away two early scores; after that we met them on level terms and, in fact, played the better rugby and scored the more creative tries.

The front row was stable in every sense. Obank and Benson were technically very sound props and the latter especially played well in the loose. Burton was a competitive and competent hooker who led the pack by example, although his tackling technique was poor at times. Leeming consistently occupied one of the second row slots. He progressed well and he won plenty of good possession from the lineout. Barrett made considerable progress. He played with power and enthusiasm either in the second row or at number eight, and learned quickly the necessary techniques which were alien to him. Cooper was a most effective open-side flanker, quick to the ball and powerful in the tackle. He was well supported by Foster, who always gave his best, and Still was very effective in the lineout where he used his strength to prevent opposition winning the ball to great effect. Davison and Mulvihill, whilst not first choice players, were frequently called upon and both played wholeheartedly.

Breslin at scrum half was progressing well until his unfortunate injury. He was replaced by Entwisle whose service was tidy and who made occasional telling breaks near to the scrum. Phillips is an accomplished footballer and a sound tactician at fly-half and will be most effective as he matures. De la Sota, who captained the side with dignity and by example, was the outstanding player. His determined running and tackling were a feature of the season. Heneage was also effective and stylish, although sometimes he lacked concentration. On the left wing Robertson was quick and always prepared to look for opportunities to attack from unconventional positions. Hulme started the season on the right wing, and was strong in attack at times, but his handling was always suspect. Landon also played on the right wing and his speed and natural running ability make him an interesting prospect. Ansell at full back was impressive. He is an accomplished footballer – always safe under the high ball, a sound tackler and incisive when joining the line.

The team always practised with enthusiasm and with a sense of fun. They developed well as a unit and were helped considerably by the commitment of the other members of the set. The prospects for the team are good with no notable weaknesses and with some particularly talented players. They can be pleased with their season and the start they have made to their Amplesforth rugby careers.

Results:

<table>
<thead>
<tr>
<th>Opponent</th>
<th>Score</th>
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<tbody>
<tr>
<td>Leeds (H)</td>
<td>L 19-24</td>
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<tr>
<td>Bradford (A)</td>
<td>W 29-19</td>
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<tr>
<td>Barnard Castle (A)</td>
<td>W 53-0</td>
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<td>L 5-27</td>
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<tr>
<td>St Peter's (H)</td>
<td>W 17-10</td>
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<tr>
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<td>L 15-31</td>
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<tr>
<td>Durham (H)</td>
<td>W 26-12</td>
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<tr>
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<td>W 31-14</td>
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<tr>
<td>Hymer's (H)</td>
<td>W 34-12</td>
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<tr>
<td>Allertonshire (H)</td>
<td>W 62-0</td>
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<tr>
<td>Pocklington (H)</td>
<td>W 43-0</td>
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</tbody>
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Team: P.W. Obank (J), A.C.D. Burton (C), M.D. Benson (B), J.P. Mulvihill (C), T.P. Leeming (H), P.M. Barrett (T), D.J. Davidson (O), G.H. Foster (H), A.J. Cooper (B), S.L. Still (W), T.J. Breslin (O), J.D. Entwisle (T), S.C.L.A. Phillips (C), A.G.E. Hulme (D), X.I. de la Sota (H), W.J.M.F. Heneage (E), L.D. Robertson (C), A.T.W. Landon (E), D.R. Ansell (O).

Five matches were played. Three were won and two halved, so the unbeaten run has now lasted over a year. It was good to meet last year’s captain, Hugh Jackson (T95) at Wetherby in the first match, when this year’s captain, Alexi Hughes (C) and his partner, Mike Shilton (C), got the better of him and his partner. That match was halved, as was the Sand Moor match. Victories were recorded against Barnard Castle (2-1), the Old Amplesfordian GS (3-2) and Brough GC (3½-1½). This last match is a new match which we much enjoyed. Brough have not had matches for their juniors before, so we were honoured to be invited to play them first. Most of their team were younger than ours which accounted for a fairly comfortable win, but we can expect much stiffer opposition in future.
It must be said that the standard and depth of talent in the school team over the last couple of years has been most encouraging. The top pair already mentioned, Alexi Hughes (C) (12) and Mike Shilton (C) (11), are very competitive and should soon be in single figures. Raphael Ribeiro (T) (12) found an excellent partner in Julian Horn (J) (23), Rupert Finch (W) (12) and Piers Cartwright-Taylor (W) (20) maintained the high standard of St Wilfrid's golf, the Camacho brothers, Gavin (C) (13) and Matthew (C) (12), together with Jeffrey Hughes (C) (19), upheld St Cuthbert's claim to be the leading Golf House. Others who impressed were James Balmer (W), Charles Ellis (E), Dominic Crowther (D) and Paul Cruickshank (W). Colours were awarded to Raphael Ribeiro (T).

The only disappointing performance was in the Golf Foundation Team Championship for Schools were none of our team, Alexi Hughes, Mike Shilton and Rupert Finch, played anywhere near their ability. They came 10th out of 22 with a score of 279.

There were the two internal competitions: the Vardon Trophy and the Whedbee Prizes. The Vardon is the competition for the Individual Champion of the school: Stroke play over 18 holes. Alexi Hughes won with 73 (11 over par), closely followed by Raphael Ribeiro and Rupert Finch one stroke back, and Piers Cartwright-Taylor (77) and Matthew Camacho (78) not far away. This is the eighth year that Dick Whedbee (O44) has given prizes which are competed for throughout the term. Competitors can put in a card whenever they play and their best counts. This year Rupert Finch won with a scratch round and got a set of Ben Sayers M2i Irons; Alexi Hughes (+1) got a Taylor Made Pacesetter Lightweight bag, and Raphael Ribeiro (+1) won a Head Golf Hold-all. There were also 36 Titleist balls for the best in the different years: Mike Shilton (5th year), Piers Cartwright-Taylor and Charles Ellis (4th), Dominic Crowther and Matthew Camacho (3rd), Richard MacLure (J) (2nd), Edward Forsythe (T) and Juan Moliero Sanz (D) (1st year).
STAFF

Mr Ian Schofield who had taught Science part-time to our first year moved on at Christmas to a full time job elsewhere. Miss Michelle Salisbury, newly qualified, has taken on this work with the first year boys.

Christmas is the time when Aussies leave and new ones arrive. Steve Mahar, Matt Grant and Josh Garratt returned to Canberra. Sam Wimsett, from St Patrick’s, Silverstream NZ, Will Rigney from Marist College, Canberra, and Lachlan Searle from Daramalan, Canberra have joined the School staff.

OFFICIALS AND NEWCOMERS

Head Monitor
D.J. Thompson
M. Devlin, H. Hall, P. Massey, A. Roberts, H. MacHale, J. Whittaker

Day Dean
C. Hollins
M. Gilbert, W. Leslie, G. Murphy, M. Rotherham, P. Westmacott, M. Catterall, D. Pacitti, F. Verardi

We welcomed the following boys to the school in September 1995:

OLIVER

After seeing the London production of Oliver at the Palladium, the boys began to rehearse a shortened version. Andrew Garden took on the onerous burden of teaching the music, and Josh Garrett took on the direction, assisted by various members of the teaching staff.

The London stage set was spectacular, and beyond our capabilities. Undeterred, and with assistance from the upper school theatre, a double stage was constructed. Despite exhaustion from the afternoon’s rugby matches the boys managed to give an almost faultless performance for their parents and friends.

The title role was played by Jonty Morris who gave a heart-rending rendition of ‘Where is Love’. Fran Verardi gave everything to his part as the Artful Dodger and showed his talent both as an actor and singer.

The Schola’s part singing of ‘Who Will Buy’ was particularly impressive. Credit should go to Francis Townsend, Alex Strick, George Murphy, Peter Massey, Chris Hollins, Robert Furze and Tim Sketchley, not forgetting Andrew Garden’s hours of coaching.

Father Jeremy was type-cast as the rogue Fagin. He gave a truly professional performance! A second performance was given on Monday 4 December for the local residents and Fr Abbot and about 20 monks. Afterwards the monks led Compline in the chapel.

SCOUTS

A cub pack has finally been launched. About 24 boys meet on Tuesday afternoons. So far, we have cooked toast on open fires, erected tents, carried out a tree survey, made pumpkin lanterns and taken the St John’s One Cross Award.

A Five a Side football competition was the only district event this term. Six teams took part in the 12-15 age group, ours being the youngest in the St Alban’s Centre. They won all the first round matches without a goal being scored against them. In the final against Norton they showed no signs of fatigue. The final score was 2 to 1.

On Monday evenings we have done some campcraft training.

ORIENTEERING

Thanks to the assistance of Eborienteers we now have the grounds of ACJS mapped for orienteering exercises. Both the Scouts and the Cubs have enjoyed finding the necessary markers. The scouts carried out one exercise by torchlight. Several boys are showing some aptitude for the sport.

RUGBY

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<tbody>
<tr>
<td>Sedbergh Festival</td>
<td>5</td>
<td>4</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Full 1st XV matches</td>
<td>9</td>
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We had an extraordinary first half of the season, we kept winning but not playing particularly well. Each member of the team played brilliantly on many occasions, but few of them played well every game. The notable exception being the captain Chris Hollins, who led the side by example; undeematative, hard and effective. There were patches when the whole side got their act together, but would then relax and in doing so caused themselves problems. The season started very well, we went to the Sedbergh festival and the backs were terrific, playing freely and with great skill. They were easily the pick of the tournament. We faded in mid afternoon but after lunch and a good
break we recovered our poise and went on to beat Malsis to win the plate competition. Will Leslie was outstanding on all fronts and, along with Matthew Rotherham and John Whittaker, impressed all with the slickness of their passing and support.

Unfortunately this was a glimpse of what might have been and not what was going to be. The forwards on the other hand, having started tentatively, gained in confidence and ability. Some positional changes helped them to gel into a very effective unit which was not matched again until Christmas. Bringing in Matthew Devlin gave solidity to the scrumming. Alistair Roberts, taking advantage of the new 'supporting' laws, became quite a presence in the lineout. Matthew Gilbert struggled for pace in the back row but gained in stature in the second row. He is another of those players who always produced performances commensurate with his ability.

We had a surfeit of talent in the backs so Danjo Thompson moved to the back row. This proved to be a great success. He, Chris Hollins and Francesco Verardi (who has added so much discipline to his game) gave us a lot of pace to the breakdown, and developed as the most effective unit. Martin Catterall produced some quite staggering tackling this year. Even a brief glance at the rugby video produces the evidence of something rather special. The rest of his game began to follow the same pattern and made him quite an asset to the side.

James Prichard made some spectacular tackles at the Sedbergh Festival and was neat and tidy thereafter. He produced performances well beyond his stature. Harry Hall developed an effective service and had the knack of nipping in for crucial tries. Ignatio Martin managed to conjure up tries from very little. Ignatio was also impressive in the more obvious role of wing threequarter play. Although Diego Fernandez on the other wing did a marvellous job, this was made all the more astonishing when one considers this was his first season playing rugby. Paul Dobson, David Pacitti and Peter Massey all played well for the 1st XV. Paul Dobson contributed greatly in the loose play and Peter Massey's effective style enabled him to score a superb try against Bow. Nick Arthachinda was another who made the 1st XV with no rugby background. He really made his presence felt — as many opposing sides will testify.

The backline in particular is a mark of the improved standard of the rugby in the school. At this stage two years ago we had only our first 'big hit', as termed by the 'Aussies'. This year there were sixty captured on video alone. As you can see from this report, it is a team with a great deal of ability. It also had fighting spirit — with every boy either a capable or outstanding tackler — and showed itself when they came from behind to win at Yarm and against Barnard Castle when they scored two tries in the last five minutes. By way of contrast the games against Barnard Castle and Pocklington were won only by slender margins despite the team's overall commanding performances.

The only occasion we significantly played below par came in the game against Durham Choristers and has in no way lessened the high hopes the team have as they enter second half of the season. Our record speaks for itself: winning the plate at Sedbergh and victories against an unbeaten Mowden side at Yarm, who were twice our size and the 'double' against Malsis. A mark of the success led to four boys being invited to join the North East Prep Schools squad, with Chris Hollins going on to be selected to play against the Scottish Schools side. He played very well in a game which saw the North East side triumph 43-3.

Squad: Nick Arthachinda, Ignatio Martin, John Whittaker (captain), Will Leslie, Diego Fernandez, Matthew Rotherham, Harry Hall, Martin Catterall, James Prichard, Matthew Devlin, Alistair Roberts, Matthew Gilbert, Christopher Hollins (Captain), Danjo Thompson, Francesco Verardi, Peter Massey, David Pacitti, Paul Dobson.

1st XV Colours were awarded to Martin Catterall, Chris Hollins and Ignatio Martin.

2ND XV

It has been greatly satisfying to coach the 2nd XV this season. The year started with Mr Hollins and myself facing uncertain expectations as a lot of the boys came up from last year's U/11, or had arrived from a new school. After chopping and changing for the first few games we finally settled on a team that showed considerable potential for the season ahead.

The platform for our season was always going centre around our pack. With captain Peter Massey, Anthony Bulger, Paul Dobson, and Charles Murphy having initial games for the firsts, their experience and confidence quickly rubbed off on the other players. Alfonso Cartajillo, starting the season as hooker, eventually found his place at open side. By teaming up well with James Anderson on the blind side they both caused frequent havoc for opposition teams. The front row of Dobson, Richard Heathcote, and Jonny Morris have all benefited from their scrumming against the strong pack of the First XV and have, as a result, won us a lot of ball.

The backline have recently found form after a number of positional changes throughout the season. David Pacitti, who also spent the first half of the season with the first's, relished the move to half back and with his ability to spot a gap has bagged himself a number of tries. His ability to link with 5/8 Tom Davies has given the team great field position, especially through Tom's exceptional kicking game. The centre pairing of Jerry Chinapha and Richard Judd exhibited notable tackling and made it very hard for opposing teams to penetrate our line. The three-quarters consisting of the strong running James Egerton and our new find for the season Enrique Zambrano (who notably scored a try in his first game of rugby ever) have been consistently fine finishers. The backline is rounded off with Josh Robertson at fullback. Josh started the season at half back but has coped well with the change, retrieving us from many a tight situation.

In all it has been a tremendous season coming away with only two defeats, one of which occurred right on full time.

2nd team colours were awarded to Paul Dobson and Peter Massey.
The two main reasons for running a 3rd XV are to unearth any talent that has gone unnoticed and to give the opportunity to as many boys as possible to experience the thrill of competitive rugby. On this basis the 3rd XV has had a very pleasing season. The most notable achievement has been the promotion of Arthacinda to the 1st XV.

The team has played four games to date and three of these have been against 2nd XV opposition. The enthusiasm of the side has been very good and Lezama, who is now a regular in the 2nds, has captained the side well. The first game was against Red House Cleveland 2nds and despite playing 80 per cent of the game inside their 22 metres we failed to capitalise and we lost by 12-10. Zambrano, from Mexico and playing his first ever game of rugby, scored both tries and was subsequently snatched by the 2nd XV.

Bramcote 2nds were the next opposition and the team played very well and particularly pleasing was the tackling from the whole side. After having most of the possession we finally pierced their line thanks to Mulvihill's incisive running. This inspired the whole side bringing further tries, including two from Murphy, allowing us to run out comfortable winners by 27-8.

Our next match against Hymer's 2nd XV was always going to be difficult and was made more so by losing players to cover injuries in the 2nds. This meant debuts for Lee, H. Egerton, Hampton and R. Thompson. The Hymers pack were enormous and well drilled which laid the platform for their team's 42-5 victory. The team battled gamely and Lezama must be praised for his efforts to keep the side together. Vickers had an outstanding game and tackled superbly throughout the game.

St Olave's were our last visitors and although they brought a genuine 3rd XV to play us we had already lost several players to the 2nds and this resulted in St Olave's earning a comfortable 33-5 victory. The team not only lost key players but also their coach was confined to bed and the team lacked any real organisation which was a big disappointment because at full strength we would have given St Olave's a very hard game.

I am very pleased with the progress the team has made, particularly with the following boys who were new to rugby: Kwok, Cortes, Benton and de Sarriera.


The commitment and enthusiasm of this year's under 11 squad have been most impressive. Every member of the team has had to work hard to secure a place in the A side. Jonathan Halliwell, Daniel Brennan, Bea Phillips and Sabby Zwaans have been very useful substitutes and have gone from strength to strength during the course of the season.

Paul Scully and Sam Wojcik have led the forwards with their incredibly powerful running and rucking. The recruits from the Foundation, Josef Wojcik and Michael Edwards, have been two of the most ferocious tacklers in the side and have taken the wind out of many of our strongest opponents. The two Toms, Gay and O'Brien, have been dependable and have won a lot of good clean ball for the backs.

Scrum-half Francis Townsend has been an inspirational captain. Fearless tackling and explosive breaks from first phase ball have been key elements in the success of the team. Tim Sketchley and Johnny Stein have been resilient and dedicated members of the side. Both John Warton and Txiomin Martin have been outstanding in their ability to generate some very solid defensive sides. Matthew Phillips and Freddy Dewe-Mathews have improved beyond recognition and will surely be key players in the future.

Under 11 colours were awarded to Txiomin Martin, Paul Scully, Francis Townsend, John Wharton and Sam Wojcik.

UNDER 10s
Every September sees the introduction of a new squad emerging from the Foundation year and new to the world of rugby. Some are keen to follow in older brothers' footsteps and with ambitions to make the 1st XV, whilst others are merely confused by the distorted shape of the football! The Winter Extravaganza heralded the first fixture of the season. After three months of intensive training they were ready and willing to take on the team from Bramcote.

The under 10s were outstanding, led by the captain Michael Edwards who powered over to score three tries. Josef Wojcik was a force to be reckoned with in the forwards. Nick Ainscough, Gregory Carter, Chris Borret and Nick Entwistle were excellent in the backs, both in attack and defence.