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Kind regards

Michael Ibbotson (H89)

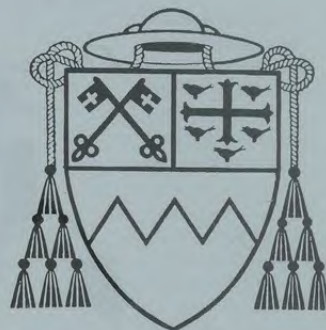
Westway, Crayke, York, YO61 4TE

T 01347 821506 F 01347 823326 W thedurhamox.com

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THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO62 4EY
Telephone: 01439 766867; fax: 01439 788182; e-mail: at@ampleforth.org.uk

Business communications should be sent to
Anthony Harris (O59), Procurator's Office, Ampleforth Abbey, York YO62 4EY
Telephone: 01439 766869; fax: 01439 788770; e-mail: alsh@ampleforth.org.uk

Literary communications should be sent to the Editor, Rev J Felix Stephens OSB (H61),
St Mary's Priory, Warrington, Cheshire WA1 2NS
Telephone: 01925 635664; fax: 01925 411830; e-mail: jfs.osb@britishlibrary.net

Old Amplefordian News should be sent to the Secretary of the Ampleforth Society,
Rev Francis Dobson OSB (D57), Ampleforth Abbey, York YO62 4EN
Telephone: 01439 766797; fax: 01439 788182; e-mail: francis@ampleforth.org.uk

WEBSITE

www.ampleforth.org.uk

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BARCLAYS

AT THE BEGINNING OF THE NEW MILLENNIUM

JOHN PAUL II

To my brother bishops, to priests and deacons, men and women religious and all the lay faithful.

1. At the beginning of the new millennium, and at the close of the Great Jubilee during which we celebrated the two thousandth anniversary of the birth of Jesus and as a new stage of the Church's journey begins, our hearts ring out with the words of Jesus when one day, after speaking to the crowds from Simon's boat, he invited the Apostle to 'put out into the deep' for a catch: '*Duc in altum*' (Lk 5:4). Peter and his first companions trusted Christ's words, and cast the nets. 'When they had done this, they caught a great number of fish' (Lk 5:6).

Duc in altum! These words ring out for us today, and they invite us to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence: 'Jesus Christ is the same yesterday and today and for ever' (Heb 13:8).

The Church's joy was great this year, as she devoted herself to contemplating the face of her Bridegroom and Lord. She became more than ever a pilgrim people, led by him who is 'the great shepherd of the sheep' (Heb 13:20). With extraordinary energy, involving so many of her members, the People of God here in Rome, as well as in Jerusalem and in all the individual local churches, went through the 'Holy Door' that is Christ. To him who is the goal of history and the one Saviour of the world, the Church and the Spirit cried out: '*Marana tha* - Come, Lord Jesus' (cf. Rev 22:17, 20; 1 Cor 16:22).

It is impossible to take the measure of this event of grace which in the course of the year has touched people's hearts. But certainly 'a river of living water', the water that continually flows 'from the throne of God and of the Lamb' (cf. Rev 22:1), has been poured out on the Church. This is the water of the Spirit which quenches thirst and brings new life (cf. Jn 4:14). This is the merciful love of the Father which has once again been made known and given to us in Christ. At the end of this year we can repeat with renewed jubilation the ancient words of thanksgiving: 'Give thanks to the Lord for he is good, for his love endures for ever' (Ps 118:1).

2. For all this, I feel the need to write to you, dearly beloved, to share this song of praise with you. From the beginning of my pontificate, my thoughts had been on this Holy Year 2000 as an important appointment. I thought of its celebration as a providential opportunity during which the Church, thirty-five years after the Second Vatican Ecumenical Council, would examine how far she had renewed herself, in order to be able to take up her evangelising mission with fresh enthusiasm.

Has the Jubilee succeeded in this aim? Our commitment, with its generous efforts and inevitable failings, is under God's scrutiny. But we cannot fail to give thanks for the 'marvels' the Lord has worked for us: '*Misericordias Domini in aeternum cantabo*' (Ps 89:2).

At the same time, what we have observed demands to be reconsidered, and in a sense 'deciphered', in order to hear what the Spirit has been saying to the Church (cf. Rev 2:7, 11, 17, etc.) during this most intense year.

3. Dear brothers and sisters, it is especially necessary for us to direct our thoughts to the future which lies before us. Often during these months we have looked towards the new millennium which is beginning, as we lived this Jubilee not only as a remembrance of the past, but also as a prophecy of the future. We now need to profit from the grace received, by

putting it into practice in resolutions and guidelines for action. This is a task I wish to invite all the local churches to undertake. In each of them, gathered around their bishop, as they listen to the word and 'break bread' in brotherhood (cf. Acts 2:42), the 'one holy catholic and apostolic Church of Christ is truly present and operative'. It is above all in the actual situation of each local church that the mystery of the one People of God takes the particular form that fits it to each individual context and culture.

In the final analysis, this rooting of the Church in time and space mirrors the movement of the incarnation itself. Now is the time for each local Church to assess its fervour and find fresh enthusiasm for its spiritual and pastoral responsibilities, by reflecting on what the Spirit has been saying to the People of God in this special year of grace, and indeed in the longer span of time from the Second Vatican Council to the Great Jubilee. It is with this purpose in mind that I wish to offer in this letter, at the conclusion of the Jubilee Year, the contribution of my Petrine ministry, so that the Church may shine ever more brightly in the variety of her gifts and in her unity as she journeys on.

1. Meeting Christ – the legacy of the Great Jubilee

4. 'We give thanks to you, Lord God Almighty' (Rev 11:17). In the Bull of Indiction of the Jubilee I expressed the hope that the bimillennial celebration of the mystery of the incarnation would be lived as 'one unceasing hymn of praise to the Trinity' and also 'as a journey of reconciliation and a sign of true hope for all who look to Christ and to his Church'. And this Jubilee Year has been an experience of these essential aspects, reaching moments of intensity which have made us as it were touch with our hands the merciful presence of God, from whom comes 'every good endowment and every perfect gift' (Jas 1:17).

My thoughts turn first to the duty of praise. This is the point of departure for every genuine response of faith to the revelation of God in Christ. Christianity is grace; it is the wonder of a God who is not satisfied with creating the world and man, but puts himself on the same level as the creature he has made and, after speaking on various occasions and in different ways through his prophets, 'in these last days . . . has spoken to us by a Son' (Heb 1:1-2).

In these days! Yes, the Jubilee has made us realise that two thousand years of history have passed without diminishing the freshness of that 'today', when the angels proclaimed to the shepherds the marvellous event of the birth of Jesus in Bethlehem: 'For to you is born this day in the city of David a saviour, who is Christ the Lord' (Lk 2:11). Two thousand years have gone by, but Jesus' proclamation of his mission, when he applied the prophecy of Isaiah to himself before his astonished fellow townspeople in the synagogue of Nazareth, is as enduring as ever: 'Today this scripture had been fulfilled in your hearing' (Lk 4:21). Two thousand years have gone by, but sinners in need of mercy – and who is not? – still experience the consolation of that 'today' of salvation which on the cross opened the gates of the kingdom of God to the repentant thief: 'Truly, I say to you, today you will be with me in paradise' (Lk 23:43).

The fullness of time

5. The coincidence of this Jubilee with the opening of a new millennium has certainly helped people to become more aware of the mystery of Christ within the great horizon of the history of salvation, without any concession to millenarian fantasies. Christianity is a religion rooted in history! It was in the soil of history that God chose to establish a covenant with Israel and so prepare the birth of the Son from the womb of Mary 'in the fullness of

time' (Gal 4:4). Understood in his divine and human mystery, Christ is the foundation and centre of history, he is its meaning and ultimate goal. It is in fact through him, the Word and image of the Father, that 'all things were made' (Jn 1:3; cf. Col 1:15). His incarnation, culminating in the paschal mystery and the gift of the Spirit, is the pulsating heart of time, the mysterious hour in which the kingdom of God came to us (cf. Mk 1:15), indeed took root in our history, as the seed destined to become a great tree (cf. Mk 4:30-32).

'Glory to you, Jesus Christ, for you reign today and for ever'. With this song repeated thousands of times, we have contemplated Christ this year as he is presented in the book of Revelation: 'the alpha and the omega, the first and the last, the beginning and the end' (Rev 22:13). And contemplating Christ, we have also adored the Father and the Spirit, the one and undivided Trinity, the ineffable mystery in which everything has its origin and its fulfilment.

The purification of memory

6. To purify our vision for the contemplation of the mystery, this Jubilee Year has been strongly marked by the request for forgiveness. This is true not only for individuals who have examined their own lives in order to ask for mercy and gain the special gift of the indulgence, but for the entire Church, which has decided to recall the infidelities of so many of her children in the course of history, infidelities which have cast a shadow over her countenance as the Bride of Christ.

For a long time we had been preparing ourselves for this examination of conscience, aware that the Church, embracing sinners in her bosom, 'is at once holy and always in need of being purified'. Study congresses helped us to identify those aspects in which, during the course of the first two millennia, the gospel spirit did not always shine forth. How could we forget the moving liturgy of 12 March 2000 in Saint Peter's Basilica, at which looking upon our crucified Lord, I asked forgiveness in the name of the Church for the sins of all her children? This 'purification of memory' has strengthened our steps for the journey towards the future and has made us more humble and vigilant in our acceptance of the gospel.

Witness to the faith

7. This lively sense of repentance, however, has not prevented us from giving glory to the Lord for what he has done in every century, and in particular during the century which we have just left behind, by granting his Church a great host of saints and martyrs. For some of them the Jubilee year has been the year of their beatification or canonisation. Holiness, whether ascribed to popes well-known to history or to humble lay and religious figures, from one continent to another of the globe, has emerged more clearly as the dimension which expresses best the mystery of the Church. Holiness, a message that convinces without the need for words, is the living reflection of the face of Christ.

On the occasion of the Holy Year much has also been done to gather together the precious memories of the witnesses to the faith in the twentieth century. Together with the representatives of the other Churches and Ecclesial Communities, we commemorated them on 7 May 2000 in the evocative setting of the Colosseum, the symbol of the ancient persecutions. This is a heritage which must not be lost; we should always be thankful for it and we should renew our resolve to imitate it.

A pilgrim Church

8. As if following in the footsteps of the saints, countless sons and daughters of the Church have come in successive waves to Rome, to the tombs of the Apostles, wanting to profess

their faith, confess their sins and receive the mercy that saves. I have been impressed this year by the crowds of people which have filled Saint Peter's Square at the many celebrations. I have often stopped to look at the long queues of pilgrims waiting patiently to go through the Holy Door. In each of them I tried to imagine the story of a life, made up of joys, worries, sufferings; the story of someone whom Christ had met and who, in dialogue with him, was setting out again on a journey of hope.

As I observed the continuous flow of pilgrims, I saw them as a kind of concrete image of the pilgrim Church, the Church placed, as Saint Augustine says, 'amid the persecutions of the world and the consolations of God'. We have only been able to observe the outer face of this unique event. Who can measure the marvels of grace wrought in human hearts? It is better to be silent and to adore, trusting humbly in the mysterious workings of God and singing his love without end: *Misericordias Domini in aeternum cantabo!*

Young people

9. The many Jubilee gatherings have brought together the most diverse groups of people, and the level of participation has been truly impressive – at times sorely trying the commitment of organisers and helpers, both ecclesiastical and civil. In this letter I wish to express my heartfelt gratitude to everyone. But apart from the numbers, what has moved me so often was to note the intensity of prayer, reflection and spirit of communion which these meetings have generally showed.

And how could we fail to recall especially the joyful and inspiring gathering of young people? If there is an image of the Jubilee of the Year 2000 that more than any other will live on in memory, it is surely the streams of young people with whom I was able to engage in a sort of very special dialogue, filled with mutual affection and deep understanding. It was like this from the moment I welcomed them in the Square of Saint John Lateran and Saint Peter's Square. Then I saw them swarming through the city, happy as young people should be, but also thoughtful, eager to pray, seeking 'meaning' and true friendship. Neither for them nor for those who saw them will it be easy to forget that week, during which Rome became 'young with the young'. It will not be possible to forget the Mass at Tor Vergata.

Yet again, the young have shown themselves to be for Rome and for the Church a special gift of the Spirit of God. Sometimes when we look at the young, with the problems and weaknesses that characterise them in contemporary society, we tend to be pessimistic. The Jubilee of Young People however changed that, telling us that young people, whatever their possible ambiguities, have a profound longing for those genuine values which find their fullness in Christ. Is not Christ the secret of true freedom and profound joy of heart? Is not Christ the supreme friend and the teacher of all genuine friendship? If Christ is presented to young people as he really is, they experience him as an answer that is convincing and they can accept his message, even when it is demanding and bears the mark of the cross. For this reason, in response to their enthusiasm, I did not hesitate to ask them to make a radical choice of faith and life and present them with a stupendous task: to become 'morning watchmen' (cf. Is 21:11-12) at the dawn of the new millennium.

The variety of the pilgrims

10. Obviously I cannot go into detail about each individual Jubilee event. Each one of them had its own character and has left its message, not only for those who took part directly but also for those who heard about them or took part from afar through the media. But how can we forget the mood of celebration of the first great gathering dedicated to children? In a way, to begin with them meant respecting Christ's command: 'Let the children come to me'

(Mk 10:14). Perhaps even more it meant doing what he did when he placed a child in the midst of the disciples and made it the very symbol of the attitude which we should have if we wish to enter the kingdom of God (cf. Mt 18:2-4).

Thus, in a sense, it was in the footsteps of children that all the different groups of adults came seeking the Jubilee grace: from old people to the sick and handicapped, from workers in factories and fields to sportspeople, from artists to university teachers, from bishops and priests to people in consecrated life, from politicians to journalists, to the military personnel who came to confirm the meaning of their service as a service to peace.

One of the most notable events was the gathering of workers on 1 May, the day traditionally dedicated to the world of work. I asked them to live a spirituality of work in imitation of Saint Joseph and of Jesus himself. That Jubilee gathering also gave me the opportunity to voice a strong call to correct the economic and social imbalances present in the world of work and to make decisive efforts to ensure that the processes of economic globalisation give due attention to solidarity and the respect owed to every human person.

Children, with their irrepressible sense of celebration, were again present for the Jubilee of Families, when I held them up to the world as the 'springtime of the family and of society'. This was a truly significant gathering in which numberless families from different parts of the world came to draw fresh enthusiasm from the light that Christ sheds on God's original plan in their regard (cf. Mk 10:6-8; Mt 19:4-6) and to commit themselves to bringing that light to bear on a culture which, in an ever more disturbing way, is in danger of losing sight of the very meaning of marriage and the family as an institution.

For me one of the more moving meetings was the one with the prisoners at Regina Caeli. In their eyes I saw suffering, but also repentance and hope. For them in a special way the Jubilee was a 'year of mercy'.

Finally, in the last days of the year, an enjoyable occasion was the meeting with the world of entertainment, which exercises such a powerful influence on people. I was able to remind all involved of their great responsibility to use entertainment to offer a positive message, one that is morally healthy and able to communicate confidence and love.

The International Eucharistic Congress

11. In the spirit of this Jubilee Year the International Eucharistic Congress was intended to have special significance. And it did! Since the Eucharist is the sacrifice of Christ made present among us, how could his real presence not be at the centre of the Holy Year dedicated to the incarnation of the Word? The year was intended, precisely for this reason, to be 'intensely Eucharistic', and that is how we tried to live it. At the same time, along with the memory of the birth of the Son, how could the memory of the Mother be missing? Mary was present in the Jubilee celebration not only as a theme of high-level academic gatherings, but above all in the great Act of Entrustment with which, in the presence of a large part of the world episcopate, I entrusted to her maternal care the lives of the men and women of the new millennium.

The ecumenical dimension

12. You will understand that I speak more readily of the Jubilee as seen from the See of Peter. However I am not forgetting that I myself wanted the Jubilee to be celebrated also in the particular churches, and it is there that the majority of the faithful were able to gain its special graces, and particularly the indulgence connected with the Jubilee Year. Nevertheless it is significant that many dioceses wanted to be present, with large groups of the faithful, here in Rome too. The Eternal City has thus once again shown its providential role as the place

where the resources and gifts of each individual church, and indeed of each individual nation and culture, find their 'catholic' harmony, so that the one Church of Christ can show ever more clearly her mystery as the 'sacrament of unity'.

I had also asked for special attention to be given in the programme of the Jubilee Year to the ecumenical aspect. What occasion could be more suitable for encouraging progress on the path towards full communion than the shared celebration of the birth of Christ? Much work was done with this in mind, and one of the highlights was the ecumenical meeting in Saint Paul's Basilica on 18 January 2000, when for the first time in history a Holy Door was opened jointly by the Successor of Peter, the Anglican Primate and a Metropolitan of the Ecumenical Patriarchate of Constantinople, in the presence of representatives of Churches and Ecclesial Communities from all over the world. There were also other important meetings with Orthodox Patriarchs and the heads of other Christian denominations. I recall in particular the recent visit of His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians. In addition, very many members of other Churches and Ecclesial Communities took part in the Jubilee meetings organised for various groups. The ecumenical journey is certainly still difficult, and will perhaps be long, but we are encouraged by the hope that comes from being led by the presence of the risen One and the inexhaustible power of his Spirit, always capable of new surprises.

Pilgrimage to the Holy Land

13. And how can I not recall my personal Jubilee along the pathways of the Holy Land? I would have liked to begin that journey at Ur of the Chaldeans, in order to follow, tangibly as it were, in the footsteps of Abraham 'our father in faith' (cf. Rom 4:11-16). However, I had to be content with a pilgrimage in spirit, on the occasion of the evocative Liturgy of the Word celebrated in the Paul VI Audience Hall on 23 February. The actual pilgrimage came almost immediately afterwards, following the stages of salvation history. Thus I had the joy of visiting Mount Sinai, where the gift of the Ten Commandments of the covenant was given. I set out again a month later, when I reached Mount Nebo, and then went on to the very places where the Redeemer lived and which he made holy. It is difficult to express the emotion I felt in being able to venerate the places of his birth and life, Bethlehem and Nazareth, to celebrate the Eucharist in the Upper Room, in the very place of its institution, to meditate again on the mystery of the cross at Golgotha, where he gave his life for us. In those places, still so troubled and again recently afflicted by violence, I received an extraordinary welcome not only from the members of the Church but also from the Israeli and Palestinian communities. Intense emotion surrounded my prayer at the Western Wall and my visit to the Mausoleum of Yad Vashem, with its chilling reminder of the victims of the Nazi death camps. My pilgrimage was a moment of brotherhood and peace, and I like to remember it as one of the most beautiful gifts of the whole Jubilee event. Thinking back to the mood of those days, I cannot but express my deeply felt desire for a prompt and just solution to the still unresolved problems of the holy places, cherished by Jews, Christians and Muslims together.

International debt

14. The Jubilee was also a great event of charity – and it could not be otherwise. Already in the years of preparation, I had called for greater and more incisive attention to the problems of poverty which still beset the world. The problem of the international debt of poor countries took on particular significance in this context. A gesture of generosity towards these countries was in the very spirit of the Jubilee, which in its original Biblical setting was precisely a time when the community committed itself to re-establishing justice and

solidarity in interpersonal relations, including the return of whatever belonged to others. I am happy to note that recently the parliaments of many creditor states have voted a substantial remission of the bilateral debt of the poorest and most indebted countries. I hope that the respective governments will soon implement these parliamentary decisions. The question of multilateral debt contracted by poorer countries with international financial organisations has shown itself to be a rather more problematic issue. It is to be hoped that the member states of these organisations, especially those that have greater decisional powers, will succeed in reaching the necessary consensus in order to arrive at a rapid solution to this question on which the progress of many countries depends, with grave consequences for the economy and the living conditions of so many people.

New energies

15. These are only some of the elements of the Jubilee celebration. It has left us with many memories. But if we ask what is the core of the great legacy it leaves us, I would not hesitate to describe it as the contemplation of the face of Christ: Christ considered in his historical features and in his mystery, Christ known through his manifold presence in the Church and in the world, and confessed as the meaning of history and the light of life's journey.

Now we must look ahead, we must 'put out into the deep', trusting in Christ's words: *Duc in altum!* What we have done this year cannot justify a sense of complacency, and still less should it lead us to relax our commitment. On the contrary, the experiences we have had should inspire in us new energy, and impel us to invest in concrete initiatives the enthusiasm which we have felt. Jesus himself warns us: 'No one who puts his hand to the plough and looks back is fit for the kingdom of God' (Lk 9:62). In the cause of the kingdom there is no time for looking back, even less for settling into laziness. Much awaits us, and for this reason we must set about drawing up an effective post-Jubilee pastoral plan.

It is important however that what we propose, with the help of God, should be profoundly rooted in contemplation and prayer. Ours is a time of continual movement which often leads to restlessness, with the risk of 'doing for the sake of doing'. We must resist this temptation by trying 'to be' before trying to 'do'. In this regard we should recall how Jesus reproved Martha: 'You are anxious and troubled about many things; one thing is needful' (Lk 10:41-42). In this spirit, before setting out a number of practical guidelines for your consideration, I wish to share with you some points of meditation on the mystery of Christ, the absolute foundation of all our pastoral activity.

II. A face to contemplate

16. 'We wish to see Jesus' (Jn 12:21). This request, addressed to the Apostle Philip by some Greeks who had made a pilgrimage to Jerusalem for the Passover, echoes spiritually in our ears too during this Jubilee Year. Like those pilgrims of two thousand years ago, the men and women of our own day – often perhaps unconsciously – ask believers not only to 'speak' of Christ, but in a certain sense to 'show' him to them. And is it not the Church's task to reflect the light of Christ in every historical period, to make his face shine also before the generations of the new millennium?

Our witness, however, would be hopelessly inadequate if we ourselves had not first contemplated his face. The Great Jubilee has certainly helped us to do this more deeply. At the end of the Jubilee, as we go back to our ordinary routine, storing in our hearts the treasures of this very special time, our gaze is more than ever firmly set on the face of the Lord.

The witness of the Gospels

17. The contemplation of Christ's face cannot fail to be inspired by all that we are told about him in sacred scripture, which from beginning to end is permeated by his mystery, prefigured in a veiled way in the Old Testament and revealed fully in the New, so that Saint Jerome can vigorously affirm: 'Ignorance of the scriptures is ignorance of Christ'. Remaining firmly anchored in scripture, we open ourselves to the action of the Spirit (cf. Jn 15:26) from whom the sacred texts derive their origin, as well as to the witness of the Apostles (cf. Jn 15:27), who had a first-hand experience of Christ, the Word of life: they saw him with their eyes, heard him with their ears, touched him with their hands (cf. 1 Jn 1:1).

What we receive from them is a vision of faith based on precise historical testimony: a true testimony which the Gospels, despite their complex redaction and primarily catechetical purpose, pass on to us in an entirely trustworthy way.

18. The Gospels do not claim to be a complete biography of Jesus in accordance with the canons of modern historical science. From them, nevertheless, the face of the Nazarene emerges with a solid historical foundation. The Evangelists took pains to represent him on the basis of trustworthy testimonies which they gathered (cf. Lk 1:3) and working with documents which were subjected to careful ecclesial scrutiny. It was on the basis of such first-hand testimony that, enlightened by the Holy Spirit's action, they learnt the humanly perplexing fact of Jesus' virginal birth from Mary, wife of Joseph. From those who had known him during the almost thirty years spent in Nazareth (cf. Lk 3:23) they collected facts about the life of 'the carpenter's son' (Mt 13:55) who was himself a 'carpenter' and whose place within the context of his larger family was well established (cf. Mk 6:3). They recorded his religious fervour, which prompted him to make annual pilgrimages to the Temple in Jerusalem with his family (cf. Lk 2:41), and made him a regular visitor to the synagogue of his own town (cf. Lk 4:16).

Without being complete and detailed, the reports of his public ministry become much fuller, starting at the moment of the young Galilean's baptism by John the Baptist in the Jordan. Strengthened by the witness from on high and aware of being the 'beloved son' (Lk 3:22), he begins his preaching of the coming of the kingdom of God, and explains its demands and its power by words and signs of grace and mercy. The Gospels present him to us as one who travels through towns and villages, accompanied by twelve Apostles whom he has chosen (cf. Mk 3:13-19), by a group of women who assist them (cf. Lk 8:2-3), by crowds that seek him out and follow him, by the sick who cry out for his healing power, by people who listen to him with varying degrees of acceptance of his words.

The Gospel narrative then converges on the growing tension which develops between Jesus and the dominant groups in the religious society of his time, until the final crisis with its dramatic climax on Golgotha. This is the hour of darkness, which is followed by a new, radiant and definitive dawn. The Gospel accounts conclude, in fact, by showing the Nazarene victorious over death. They point to the empty tomb and follow him in the cycle of apparitions in which the disciples – at first perplexed and bewildered, then filled with unspeakable joy – experience his living and glorious presence. From him they receive the gift of the Spirit (cf. Jn 20:22) and the command to proclaim the gospel to 'all nations' (Mt 28:19).

The life of faith

19. 'The disciples were glad when they saw the Lord' (Jn 20:20). The face which the Apostles contemplated after the resurrection was the same face of the Jesus with whom they had lived

for almost three years, and who now convinced them of the astonishing truth of his new life by showing them 'his hands and his side' (*ibid.*). Of course it was not easy to believe. The disciples on their way to Emmaus believed only after a long spiritual journey (cf. Lk 24:13-35). The Apostle Thomas believed only after verifying for himself the marvellous event (cf. Jn 20:24-29). In fact, regardless of how much his body was seen or touched, only faith could fully enter the mystery of that face. This was an experience which the disciples must have already had during the historical life of Christ, in the questions which came to their minds whenever they felt challenged by his actions and his words. One can never really reach Jesus except by the path of faith, on a journey of which the stages seem to be indicated to us by the Gospel itself in the well known scene at Caesarea Philippi (cf. Mt 16:13-20). Engaging in a kind of first evaluation of his mission, Jesus asks his disciples what 'people' think of him, and they answer him: 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets' (Mt 16:14). A lofty response to be sure, but still a long way – by far – from the truth. The crowds are able to sense a definitely exceptional religious dimension to this rabbi who speaks in such a spellbinding way, but they are not able to put him above those men of God who had distinguished the history of Israel. Jesus is really far different! It is precisely this further step of awareness, concerning as it does the deeper level of his being, which he expects from those who are close to him: 'But who do you say that I am?' (Mt 16:15). Only the faith proclaimed by Peter, and with him by the Church in every age, truly goes to the heart, and touches the depth of the mystery: 'You are the Christ, the Son of the living God' (Mt 16:16).

20. How had Peter come to this faith? And what is asked of us, if we wish to follow in his footsteps with ever greater conviction? Matthew gives us an enlightening insight in the words with which Jesus accepts Peter's confession: 'Flesh and blood has not revealed this to you, but my Father who is in heaven' (16:17). The expression 'flesh and blood' is a reference to man and the common way of understanding things. In the case of Jesus, this common way is not enough. A grace of 'revelation' is needed, which comes from the Father (cf. *ibid.*). Luke gives us an indication which points in the same direction when he notes that this dialogue with the disciples took place when Jesus 'was praying alone' (Lk 9:18). Both indications converge to make it clear that we cannot come to the fullness of contemplation of the Lord's face by our own efforts alone, but by allowing grace to take us by the hand. Only the experience of silence and prayer offers the proper setting for the growth and development of a true, faithful and consistent knowledge of that mystery which finds its culminating expression in the solemn proclamation by the Evangelist Saint John: 'And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father' (1:14).

The depth of the mystery

21. The Word and the flesh, the divine glory and his dwelling among us! It is in the intimate and inseparable union of these two aspects that Christ's identity is to be found, in accordance with the classic formula of the Council of Chalcedon (451): 'one person in two natures'. The person is that, and that alone, of the eternal Word, the Son of the Father. The two natures, without any confusion whatsoever, but also without any possible separation, are the divine and the human.

We know that our concepts and our words are limited. The formula, though always human, is nonetheless carefully measured in its doctrinal content, and it enables us, albeit with trepidation, to gaze in some way into the depths of the mystery. Yes, Jesus is true God

and true man! Like the Apostle Thomas, the Church is constantly invited by Christ to touch his wounds, to recognise, that is, the fullness of his humanity taken from Mary, given up to death, transfigured by the resurrection: 'Put your finger here, and see my hands; and put out your hand, and place it in my side' (Jn 20:27). Like Thomas, the Church bows down in adoration before the risen One, clothed in the fullness of his divine splendour, and never ceases to exclaim: 'My Lord and my God!' (Jn 20:28).

22. 'The Word became flesh' (Jn 1:14). This striking formulation by John of the mystery of Christ is confirmed by the entire New Testament. The Apostle Paul takes this same approach when he affirms that the Son of God was born 'of the race of David, according to the flesh' (cf. Rom 1:3; cf. 9:5). If today, because of the rationalism found in so much of contemporary culture, it is above all faith in the divinity of Christ that has become problematic, in other historical and cultural contexts there was a tendency to diminish and do away with the historical concreteness of Jesus' humanity. But for the Church's faith it is essential and indispensable to affirm that the Word truly 'became flesh' and took on every aspect of humanity, except sin (cf. Heb 4:15). From this perspective, the incarnation is truly a *kenosis* – a 'self-emptying' – on the part of the Son of God of that glory which is his from all eternity (Phil 2:6-8; cf. 1 Pt 3:18).

On the other hand, this abasement of the Son of God is not an end in itself; it tends rather towards the full glorification of Christ, even in his humanity: 'Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father' (Phil 2:9-11).

23. 'Your face, O Lord, I seek' (Ps 27:8). The ancient longing of the Psalmist could receive no fulfilment greater and more surprising than the contemplation of the face of Christ. God has truly blessed us in him and has made 'his face to shine upon us' (Ps 67:1). At the same time, God and man that he is, he reveals to us also the true face of man, 'fully revealing man to man himself'.

Jesus is 'the new man' (cf. Eph 4:24; Col 3:10) who calls redeemed humanity to share in his divine life. The mystery of the incarnation lays the foundations for an anthropology which, reaching beyond its own limitations and contradictions, moves towards God himself, indeed towards the goal of 'divinisation'. This occurs through the grafting of the redeemed on to Christ and their admission into the intimacy of the trinitarian life. The Fathers have laid great stress on this soteriological dimension of the mystery of the incarnation: it is only because the Son of God truly became man that man, in him and through him, can truly become a child of God.

The Son's face

24. This divine-human identity emerges forcefully from the Gospels, which offer us a range of elements that make it possible for us to enter that 'frontier zone' of the mystery, represented by Christ's self-awareness. The Church has no doubt that the Evangelists in their accounts, and inspired from on high, have correctly understood in the words which Jesus spoke the truth about his person and his awareness of it. Is this not what Luke wishes to tell us when he recounts Jesus' first recorded words, spoken in the Temple in Jerusalem when he was barely twelve years old? Already at that time he shows that he is aware of a unique relationship with God, a relationship which properly belongs to a 'son'. When his mother tells him how anxiously she and Joseph had been searching for him, Jesus replies without

hesitation: 'How is it that you sought me? Did you not know that I must be about my Father's affairs?' (Lk 2:49). It is no wonder therefore that later as a grown man his language authoritatively expresses the depth of his own mystery, as is abundantly clear both in the synoptic Gospels (cf. Mt 11:27; Lk 10:22) and above all in the Gospel of John. In his self-awareness, Jesus has no doubts: 'The Father is in me and I am in the Father' (Jn 10:38).

However valid it may be to maintain that, because of the human condition which made him grow 'in wisdom and in stature, and in favour with God and man' (Lk 2:52), his human awareness of his own mystery would also have progressed to its fullest expression in his glorified humanity, there is no doubt that already in his historical existence Jesus was aware of his identity as the Son of God. John emphasises this to the point of affirming that it was ultimately because of this awareness that Jesus was rejected and condemned: they sought to kill him 'because he not only broke the sabbath but also called God his Father, making himself equal with God' (Jn 5:18). In Gethsemane and on Golgotha Jesus' human awareness will be put to the supreme test. But not even the drama of his passion and death will be able to shake his serene certainty of being the Son of the heavenly Father.

A face of sorrow

25. In contemplating Christ's face, we confront the most paradoxical aspect of his mystery, as it emerges in his last hour, on the cross. The mystery within the mystery, before which we cannot but prostrate ourselves in adoration.

The intensity of the episode of the agony in the Garden of Olives passes before our eyes. Oppressed by foreknowledge of the trials that await him, and alone before the Father, Jesus cries out to him in his habitual and affectionate expression of trust: 'Abba, Father'. He asks him to take away, if possible, the cup of suffering (cf. Mk 14:36). But the Father seems not to want to heed the Son's cry. In order to bring man back to the Father's face, Jesus not only had to take on the face of man, but he had to burden himself with the 'face' of sin. 'For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God' (2 Cor 5:21).

We shall never exhaust the depths of this mystery. All the harshness of the paradox can be heard in Jesus' seemingly desperate cry of pain on the cross: 'Eloi, Eloi, lama sabachthani?' which means, 'My God, my God, why have you forsaken me?' (Mk 15:34). Is it possible to imagine a greater agony, a more impenetrable darkness? In reality, the anguished 'why' addressed to the Father in the opening words of the twenty-second Psalm expresses all the realism of unspeakable pain; but it is also illumined by the meaning of that entire prayer, in which the psalmist brings together suffering and trust, in a moving blend of emotions. In fact the Psalm continues: 'In you our fathers put their trust; they trusted and you set them free. ... Do not leave me alone in my distress, come close, there is none else to help' (Ps 22:5,12).

26. Jesus' cry on the cross, dear brothers and sisters, is not the cry of anguish of a man without hope, but the prayer of the Son who offers his life to the Father in love, for the salvation of all. At the very moment when he identifies with our sin, 'abandoned' by the Father, he 'abandons' himself into the hands of the Father. His eyes remain fixed on the Father. Precisely because of the knowledge and experience of the Father which he alone has, even at this moment of darkness he sees clearly the gravity of sin and suffers because of it. He alone, who sees the Father and rejoices fully in him, can understand completely what it means to resist the Father's love by sin. More than an experience of physical pain, his passion is an agonising suffering of the soul. Theological tradition has not failed to ask how Jesus could possibly experience at one and the same time his profound unity with the Father, by its very nature a

source of joy and happiness, and an agony that goes all the way to his final cry of abandonment. The simultaneous presence of these two seemingly irreconcilable aspects is rooted in the fathomless depths of the hypostatic union.

27. Faced with this mystery, we are greatly helped not only by theological investigation but also by that great heritage which is the 'lived theology' of the saints. The saints offer us precious insights which enable us to understand more easily the intuition of faith, thanks to the special enlightenment which some of them have received from the Holy Spirit, or even through their personal experience of those terrible states of trial which the mystical tradition describes as the 'dark night'. Not infrequently the saints have undergone something akin to Jesus' experience on the cross in the paradoxical blending of bliss and pain. In the *Dialogue of Divine Providence*, God the Father shows Catherine of Siena how joy and suffering can be present together in holy souls: 'Thus the soul is blissful and afflicted: afflicted on account of the sins of its neighbour, blissful on account of the union and the affection of charity which it has inwardly received. These souls imitate the spotless Lamb, my only-begotten Son, who on the cross was both blissful and afflicted'. In the same way, Thérèse of Lisieux lived her agony in communion with the agony of Jesus, 'experiencing' in herself the very paradox of Jesus' own bliss and anguish: 'In the Garden of Olives our Lord was blessed with all the joys of the Trinity, yet his dying was no less harsh. It is a mystery, but I assure you that, on the basis of what I myself am feeling, I can understand something of it'. What an illuminating testimony! Moreover, the accounts given by the Evangelists themselves provide a basis for this intuition on the part of the Church of Christ's consciousness when they record that, even in the depths of his pain, he died imploring forgiveness for his executioners (cf. Lk 23:34) and expressing to the Father his ultimate filial abandonment: 'Father, into your hands I commend my spirit' (Lk 23:46).

The face of the One who is risen

28. As on Good Friday and Holy Saturday, the Church pauses in contemplation of this bleeding face, which conceals the life of God and offers salvation to the world. But her contemplation of Christ's face cannot stop at the image of the crucified One. He is the risen One! Were this not so, our preaching would be in vain and our faith empty (cf. 1 Cor 15:14). The resurrection was the Father's response to Christ's obedience, as we learn from the letter to the Hebrews: 'In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Son though he was, he learned obedience through what he suffered; and being made perfect, he became the source of eternal salvation to all who obey him' (5:7-9).

It is the risen Christ to whom the Church now looks. And she does so in the footsteps of Peter, who wept for his denial and started out again by confessing, with understandable trepidation, his love of Christ: 'You know that I love you' (Jn 21:15-17). She does so in the company of Paul, who encountered the Lord on the road to Damascus and was overwhelmed: 'For me to live is Christ, and to die is gain' (Phil 1:21).

Two thousand years after these events, the Church relives them as if they had happened today. Gazing on the face of Christ, the Bride contemplates her treasure and her joy: '*Dulcis Jesus memoria, dans vena cordis gaudia*': how sweet is the memory of Jesus, the source of the heart's true joy! Heartened by this experience, the Church today sets out once more on her journey, in order to proclaim Christ to the world at the dawn of the third millennium: he 'is the same yesterday and today and for ever' (Heb 13:8).

III. Starting afresh from Christ

29. 'I am with you always, to the close of the age' (Mt 28:20). This assurance, dear brothers and sisters, has accompanied the Church for two thousand years, and has now been renewed in our hearts by the celebration of the Jubilee. From it we must gain new impetus in Christian living, making it the force which inspires our journey of faith. Conscious of the risen Lord's presence among us, we ask ourselves today the same question put to Peter in Jerusalem immediately after his Pentecost speech: 'What must we do?' (Acts 2:37).

We put the question with trusting optimism, but without underestimating the problems we face. We are certainly not seduced by the naïve expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a person, and the assurance which he gives us: 'I am with you!'.

It is not therefore a matter of inventing a 'new programme'. The programme already exists: it is the plan found in the gospel and in the living tradition, it is the same as ever. Ultimately, it has its centre in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfilment in the heavenly Jerusalem. This is a programme which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This programme for all times is our programme for the third millennium.

But it must be translated into pastoral initiatives adapted to the circumstances of each community. The Jubilee has given us the extraordinary opportunity to travel together for a number of years on a journey common to the whole Church, a catechetical journey on the theme of the Trinity; accompanied by precise pastoral undertakings designed to ensure that the Jubilee would be a fruitful event. I am grateful for the sincere and widespread acceptance of what I proposed in my apostolic letter *Tertio Millennio Adveniente*. But now it is no longer an immediate goal that we face, but the larger and more demanding challenge of normal pastoral activity. With its universal and indispensable provisions, the programme of the gospel must continue to take root, as it has always done, in the life of the Church everywhere. It is in the local churches that the specific features of a detailed pastoral plan can be identified – goals and methods, formation and enrichment of the people involved, the search for the necessary resources – which will enable the proclamation of Christ to reach people, mould communities, and have a deep and incisive influence in bringing gospel values to bear in society and culture.

I therefore earnestly exhort the pastors of the particular Churches, with the help of all sectors of God's people, confidently to plan the stages of the journey ahead, harmonising the choices of each diocesan community with those of neighbouring Churches and of the universal Church.

This harmonisation will certainly be facilitated by the collegial work which bishops now regularly undertake in episcopal conferences and synods. Was this not the point of the continental Assemblies of the Synod of Bishops which prepared for the Jubilee, and which forged important directives for the present-day proclamation of the gospel in so many different settings and cultures? This rich legacy of reflection must not be allowed to disappear, but must be implemented in practical ways.

What awaits us therefore is an exciting work of pastoral revitalisation – a work involving all of us. As guidance and encouragement to everyone, I wish to indicate certain pastoral priorities which the experience of the Great Jubilee has, in my view, brought to light.

Holiness

30. First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness. Was this not the ultimate meaning of the Jubilee indulgence, as a special grace offered by Christ so that the life of every baptised person could be purified and deeply renewed?

It is my hope that, among those who have taken part in the Jubilee, many will have benefited from this grace, in full awareness of its demands. Once the Jubilee is over, we resume our normal path, but knowing that stressing holiness remains more than ever an urgent pastoral task.

It is necessary therefore to rediscover the full practical significance of chapter 5 of the dogmatic constitution on the Church *Lumen Gentium*, dedicated to the 'universal call to holiness'. The Council Fathers laid such stress on this point, not just to embellish ecclesiology with a kind of spiritual veneer, but to make the call to holiness an intrinsic and essential aspect of their teaching on the Church. The rediscovery of the Church as 'mystery', or as a people 'gathered together by the unity of the Father, the Son and the Holy Spirit', was bound to bring with it a rediscovery of the Church's 'holiness', understood in the basic sense of belonging to him who is in essence the Holy One, the 'thrice Holy' (cf. Is 6:3). To profess the Church as holy means to point to her as the Bride of Christ, for whom he gave himself precisely in order to make her holy (cf. Eph 5:25-26). This as it were objective gift of holiness is offered to all the baptised.

But the gift in turn becomes a task, which must shape the whole of Christian life: 'This is the will of God, your sanctification' (1 Th 4:3). It is a duty which concerns not only certain Christians: 'All the Christian faithful, of whatever state or rank, are called to the fullness of the Christian life and to the perfection of charity'.

31. At first glance, it might seem almost impractical to recall this elementary truth as the foundation of the pastoral planning in which we are involved at the start of the new millennium. Can holiness ever be 'planned'? What might the word 'holiness' mean in the context of a pastoral plan?

In fact, to place pastoral planning under the heading of holiness is a choice filled with consequences. It implies the conviction that, since baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity. To ask catechumens: 'Do you wish to receive baptism?' means at the same time to ask them: 'Do you wish to become holy?' It means to set before them the radical nature of the Sermon on the Mount: 'Be perfect as your heavenly Father is perfect' (Mt 5:48).

As the Council itself explained, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few 'uncommon heroes' of holiness. The ways of holiness are many, according to the vocation of each individual. I thank the Lord that in these years he has enabled me to beatify and canonise a large number of Christians, and among them many lay people who attained holiness in the most ordinary circumstances of life. The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction. It is also clear however that the paths to holiness are personal and call for a genuine 'training in holiness', adapted to people's needs. This training must integrate the resources offered to everyone with both the traditional forms of individual and group assistance, as well as the more recent forms of support offered in associations and movement recognised by the Church.

Prayer

32. This training in holiness calls for a Christian life distinguished above all in the art of prayer. The Jubilee Year has been a year of more intense prayer, both personal and communal. But we well know that prayer cannot be taken for granted. We have to learn to pray, as it were learning this art ever anew from the lips of the Divine Master himself, like the first disciples: 'Lord, teach us to pray!' (Lk 11:1). Prayer develops that conversation with Christ which makes us his intimate friends: 'Abide in me and I in you' (Jn 15:4). This reciprocity is the very substance and soul of the Christian life, and the condition of all true pastoral life. Wrought in us by the Holy Spirit, this reciprocity opens us, through Christ and in Christ, to contemplation of the Father's face. Learning this trinitarian shape of Christian prayer and living it fully, above all in the liturgy, the summit and source of the Church's life, but also in personal experience, is the secret of a truly vital Christianity, which has no reason to fear the future, because it returns continually to the sources and finds in them new life.

33. Is it not one of the 'signs of the times' that in today's world, despite widespread secularisation, there is a widespread demand for spirituality; a demand which expresses itself in large part as a renewed need for prayer? Other religions, which are now widely present in ancient Christian lands, offer their own responses to this need, and sometimes they do so in appealing ways. But we who have received the grace of believing in Christ, the revealer of the Father and the Saviour of the world, have a duty to show to what depths the relationship with Christ can lead.

The great mystical tradition of the Church of both east and west has much to say in this regard. It shows how prayer can progress, as a genuine dialogue of love, to the point of rendering the person wholly possessed by the divine Beloved, vibrating at the Spirit's touch, resting filially within the Father's heart. This is the lived experience of Christ's promise: 'He who loves me will be loved by my Father, and I will love him and manifest myself to him' (Jn 14:21). It is a journey totally sustained by grace, which nonetheless demands an intense spiritual commitment and is no stranger to painful purifications (the 'dark night'). But it leads, in various possible ways, to the ineffable joy experienced by the mystics as 'nuptial union'. How can we forget here, among the many shining examples, the teachings of Saint John of the Cross and Saint Teresa of Avila?

Yes, dear brothers and sisters, our Christian communities must become genuine 'schools' of prayer, where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly 'falls in love'. Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God's plan.

34. Christians who have received the gift of a vocation to the specially consecrated life are of course called to prayer in a particular way: of its nature, their consecration makes them more open to the experience of contemplation, and it is important that they should cultivate it with special care. But it would be wrong to think that ordinary Christians can be content with a shallow prayer that is unable to fill their whole life. Especially in the face of the many trials to which today's world subjects faith, they would be not only mediocre Christians but 'Christians at risk'. They would run the insidious risk of seeing their faith progressively undermined, and would perhaps end up succumbing to the allure of 'substitutes', accepting alternative religious proposals and even indulging in farfetched superstitions.

It is therefore essential that education in prayer should become in some way a key-point of all pastoral planning. I myself have decided to dedicate the forthcoming Wednesday catecheses to reflection upon the Psalms, beginning with the Psalms of Morning Prayer which the public prayer of the Church invites us to consecrate and direct our day. How helpful it would be if not only in religious communities but also in parishes more were done to ensure an all-pervading climate of prayer. With proper discernment, this would require that popular piety be given its proper place, and that people be educated especially in liturgical prayer. Perhaps it is more thinkable than we usually presume for the average day of a Christian community to combine the many forms of pastoral life and witness in the world with the celebration of the Eucharist and even the recitation of Lauds and Vespers. The experience of many committed Christian groups, also those made up largely of lay people, is proof of this.

The Sunday Eucharist

35. It is therefore obvious that our principal attention must be given to the liturgy, 'the summit towards which the Church's action tends and at the same time the source from which comes all her strength'. In the twentieth century, especially since the Council, there has been a great development in the way the Christian community celebrates the sacraments, especially the Eucharist. It is necessary to continue in this direction, and to stress particularly the Sunday Eucharist and Sunday itself experienced as a special day of faith, the day of the risen Lord and of the gift of the Spirit, the true weekly Easter. For two thousand years, Christian time has been measured by the memory of that 'first day of the week' (Mk 16:2,9; Lk 24:1; Jn 20:1), when the risen Christ gave the Apostles the gift of peace and of the Spirit (cf. Jn 20:19-23). The truth of Christ's resurrection is the original fact upon which Christian faith is based (cf. 1 Cor 15:14), an event set at the centre of the mystery of time, prefiguring the last day when Christ will return in glory. We do not know what the new millennium has in store for us, but we are certain that it is safe in the hands of Christ, the 'King of kings and Lord of lords' (Rev 19:16); and precisely by celebrating his Passover not just once a year but every Sunday, the Church will continue to show to every generation 'the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads'.

36. Following *Dies Domini*, I therefore wish to insist that sharing in the Eucharist should really be the heart of Sunday for every baptised person. It is a fundamental duty, to be fulfilled not just in order to observe a precept but as something felt as essential to a truly informed and consistent Christian life. We are entering a millennium which already shows signs of being marked by a profound interweaving of cultures and religions, even in countries which have been Christian for many centuries. In many regions Christians are, or are becoming, a 'little flock' (Lk 12:32). This presents them with the challenge, often in isolated and difficult situations, to bear stronger witness to the distinguishing elements of their own identity. The duty to take part in the Eucharist every Sunday is one of these. The Sunday Eucharist which every week gathers Christians together as God's family round the table of the Word and the Bread of Life, is also the most natural antidote to dispersion. It is the privileged place where communion is ceaselessly proclaimed and nurtured. Precisely through sharing in the Eucharist, the Lord's Day also becomes the Day of the Church, when she can effectively exercise her role as the sacrament of unity.

The sacrament of reconciliation

37. I am also asking for renewed pastoral courage in ensuring that the day-to-day teaching of Christian communities persuasively and effectively presents the practice of the sacrament of reconciliation. As you will recall, in 1984 I dealt with this subject in the post-synodal exhortation *Reconciliatio et Paenitentia*, which synthesised the results of an Assembly of the Synod of Bishops devoted to this question. My invitation then was to make every effort to face the crisis of 'the sense of sin' apparent in today's culture. But I was even more insistent in calling for a rediscovery of Christ as *mysterium pietatis*, the one in whom God shows us his compassionate heart and reconciles us fully with himself. It is this face of Christ that must be rediscovered through the sacrament of penance, which for the faithful is 'the ordinary way of obtaining forgiveness and the remission of serious sins committed after baptism'. When the Synod addressed the problem, the crisis of the sacrament was there for all to see, especially in some parts of the world. The causes of the crisis have not disappeared in the brief span of time since then. But the Jubilee Year, which has been particularly marked by a return to the sacrament of penance, has given us an encouraging message, which should not be ignored: if many people, and among them also many young people, have benefited from approaching this sacrament, it is probably necessary that pastors should arm themselves with more confidence, creativity and perseverance in presenting it and leading people to appreciate it. Dear brothers in the priesthood, we must not give in to passing crises! The Lord's gifts – and the sacraments are among the most precious – come from the One who well knows the human heart and is the Lord of history.

The primacy of grace

38. If in the planning that awaits us we commit ourselves more confidently to a pastoral activity that gives personal and communal prayer its proper place, we shall be observing an essential principle of the Christian view of life: the primacy of grace. There is a temptation which perennially besets every spiritual journey and pastoral work: that of thinking that the results depend on our ability to act and to plan. God of course asks us really to cooperate with his grace, and therefore invites us to invest all our resources of intelligence and energy in serving the cause of the kingdom. But it is fatal to forget that 'without Christ we can do nothing' (cf. Jn 15:5).

It is prayer which roots us in this truth. It constantly reminds us of the primacy of Christ and, in union with him, the primacy of the interior life and of holiness. When this principle is not respected, is it any wonder that pastoral plans come to nothing and leave us with a disheartening sense of frustration? We then share the experience of the disciples in the Gospel story of the miraculous catch of fish: 'We have toiled all night and caught nothing' (Lk 5:5). This is the moment of faith, of prayer, of conversation with God, in order to open our hearts to the tide of grace and allow the word of Christ to pass through us in all its power: *Duc in altum!* On that occasion, it was Peter who spoke the word of faith: 'At your word I will let down the nets' (*ibid.*). As this millennium begins, allow the Successor of Peter to invite the whole Church to make this act of faith, which expresses itself in a renewed commitment to prayer.

Listening to the Word

39. There is no doubt that this primacy of holiness and prayer is inconceivable without a renewed listening to the word of God. Ever since the Second Vatican Council underlined the pre-eminent role of the word of God in the life of the Church, great progress has certainly been made in devout listening to sacred scripture and attentive study of it. Scripture has its

rightful place of honour in the public prayer of the Church. Individuals and communities now make extensive use of the Bible, and among lay people there are many who devote themselves to scripture with the valuable help of theological and biblical studies. But it is above all the work of evangelisation and catechesis which is drawing new life from attentiveness to the word of God. Dear brothers and sisters, this development needs to be consolidated and deepened, also by making sure that every family has a Bible. It is especially necessary that listening to the word of God should become a life-giving encounter, in the ancient and ever valid tradition of *lectio divina*, which draws from the biblical text the living word which questions, directs and shapes our lives.

Proclaiming the Word

40. To nourish ourselves with the word in order to be 'servants of the word' in the work of evangelisation: this is surely a priority for the Church at the dawn of the new millennium. Even in countries evangelised many centuries ago, the reality of a 'Christian society' which, amid all the frailties which have always marked human life, measured itself explicitly on gospel values, is now gone. Today we must courageously face a situation which is becoming increasingly diversified and demanding, in the context of 'globalisation' and of the consequent new and uncertain mingling of peoples and cultures. Over the years, I have often repeated the summons to the new evangelisation. I do so again now, especially in order to insist that we must rekindle in ourselves the impetus of the beginnings and allow ourselves to be filled with the ardour of the apostolic preaching which followed Pentecost. We must revive in ourselves the burning conviction of Paul, who cried out: 'Woe to me if I do not preach the gospel' (1 Cor 9:16).

This passion will not fail to stir in the Church a new sense of mission, which cannot be left to a group of 'specialists' but must involve the responsibility of all the members of the People of God. Those who have come into genuine contact with Christ cannot keep him for themselves, they must proclaim him. A new apostolic outreach is needed, which will be lived as the everyday commitment of Christian communities and groups. This should be done however with the respect due to the different paths of different people and with sensitivity to the diversity of cultures in which the Christian message must be planted, in such a way that the particular values of each people will not be rejected but purified and brought to their fullness.

In the third millennium, Christianity will have to respond ever more effectively to this need for inculturation. Christianity, while remaining completely true to itself, with unswerving fidelity to the proclamation of the gospel and the tradition of the Church, will also reflect the different faces of the cultures and peoples in which it is received and takes root. In this Jubilee Year, we have rejoiced in a special way in the beauty of the Church's varied face. This is perhaps only a beginning, a barely sketched image of the future which the Spirit of God is preparing for us.

Christ must be presented to all people with confidence. We shall address adults, families, young people, children, without ever hiding the most radical demands of the gospel message, but taking into account each person's needs in regard to their sensitivity and language, after the example of Paul who declared: 'I have become all things to all men, that I might by all means save some' (1 Cor 9:22). In making these recommendations, I am thinking especially of the pastoral care of young people. Precisely in regard to young people, as I said earlier, the Jubilee has given us an encouraging testimony of their generous availability. We must learn to interpret that heartening response, by investing that enthusiasm like a new talent (cf. Mt 25:15) which the Lord has put into our hands so that we can make it yield a rich return.

41. May the shining example of the many witnesses to the faith whom we have remembered during the Jubilee sustain and guide us in this confident, enterprising and creative sense of mission. For the Church, the martyrs have always been a seed of life. *Sanguis martyrum semen christianorum*: this famous 'law' formulated by Tertullian has proved true in all the trials of history. Will this not also be the case of the century and millennium now beginning? Perhaps we were too used to thinking of the martyrs in rather distant terms, as though they were a category of the past, associated especially with the first centuries of the Christian era. The Jubilee remembrance has presented us with a surprising vista, showing us that our own time is particularly prolific in witnesses, who in different ways were able to live the gospel in the midst of hostility and persecution, often to the point of the supreme test of shedding their blood. In them the word of God, sown in good soil, yielded a hundred fold (cf. Mt 13:8,23).

By their example they have shown us, and made smooth for us, so to speak, the path to the future. All that remains for us is, with God's grace, to follow in their footsteps.

IV. Witnesses to love

42. 'By this all will know that you are my disciples, if you have love for one another' (Jn 13:35). If we have truly contemplated the face of Christ, dear brothers and sisters, our pastoral planning will necessarily be inspired by the 'new commandment' which he gave us: 'Love one another, as I have loved you' (Jn 13:34).

This is the other important area in which there has to be commitment and planning on the part of the universal Church and the particular Churches: the domain of communion (*koinonia*), which embodies and reveals the very essence of the mystery of the Church. Communion is the fruit and demonstration of that love which springs from the heart of the eternal Father and is poured out upon us through the Spirit which Jesus gives us (cf. Rom 5:5), to make us all 'one heart and one soul' (Acts 4:32). It is in building this communion of love that the Church appears as 'sacrament', as the 'sign and instrument of intimate union with God and of the unity of the human race'.

The Lord's words on this point are too precise for us to diminish their import. Many things are necessary for the Church's journey through history, not least in this new century; but without charity (*agape*), all will be in vain. It is again the Apostle Paul who in the hymn to love reminds us: even if we speak the tongues of men and of angels, and if we have faith 'to move mountains', but are without love, all will come to 'nothing' (cf. 1 Cor 13:2). Love is truly the 'heart' of the Church, as was well understood by Saint Thérèse of Lisieux, whom I proclaimed a Doctor of the Church precisely because she is an expert in the *scientia amoris*: 'I understood that the Church had a heart and that this heart was aflame with love. I understood that love alone stirred the members of the Church to act... I understood that love encompassed all vocations, that love was everything'.

A spirituality of communion

43. To make the Church the home and the school of communion: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God's plan and respond to the world's deepest yearnings.

But what does this mean in practice? Here too, our thoughts could run immediately to the action to be undertaken, but that would not be the right impulse to follow. Before making practical plans, we need to promote a spirituality of communion, making it the guiding principle of education wherever individuals and Christians are formed, wherever ministers of the altar, consecrated persons, and pastoral workers are trained, wherever families

and communities are being built up. A spirituality of communion indicates above all the heart's contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us. A spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as 'those who are a part of me'. This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship. A spirituality of communion implies also the ability to see what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also as a 'gift for me'. A spirituality of communion means, finally, to know how to 'make room' for our brothers and sisters, bearing 'each other's burdens' (Gal 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy. Let us have no illusions: unless we follow this spiritual path, external structures of communion will serve very little purpose. They would become mechanisms without a soul, 'masks' of communion rather than its means of expression and growth.

44. Consequently, the new century will have to see us more than ever intent on valuing and developing the forums and structures which, in accordance with the Second Vatican Council's major directives, serve to ensure and safeguard communion. How can we forget in the first place those specific services to communion which are the Petrine ministry and, closely related to it, episcopal collegiality? These are realities which have their foundation and substance in Christ's own plan for the Church, but which need to be examined constantly in order to ensure that they follow their genuinely evangelical inspiration.

Much has also been done since the Second Vatican Council for the reform of the Roman Curia, the organisation of Synods and the functioning of Episcopal Conferences. But there is certainly much more to be done, in order to realise all the potential of these instruments of communion, which are especially appropriate today in view of the need to respond promptly and effectively to the issues which the Church must face in these rapidly changing times.

45. Communion must be cultivated and extended day by day and at every level in the structures of each Church's life. There, relations between bishops, priests and deacons, between pastors and the entire People of God, between clergy and religious, between associations and ecclesial movements must all be clearly characterised by communion. To this end, the structures of participation envisaged by canon law, such as the council of priests and the pastoral council, must be ever more highly valued. These of course are not governed by the rules of parliamentary democracy, because they are consultative rather than deliberative; yet this does not mean that they are less meaningful and relevant. The theology and spirituality of communion encourage a fruitful dialogue between pastors and faithful: on the one hand uniting them *a priori* in all that is essential, and on the other leading them to pondered agreement in matters open to discussion.

To this end, we need to make our own the ancient pastoral wisdom which, without prejudice to their authority, encouraged pastors to listen more widely to the entire People of God. Significant is Saint Benedict's reminder to the abbot of a monastery, inviting him to consult even the youngest members of the community: 'By the Lord's inspiration, it is often a younger person who knows what is best'. And Saint Paulinus of Nola urges: 'Let us listen to what all the faithful say, because in every one of them the Spirit of God breathes'.

While the wisdom of the law, by providing precise rules for participation, attests to the hierarchical structure of the Church and averts any temptation to arbitrariness or unjustified

claims, the spirituality of communion, by prompting a trust and openness wholly in accord with the dignity and responsibility of every member of the People of God, supplies institutional reality with a soul.

The diversity of vocations

46. Such a vision of communion is closely linked to the Christian community's ability to make room for all the gifts of the Spirit. The unity of the Church is not uniformity, but an organic blending of legitimate diversities. It is the reality of many members joined in a single body, the one Body of Christ (cf. 1 Cor 12:12). Therefore the Church of the third millennium will need to encourage all the baptised and confirmed to be aware of their active responsibility in the Church's life. Together with the ordained ministry, other ministries, whether formally instituted or simply recognised, can flourish for the good of the whole community, sustaining it in all its many needs: from catechesis to liturgy, from the education of the young to the widest array of charitable works.

Certainly, a generous commitment is needed – above all through insistent prayer to the Lord of the harvest (cf. Mt 9:38) – in promoting vocations to the priesthood and consecrated life. This is a question of great relevance for the life of the Church in every part of the world. In some traditionally Christian countries, the situation has become dramatic, due to changed social circumstances and a religious disinterest resulting from the consumer and secularist mentality. There is a pressing need to implement an extensive plan of vocational promotion, based on personal contact and involving parishes, schools and families in the effort to foster a more attentive reflection on life's essential values. These reach their fulfilment in the response which each person is invited to give to God's call, particularly when the call implies a total giving of self and of one's energies to the cause of the kingdom.

It is in this perspective that we see the value of all other vocations, rooted as they are in the new life received in the sacrament of baptism. In a special way it will be necessary to discover ever more fully the specific vocation of the laity, called 'to seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God'; they 'have their own role to play in the mission of the whole people of God in the Church and in the world... by their work for the evangelisation and the sanctification of people'.

Along these same lines, another important aspect of communion is the promotion of forms of association, whether of the more traditional kind or the newer ecclesial movements, which continue to give the Church a vitality that is God's gift and a true 'springtime of the Spirit'. Obviously, associations and movements need to work in full harmony within both the universal Church and the particular Churches, and in obedience to the authoritative directives of the pastors. But the Apostle's exacting and decisive warning applies to all: 'Do not quench the Spirit, do not despise prophesying, but test everything and hold fast to what is good' (1 Th 5:19-21).

47. At a time in history like the present, special attention must also be given to the pastoral care of the family, particularly when this fundamental institution is experiencing a radical and widespread crisis. In the Christian view of marriage, the relationship between a man and a woman – a mutual and total bond, unique and indissoluble – is part of God's original plan, obscured throughout history by our 'hardness of heart', but which Christ came to restore to its pristine splendour, disclosing what had been God's will 'from the beginning' (Mt 19:8). Raised to the dignity of a sacrament, marriage expresses the 'great mystery' of Christ's nuptial love for his Church (cf. Eph 5:32).

On this point the Church cannot yield to cultural pressures, no matter how widespread and even militant they may be. Instead, it is necessary to ensure that through an ever more complete gospel formation Christian families show convincingly that it is possible to live marriage fully in keeping with God's plan and with the true good of the human person – of the spouses, and of the children who are more fragile. Families themselves must become increasingly conscious of the care due to children, and play an active role in the Church and in society in safeguarding their rights.

Ecumenical commitment

48. And what should we say of the urgent task of fostering communion in the delicate area of ecumenism? Unhappily, as we cross the threshold of the new millennium, we take with us the sad heritage of the past. The Jubilee has offered some truly moving and prophetic signs, but there is still a long way to go.

By fixing our gaze on Christ, the Great Jubilee has given us a more vivid sense of the Church as a mystery of unity: 'I believe in the one Church': what we profess in the Creed has its ultimate foundation in Christ, in whom the Church is undivided (cf. 1 Cor 1:11-13). As his Body, in the unity which is the gift of the Spirit, she is indivisible. The reality of division among the Church's children appears at the level of history, as the result of human weakness in the way we accept the gift which flows endlessly from Christ the Head to his Mystical Body. The prayer of Jesus in the Upper Room – 'as you, Father, are in me and I in you, that they also may be one in us' (Jn 17:21) – is both revelation and invocation. It reveals to us the unity of Christ with the Father as the wellspring of the Church's unity and as the gift which in him she will constantly receive until its mysterious fulfilment at the end of time. This unity is concretely embodied in the Catholic Church, despite the human limitations of her members, and it is at work in varying degrees in all the elements of holiness and truth to be found in the other Churches and Ecclesial Communities. As gifts properly belonging to the Church of Christ, these elements lead them continuously towards full unity.

Christ's prayer reminds us that this gift needs to be received and developed ever more profoundly. The invocation '*ut unum sint*' is, at one and the same time, a binding imperative, the strength that sustains us, and a salutary rebuke for our slowness and closed-heartedness. It is on Jesus's prayer and not on our own strength that we base the hope that even within history we shall be able to reach full and visible communion with all Christians.

In the perspective of our renewed post-Jubilee pilgrimage, I look with great hope to the Eastern Churches, and I pray for a full return to that exchange of gifts which enriched the Church of the first millennium. May the memory of the time when the Church breathed with 'both lungs' spur Christians of east and west to walk together in unity of faith and with respect for legitimate diversity, accepting and sustaining each other as members of the one Body of Christ.

A similar commitment should lead to the fostering of ecumenical dialogue with our brothers and sisters belonging to the Anglican Communion and the Ecclesial Communities born of the Reformation. Theological discussion on essential points of faith and Christian morality, cooperation in works of charity, and above all the great ecumenism of holiness will not fail, with God's help, to bring results. In the meantime we confidently continue our pilgrimage, longing for the time when, together with each and every one of Christ's followers, we shall be able to join wholeheartedly in singing: 'How good and how pleasant it is, when brothers live in unity!' (Ps 133:1).

Stake everything on charity

49. Beginning with intra-ecclesial communion, charity of its nature opens out into a service that is universal; it inspires in us a commitment to practical and concrete love for every human being. This too is an aspect which must clearly mark the Christian life, the Church's whole activity and her pastoral planning. The century and the millennium now beginning will need to see, and hopefully with still greater clarity, to what length of dedication the Christian community can go in charity towards the poorest. If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he himself wished to be identified: 'I was hungry and you gave me food; I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me' (Mt 25:35-37). This Gospel text is not a simple invitation to charity: it is a page of Christology which sheds a ray of light on the mystery of Christ. By these words, no less than by the orthodoxy of her doctrine, the Church measures her fidelity as the Bride of Christ.

Certainly we need to remember that no one can be excluded from our love, since 'through his incarnation the Son of God has united himself in some fashion with every person'. Yet, as the unequivocal words of the Gospel remind us, there is a special presence of Christ in the poor, and this requires the Church to make a preferential option for them. This option is a testimony to the nature of God's love, to his providence and mercy; and in some way history is still filled with the seeds of the kingdom of God which Jesus himself sowed during his earthly life whenever he responded to those who came to him with their spiritual and material needs.

50. In our own time, there are so many needs which demand a compassionate response from Christians. Our world is entering the new millennium burdened by the contradictions of an economic, cultural and technological progress which offers immense possibilities to a fortunate few, while leaving millions of others not only on the margins of progress but in living conditions far below the minimum demanded by human dignity. How can it be that even today there are still people dying of hunger; condemned to illiteracy; lacking the most basic medical care; without a roof over their heads?

The scenario of poverty can extend indefinitely, if in addition to its traditional forms we think of its newer patterns. These latter often affect financially affluent sectors and groups which are nevertheless threatened by despair at the lack of meaning in their lives, by drug addiction, by fear of abandonment in old age or sickness, by marginalisation or social discrimination. In this context Christians must learn to make their act of faith in Christ by discerning his voice in the cry for help that rises from this world of poverty. This means carrying on the tradition of charity which has expressed itself in so many different ways in the past two millennia, but which today calls for even greater resourcefulness. Now is the time for a new 'creativity' in charity, not only by ensuring that help is effective but also by 'getting close' to those who suffer, so that the hand that helps is seen not as a humiliating handout but as a sharing between brothers and sisters.

We must therefore ensure that in every Christian community the poor feel at home. Would not this approach be the greatest and most effective presentation of the good news of the kingdom? Without this form of evangelisation through charity and without the witness of Christian poverty the proclamation of the gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today's society of mass communications. The charity of works ensures an unmistakable efficacy to the charity of words.

Today's challenges

51. And how can we remain indifferent to the prospect of an ecological crisis which is making vast areas of our planet uninhabitable and hostile to humanity? Or by the problems of peace, so often threatened by the spectre of catastrophic wars? Or by contempt for the fundamental human rights of so many people, especially children? Countless are the emergencies to which every Christian heart must be sensitive.

A special commitment is needed with regard to certain aspects of the gospel's radical message which are often less well understood, even to the point of making the Church's presence unpopular, but which nevertheless must be a part of her mission of charity. I am speaking of the duty to be committed to respect for the life of every human being, from conception until natural death. Likewise, the service of humanity leads us to insist, in season and out of season, that those using the latest advances of science, especially in the field of biotechnology, must never disregard fundamental ethical requirements by invoking a questionable solidarity which eventually leads to discriminating between one life and another and ignoring the dignity which belongs to every human being.

For Christian witness to be effective, especially in these delicate and controversial areas, it is important that special efforts be made to explain properly the reasons for the Church's position, stressing that it is not a case of imposing on non-believers a vision based on faith, but of interpreting and defending the values rooted in the very nature of the human person. In this way charity will necessarily become service to culture, politics, the economy and the family, so that the fundamental principles upon which depend the destiny of human beings and the future of civilisation will be everywhere respected.

52. Clearly, all this must be done in a specifically Christian way: the laity especially must be present in these areas in fulfilment of their lay vocation, without ever yielding to the temptation to turn Christian communities into mere social agencies. In particular, the Church's relationship with civil society should respect the latter's autonomy and areas of competence, in accordance with the teachings of the Church's social doctrine.

Well known are the efforts made by the Church's teaching authority, especially in the twentieth century, to interpret social realities in the light of the gospel and to offer in a timely and systematic way its contribution to the social question, which has now assumed a global dimension.

The ethical and social aspect of the question is an essential element of Christian witness: we must reject the temptation to offer a privatised and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the incarnation and, in the last analysis, of Christianity's eschatological tension. While that tension makes us aware of the relative character of history, it in no way implies that we withdraw from 'building' history. Here the teaching of the Second Vatican Council is more timely than ever: 'The Christian message does not inhibit men and women from building up the world, or make them disinterested in the welfare of their fellow human beings: on the contrary it obliges them more fully to do these very things'.

A practical sign

53. In order to give a sign of this commitment to charity and human promotion, rooted in the most basic demands of the gospel, I have resolved that the Jubilee year, in addition to the great harvest of charity which it has already yielded – here I am thinking in particular of the help given to so many of our poorer brothers and sisters to enable them to take part in the Jubilee – should leave an endowment which would in some way be the fruit and seal of the

love sparked by the Jubilee. Many pilgrims have made an offering and many leaders in the financial sector have joined in providing generous assistance which has helped to ensure a fitting celebration of the Jubilee. Once the expenses of this year have been covered, the money saved will be dedicated to charitable purposes. It is important that such a major religious event should be completely dissociated from any semblance of financial gain. Whatever money remains will be used to continue the experience so often repeated since the very beginning of the Church, when the Jerusalem community offered non-Christians the moving sight of a spontaneous exchange of gifts, even to the point of holding all things in common, for the sake of the poor (cf. Acts 2:44-45).

The endowment to be established will be but a small stream flowing into the great river of Christian charity that courses through history. A small but significant stream: because of the Jubilee the world has looked to Rome, the Church 'which presides in charity' and has brought its gifts to Peter. Now the charity displayed at the centre of Catholicism will in some way flow back to the world through this sign, which is meant to be an enduring legacy and remembrance of the communion experienced during the Jubilee.

Dialogue and mission

54. A new century, a new millennium are opening in the light of Christ. But not everyone can see this light. Ours is the wonderful and demanding task of becoming its 'reflection'. This is the *mysterium lunae*, which was so much a part of the contemplation of the Fathers of the Church, who employed this image to show the Church's dependence on Christ, the Sun whose light she reflects. It was a way of expressing what Christ himself said when he called himself the 'light of the world' (Jn 8:12) and asked his disciples to be 'the light of the world' (Mt 5:14).

This is a daunting task if we consider our human weakness, which so often renders us opaque and full of shadows. But it is a task which we can accomplish if we turn to the light of Christ and open ourselves to the grace which makes us a new creation.

55. It is in this context also that we should consider the great challenge of inter-religious dialogue to which we shall still be committed in the new millennium, in fidelity to the teachings of the Second Vatican Council. In the years of preparation for the Great Jubilee the Church has sought to build, not least through a series of highly symbolic meetings, a relationship of openness and dialogue with the followers of other religions. This dialogue must continue. In the climate of increased cultural and religious pluralism which is expected to mark the society of the new millennium, it is obvious that this dialogue will be especially important in establishing a sure basis for peace and warding off the dread spectre of those wars of religion which have so often bloodied human history. The name of the one God must become increasingly what it is: a name of peace and a summons to peace.

56. Dialogue, however, cannot be based on religious indifferentism, and we Christians are in duty bound, while engaging in dialogue, to bear clear witness to the hope that is within us (cf. 1 Pt 3:15). We should not fear that it will be considered an offence to the identity of others what is rather the joyful proclamation of a gift meant for all, and to be offered to all with the greatest respect for the freedom of each one: the gift of the revelation of the God who is Love, the God who 'so loved the world that he gave his only Son' (Jn 3:16). As the recent declaration *Dominus Iesus* stressed, this cannot be the subject of a dialogue understood as negotiation, as if we considered it a matter of mere opinion: rather, it is a grace which fills us with joy, a message which we have a duty to proclaim.

The Church therefore cannot forgo her missionary activity among the peoples of the world. It is the primary task of the *missio ad gentes* to announce that it is in Christ, 'the way, and the truth, and the life' (Jn 14:6), that people find salvation. Interreligious dialogue 'cannot simply replace proclamation, but remains oriented towards proclamation'. This missionary duty, moreover, does not prevent us from approaching dialogue with an attitude of profound willingness to listen. We know in fact that, in the presence of the mystery of grace, infinitely full of possibilities and implications for human life and history, the Church herself will never cease putting questions, trusting in the help of the Paraclete, the Spirit of truth (cf. Jn 14:17), whose task it is to guide her 'into all the truth' (Jn 16:13).

This is a fundamental principle not only for the endless theological investigation of Christian truth, but also for Christian dialogue with other philosophies, cultures and religions. In the common experience of humanity, for all its contradictions, the Spirit of God, who 'blows where he wills' (Jn 3:8), not infrequently reveals signs of his presence which help Christ's followers to understand more deeply the message which they bear. Was it not with this humble and trust-filled openness that the Second Vatican Council sought to read 'the signs of the times'? Even as she engages in an active and watchful discernment aimed at understanding the 'genuine signs of the presence or the purpose of God', the Church acknowledges that she has not only given, but has also 'received from the history and from the development of the human race'. This attitude of openness, combined with careful discernment, was adopted by the Council also in relation to other religions. It is our task to follow with great fidelity the Council's teaching and the path which it has traced.

In the light of the Council

57. What a treasure there is, dear brothers and sisters, in the guidelines offered to us by the Second Vatican Council! For this reason I asked the Church, as a way of preparing for the Great Jubilee, to examine herself on the reception given to the Council. Has this been done? The Congress held here in the Vatican was such a moment of reflection, and I hope that similar efforts have been made in various ways in all the particular Churches. With the passing of the years, the Council documents have lost nothing of their value or brilliance. They need to be read correctly, to be widely known and taken to heart as important and normative texts of the magisterium, within the Church's tradition. Now that the Jubilee has ended, I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the twentieth century: there we find a sure compass by which to take our bearings in the century now beginning.

Conclusion – *Duc in altum!*

58. Let us go forward in hope! A new millennium is opening before the Church like a vast ocean upon which we shall venture, relying on the help of Christ. The Son of God, who became incarnate two thousand years ago out of love for humanity, is at work even today: we need discerning eyes to see this and, above all, a generous heart to become the instruments of his work. Did we not celebrate the Jubilee Year in order to refresh our contact with this living source of our hope? Now, the Christ whom we have contemplated and loved bids us to set out once more on our journey: 'Go therefore and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit' (Mt 28:19). The missionary mandate accompanies us into the third millennium and urges us to share the enthusiasm of the very first Christians; we can count on the power of the same Spirit who was poured out at Pentecost and who impels us still today to start out anew, sustained by the hope 'which does not disappoint' (Rom 5:5).

At the beginning of this new century, our steps must quicken as we travel the highways of the world. Many are the paths on which each one of us and each of our Churches must travel, but there is no distance between those who are united in the same communion, the communion which is daily nourished at the table of the Eucharistic Bread and the Word of Life. Every Sunday, the risen Christ asks us to meet him as it were once more in the Upper Room where, on the evening of 'the first day of the week' (Jn 20:19) he appeared to his disciples in order to 'breathe' on them his life-giving Spirit and launch them on the great adventure of proclaiming the gospel.

On this journey we are accompanied by the Blessed Virgin Mary to whom, a few months ago, in the presence of a great number of bishops assembled in Rome from all parts of the world, I entrusted the third millennium. During this year I have often invoked her as the 'Star of the New Evangelisation'. Now I point to Mary once again as the radiant dawn and sure guide for our steps. Once more, echoing the words of Jesus himself and giving voice to the filial affection of the whole Church, I say to her: 'Woman, behold your children' (cf. Jn 19:26).

59. Dear brothers and sisters! The symbol of the Holy Door now closes behind us, but only in order to leave more fully open the living door which is Christ. After the enthusiasm of the Jubilee, it is not to a dull everyday routine that we return. On the contrary, if ours has been a genuine pilgrimage, it will have as it were stretched our legs for the journey still ahead. We need to imitate the zeal of the Apostle Paul: 'Straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus' (Phil 3:13-14). Together, we must all imitate the contemplation of Mary, who returned home to Nazareth from her pilgrimage to the Holy City of Jerusalem, treasuring in her heart the mystery of her Son (cf. Lk 2:51).

The risen Jesus accompanies us on our way and enables us to recognise him, as the disciples of Emmaus did, 'in the breaking of the bread' (Lk 24:35). May he find us watchful, ready to recognise his face and run to our brothers and sisters with the good news: 'We have seen the Lord!' (Jn 20:25).

This will be the much desired fruit of the Jubilee of the Year 2000, the Jubilee which has vividly set before our eyes once more the mystery of Jesus of Nazareth, the Son of God and the redeemer of man.

As the Jubilee now comes to a close and points us to a future of hope, may the praise and thanksgiving of the whole Church rise to the Father, through Christ, in the Holy Spirit.

In pledge of this, I impart to all of you my heartfelt blessing.

From the Vatican, on 6 January, the Solemnity of the Epiphany, in the year 2001, the twenty-third of my pontificate.

Joannes Paulus II



December 2001

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VATICAN II FORTY YEARS ON

ANTHONY MARETT-CROSBY OSB

If a week is a long time in politics, then 40 years must count for something, even in the life of the Church. It is, after all, a symbolic number: the wandering of the people of Israel through the desert is depicted as a period of 40 years, ending with the arrival in the promised land, and Jesus is shown re-enacting that experience in his 40 days in the desert. So perhaps the passing of four decades since the Second Vatican Council is a moment when we should pause and take stock. At the very least we should do so because, for more and more people in our churches and monasteries, Vatican II and the events around it belong to past history, and seem long ago. Those who lived through it – who remember both the before, during and after of the Council – are bound to have a different perception than those who have only known the aftermath, and who might look back upon the debates around Council as dealing with yesterday's problems.

It might be tempting in this perspective to consign Vatican II as a whole to the long, slow death of history. There might be two reasons for doing this, and both have their supporters in the church of today.

On the one hand, we may look for something new, and there are some who are preparing for a new Council, to address today's issues in a relevant way. Books with titles like *Towards Vatican III* already exist, and imply a dissatisfaction with the state of affairs created by Vatican II. More needs to be done – the past is over.

Another approach might regard the whole event of Vatican II and its implementation as an experience to be devoutly and speedily reversed. Simple statistics might suggest that the Council's vision of a Church fired by renewed vigour has failed to produce obvious fruit, at least in terms of numbers of people attending the churches of Europe. The confident expectation of a new dawn of vocations to the priesthood and religious life, about which much was written at a certain period in the 1960s, now appears to be something of a hollow joke. Criticisms of the reformed liturgy are not hard to come by either, and the mass of Trent has shown a marked reluctance to die quietly. Perhaps it would be better, this opinion argues, to look back to the period before the Council, to recover some of the lost treasures denied to a new generation who are longing for an experience of the holy which they do not find readily available in their parish church or monastery.

This article will pursue neither of these approaches. Instead, we can take a different tack which looks at the story behind the Council and explores what remains relevant today. This begins in a remarkable statement in the Pope's 1994 Apostolic Letter introducing the Jubilee of the year 2000. This document, *Tertio Millennio Adveniente*, proposed a three year preparation for the great Jubilee, with each year consecrated to a deepening exploration and encounter with a person of the Trinity. Basic to this vision was the view that a Jubilee is a special event, prepared and anticipated in some way by the working of God in human history. In this perspective, the Pope argued vehemently that:

The Second Vatican Council was a providential event, whereby the church began the more immediate preparation for the Jubilee of the second Millennium... A preparation of that new springtime of Christian life which will be revealed by the great Jubilee, if Christians are docile to the action of the Holy Spirit. (18)

Both of the approaches outlined above encounter the challenge of seeing the Council as a providential event, something which has meaning beyond itself and points to the action of God in the world. It is quite a claim to make, and one which I suggest we should take seriously.

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Nor is this the only reference in the recent teaching of the Pope to the special place that the Council should hold in our vision of the action of God for today. In the Encyclical Letter for the new Millennium with which this volume of the *Ampleforth Journal* begins, *Novo Millennio Ineunte*, the Pope declares:

Now that the Jubilee has ended, I feel more than ever in duty bound to point to the Council as the great grace bestowed on the church in the 20th century; there we find a sure compass by which to take our bearings in the century now beginning. (57)

Some 40 years on, how are we to understand and, more importantly, experience this grace?

Councils and their histories

Telling the story of the Second Vatican Council is surprisingly entertaining and interesting. It was a remarkable event, summoned by a Pope who had been elected in October 1958 in the confident expectation that his Pontificate would be a time of quiet, a 'night watchman' Pope after the reign of Pius XII. The early actions of Pope John XXIII seemed to indicate that his approach would be familiar and re-assuring, but any such expectations were dashed on 25 January 1959, when the Pope declared:

Trembling a little with emotion but at the same time humbly resolute in my purpose, I announce to you a double celebration which I propose to undertake: a Diocesan Synod for the City [of Rome] and a General Council for the universal church.

In his private diary, the Pope acknowledged just five days earlier that 'he had not thought of it before', and he later described it as 'an unexpected illumination', an 'idea which emerged like a lowly, hidden flower in the fields'.

Perhaps because of its suddenness, but also because of the experience of the church since the sudden and inglorious conclusion of the previous Council - Vatican I - with the onset of war in 1870, no one was prepared for what followed. Even when the Bishops gathered for the solemn opening of the Council, few knew what to expect, and even fewer it seems had any idea of the huge impact that would come with the implementation of the Council's vision after its closure. That story, a mixture of idealism, struggle, resistance and bewilderment at the pace of change, is one that needs telling, though it may be far too soon to do so with any claim to detachment.

Despite the interest of the history of the Council, the heart of the Pope's vision of a rediscovery of its treasures lies in approaching not its history but the documents themselves. Here we face another problem, for Vatican II was by far the most prolix Council in the history of the church. Its nearest rival, the Council of Trent (1545 - 1563), seems brief and even meagre in comparison with the breadth of subjects tackled at Vatican II, and the length of the documents that were produced.

Yet this is not the most important difficulty that we now face in reading the Council documents. They are products of their time, and we ignore that context at our peril. After all, John XXIII had identified one of the key tasks of the Council as 'making ours the recommendation of Jesus that one should know how to distinguish the signs of the times ... and see in the midst of so much darkness, a few indications which auger well'.

The Council, like its predecessors, addressed itself first of all to the people of its day, and many of the most important doctrinal developments that the Council achieved are prefaced with a recognition that changed circumstances in the world demand something new. Thus in the document on the relationship of the Church to non-Christian religions, *Nostra Aetate*, the Council fathers prefaced their examination of this subject with the telling words:

In this age of ours, when people are drawing more closely together and the bonds of friendship between different peoples are being strengthened, the Church examines with greater care the relation which she has to non-Christian religions. (1)

Yet this historical perspective, valuable as it is, should not encourage us to see changed circumstances as a reason for putting aside what the Council has to say. It is an enduring feature of the Catholic Church's understanding of doctrine that, while historical circumstances condition Councils and other important moments in her life, the texts nevertheless contain truth. As the Pope writes in *Fides et Ratio*:

Human language may be conditioned by history ... but the human being can still express truths which surpass the phenomenon of language. Truth can never be confined to time and culture. (95)

The claim that Councils contain and proclaim truth is not a new one. After all, at the heart of our understanding of the faith is the Creed, which in the form that we normally use in the liturgy is derived from an amalgam of two early Church Councils, that of Nicea (325) and Chalcedon (431). Used as we are to this way of using Conciliar texts from the past, it is nevertheless much more of a challenge to apply the same approach to texts belonging to a much more recent period in our history.

Thus the question is posed: what is the Vatican Council saying? How might we make sense of its teaching, 40 years on, in a world very different from that which made it? We might make use in this context of the two priorities which the Pope highlights in his Encyclical for the new Millennium, holiness and witness to love. These two themes form the bedrock of his vision for the pastoral outreach of Christianity in our day, and they also provide a way of approaching the texts of Vatican II that can inform the future.

Holiness

The first concern of the Second Vatican Council was with the liturgy. Indeed, the Council claimed that its mission of invigoration, adaptation and outreach renewal offered 'particularly cogent reasons for undertaking the reform and promotion of the liturgy' (SC1). This was not simply because the liturgy was public, visible and easy to change. The Council defines the liturgy with a phrase drawn from a prayer, declaring that 'it is the liturgy through which, especially in the divine sacrifice of the Eucharist, the work of our redemption is accomplished'. (SC2)

Lying behind this massive claim is another equally striking statement:

To accomplish so great a work, Christ is always present in his Church, especially in her liturgical celebrations. (SC7)

The centrality of the liturgy to the mission of the Council is derived therefore from the special presence of the redeeming God in that liturgical action. This is no mere passive presence, for 'the renewal in the Eucharistic of the covenant between the Lord and humanity draws the faithful and sets them a flame with Christ's insistent love' (10).

It is therefore the effective tool of sanctification, of being made holy not by our own effort and achievement but by the free choice of God to speak and make his presence known among his people.

Thus holiness as understood by the Council begins not in our own striving after God, but precisely in God's gift of Himself to us. This is the central theme of another of the great documents of the Council, the Dogmatic Constitution on Divine Revelation *Dei Verbum*. This document identifies the first action of the church, and of all of us who make up the

church, as 'hearing the word of God with reverence' (DV1). The next paragraph underlines this free action of God:

It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will. His will was that all people should have access to the Father through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature. By this revelation, then, the invisible God, from the fullness of his love, addresses men and women as his friends, and moves among them in order to invite and receive them in to his own company. (DV2)

Holiness thus begins with invitation, much as it does for St Benedict in the opening words of the prologue to the Rule. Implicit in that invitation is a God who has chosen to speak and act in human history, in human form, in the man Jesus Christ.

The Council understands the nature of this invitation as creating a community, defined not by achievement but by divine calling. It is formative of a people, the people of God, and it is under this heading that the Council understands the nature, dignity and vocation of the Church and its members. Thus *Lumen Gentium*, defines the Church as a sacrament, 'a sign and instrument, that is, of communion with God and of unity among all men and women'. (LG1)

This language of sacrament and communion with God renders the Church as holy. This is language which can be disconcerting, if only because there are so many evident signs in the church's history and contemporary life that it is less than entirely holy. Yet this holiness needs to be understood first of all in the context of its calling, our calling by God, and the life of the church is to be understood much like the lives of each one of us, namely as a journey into holiness. One of the most powerful moments in *Lumen Gentium* comes at the end of the section of the mystery of the church when the Council proclaims that:

The church ... at once Holy and always in need of purification, follows constantly the path of penance and renewal. (LG8)

This is not a static model of the Church, but something changing, dynamic, responsive and identical to the journey made by each individual Christian. In a real sense, *Lumen Gentium* recaptures the concept of the Church from that of the perfect, immobile society, and in consequence it makes the journey of the Church into holiness the duty for us all.

This theme of the journey from sanctity of calling to holiness of life is taken forward in chapter 5 of *Lumen Gentium*, in which the Council offers a radical understanding of what holiness actually means. It speaks of the holiness of the Church lying in the people who make it:

Individuals who, each in his or her own state of life, tend to the perfection of love, thus helping others to grow in holiness. (LG39)

Here again we see the same ideas at work: the holiness of individuals, like that of the Church as a whole, is understood as a journey towards the fullness of the love in which we have been called, a love which necessarily looks both ways, towards God and towards our neighbour. It is perhaps the same kind of journey into sanctification that St Benedict has in mind when he understands the monastic way to God as one of the daily conversions of life, changing towards that to which we are called to be.

This re-definition of holiness marks an important development in the Church's understanding of the concept. From the high Middle Ages onwards, and still today in the particular context of the canonisation of Saints, holiness has been defined as 'heroic virtue', which with rare exceptions has been the guiding principle in the judgments made by the church on the sanctity of particular individuals. It has as a concept tended to narrow the

focus of holiness onto the acquisition of certain particular theological and moral virtues, theoretically possible to a Christian in any state of life but often apparently limited to religious life and the ministerial hierarchy. Somewhat in contrast to this tradition, although drawing on the language of both Pius XII and Benedict XV, *Lumen Gentium* repeats on more than one occasion that:

It is therefore quite clear that all Christians in any state or walk of life are called to the fullness of the Christian life and to the perfection of love, and by this holiness a more human manner of life is fostered also in earthly society. (LG40)

Before we leave this theme of holiness, it is worth appending a single codicil to the above discussion. In *Novo Millennio Ineunte*, Pope John Paul makes particular reference in this context to the large number of men and women who have been proclaimed as Saints during his Pontificate. Since 1978, there have been over 700 beatifications and more than 200 canonisations declared, more than the total for the preceding two centuries combined. This creation of a contemporary martyrology should not be ignored – the figures are staggering, especially in comparison with the activities of earlier Popes, and John Paul uses this as a way of drawing emphasis to the Council's teaching on holiness. He writes that 'as the Council itself explains, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few uncommon heroes of holiness'. (NMI31). Rather, holiness has become something open to the many.

Witness to Love

If all the above seems very comforting, apparently confirming the possibilities of the situation in which we find ourselves now, then we have picked up the right message, but only half of it. If you look back at the quotations we have already explored, it becomes clear almost immediately that the holiness given by God in his free act of self-revelation demands of us a response. Put simply, the free gift of God requires that we make manifest the treasure concealed within the church, the pearl of God's presence. It was something that Paul VI spoke of in many ways, especially in his great encyclicals *Ecclesiam Suam* and *Evangelii Nuntiandi*. Thus the second branch of the Pope's strategy for the new Millennium is opened, that of becoming – as individuals, communities and as the church – a witness to love. In other words, people come to look at us, and see there something of what we profess.

It is therefore no wonder that the Council spent so much of its time exploring the relationship between the different ministries within the Church. It was one of the Council's central concerns to draw out the mission of all Christians, abandoning any distinction between the active few and the passive many. This vision of a Church of diversity of gifts but common purpose was grounded by the Council in its theology of baptism and confirmation. The following sentences speak to all of us:

By the sacrament of Confirmation they are more perfectly bound to the church and are endowed with the special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread the faith by word and deed. (LG11)

The Council's intention was that the various different ministries exercised within the church should all be renewed and revived – even if necessary identified for the first time – to fulfil this goal, that the church might become a visible sign of what it proclaims. Thus like the Council of Trent, the second Vatican Council spent some time examining the ministry, life and training of bishops, priests and religious through a series of documents. But of particular significance, perhaps because it was a first in the history of the Church, is the document devoted to the apostolate of the laity, *Apostolicam Actuositatem*. This short document

was anticipated in *Lumen Gentium*, with its emphasis upon the vocation of all of those individuals making up the people of God to live in the light of the baptismal calling they share. The purposive nature of this document is made quite clear at the beginning:

In its desire to intensify the apostolic activity of the people of God the Council now earnestly turns its thoughts to the Christian laity. (AA1)

Much has been done since the Council to give emphasis to this theme of the apostolate of the laity. Documents, both from Rome and from the Bishops' Conference of England and Wales, have done much to enhance this through concepts like collaborative ministry. Yet the source for it all, *Apostolicam Actuositatem*, is worthy of careful reading, especially in its emphases upon the interaction between different ministries and the need for training as an urgent priority. Its final appeal is worth quoting:

The Council makes to all the laity an earnest appeal in the Lord to give a willing, noble and enthusiastic response to the voice of Christ, who at this hour is summoning them more pressing, and to the urging of the Holy Spirit... It is the Lord himself, by this Council, who is once more inviting all the laity. (AA33)

Here we see one area where the Council's call has led to a new stage in the journey of the Church, a flowering of lay ministry. *Apostolicam Actuositatem* is now almost out of date, replaced especially by John Paul II's great *Christifideles Laici*.

It would of course be a profound misreading of the Gospel to imagine that the witness of love extends no further than the boundaries of the Church. Yet one of the most powerful elements in the teaching of the second Vatican Council lies precisely in the breadth of vision of those very boundaries. By moving away from understanding the church as a closed society, *Lumen Gentium* envisages a broader people of God in which many faith communities previously excluded find their place. For the first time, the vision of the Church brought with it a requirement, not a luxury, of ecumenical dialogue, the principles of which had emerged slowly during the 1940s and 1950s but which gained decisive expression in the document *Unitatis Redintegratio*. It has indeed been one of the most powerful features of the post-conciliar period in the church's life that this call to renewed dialogue has been heard so clearly. The point of *Unitatis Redintegratio* is a simple one – ecumenism belongs not to the fringes of Church life, to those who have nothing else particular to do, but to the heart of what the Church is. Thus the ecumenical movement is understood as operating 'under the influence of the grace of the Holy Spirit', while remaining at the same time a pilgrimage of faith, the end of which is not clearly visible.

Less well known is the Council's document on relations between the Church and those of other faiths. *Nostra Aetate* is the first substantive document in the history of the Church to deal with this issue, and, perhaps because precedents were so few, it is also the one in which its particular history is most clearly evident in the final text. Originally conceived as a declaration on the relationship between the Church and the Jewish faith, it was expanded at a relatively late point in its development to include a discussion of other world religions, with the result that the document seems far too short for the breadth of the topic which it is trying to address. But the principles are clear, and have been developed in a series of further reflections on this theme.

It tries to do two things. Firstly, it emphasises that there is no justification in Christian theology for any persecution of those of other faiths, stating that 'we cannot truly pray to God the father of all if we treat any people in other than brotherly fashion, for all men and women are created in God's image' (NA5). Secondly, the Declaration attempts to identify some elements in these other religions of 'a ray of that truth which enlightens all people' (2).

Its basic message is about the need for dialogue, a dialogue founded on truth but also on the search for mutual understanding. Here, an important post-conciliar document *Dialogue and Proclamation* takes this reflection further, but *Nostra Aetate* remains the starting point.

In all of this public witness to love, the Council understands the church as enmeshed within and not separated from the fears, hopes and concerns of all people. It is this solidarity and its implications as regards missionary witness, that form the subject of *Gaudium et Spes*, the last and in some ways most complex document produced by the Council. It is another first, not so much because of its subject matter but because of its approach. It describes itself as a 'Pastoral Constitution', the first and to date the only document of its kind. Its concern is to set forth the dogmatic principles established in earlier documents in the specific context of the needs of the Church of its day, and perhaps for this reason, it can in parts read, almost uniquely, as a dated document. Yet its vision is profoundly inspiring, and simple to summarise:

The church believes it can contribute much to the humanising of the family of humanity.
(40)

Thus the themes of the Council seem to come full circle. We began this exploration with holiness, the individual holiness of those called to the fullness of life in Christ, and the corporate vocation of holiness which is the Church. In *Gaudium et Spes*, the urgency of witness to the love that underlies this vocation takes the Church into uncharted waters, that of proclaiming its mission not only to make the world holy but, because of that and underlying it, to make the world more truly human. The intention of the Council was to call forth that true humanity, not only in the Church's own members but in order to proclaim and uphold the dignity of all.

Showing the face of Christ

The two pastoral initiatives outlined in *Novo Millennio Ineunte* have but a single aim. The Pope acknowledges the inadequacy of words, especially today, in the preaching of the Gospel, and declares that people no longer want us simply to speak of Christ, but 'in a certain sense to show him to them'. This theme of the visibility of the gift of Christ might be said to be the fundamental message that the Vatican Council is proclaiming. This in turn is founded on a basic instinct within Christianity, given decisive expression in the most controversial document of the Council, that on religious liberty, *Dignitatis Humanae* summarises the main messages of the Council as a whole, declaring again that 'God himself has made known to the human race how men and women by serving him can be saved and reach happiness in Christ', and going on to uphold the right of all peoples to religious liberty. The respect and dignity and individual human journeys to God that underpin this declaration are perhaps what the Council was trying, more than anything else, to say. In the light of events in our own day, we all know how desperate it is that this message be shown forth, seen and put into effect.

Vatican II was a prophetic Council, and like so many of its predecessors, its implementation has been and will continue to be a long and at times a painful task. Where this has been done insensitively, and whenever the Church of the pre-Conciliar period has been cast aside or even condemned, we may say that the Council's intentions have been corrupted. It was not the purpose of the documents to label all that came before as evil. Rather, the Council sought to enable the inner strength of the Church, as the People of God, to become more visible amidst the tumult of rapid change.

This work is not yet done, and in a sense it will never be. Some of the main teachings of the Council are part of the Church's daily life, but in other areas we have yet to tap into the resource that has been given to us. This is fine – the coming of age of Vatican II will be slow,

as it was for Trent and Lateran IV before it. But let us remember on whose behalf we are implementing Vatican II – the face of Christ needs to be seen most urgently by those who live hopeless lives in today's world, and the task of the Church, bearer of the Good News, is to bring light to those dark places. Let us remember in our own struggles with change these words of Pope Paul VI:

I wish you were able to glimpse in the Church the light that she bears in herself, to see the Church transfigured... She contains an immense, deep and divine mystery that is the presence of God among us.

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Tel: (0)20 7939 7939 Fax: (0)20 7939 7938
E-mail admin@chelgate.com
Websites <http://www.chelgate.com>
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Chairman: Terence Fane-Saunders

THE EUCHARIST – ORIGINS, DEVELOPMENT & REFORM

OSWALD MCBRIDE OSB

Much has been written in recent months concerning the possible revision of the language of the Roman Missal, that is, of those texts which are used during the celebration of Mass in English. It is probably too early to make any comments on what is likely to be a controversial subject, but the raising of this issue offers a timely opportunity to consider again the reasons behind the appearance of the vernacular in the liturgy, and indeed, the thinking underlying the reform undertaken in the aftermath of the Second Vatican Council. This short article is thus offered as a sort of 'refresher course' in liturgical thinking about the Eucharist. Its purpose is not to explore the sacramental theology of the Eucharist; neither is it intended as a definitively detailed account of the historical development of the Mass. Rather, it is intended to offer some comments on what might be termed the 'celebrative theology' of the Mass.

By 'celebrative theology' I am trying to suggest those theological ideas which are implicit in the *celebration* of the Eucharist, the theology of the ritual – ultimately based on the sacramental theology of the Eucharist itself. It may be that this idea – that there can be an additional 'theology of celebration' apart from the strict sacramental approach – is one which is not familiar. I hope that by the end of this short contribution this idea may be clearer, and may even be helpful during the experience of the celebration.

1 – Origins

The origins of the Eucharist are in many ways straightforward. The accounts of Paul in 1 Corinthians 10-11, and of the Synoptic Gospels, are remarkably consistent in suggesting that Christ himself instituted the Eucharist on the Thursday evening before his Passion, as he was at table with his disciples. Whatever the precise relation between the Passover Meal which they seem to have been celebrating and the actions of Jesus himself, it is clear that Jesus not only re-interpreted the traditional blessing of bread and cup to align those actions on his own self-offering of his body and blood, but also commanded that this ritual should be repeated in his memory – as a memorial not only of his life, but also, as Paul suggests, of his salvific death and of his resurrection.

From Luke's account of the Early Church in the Acts of the Apostles, it is very clear that the apostles did as Jesus had commanded, and that the 'breaking of bread' quickly became a characteristic of the Christian community. What is less clear is the pattern of development of the early ritual surrounding the Eucharist. A useful starting point is Luke's account of the post-Resurrection appearance of Jesus on the road to Emmaus, in Luke 24. What is interesting is the close structural similarity between this account and that of St Justin Martyr, writing a description of an early Roman Eucharist c.150 AD (Justin, First Apology). Each describes actions performed on a Sunday. Each describes a recital of the scriptures along with an explanation of their Christological significance (i.e. a homily), and each concludes with the 'breaking of bread'. In their rather distinct ways, these two documents seem to be centred on the Eucharist and its celebration; perhaps more importantly, at least for the Lukan narrative, is the purpose of the story – which is ultimately the recognition of Christ. Luke's narrative, although probably not describing a Eucharist at Emmaus, seems to be based around the *structure* of the early celebration. The encounter with Christ begins in 'mystery', with Christ as a stranger. He listens to the worries of his disciples, and then 'reads and interprets' the scriptures for them to give them more understanding. That such a parallel between Jesus' actions here and ritual is not entirely spurious is suggested by Luke's vocabulary; twice he uses the verb *homilein* – to discuss or discourse upon something – the source verb for the

noun homily. This is unusual, because Luke uses this word only three times in the Gospel and Acts, and in all situations in a 'Eucharistic' context (the other occasion is during Paul's homily at Miletus in Acts 20.7ff. – again Sunday, again the Eucharist and here there is the 'resurrection' of the youth who falls out of the window). Clearly, the verb is something of a technical term for Luke, and he is using it to attract his congregation's attention to an underlying theme in this narrative.

The significance of this parallel between the Luke 'Emmaus' story and the description given by Justin, and thus the 'shape' of the early Eucharistic celebration is important. Luke's point seems to be that just as the disciples encountered Christ on the road, were instructed by him in the Scriptures and inspired by his explanation of them, and just as they recognised him in the breaking of bread, so too, for Luke's congregation, the same should apply. They too should encounter Christ when the scriptures are read and explained, they too should feel their hearts 'burn within them', they too should recognise his presence – even though sacramental rather than physical – at the breaking of bread.

The further significance of this narrative for our present discussion is not hard to see. Both Luke and Justin make it clear that the reading of the Scriptures and the explanation of them are of prime importance to the celebration of the Eucharist. For the younger of us, this will not be a surprise, but for those brought up in earlier traditions, where the Liturgy of the Word was often simply termed the 'Fore Mass', this may come as something of a shock. Such terminology is not only unhelpful; it is, quite simply, wrong. There is no such thing as a 'Fore Mass' – there is simply Mass. The Scriptures are an essential part of the celebration; they are – and have been since the beginning – an integral part of the celebration. In terms of liturgical theology, it is the hearing and understanding of the Word of God, of Christ proclaiming his word in the celebration, which gives the Liturgy of the Eucharist its meaning. It is that first encounter, in which the proclamation of the Scriptures makes some facet of salvation history, some facet of God's saving purpose towards us clear to us, that allows us to give thanks, to 'eucharistise' to borrow an ugly American word, and to offer ourselves again with Christ in the sacrifice by which we are both reconciled with God and made members of the Body of Christ. Without this element, this living interaction between ourselves and the living Word, we cannot hope to encounter Christ in the second 'half' of the celebration.

We can thus make a first observation. The Mass is a 'game of two halves', made up of the Liturgy of the Word and the Liturgy of the Eucharist, but yet it is an integral celebration, a celebration which cannot work unless both those halves are present, and experienced as equally important.

There is a second aspect to the 'celebrative unity' of the Eucharist which I would briefly like to explore. I would suggest that we can identify 'prayer trajectories' within the early celebrations of the Eucharist. By this phrase, I mean that the overall structure of the celebration has a 'direction', a shape, and the congregation is led from one phase to another by the form and content of the prayer texts themselves.

Thus in the earliest Roman sacramentaries (dating to the sixth century), there is a clear progression of thought between the general texts (Collects) which open the celebration, and subsequent stages. The Prayers over the Gifts (*Super Oblata*) are normally characterised by an 'exchange' theme which 'illustrates' the action of the Offertory – the gifts are received ultimately from God who created them, and are then returned to him with thanksgiving by the congregation in the hope that he will transform them and sanctify them for the community's reception and growth in holiness. Other prayers, e.g. the Preface (once developed) and the Canon – are the centrepieces; the Preface introduces the particular reason for thanksgiving in *this* celebration (and often contains a substantial quantity of theology), the

Canon 'performing' the thanksgiving and transformation of the gifts into the sacrifice. Significantly, early versions of the Roman Canon (Eucharistic Prayer I) are also susceptible to changes which respond to the circumstances of the particular celebration (hence the variable '*Hanc igitur*' and '*Communicantes*' formulae, more commonly changed than now). Lastly, the Post Communion prayers are thanksgiving prayers, but concentrated on the graces that have been received as the key elements which allow Christian growth. In many of these early texts, there are also subsidiary 'dismissal prayers' or prayers *Super Populum*, which act as a conclusion to the celebration – seeking the protection of God as the congregation returns to the world. The celebration thus has a definite, and fairly uniform shape: it is made coherent and unified by this standard 'trajectory' of the prayer texts within it, which serve both to ask God for specific gifts in specific circumstances and allow the congregation to 'understand' more fully the structure of the celebration.

2 – Developments in the Mass

In this section, I want to concentrate on the changes introduced into the Mass during the mediaeval period (from c.700 AD to the Council of Trent). More importantly, I want to try to suggest some reasons which underlie these developments, and see how changing attitudes made themselves apparent in the liturgical celebration of the Eucharist.

By c.700 AD, the Roman liturgy had become very much a 'mosaic', as the rather sketchy plan given below of the elements of the Mass and the date of their introduction into the liturgy shows.

- Introit *Introduced as soon as processions became possible (7th century).*
- Kyrie *Originally probably a litany sung during the celebrant's private prayer. Attributed to Pope Gelasius I (492-496 AD). Led to the suppression of the Prayer of the Faithful.*
- Gloria *Originally a Greek hymn, possibly introduced to Rome for Christmas masses.*
- Collect *Probably a 5th century introduction (possibly by Leo the Great 440-461 AD).*
- Readings *An original feature (cf. Lk. 24). At Rome probably originally three, later reduced to Epistle and Gospel (certainly by 6-7th century).*
Again, an original feature (in some form). The presence of Gradual & Alleluia strongly suggests an original three-reading format.
- Chants *Original feature.*
- Homily *The original conclusion of the liturgy of the Word, the first public prayer of the original Eucharist. Seems to have gradually fallen into decline.*
- Prayer of the Faithful *Original feature. The faithful who intended to communicate brought the bread and wine to the altar, along with the collection for the poor.*
- Offertory *Present from the 5th century onwards – explaining the significance of the Offertory. Later much expanded.*
- 'Secret' *Originally one unit, one single prayer of thanksgiving. Divided into two parts by the 5th century introduction of the Sanctus (attributed to Sixtus III – c.430 AD), probably of Jerusalem origin.*
- Preface/Canon *Introduction into the Roman Rite is normally attributed to Gregory the Great (although he may simply have moved it). Certainly, it appears with its embolism prayer in all documents post-600 AD. The final doxology echoes that already present in the Didache (1st century AD).*
- Pater Noster *In many non-Roman rites, this concluded the Liturgy of the Word, being exchanged immediately after the Prayer of the Faithful (following the gospel precept 'Before you bring your sacrifice to the altar...'). In Rome, however, from the early 5th century, it occupied this place, as a sign of the peace and unity achieved by the sacrifice of Christ, not particularly as a preparation for Communion.*

- Agnus Dei *This is a comparatively late introduction, probably incorporated from the East by the Syrian Pope Sergius I (687-701 AD) to cover the fraction rite.*
- Communion *Like the other chants, this seems to be a very antique element.*
- Dismissal *The ancient manuscripts often contain both Super Populum prayers (rather like the prayers during a Solemn Blessing in the Novus Ordo) and final blessings. The prayers share similar characteristics. The addition of the 'Last Gospel' is medieval.*

It is clear that the early simple ritual of the Mass very quickly underwent expansion – with the modification of the single structure of the Eucharistic prayer caused by the introduction of the *Sanctus* (thus splitting the prayer into a Preface and a Canon, both of which then develop separately), the addition of musical items to cover the entrance procession, offertory rite, fraction rite (the *Agnus Dei*) and Communion procession, the substitution of the *Kyrie eleison* in a developed litanic form for the *Oratio fidelium* and so on. By and large, however, these changes are practical in origin, that is, those elements which are introduced are inserted for practical reasons. The clearest example here is the use of music to 'cover' parts of the ritual. Although the music is purely decorative, it adds a 'flavour' to processions of clergy or gifts, and gives the people 'something to do' during those parts of the rite when other forms of participation are, as it were, 'blocked'. For example, the litanic *Kyrie* allows the people to begin their prayer at the same time as the celebrant was praying privately before the altar; the litanic *Agnus Dei* provides them with a prayer for the time during which the complex fraction rite is occurring. These changes, then, are practical in origin. They flow from an understanding of what the liturgical action is, and from the limitations on popular participation which are inherent in those liturgical actions. Some other elements (e.g. the *Gloria* and the Gospel chant or *Alleluia*) appear to develop out of simple forms; their origin is again 'practical' – the *Gloria* a hymn of praise to mark out special feasts, the Gospel chant a popular acclamation which shows the veneration of the Church for the living word of Christ. It is only later that they seem to drift away from their original 'congregational' form, and develop into complex musical entities requiring considerable expertise. Despite these later developments, such new additions to the Rite retain this strong practical link, this strong tie to the 'trajectory' of the liturgical action.

Very quickly, however, there appear a further series of ritual developments which do not share this principally 'practical' basis in the liturgical celebration. By the 8th century, the *Ordo Romanus Primus* (henceforth OR I – a description of a Papal Mass at Rome for one of the major feasts) demonstrates the ritual expansion which had come to surround a Papal celebration, an expansion which seems to derive its origins from the Imperial ritual of the Byzantine court. The Pope is no longer simply the Bishop of Rome, he is a substantial potentate in his own right (and by this period, probably the only figure in Western Christendom to be regarded as the equal of the Eastern Emperor). Thus the Pope is greeted by a whole 'Court' on his arrival at the church. He is supported throughout Mass by two deacons, who lead him everywhere he goes, kissing his hands at various points throughout. He is attended by incense, another sign of Imperial dignity, and preceded by seven acolytes. He is vested by junior clerics. None of these additions to the celebration has a practical significance with regard to the liturgy itself; rather, they are signs (and borrowed signs at that) which demonstrate the importance and the authority of the celebrant, regardless of what he is actually doing.

Alongside the growing ritualisation, however, there is a clear and growing tendency even in early documents, towards a 'sacralisation' of the Eucharist. By this I am trying to suggest that the Eucharist has become a 'holy thing' (which of course it is), but a 'holy thing'

which is out of the reach of the people at large. The *Ordo Romanus Primus* also shows features which emphasise this contrast between the 'holiness' of the liturgy and the 'unworthiness' of the people. For a start, all the functional roles are taken by clerics, and all takes place within a defined 'sanctuary' into which the people do not enter. Although there is still a common 'Offertory', the ritual has changed, and it is the deacons who go and collect the gifts from the people, forming separate groups of gifts on the altar (for the Pope, for the concelebrants and for the people at large). Even the singing is in the hands of dedicated clerics – with a penalty of excommunication if the wrong person sings the wrong thing!

Thus, while in many ways the OR I does not represent a distortion of the celebration in terms of its functional trajectory, there are ominous signs of a growing 'cultural' divide in the ritualisation and sacralisation of the celebration. The real difficulty, however, springs from the 'model nature' of the OR I. For various reasons, the OR I was copied and disseminated throughout the Christian West, and became the model for Eucharistic ritual in all later books up to and including Trent. Modifications of the *Ordo* were made to enable it to be performed outside Rome, first by a bishop who was not the Pope, and then later by priests in parishes. The difficulty here is that the model is one designed for a particular place and a particular celebrant i.e. in Rome by the Patriarch of the West; it was never intended to be used in country parishes in Gaul and Germany. Nonetheless, that was what happened. From the outset, therefore, the development of 'parochial' liturgy for the celebration of the Eucharist was hampered by the dissemination of what might be termed the 'wrong model'.

The OR I is far from being the last step in this process, however. With the spread of the document to Gaul and Germany, and with its modification for widespread use, the Roman liturgy encountered different pressures from its new contexts with both Gaul and Germany elaborating the ritual still further. Behind these additions lie a number of different features:

- a) the clerical monopoly of Latin, meaning that texts are written by clerics for clerics, and thus tend to adopt a particularly 'clerical' theology.
- b) the growing tendency towards 'sacralisation' – with the consequent stress on the celebrant and people's unworthiness and sin, which results in the appearance of a whole new genre of additional prayers (the 'Apologies') which bewail the sinful human condition.
- c) a culture of 'scriptural realism' and 'drama' – a literal interpretation of texts is combined with a Gallican fondness for display and drama, which results in additional incensations, addition of signs of the cross during the Canon, blessings, and other subsidiary prayer texts.

A list of the additions to the Roman Rite made from the Rhineland *Ordos* of the 8th and 9th centuries is interesting.

- Prayers for the celebrant during vesting
- Psalms 83, 84, 85 recited before Mass
- Prayers during the Entrance Procession
- Priestly prayers before the Altar
- Recitation of the Antiphon *Introibo ad altare Dei* along with Psalm 42
- Incensation of the altar (here and at the Offertory)
- 'Apologetic' prayers said privately during the *Gloria in excelsis Deo*
- Priestly prayers and Blessing over the incense before the Gospel
- Priestly prayers during the Offertory
- Priestly prayers during the Lavabo
- The *Orate, fratres*
- Deacon & Subdeacon pray Pss. 19, 24, 50, 89 & 90 during the Eucharist Prayer
- Prayer for the Kiss of Peace
- Prayer at priestly Communion
- Thanksgiving after Mass – recitation of Ps. 150 and the *Benedicite* (Dan.3)

Particularly noteworthy is the penitential character of the approach to the altar during the Entrance Rite, the source of the old 'Prayers at the Foot of the Altar' at Trent. The altar is now the 'Holy of Holies', and can only be approached in a humble and contrite manner. Scriptural 'realism' is seen in the use of Ps. 42 – *Introibo ad altare Dei...* as this approach is made. The 'clerical theology' and a certain amount of scriptural literalism are seen in the vesting prayers, added for use by the celebrant in the Sacristy, and other prayers of a more 'Apologetic' nature (i.e. protesting unworthiness and beseeching grace and pardon) are added throughout the rite. Perhaps most bizarrely, at least to modern ears, is the response to the *Orate fratres...* of the celebrant on the part of the Deacon and Subdeacon: at the command 'Pray brethren' they start praying Pss. 19, 24, 50, 89 & 90 during the course of the Canon. At the celebrant's command, they 'pray', but the texts used have little or no relevance to the liturgical action.

These additions are significant because they percolate back into the Roman Liturgy from the 10th century onwards, when the Roman liturgy – at this period rather weakened – becomes a hybrid of truly Roman and Germano-Frankish elements. Once absorbed by the Roman Rite, they remain there and are still to be found in the *Missale Romanum* of 1570 (the Tridentine Missal), which owes much of its structure to these later modifications.

What we see in these 'developments' then is a continuity of adaptation. Just as the *Ordo Romanus Primus* is a reflection of the growing cult of the 'sacralised' and 'clericalised' Eucharist in the Papal Court of the 8th century, so the Gallican and German additions are a reflection of the praying communities which produced them, continuing the Roman trend, but in a different geographical setting. Equally, these later additions can be seen to have their good points. Given the self-evident 'holiness' of the Eucharist, they are an attempt to inculcate a deep spirit of prayer and reverence in the celebrant as he performs the sacred actions, which is clearly very appropriate. More negatively, however, the prayer texts which are actually used are seldom harmonised with the liturgical action, so that there is widening gulf between liturgical action and accompanying text. Simultaneously, there is a widening gulf between ritual action and the trajectory of the celebration. Finally, there is an almost complete breach between the celebration and the populace – they cannot understand the texts, they cannot enter the sanctuary, they have no particular role in the celebration and they rarely if ever communicate.

It is no surprise, therefore, that in the later Middle Ages the presence of these additional prayers and rituals during the Eucharist, now fossilised apart from the geographical context and community theology that brought them to birth, led to the development of 'allegorical' or 'symbolic' interpretations of a ritual action which was seen, but not understood. The gulf between ritual and participation is, at this point, at its widest.

3 – The Eucharist After Vatican II

If we review the material covered so far, we have seen the gradual development of the Roman Rite – first, by the addition of 'practical elements', elements which aid the progress of the celebration along its simple trajectory:

Assembly of the Community => listening to & interpreting the Scriptures => Offertory => Prayer of Consecration => Communion => Dismissal

We have seen the addition of other elements which, while they may decorate the liturgy, are, at core, practical in intention. Next, we have seen the appearance of a new approach – with increasing clericalisation of function within the liturgy, and increasing sacralisation of the celebration – an approach which ultimately produces a series of additions which are more pious than liturgical, more concerned with the personal prayer of the

celebrant than with the communication of grace to the congregation. This strange mixture of early and mediaeval elements was fossilised by the Missal of Trent in 1570 and, probably for the first time in the history of the Church, imposed on the vast majority of clergy throughout the world. We have noted that the ritual model for the Tridentine Missal is that of the *Ordo Romanus Primus*, i.e. a papal 'stational' mass, celebrated by the entire Papal court alongside a congregation. This model was never intended for parochial use (and unfortunately we have no documents describing what the original Roman parish ritual was like) but through the processes of history became the normative form of celebration for the entire Roman Catholic Church.

If the changes and developments up to this point can be described as organic, in that at each stage up to Trent, additions or modifications do still reflect some theological or cultural fashion prevailing at the time of their introduction, then Vatican II is very different. The approach taken by the Council Fathers was a radical and rather brave one – to review the entire sweep of liturgical history as it was understood, and then to build a new rite out of the main fabric of the old, one which would reflect the sacramental content of the old, but which might communicate holiness more directly to the people of the 20th century. Vatican II therefore represents both a break with and reconsideration (or perhaps better – *recognition*, re-thinking) of the traditional celebration of the Eucharist.

Because of the familiarity of the *Novus Ordo*, I do not wish to analyse the structure of the Rite in any detail. Instead, I would like to focus on only a few elements.

The 'Base Model'

For the first time since the 8th century, the decision was taken to change the 'base model' for the celebration – away from the 'episcopal' model of the OR 1 and towards a 'parish celebration' model. Thus, although the actual structure or running-order of the celebration is largely unchanged between Roman Missal of 1570 and that of 1970, there is a change in emphasis, in an attempt to implement the Council's desire that participation by both celebrant and faithful should be 'full, conscious and active' (*Sacrosanctum Concilium* B.7). This led to the re-introduction of dialogue forms, the re-introduction of the Prayer of the Faithful, the reconstruction of the Offertory ritual and so on. The restructuring of the 'base model' serves to re-emphasise something of the reality of the Church, and recognises the 'right' of the faithful to participate in the Eucharist according to their order, not simply their duty to attend it, or have it performed at them.

Clarity

Part of the Council's aim was to allow the ritual surrounding the celebration to complement, rather than obscure the progress of the Eucharist's 'celebrative trajectory'. Thus, those elements which – as we have seen – represent pious mediaeval accretions have largely been stripped away in the interest of 'noble simplicity' – leaving only clear, practical ritual elements which can communicate something to the participants. Not all the additional elements have been removed, but even those which are retained have been re-thought to make them simpler and clearer; one need only think of the old rather complex rite of incensation and its newer simplified version to see the difference.

Diversity of Role

One of the most obvious elements of early liturgies is the diversity of ministries which are exercised during the celebration; bishops, priests, deacons, acolytes and laity all had a part to play, a true 'liturgical function' within the celebration. This has, at least theoretically, been

retained and fostered in the new *Ordo Missae*, and to some extent the roles have been widened with the abandonment of the requirement of clerical status for those who can be instituted as Lectors, Cantors, Eucharistic Ministers etc. The diverse orders within the Church – both clerical and lay – thus have a chance to participate in the Eucharist, and to demonstrate the diversity of gifts which exist within the one Body of Christ, of which the Eucharist is the sacrament.

'Restoring the Balance'

I have already mentioned the fact that the Eucharist is a 'game of two halves'. The new *Ordo Missae* and the production of its accompanying Lectionary have done much to restore the proper theological weighting to the first half, the Liturgy of the Word, making it more than simply an introduction to the 'more important' Eucharistic liturgy. The expansion of the variety of readings, the introduction of the Psalm as a response to what has been heard, and the encouragement given to preaching have all done much to highlight the fact that the faithful are nourished by the Scriptures as much as they are by Communion – fed at the table of the Word and at the Altar.

We have now had some thirty years of experience with the *Novus Ordo* since its promulgation in 1970. It is an undoubted fact that that experience has been mixed – highlighting some weaknesses as well as demonstrating the basic underlying strength of the revision undertaken by the Concilium after the Council had finished. One could give a number of reasons for the presence of such weaknesses, but perhaps the most significant is that of timing. Undoubtedly, the speed of the revision process, and the speed with which translations of the original Latin into the vernacular had to be produced has resulted in some unevenness in the quality of the English prayers. In a similar fashion, the speed with which new vernacular music for the celebration had to be produced has resulted in a number of items – be they hymns or Mass settings – which are almost unworthy of inclusion in the public liturgy of the Church on account of their quality. A further consequence of the rapid changes of the 1970s is the time-lag between the introduction of new forms and the liturgical formation of both clergy and laity. Most parishes were simply unprepared for the changes when they happened; perhaps the majority of both clergy and lay faithful still have little or no true formation in liturgical science as an academic discipline, and little or no training in what is known as *Pastorale Liturgica* – the practical application of liturgical norms and rubrics within a particular pastoral setting. Much has been written and published on these subjects, but there remains a deep need for better liturgical formation.

To conclude, it may be that such formation should now be our priority. Only once we have struggled to understand, appreciate and pray the *Novus Ordo* as it is will we be truly in a position to understand how it might be improved. Only once we can appreciate the processes which led to its formation will we be able to understand where we might go next. Failure to do so will simply doom any 'reform of the reform' to the same short-comings as can be recognised in present practice. Certainly, such formation will stand us and the whole Church better in the long term than endless bickerings over translations.

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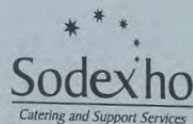
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MARRIAGE PREPARATION TODAY — A CONTEMPORARY EXPERIENCE OF LAY MINISTRY

RAYMOND (C71) AND CAROLYN TWOHIG

Marriage preparation: the phrase is dull and bureaucratic. But it could be worse — it used to be called marriage instruction. Whatever the underlying subtleties of the word instruction, today's couples take it in a strict didactic sense and react accordingly; no one can tell them how to live their lives. So what is the modern church to do, whatever it calls it? How are we to help men and women prepare themselves for a lifelong relationship with another person that will bring both great demands and great rewards? Should we be presenting it as how to discern God's plan for our lives, or as how to deal with conflict and manage our finances?

During the 1990s we helped couples prepare for marriage in the large city centre parish of Canterbury. We had the privilege of spending time with just under 100 couples. It was a hugely enjoyable experience. There cannot be another pastoral activity where one meets people so consistently joyful and excited. It was also of course very time-consuming and at times exhausting.

These reflections were written as a result of that experience. They were originally in note form as an aid to other couples who might be considering taking up this valuable lay ministry. We have deliberately retained that flavour, of 'what happens' and 'how to', as that is the essence of what we can contribute. We have not come across any similar written information.

Nevertheless our comments cannot be more than a tiny contribution to current experience. In particular they are not meant to suggest that there is only one approach to this ministry. Much excellent work is carried out by priests and lay individuals, although our conclusion has to be that a great part of marriage preparation can best be done by a married Christian couple, preferably as close in age to the experience of the recipients as possible.

Do we need marriage preparation?

The state of marriage in today's society is too big a topic for this article. You can find a whole library of books, reports and theses written in just the last 10 years about the state and future of marriage, and the social and economic effect of fragmented families.¹ Governments and agencies across the world, concerned about social stability, have launched initiatives large and small to reverse or at least halt this trend.² Increasingly these have not been single-issue initiatives about marriage alone, but set in the context of family life. The idea of a seamless whole encompassing marriage, single life, birth, death, ageing and so on, sits very comfortably with Christian principles, and gives such programmes a greater chance of acceptance and sustainability.

Nevertheless it does seem incongruous in an era of extensive training and regulation across many aspects of society that people can enter such an important commitment as marriage without necessarily having any regard for their ability to fulfil it or, more critically, being offered any support or specific training to help them fulfil it.³

Closer to home, we came across the anguish and incomprehension of long married parents who saw their son or daughter's marriage break up after only a short time, and we found that a powerful incentive to help in this field.

Who comes to marriage preparation?

The church has of course been increasingly concerned, and now requires everyone who wishes to get married in a Catholic church, to have a period of marriage preparation.⁴ But

fewer people are getting married, and of those that do, many now choose all sorts of locations other than a church: it is so much more convenient at a hotel if you want a large party, or on a tropical beach if you don't. This does not mean to say that all those who came to us were avowedly practising Christians, but we did tend to get couples who were quite articulate and determined, had thought long and hard about getting married, and had a reason to get married in church. For some it was an active faith, but for most it was for other reasons, usually to do with their family. Out of the 100 couples we saw over nine years, we think (because we never quizzed people, but over a period we tended to find out) we saw less than five couples who were both practising Catholics, and a few more who were active church-going Christians of different denominations.

Instead the vast majority of couples have been made up of:

- one baptised Catholic, non practising but keen to get married in church (s/he had often learnt their faith from a grandparent so this could have a pre-Vatican II feel to it);
- and his/her partner who varied between atheism and a vague belief in Christianity. Ignorance of Christianity was far more widespread than antipathy. We soon learnt not to introduce any reading we used as, for example, 'a passage from St Luke' but as 'a passage from the Bible describing events in Jesus' life'. We also avoided 'religious' words like sacrament or mass, until we had seen the couples at least twice. After that they still might not understand a word, but we might at least have generated enough interest for them to listen to our explanation.

Over 90% appeared to be cohabiting, and some had been for longer than we had been married. We avoided any direct comment on this on the grounds that it would be an unhelpful moral judgement, that did not add to their preparation. However we took account of the issue as part of the sessions by inviting couples to consider what difference they thought there was between marriage and cohabiting.

We did listen carefully for hints from couples who were not living together. We felt they should be given support if they had shown independence in not conforming to one of society's current values – that is the view that sexual compatibility should be tested as part of the process of deciding on whether a partner is suitable.

Couples ranged in age from early 20s to mid-40s, and came from the wide variety of social backgrounds that one would expect. In other words there was no surprising profile to the group. Very few were known to us as parishioners. This was sometimes simply because they did not attend mass. More often it was a sign of modern life: they lived elsewhere but came to us as they were getting married in their familial parish, or conversely they were living in Canterbury but getting married elsewhere. As Canterbury has a large student population, the latter category often came from this group, and were sometimes international. As an incidental point, if you want to feel actively part of the world-wide church, helping a couple prepare for marriage at the request of a parish priest from another continent brings it home strongly.

We could only listen with envy to news from parishes where one or both of the couple were well known to the church community, and helping them through the preparation period was much more of a shared experience with a totally different ethos.

Where does the priest fit in?

The parish priest is the boss. Ours gave us a greater rein the more he saw us growing in confidence, but we had to earn it. Particularly in the early days, we kept close to him, and discussed areas which didn't seem to work, or if we felt had gone wrong in some way. It was

hard not to view the early sessions as a sort of test, but we did manage to remember that we were dealing with people's intimate lives and quite possibly one of the few times they thought about God. Our priest reminded us that he himself had been through a rapid pastoral learning curve when he started his ministry, so he understood the pressures.

We soon established with the priest who did what, and set up definite lines of communication and reporting. He naturally saw the couple first. This was largely an administrative session, which included a pastoral element. He then referred them on to us, and told them to come back when they had completed the course. He then saw them twice, sometimes more, at which he took the couple deeper into the sacramental side of marriage, and covered the rest of the administration. The thinking was that our practical experience couched in an informed Christian way, prepared the couple for further reflection stimulated by the priest, and it seemed to work. We learnt not to get involved in the administration, but to be aware enough to ensure the couple took it seriously; for example bapusal certificates do have to be produced, and civil arrangements do have deadlines, or a long-chosen day and usually a lot of money, will be wasted.

How did we do it?

An increasing number of dioceses are now adopting a standard approach and give training sessions to the laity. This did not apply to our case, so we needed to do some preparatory work. There is no single right way, but it is necessary to have a plan. Marriage preparation is not just a chat, or series of chats, in which you reel off anything that occurs to you with a few anecdotes, and then answer any questions. It is probably most useful to decide on a model, of which there are many, and build on that. There are a number of publications (sadly, still mostly American but quite good if adapted) stocked by any good Catholic bookshop, which give detailed help.

We also had had experience of Catholic enrichment courses called *Engaged Encounter* and *Marriage Encounter* and we used many of the techniques in those (they are advertised in the Catholic press). We reviewed our format a little each year and regularly changed the content to keep it sounding fresh.

Some parishes operate an intensive single day course on the basis that it is most convenient for all concerned. We felt strongly that not only does this not provide enough time to cover the necessary topics but, more importantly, it does not give the couple time to absorb and grow as they find more in each other from the whole experience. We decided therefore on a number of separate sessions, not too long, but with about a week between them. This allows the couple to go over with each other the ground covered, but is not so stretched out that they lose the thread.

We decided that the ideal length was to meet a couple five times: one short informal introductory session and then four further sessions of two hours each, with a structured programme. This was just enough to cover a serious amount of ground, but not too much to demand of modern working adults. The sessions took place in our house in what we hoped was a quiet, relaxed atmosphere. Where more than one couple was present we offered them a series of pre-arranged dates – on Friday evenings as it allowed those from outside Canterbury to attend. If there was just one couple we made individual timings.

The best sessions tended to be with just one couple. We always said to couples that they don't have to say anything back to us, but if they want to they can. In practice we got many fewer public comments if there was more than one couple. However in the 'busy season' seeing each couple separately was not practical for us. We have had up to four couples together at a session, and one advantage of this was that they relaxed more as they didn't feel

all the attention was on them. If a couple already had children, we found it more beneficial to see them separately because then we could tailor some parts of our talks. We were constantly struck by the maturity, and generosity, of comments when they were made.

With regard to timing in relation to the wedding date, our experience was the earlier the better, as we got far better attention from a couple, and the feedback was that they relaxed much more about all the material arrangements after it. It also makes it much easier for those who feel they are making a mistake to stop the bandwagon (although we do stress it is never too late; one of Carolyn's stories in session four when illustrating that getting married has to be a free action was how on our wedding day her father had said on the way to the church, 'it's not too late to pull out'). However, a number of times, circumstance has made it that the final session took place a few days before a couple's wedding. Incidentally, only two out of our 100 couples cancelled their weddings.

Below is an outline of our programme, from which one can see what the 'course' involved. Each session was a mixture of us talking about our marriage, liberally sprinkled with personal examples, and everyone, including us, completing written exercises. We also included Bible readings and prayer.

Written exercises are an ingredient which not everyone working in this field thinks are a good idea. Some people reject the whole approach as putting too much pressure on the engaged couple, or too insensitive if someone has literacy problems. However we have always used them and found them very fruitful. A number of models contain exercises, essentially questionnaires which, as a general rule, couples complete individually, taking say five to ten minutes, and then swap papers with just their partner and discuss their answers privately. The feedback we got on the courses highlighted the questionnaires as increasing intimacy in a way that couples had not experienced. We spent several years gathering different questionnaires and amending sections. We stressed that no one other than their partner ever sees the answers ('you can bin them immediately after the session, or take them home to discuss again tomorrow or treasure for fifty years'); and we always did the questionnaires ourselves (this needed some imaginative thinking so that we didn't get stale). We were conscious that some couples found composing and writing answers quite an effort, so we always stressed that a few words or a phrase can be sufficient – being honest and actually committing it to paper were the important things.

Our ultimate justification for using written exercises was that if you talk to couples during say a two hour session, they may enjoy what you said, even feel it deeply affects them, but unless they take notes, most of it is gone by the time they wake up the next day. If they take home a questionnaire in which their partner describes what they find attractive about them, or mentions some aspect of their life that has never been discussed before (and they in turn have had to do the same), they are much more likely to remember and act on it.

Finally it is worth mentioning that our diocese did have a written policy on marriage preparation, printed in the annual diocesan handbook. It was quite brief, but we thought it important to be entirely comfortable that we were operating within the church's guidelines, and we also thought we owed that surety to our parish priest and fellow parishioners.

What actually happens?

We have already said that couples are not receptive to being told how to be married, nor indeed to being presented with the church's teaching in a didactic way. What we found they will do, often increasingly so the more we saw them, was listen to a married couple talk honestly about their own married lives – the ups and downs, and how they see their relationship as part of God's plan for them. For us it was important not to try to be a sort of

human handbook of marriage, giving answers to problem situations. Instead we tried to give real, if limited, raw experience of Christian marriage; in particular the experience that at times we found ourselves out of step with society's values which takes courage to live through, particularly for example with regard to sexuality and the pursuit of money. (This is an area, not much commented upon, where the priest may also make a significant contribution.) We asked the couples to concentrate on their own relationship, yet we recounted details from our lives, much of it essentially humdrum, and of course even the dramatic stories could have seemed very remote from them. It was a fine line, sustaining interest by the very honesty and humanity of our descriptions, but not veering into nostalgia or complexity.

Contact and first meeting

After seeing a couple, our priest would give them our name and telephone number. The onus was then on them to ring us, although we soon learnt there had to be a backup system by which the parish secretary checked that they had done.

We would get a call from the Catholic partner: nervous and sometimes hostile. We would arrange an introductory meeting at our house, and confirm it in writing with a note of congratulation and welcome, and more practically, a map (some couples found any reason not to attend). At the meeting, which was usually about forty-five minutes, we would start by chatting about them, not intrusively but the usual: 'how did you meet?', 'what are your plans after the wedding?' and so on. Then we explained a bit about the four evenings and threw in a tiny bit about ourselves (but trying to keep the focus on them).

We made sure we covered the following:

- We were not going to tell them 'how' to be married or 'what to do': there are many ways to live a life of married love – we were going to show them some elements of our way, which they might benefit from or just listen to.
- We do not prepare them for marriage – they prepare themselves, and have been doing at least since they met, and more probably since they first formed conscious human relationships. So these sessions are just a chance to get some quiet time together as they come to the moment of commitment.
- The sessions aim to offer a couple an opportunity to identify and build on strengths in their relationship, as well as to recognize and begin coping with any areas where further work is needed, so that the quality of the relationship will be enhanced both now and in the future. We do not aim to give answers, but to enable a couple to explore their relationship.
- We assured them there would be no group work; they were there to concentrate on each other, not socialise with others.
- We suggested the time spent would be enjoyable because they get a chance to spend an uninterrupted two hours with the person they most love, finding out more about each other; but we warned that it is tiring and needs concentration because it is such an important area of their life.
- There is no pass mark or assessment. At the end we simply confirm to the parish priest that they have attended all sessions.
- Everything said at the sessions is confidential: we would respect the privacy of anything they say, and we expect them to do the same for us and any other couples at the sessions.

We ended by giving them a typed summary of the main points we had spoken about to allow them to refer back to it at home.

On the few occasions when we were unable to have this introductory meeting we found the first formal session was virtually wasted as the couple were so nervous they did not 'hear' anything. Conversely there were many occasions where one or both of the couple visibly relaxed as we went through the points above, and said they were actually looking forward to the next stage.

Four sessions: general

We started the first session by repeating the points listed in bullet points above.

We then started each session with a few quiet moments, and asked the couples consciously to put out of their thoughts the busy world, and just concentrate on enjoying each other for the next two hours.

The major content of each session was made up of two types of activity:

- 1) Talks by us lasting about ten minutes (interspersed with questionnaires, see below): the themes are shown under bullet points below. Our approach was to comment briefly on how these affect our marriage and illustrate this by events in our life. We actually read our talks, on the grounds that we then said precisely what we meant to say and not just ramble on (although as we got more practised, we were able to speak directly to our listeners, particularly when recounting examples). We stressed that these were our own views based on our experience, and we asked the couples neither to agree nor disagree, simply to listen and then consider the topics in their own life together.
- 2) Written questionnaires (four or five each session) completed by everyone: first separately for about five minutes, then exchanged between each couple and discussed privately by them. (We put on some background music to blur the conversations). The content of these questionnaires varies from what one might call spiritual to practical. The common point is that they invite the writer to commit him/herself to a viewpoint on a subject. These subjects range from the personal (how I feel about you; my experiences in my upbringing), to the traditionally taboo (religion, sex, money, death) and on to the gritty (relatives, your bad habits, my bad habits). By so doing they opened up the possibility of discussion of areas that even long married couples sometimes avoid. We were constantly surprised and impressed by the couples' positive response to them.

At some point during the evening, and also at the end of each session, we had a short relevant Bible reading.

As 'homework' we asked each couple to discuss with each other again in the week what had been covered. We also gave them:

- Each week, a more light-hearted questionnaire (produced by Redemptorist Publications) on the issues of compatible living (suggesting they follow the same pattern of separate completion, then joint review);
- Each week, a photocopy of two or three interesting press/magazine articles we had collected on the evening's topics.
- Second week, copy of *The Marriage Service*; very few had any idea of what was 'actually going to happen' and so welcomed this. We never did it, but we can imagine that walking round the church for 10 minutes with them towards the end of the course would be fruitful [the eve of wedding rehearsal essentially fulfils only a practical function]. Catholic churches feel very strange to those not familiar with them, which detracts from the atmosphere of involvement and celebration that the couple will otherwise be feeling.
- Third week, wedding vow ('I call upon these persons . . .') typed out so that the rhythm of it is clear; and we suggest they practise it in front of the bathroom mirror! The ones that did, told us it made a difference on the day to their confidence and feeling of commitment.

Four sessions: outline of topics covered

When we were preparing for our first session in 1991, we were much struck, and uplifted, by the very first page of *Passionate and Compassionate Love*.² In this Dr Dominian describes three themes:

- We are in the midst of a (secular) social revolution in which marriage is shifting from a traditional form, which has prevailed for the last hundred years, to a relationship of love. This shift coincides with the existing Christian view that treats marriage and the family as a community of love.
- Marriage is the principal way that most human beings experience God; '... their most precious neighbour is first their spouse, then their children, and then the neighbour near or far away'.
- We are in the process of finding a new meaning for the precious gift of sexuality, so that the fact that most sexual activity today is non-procreative is not seen as in some way falling outside God's plan.

We decided therefore to let these themes run through our sessions; in other words to return to them again and again as we moved through different topics, so that they acted as unifying strands. The resulting outline of topics was:

Session 1: 'Love is a decision'

- Marriage 100 years ago, 30 years ago and today – an overview of role expectations
- Society's expectations and values; does being a Christian make a difference?
- How our own background affects our expectations of family life; learning from other couples
- The single mentality: unmarried singles and married singles
- Independence and interdependence: the idea of 100/100 (as opposed to a 50/50) partnership
- Love is a decision, an act of will and commitment; not a feeling

Session 2: 'Love is communication'

- Verbal and non-verbal communication
- Emotional nakedness and trust
- Facing important issues now; disclosure of our past, including problems
- Feelings – neither right nor wrong; it's the actions that follow that are right/wrong
- Listening, not just hearing

Session 3: 'The gift of sexuality'

- Shedding misinformation and bad experiences
- God's plan for couples; is the story of Adam and Eve relevant today?
- Christian marriage is passionate; focussing on your beloved
- Sex reduced to just another activity; selfishness, getting bored, tiredness
- Letting unwritten rules creep in; fear of rejection
- Communication: sex as celebration, as support, as reconciliation, as healing
- Dual purpose: the good of the spouses and the procreation of children; natural family planning
- Children: changing roles and pressures; nurturing a new individual

Session 4: (A) Marriage as a sacrament

- Why do we want to get married in church?
- Jesus' total love for me and my beloved
- Our love for each other as the most vivid experience of this love
- Loving my spouse as Christ loved the church: mutual serving; baptism; unconditional love
- Sharing our beliefs with each other; understanding differences and building on common areas
- Sharing the spiritual headship of the household
- Commitment to the community; a living sign of God's plan

(B) Some practicalities for the day

- Your day – guests come to see you, not the bridesmaids' dresses
- Focus of attention; sacred aura – reaction of family/friends
- Delegate in advance so that you are available and can enjoy
- Service: form, music, readings, involving friends and family
- Vows: read/ repeat/ learn options; face each other/ the congregation options
- Disasters: some bound to happen; ignore unless major
- Honeymoon/ taking time off; coming back to routine life
- Remembering the priest and the parish
- Send us a picture so we can remember you

(C) The future

- This is the start, not the end – continuing to grow until death
- Try enrichment courses eg *Marriage Encounter*, but not for at least five years
- Consider giving back by leading marriage preparation yourself (doesn't have to be this format).

Conclusion:

- 1) Association of Interchurch Families (020 7620 4444) if this is an issue for them.
- 2) Feedback forms: hand out together with SAE to parish priest; ask them to complete & send off.
- 3) Lastly; hand over envelope from parish prayer sponsors. As soon as we meet a couple, we asked a married couple from the parish to pray for them until their wedding. We gave them just the couple's names and the date of their wedding. It was a discreet ministry as they were unlikely ever to meet the couple. We asked them also to write a letter/ card with some words of support, which might include say a reference to their own wedding but essentially focuses on the couple. To learn that others have been thinking of them throughout these hectic weeks had a powerful impact. The message of support was particularly appreciated by those who had no practical connection with the parish (eg non mass attenders, or students who worshipped at the university). We told them there was no need to answer the letter.

What happens if the couples don't enjoy it?

Most couples told us they enjoyed the sessions and were quite open about the fact that initially they had been cautious, and sometimes hostile.

Occasionally there were individuals who were either bored or continued to be hostile. We usually just ignored it; our only unbending rule to the couples was that they must attend and take part in every session. Our priest made very clear to couples at the start that he would ask them to (as he concisely put it) delay their wedding plans until they were able to attend all sessions. (We naturally at times had to fit in extra sessions for couples who had good reason to miss one).

The sadness was when one partner was trying hard and the other not interested. If we felt the attitude was very extreme we mentioned to the priest that there might be a problem (without giving detail as to what was said or done, so that we didn't break our assurance of confidentiality). He might probe a little more in his sessions, or he might just note our concern on the couple's file in case it was of relevance to future assessment of whether the marriage was a true one. In three cases we judged that couples were actually being disruptive to others, so after two sessions we arranged to see them separately for the last two sessions.

After the sessions

Couples were asked to complete a feedback form which went back to the priest. Every so often he went over these comments with us on a no-names basis. They were largely positive, frequently with constructive suggestions. Couples recognised the extent to which their enjoyment reflected the work they had themselves put into the sessions, and were pleased to

be stretched in this way. They also appreciated the sessions gave them a time of quiet amidst the circus that many wedding preparations have become, during which they could both enjoy their partner and satisfy any last doubts about what they were letting themselves in for.

We were frequently invited to attend the marriage service if it was local, and did so if at all possible. We signed off with a card the next Christmas, listing all the couples who had attended marriage preparation that year and when and where in the world they were married, and asking them to remember each other in their prayers. Needless to say, to our delight some could not resist writing to tell us the news of their first child.

1. If you are interested in the wider subject of marriage, here are a few suggestions:
 - (a) Dr Jack Dominion *Passionate and Compassionate Love – A vision for Christian marriage*, Dartman Longman & Todd 1991. This is a very readable introduction from a Christian viewpoint (by a controversial but respected author, who is also a psychiatrist). He also summarizes his long work in this area in *Marriage, the definitive guide to what makes a marriage work*, Cedar 1996.
 - (b) Timothy J Buckley CSSR *What Binds Marriage? Roman Catholic theology in practice*, Geoffrey Chapman 1997. Based on a report for the bishops of England and Wales, this considers the dilemma of the Church defending the sanctity and permanence of marriage whilst ministering the love of Christ to those experiencing marital breakdown.
 - (c) Dr Janet Reibstein *Love Life: How to make your relationship work*, Fourth Estate Ltd 1997. This tied in with a Channel 4 TV series. Very practical with lots of examples; popularist, but well researched.
 - (d) Sarah Lirvinoff *The Relate guide to better relationships*, Vermilion 1992. The handbook approach from the well-known charity. Not exactly strong on spirituality, but practical and easy to dip into.
- 2(a) The UK government is no exception. The current Labour government has already had several attempts at this since 1997 (following the many initiatives by the previous government). All policies and programmes to help families are now concentrated under the umbrella of the Family Policy Unit at the Home Office. Political sensibilities abound and it is generally thought that there is a major division in the Cabinet as to what status marriage should have in our society. Despite this, in September 2000, marriage was formally put on the school curriculum: *'pupils should be taught about the nature and importance of marriage for family life and bringing up children... (and) learn the significance of marriage and stable relationships as key building blocks of community and society'*. DfES Sex and Relationship Education Guidance – in response to Learning and Skills Act 2000.
- (b) There are many non-government agencies at work in this field, for example at national level:
 - (i) FLAME is the Church of England network working to enhance family life;
 - (ii) 'Care for the family' is a national charity to promote family life and help marital breakdown; and at local level:
 - (iii) 'Time for Families' was started in Totnes, Devon in the mid-1990s to teach relationship skills to adults and children, with marriage support as its core activity. Several towns around the UK are currently examining with interest its Christian-based work.
- (c) We were lucky enough in July 2000 to attend a major international conference on Christian marriage within a few miles of where we now live. The college of St Mark and St John at Plymouth hosted many leading authorities on the subject. *The Tablet* (8 July 2000 p941) wryly commented: *'... (it showed that Protestants) see marriage primarily in biblical and moral terms, while... (Catholics see it) in symbolic and sacramental terms'*. Despite this dispiriting reinforcement of the large divisions in Christian thinking, many exciting and positive comments were made.
3. One current non-government project that looks challenging is 'The Students Exploring Marriage Trust'. This was started in December 2000, by the London-based Grubb Institute, having run a four-year pilot project. It operates workshops within school sixth forms at which the students can dialogue over 12 weekly sessions with married couples. We took part in Kent as one of the volunteer married couples and the level of constructive interest by the students was uplifting.

- 4 Pontifical Council for the Family: *Preparation for the Sacrament of Marriage*, Catholic Truth Society 1996. This short document, in our experience little known to the laity, contains some sound advice for practical application in the UK today.
- 5 More recently there has been much greater active awareness in Southwark Diocese, as is illustrated by an excellent seminar weekend in February 2000 entitled *Marriage and Family Life* to which many eminent speakers contributed.
- 6 *Southwark Catholic Directory 2000* p135 *Diocesan Policy on Marriage*.
- 7 We discovered from feedback that the idea that their preparation for marriage had been going on since infancy, and particularly the point that their relationship to date was itself recognised by the church as preparation, was a revelation to many couples and did much to dispel initial suspicion and hostility. The two points come directly from the Pontifical Council for the Family *op cit*, who use the terms 'remote' and 'proximate' preparation, as opposed to what we were doing which was 'immediate' preparation.
- 8 Dr Jack Dominian: *op cit*. Preface p vii.

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THE THRONE OF GOD

TIMOTHY RADCLIFFE OP

An address given to the Congress of Abbots in Rome, October 2000, by the then Master of the Dominican Order.

It is a great honour for me to be asked to speak to this Congress of Abbots. I want to say a little about the role of monasteries in the new Millennium. I feel so little suited to speak about this that I wonder whether I ought to have accepted the invitation. I did so just as an act of gratitude to St Benedict and those who follow his rule. I was educated – more or less – by the Benedictines for ten years, at Worth and Downside Abbeys, and I have the happiest memories of those years. Above all I remember the humanity of the monks, who helped me to believe in a God who was good and merciful, though very English! I probably owe my religious vocation to a great uncle who was a Benedictine, Dom John Lane Fox, whose vitality and enthusiasm for God was a great gift. And finally, I would like to thank God for that good Benedictine and friend, Cardinal Basil Hume.

Benedictine abbeys have been like oases in the pilgrimage of my life, where I have been able to rest and be refreshed before carrying on the journey. I did my diaconate retreat in Buckfast Abbey, and my retreat before ordination to the priesthood in Bec-Hellouin in Normandy. I spent holidays at La Pierre-qui-Vire, and Einsiedeln, and celebrated Easter at Pannonhalma in Hungary, visited Subiaco, Monte Cassino, Monte Oliveto and a hundred more abbeys.

Everywhere I have gone, I have found crowds of people who were visiting the monasteries. Why are they there? Some no doubt are tourists who have come to pass an afternoon perhaps hoping to see a monk, like a monkey in a zoo. We might expect to find notices that say 'Do not feed the monks'. Others come for the beauty of the buildings or the liturgy. Many come hoping for some encounter with God. We talk about 'secularisation', but we live in a time marked by a deep religious search. There is a hunger for the transcendent. People look for it in eastern religions, in new age sects, in the exotic and the esoteric. Often there is a suspicion of the Church and all institutional religion, except perhaps for the monasteries. Still there is a trust that in the monasteries we may glimpse the mystery of God, and discover some hint of the transcendent.

Indeed it is the role of the monastery to welcome these strangers. The Rule tells us that the stranger must be welcomed like Christ. He must be greeted with reverence, his feet must be washed and he must be fed. This has always been my experience. I remember going to visit St Otilien, when Bishop Viktor Dammertz was Abbot. I was a poor, dirty, hitch-hiking English Dominican student. And I was taken in by these very clean German Benedictines, and washed, scrubbed, my hair was cut. I was almost respectable when I left to take to the road again. It did not last for long!

Why are people so drawn to monasteries? Today I would like to share with you some thoughts as to why this is so. You may think that my thoughts are completely crazy, and proof that a Dominican can understand nothing of the Benedictine life. If so, then please forgive me. I wish to claim that your monasteries disclose God not because of what you do or say, but perhaps because the monastic life has at its centre a space, a void, in which God may show himself. I wish to suggest that the Rule of St Benedict offers a sort of hollow centre to your lives, in which God may live and be glimpsed.

The glory of God always shows itself in an empty space. When the Israelites came out of the desert, God came with them seated in the space between the wings of the cherubim,

above the seat of mercy. The throne of glory was this void. It was only a small space, a hand's breadth. God does not need much space to show his glory. Down the Aventine, not two hundred metres away, is the Basilica of St Sabina. And on its door is the first known representation of the cross. Here we see a throne of glory which is also a void, an absence, as a man dies crying out for the God who seems to have deserted him. The ultimate throne of glory is an empty tomb, where there is no body.

My hope is that the Benedictine monasteries will continue to be places in which the glory of God shines out, thrones for the mystery. And this is because of what you are not, and what you do not do. In recent years astronomers have been searching the skies for new planets. Until recently they could never see any planets directly. But they could detect them by a wobble in the orbit of the star. Perhaps with those who follow the Rule of St Benedict it is similar, only you are the planets which disclose the invisible star which is the centre of the monastery. The measured orbit of your life points to the mystery which we cannot see directly. 'Truly, you are a hidden God. O God of Israel.' (Is. 45: 13)

I would like to suggest, then, that the invisible centre of your life is revealed in how you live. The glory of God is shown in a void, an empty space in your lives. I will suggest three aspects of the monastic life which open this void and make a space for God: First of all, your lives are for no particular purpose. Secondly in that they lead nowhere, and finally because they are lives of humility. Each of these aspects of the monastic life opens up a space for God. And I wish to suggest that in each case it is the celebration of the liturgy that makes sense of this void. It is the singing of the Office several times a day that shows that this void is filled with the glory of God.

Being there

The most obvious fact about monks is that you do not do anything in particular. You farm but you are not farmers. You teach, but you are not school teachers. You may even run hospitals, or mission stations, but you are not primarily doctors or missionaries. You are monks, who follow the Rule of Benedict. You do not do anything in particular. Monks are usually very busy people but the business is not the point and purpose of your lives. Cardinal Hume once wrote that, 'we do not see ourselves as having any particular mission or function in the Church. We do not set out to change the course of history. We are just there almost by accident from a human point of view. And, happily, we go on "just being there"'. It is this absence of explicit purpose that discloses God as the secret, hidden purpose of your lives. God is disclosed as the invisible centre of our lives when we do not try to give any other justification for who we are. The point of the Christian life is just to be with God. Jesus says to the disciples: 'Abide in my love' (Jn 15:10). Monks are called to abide in his love.

Our world is a market place. Everyone is competing for attention, and trying to convince others that what they sell is necessary for the good life. All the time we are being told what we need so as to be happy: a microwave, a computer, a holiday in the Caribbean, a new soap. And it is tempting for religion to come to the market place and to try to shout along with the other competitors. 'You need religion to be happy, to be successful and even to be rich.' One of the reasons for the explosion of the sects in Latin America is that they promise wealth. And so Christianity is there, proclaiming that it is relevant for your life. Yoga this week, aromatherapy next week. Can we persuade them to give Christianity a try? I remember a lavatory in a pub in Oxford. There was a graffito written in tiny letters, in a corner of the ceiling. And it said: 'If you have looked this far then you must be looking for something. Why not try the Roman Catholic Church?'

We need Christians out there, shouting along with the rest, joining in the bustle of the market place, trying to catch people's eyes. That is where Dominicans and Franciscans, for

example, should be. But the monasteries embody a deep truth. Ultimately we worship God, not because he is relevant for us, simply because he is. The voice from the burning bush proclaimed 'I am who I am'. What matters is not that God is relevant to us, but that in God we find the disclosure of all relevance, the lodestar of our lives. I think that this was the secret of Cardinal Hume's unique authority. He did not try to market religion, and show that Catholicism was the secret ingredient for the successful life. He was just a monk who said his prayers. Deep down, people know that a God who must show that he is useful for me is not worth worshipping. A God who has to be relevant is not God at all. The life of the monk witnesses to the irrelevance of God, for everything is only relevant in relation to God. The lives of monks bear witness to that, by not doing anything in particular, except abide with God. Your lives have a void at their centres, like the space between the wings of the cherubim. Here we may glimpse God's glory.

Perhaps the role of the Abbot is to be the person who obviously does nothing in particular. Other monks may get caught up in being bursar, or infirmarian, or running the farm or the printing house, or the school. But perhaps I can be so bold as to suggest that the Abbot might be the person who is guardian of the monks' deepest identity as those who have nothing in particular to do. There was an English Dominican called Bede Jarret, who was Provincial for many years, a famous preacher, a prolific writer of books. But he never appeared to do anything. If you went to see him, he was usually doing nothing. If you asked him what he was doing, then I am told that he usually replied, 'Waiting to see if anyone comes'. He perfected the art of doing much while appearing to do little. Most of us, including myself, do the opposite: we ensure that we always appear to be extremely busy, even when there is nothing to do!

When people flock to the monasteries, and look at the monks, and stay to hear Vespers, then how may they discover that this nothingness is a revelation of God? Why do they not just think of monks as people who are either lazy, or without ambition, uncompetitive failures in the rat race of life? How may they glimpse that it is God who is at the centre of your lives? I suspect that it is by listening to your singing. The authority for that summons is found in the beauty of your praise of God. Lives that have no especial purpose are indeed a puzzle and a question. 'Why are these monks here and for what? What is their purpose?' It is the beauty of the praise of God that shows why you are here. When I was a young boy at Downside Abbey, I must confess that I was not very religious. I smoked behind the classrooms, and escaped at night to the pubs. I was almost expelled from school for reading a notorious book, *Lady Chatterley's Lover*, during Benediction. If one thing kept me anchored in my faith, then it was the beauty that I found there: the beauty of the sung Office, the luminosity of the early morning in the Abbey, the radiance of the silence. It was the beauty that would not let me go.

It is surely no coincidence that the great theologian of beauty, Hans Urs von Balthasar, received his earliest education at Engelberg, a Benedictine school famous for its musical tradition. Balthasar talks of the 'self-evidence' of beauty, 'its intrinsic authority'. You cannot argue with beauty's summons or dismiss it. And this is probably the most resounding form of God's authority in this age, in which art has become a form of religion. Few people may go to church on a Sunday, but millions go to concerts and art galleries and museums. In beauty we can glimpse the glory of God's wisdom which danced when she made the world, 'more beautiful than the sun' (Wisdom 7). Goodness summons us in the form of beauty. When people hear the beauty of the singing, then they may indeed guess why the monks are there and what is the secret centre of their lives, the praise of glory. It was typical of Dom Basil, that when he talked about the deepest desires of his heart, then he talked in terms of beauty: 'what

an experience it would be if I could know that which among the most beautiful things was the most beautiful of them all. That would be the highest of all the experiences of joy, and total fulfilment. The most beautiful of all things I call God.

And if beauty is truly the revelation of the good and the true, as St Thomas Aquinas believed, then perhaps part of the vocation of the Church is to be a place of the revelation of true beauty. Much modern music, even in Church, is so trivial that it is a parody of beauty. It is kitsch which has been described as the 'pornography of insignificance'. Maybe it is because we fall into the trap of seeing beauty in utilitarian terms, useful for entertaining people, instead of seeing that what is truly beautiful reveals the good.

I hope that you will not think it too bizarre if I say that I believe that the monastic way of life is in itself beautiful. I was fascinated when I read the Rule to see that it says at the beginning that, 'It is called a rule because it regulates the lives of those who obey it'. The *regula* regulates. At first that sounds all too controlling for a Dominican. In my experience, it is very hard to regulate the friars! But perhaps *regula* suggests not control so much as measure, rhythm, lives which have a shape and a form. Perhaps what it suggests is discipline of music. St Augustine thought that to live virtuously was to live musically, to be in harmony. Loving one's neighbour was, he said, 'keeping musical order'.

So once again it is the singing of the liturgy that discloses the meaning of our lives. St Thomas said that beauty in music was essentially linked to *temperantia*. Nothing should ever be in excess. Music must keep the right beat, neither too fast nor too slow, keeping the right measure. And Thomas thought that the temperate life kept us young and beautiful. But what the Rule appears to offer is especially a measured life, with nothing in excess, though I do not know whether monks stay any younger and more beautiful than anyone else! The Rule admits that in the past monks did not drink at all, but since we cannot convince monks not to drink, then at least it must be in moderation. Nothing to excess.

I am reminded of my Benedictine great-uncle who had a great love of wine, which he was sure was necessary for his health. Since he lived to be almost a 100 then perhaps he was right. He persuaded my father and uncles to keep him well supplied with a daily bottle of claret, which I suppose could be called moderate and in accordance with the Rule, a *hemina* (Chapter 40). When he smuggled these back into the monastery, the monks always wondered what caused the clinking noises in his bag. Elaborate explanations were prepared in advance with the help of his nephews!

Going nowhere

The lives of monks puzzle the outsider not just because you do not do anything in particular, but also because your lives go nowhere. Like all members of religious orders, your lives do not have shape and meaning through climbing a ladder of promotion. We are just brethren and sisters, friars, monks and nuns. We can never aspire to be more. A successful soldier or academic rises through the ranks. His life is shown to have value because he is promoted to being a professor or general. But that is not so with us. The only ladder in the Rule of St Benedict is that of humility. I am sure that monks, like friars, sometimes nurse secret desires for promotion, and dream of the glory of being cellarer or even abbot! I am sure that many a monk looks in the mirror and imagines what he might look like with a pectoral cross or even a mitre, and sketches a blessing when no one is looking – he hopes! But we all know that the shape of our lives is really given not by promotion but by the journey to the Kingdom. The Rule is given, St Benedict says, to hasten us to our heavenly home.

I am reminded of a very beloved Abbot who used to come and stay with our family every Christmas. He was admirable in every way, except a slight tendency to take being an

Abbot rather too seriously, unlike anyone present today I am sure. He expected to be met at the railway station by the entire family, and for all six children to genuflect and kiss the abbatial ring, on platform four. This reverence was so ingrained in my family that a cousin of mine was reputed to often genuflect when she took her seat in the cinema. Every time our family Abbot came to stay, there would be the annual fight of the candle sticks. He strongly maintained that as an abbot he had a right to four silver candle sticks, but my father always insisted that in his house every priest had the same number of candlesticks!

For most people in our society, a life without promotion makes no sense, for to live is to be in competition for success, to get ahead or perish. And so our lives are a puzzle, a question mark. They apparently lead nowhere. One becomes a monk or a friar, and need be nothing more ever. I remember that when I was elected Master of the Order, a well known journalist wrote an article in the NCR, which concluded remarking that at the end of my term as Master, I would be only fifty-five. 'What will Radcliffe do then?' he asked. When I read this I was deeply disturbed. I felt as if the meaning of my life was being taken from me, and forced into other categories. What would Radcliffe do then? The implication was that my life should make sense through another 'promotion'. But what could I do except go on being brother? Our lives have meaning, because of an absence of progression, which points to God as the end and goal of our lives.

Once again, I wish to claim that it is in the singing of the Office that this claim makes sense, by articulating that longer story, of redemption. Earlier this year, I went into the Cathedral Church of Monreale in Sicily, beside the old Benedictine abbey. I had little time free but I had been told that whoever goes to Palermo and does not visit Monreale arrives a human and leaves a pig! And it was an astonishing experience. The whole interior is a dazzling jigsaw of mosaics, which tell the history of creation and redemption. To enter the Church is to find yourself inside the story, our story. This is humanity's true story, not the struggle to get to the top of the tree. This is a revelation of the structure of true time, the true story is not that of individual success, of promotion and competition; it is the story of humanity's journey to the Kingdom, celebrated every year in the liturgical cycle, from Advent to Pentecost, which climaxes in the green of Ordinary time, our time.

This is true time, the time that encompasses all the little events and dramas of our lives. This is the time that gathers up all the small defeats and victories, and gives them sense. The monastic celebration of the liturgical year should be a disclosure of the true time, the only important story. The different times in the year – Ordinary time, Advent, Christmas, Lent and Easter – should feel different, with different melodies, different colours, as different as the spring is from the summer, and summer from the autumn. They have to be distinctive enough to resist being dwarfed by the other rhythms, the financial year, the academic year, the years we count as we grow older. One of our brothers, Kim en Joong, the Korean Dominican painter, has made wonderful chasubles, which explode with the colours of the seasons.

Often the modern liturgy does not communicate this. When one goes to Vespers, it could be any time of the year. But in our community in Oxford, where I lived for twenty years, we composed antiphons for every season of the year. I can still hear these when I travel. For me Advent means certain hymn tunes, antiphons for the Benedictus and the Magnificat. We know that Christmas is drawing near with the great O antiphons. Holy Week is the Lamentations of Jeremiah. We have to live the rhythm of the liturgical year as the deepest rhythm of our lives. The monastic liturgy is a reminder that where we are going is to the Kingdom. We do not know what will happen tomorrow or in the next century; we have no predictions to make, but our wisdom is to live for that ultimate end.

Perhaps I would add one final nuance. It is easy to say that the religious lives for the

coming of the Kingdom, but in actual fact often we do not. The liturgical year sketches the royal road to freedom, but we do not always take it. According to St Thomas, formation, especially moral formation, is always formation in freedom. But the entry into freedom is slow and painful, and will include mistakes, wrong choices, and sin. God brings us out of Egypt into freedom of the desert, but we become afraid and enslave ourselves to golden bulls, or try to sneak back to Egypt again. This is the true drama of the daily life of the monk, not whether he gets promoted up the ladder of office, but the initiation into freedom, with frequent collapses back into puerility and enslavement. How can we make sense of our slow ascension into God's freedom, and our frequent descents back into slavery? Once again, it is perhaps in music that we may find the key.

St Augustine wrote that the history of humanity is like a musical score which gives a place for all the discords and disharmonies of human failure, but which finally leads to a harmonic resolution, in which everything has its place. In his wonderful work, *De Musica*, he wrote that 'Dissonance can be redeemed without being obliterated'. The story of redemption is like a great symphony which embraces all our errors, our bum notes, and in which beauty finally triumphs. The victory is not that God wipes out our wrong notes, or pretends that they never happened. He finds a place for them in the musical score that redeems them. This happens above all in the Eucharist. In the words of Catherine Pickstock, 'the highest music in the fallen world, the redemptive music is none other than the repeated sacrifice of Christ himself which is the music of the forever-repeated Eucharist'.

The Eucharist is the repetition of the climax in the drama of our liberation. Christ freely gives us his body, but the disciples reject him, deny him, run away from him, pretend that they do not know him. Here in the music of our relationship with God, we find the deepest disharmonies. But in the Eucharist they are taken up, embraced, and transfigured into beauty in a gesture of love and gift. In this Eucharistic music we are made whole and find harmony. This is a harmonic resolution that does not wipe out our rejection of love and freedom, and pretend that they never happened, but transforms them into steps on the journey. In our celebrations we dare to remember those weak apostles.

So the meaning of the monk's life is that it goes to the Kingdom. Our story is the story of humanity on its way to the Kingdom. This we enact in the annual cycle of the liturgical year, from Creation to Kingdom. But the daily drama of the monk's life is more complex, with our struggles and failures to become free. The annual symphony of the journey to the Kingdom needs to be punctuated with the daily music of the Eucharist, which recognises that we constantly refuse to walk to Jerusalem, to death and Resurrection, and choose un-freedom. Here we need to find ourselves every day in the music of the Eucharist, in which no disharmony is so crude as to be beyond God's creative resolution.

The space inside

Finally, we come to what is most fundamental in monastic life, what is most beautiful and hardest to describe, and that is humility. It is what is least immediately visible to the people who come to visit your monasteries, and yet it is the basis of everything. It is, Cardinal Hume says, 'a very beautiful thing to see, but the attempt to become humble is painful indeed'. It is humility that makes for God an empty space in which God may dwell and his glory be seen. It is ultimately humility which makes our communities the throne of God.

It is hard for us today to find words to talk about humility. Our society almost seems to invite us to cultivate the opposite, an assertiveness, a brash self confidence. The successful person aggressively pushes himself forward. When we read in the seventh step of humility that we must learn to say with the prophet, 'I am a worm and no man', then we flinch. But is

this because we are so proud? Or is it because we are so unsure of ourselves, so unconfident of our value? Perhaps we dare not proclaim that we are worms because we are haunted by the fear that we are worse than worthless.

How are we to build communities which are living signs of humility's beauty? How can we show the deep attractiveness of humility in an aggressive world? You alone can answer that. Benedict was the master of humility, and I am not sure that it has always been the most obvious virtue of all Dominicans! But I would like to share a brief thought. When we think of humility, then it may be as an intensely personal and private thing. Me looking at myself and seeing how worthless I am, inspecting my own interiority, gazing at my own worm-like qualities. This is, to say the least, a depressing prospect. Perhaps Benedict invites us to do something far more liberating, which is to build a community in which we are liberated from rivalry and competition and the struggle for power. This is a new sort of community which is structured by mutual deference, mutual obedience. This is a community in which no one is at the centre, but there is the empty space, the void which is filled with glory of God. This implies a profound challenge to the modern image of the self which is of the self as solitary, self absorbed, the centre of the world, the hub around which everything gravitates. At the heart of its identity is self-consciousness: 'I think therefore I am'.

The monastic life invites us to let go of the centre, and to give in to the gravitational pull of grace. It invites us to be decentred. Once again we find God disclosed in a void, an emptiness, and this time at the centre of the community, the hollow space which is kept for God. We have to make a home for the Word to come and dwell among us, a space for God to be. As long as we are competing for the centre, then there is no space for God. So then humility is not me despising myself, and thinking that I am awful. It is hollowing out the heart of the community to make a space where the Word can pitch his tent.

Once again, I think that it is in the liturgy that we can find this beauty made manifest. God is enthroned on the praises of Israel. It is when people see monks singing the praise of God, then we glimpse the freedom and the beauty of humility. In the Middle Ages, it was believed that good harmonious music went with building a harmonious community. Music heals the soul and the community. We cannot sing together if each person is striving to sing more loudly, competing for the spotlight. We make music together. In a similar way, I am sure that singing together in harmony, learning to sing one's own note, to find one's place in the melody forms us as brethren, and shows to other people what it is like to live together without competition and rivalry.

What is the role of the Abbot in this? I hesitate to say, since in the Dominican Order we have only ever had one Abbot, a certain Matthew, and he was rather a disaster, so we have had no more Abbots since. But perhaps the Abbot should be the person who keeps open the space for Christ at the centre. To put it musically, he refuses to drown out the voices of the other monks, to grab the principal role, to be the Pavarotti of the Abbey. He will let the harmony rule. You can see how a community lives together when you hear it sing. And you can see immediately how different are Benedictines and Dominicans in our way of singing!

The climax of humility is when one discovers that not only is one not the centre of the world, but that one is not even the centre of oneself. There is not only a void in the centre of the community where God dwells, but there is a void at the centre of my being, where God can pitch his tent. I am a creature, to whom God gives existence at every moment. In the mosaics in Monreale, we see God making Adam. God gives Adam his breath and sustains him in being. At the heart of my being I am not alone. God is there breathing me into existence at every moment, giving me existence. At my centre there is no solitary self, no Cartesian ego but a space which is filled with God.

Perhaps this is the ultimate vocation of the monk, to show the beauty of that hollowess, to be individually and communally, temples for God's glory to dwell in. You will not be surprised that I think that this is shown through the singing of the praises of God. And here I am really going beyond what I am competent to talk about, and will only have a go because it is fascinating. If you think I am talking nonsense, then you are probably right!

Every artistic creation echoes the first creation. In art we get our closest glimpse of what it means for God to have made the world from nothing. Its originality points back to that origin of all that is. Every poem, every painting, sculpture or song, gives us a hint of what it means for God to create. George Steiner wrote that 'Deep inside every "art-act" lies the dream of an absolute leap out of nothingness, of the invention of an enunciatory shape so new, so singular to its begetter, that it would, literally, leave the previous world behind.'

In the Christian tradition this has been especially true for music. St Augustine said that it is in music, in which sound comes forth from silence, that we can see what it means for the universe to be grounded in nothing, to be contingent, and so for us to be creatures. 'The alternation of sound and silence in music is seen by Augustine as a manifestation of the alternation of the coming into being and the passing into non-being which must characterise a universe created out of nothing'. We hear in music, to quote Steiner again, 'the ever-renewed vestige of the original, never wholly accessible moment of creation, the inaccessible first fiat'. This is the echo of the big bang, or as Tavener said, the pre-echo of the divine silence.

At the heart of the monastic life is humility. Not, I suspect, the grinding depressing humility of those who hate themselves. It is the humility of those who recognise that they are creatures, and that their existence is a gift. And so it is utterly right that at the centre of your life should be singing. For it is in this singing that we show forth God's bringing of everything to be. You sing that Word of God, through which all is made. Here we can see a beauty which is more than just pleasing. It is the beauty which celebrates the burst of creation.

To conclude, I have argued in this conference that God's glory always needs a space, an emptiness, if it is to show itself: the emptiness between the wings of the cherubim in the Temple; the empty tomb; a Jesus who vanishes in Emmaus. I have suggested that if you let such empty spaces be hollowed out in your lives, by being people who are not there for any particular reason, whose lives lead nowhere, and who face your creaturehood without fear, then your communities will be thrones for God's glory.

What we hope to glimpse in monasteries is more than we can say. The glory of God escapes our words. The mystery breaks our little ideologies. Like St Thomas Aquinas, we see that all that we can say is just straw. Does that mean that we can just be silent? No, because monasteries are not just places of silence but of song. We have to find ways of singing, at the limits of language, at the edge of meaning. This is what St Augustine calls the song of jubilation, and it is the song of this Jubilee year.

You ask, what is singing in jubilation? It means to realise that words are not enough to express what we are singing in our hearts. At the harvest, in the vineyard, whenever men must labour hard, they begin with songs whose words express their joy. But when their joy brims over and words are not enough, they abandon even this coherence and give themselves up to the sheer sound of singing. What is this jubilation, this exultant song? It is the melody that means our hearts are bursting with feelings that words cannot express. And to whom does this jubilation most belong? Surely to God who is unutterable?

EXPERIENCES OF CO-EDUCATION IN THE WORLD OF TODAY

MARGARET STONES

Head of Our Lady's Chetwynde, Barrow-in-Furness

'Two hundred and ninety-one boys' - I was filling in the DfEE Annual Schools' Census - 'and 291 girls!' For someone who was wary of social engineering this is a surprising statistic. Our Lady's, Chetwynde has certainly embraced co-education.

This has not always been the case. In 1975 Chetwynde was a small Preparatory school, established and run by the Roman Catholic Order of the Sacred Heart of Mary to educate girls from four years to eleven years and boys from four years to seven years. It was in 1975 that the Mother General came from Brazil, asked to see me, and offered me the school as a 'gift'. This gift consisted of a rented house, an overdraft, and a school that was currently making headlines in the local newspaper because it was closing. The gift also included ninety-four delightful children. I appointed a Board of Governors, registered the school as a charity and immediately extended the admission age of boys to eleven years. In 1986 the school was re-dedicated to Our Lady and the age range for boys and girls was extended to sixteen. In 1992 we began our Sixth Form. Chetwynde has several important characteristics. The first, of course, is the awareness of our Patroness, whose name we honour. Other important aspects are the age range and the fact that we are co-educational.

Educating boys and girls together was not really common in Western Europe until the late 1950s. It was then that there was huge development in comprehensive education and with this developed co-education. The aims for the new comprehensive school were altruistic and optimistic. Comprehensive education was to benefit all aspects of society; boys and girls of different levels of ability and from different social classes. Comprehensive education was thought by many to be a means of promoting better economic and social conditions. It was heralded as a means of reducing inequality in education. Co-education was to have similarly beneficial effects but this time on gender equality. The performance of girls would be enhanced, particularly in those subjects which were traditionally considered appropriate to male students. It was also considered to be a natural way of educating young people.

By the late 1970s, however, sociologists and educationalists began to express concern about the results and questioned whether there was gender equality. When boys and girls are educated together it was suggested by several researchers that far from being beneficial for girls both in terms of their educational development and personal fulfilment, girls were found to be under-achieving. In schools which were providing for girls only there was thought to be a superior level of attainment academically and it was considered that in an all-girls' school personal development was more secure. It was said in a mixed school boys demanded an excess of teacher attention.

Young people from the beginning of adolescence to the age of twenty-one have long been a cause for concern to society and to social scientists. We read of the confusion, the disturbance and the vulnerability of adolescents. However much of this research has seemed to spring as a reaction to problems; the unusual is always more interesting and exciting than the norm. Thus we have a great deal of research about adolescents who are divergent or digress against the laws of society, but not much research, other than the academic, on young people who are normal and co-operative.

However, research has been prepared by the Australian Council for Educational Research (2001) on mixed classes. This research was based on analysis over six years of the results in fifty-eight subjects of 270,000 students in their last two years at school. The report

claims that in their adolescent years the development of boys and girls does not synchronise. Previous research has suggested that girls do better in all girls' schools whereas boys' performance was raised by the girls' presence in classrooms. The Australian research suggests that both boys and girls do better in single sex schools; that there is a 'two-thirds rule' i.e. two-thirds of a teacher's time is said to be spent managing either 'ego-tripping behaviour of the boys' or aggressive or assertive behaviour on behalf of the girls.

Other studies in gender differences have looked at the relationships between different patterns of nurturing and how people subsequently learn to relate to the world. There are social rules which determine what we respond to in relationships between people and between objects and the nature of our experience and the values we place upon them. In a study which examined a wide range of scientific criteria using different contexts and various modes of presentation and response, it was found that in matters of reproduction, nutrition and domesticity questions were generally answered by more girls than boys and the girls achieved higher scores in these questions. In situations which were more commonly classed as masculine, for example building sites, information from machine-based catalogues, or anything with an electrical content, the boys answered more questions and answered them more successfully.

It is possibly a result of pupils' experiences outside of school that they consciously or subconsciously define areas of learning with preordained perceptions of where they will be successful or unsuccessful.

Yet I am convinced that a co-educational school is desirable and that a school can handle effectively gender, class and academic ability differences, if the situation is addressed with care and sensitivity. But such a school must responsibly offer equality of opportunity to all pupils and furthermore, must demonstrate that such schools can offer greater opportunities, wider experience and an altogether more fulfilling educational experience. To integrate the education of boys and girls successfully there must be a common commitment by the staff, who must understand and have a consistency of approach to the pupils. Expectations must be high for all students and the contribution of individuals must be valued. Staff have to be aware of and guard against preconceptions: a pretty girl, although conscious of her good looks, is not necessarily incapable of high academic achievement; by the same token a 'macho' rugby-playing student can be capable of intellectual excellence.

Observing children from the age of three to eighteen on a daily basis, I can observe general drifts of behaviour, amorphous and ever changing, that float across the landscape of playground and garden. The three year olds play side by side, with a primitive instinct to be near each other, yet totally engrossed in themselves and their developing sense of 'I'. The seven year old boys interact mainly through the machinations of a football. The eight year old girls love only each other, and pre-enact the relationships which they will experience in their later lives. At eleven to thirteen the boys and girls segregate into gender groups but demonstrate an easy tolerance of each other. At fourteen to sixteen tenuous friendships are formed between individuals. At sixteen onwards rich friendships develop between pupils of both sexes, which are rewarding in themselves.

So we must ask ourselves what we are measuring. How can we define the human being? I suggest that we forget about gender and consider the individual. The similarities between boys and girls are immeasurably greater than the differences. Is academic progress the only benchmark by which we ascertain progress in education? Philosophers, psychologists and educationalists have long recognised the diversity of human intelligence. Howard Gardner (1993) has identified seven forms of intelligence: linguistic, mathematical,

spacial, kinaesthetic, musical, interpersonal and intrapersonal. Other researchers find other means of classifying human intelligence but the important point is that we should accept the diversity of intelligence within a human being.

The problem with education today seems to lie not in the quality of what we teach but in the breadth of what pupils experience. On an emotional and social level I can look at my own schooling. The school I went to was run by a community of nuns, the Sisters of Mercy, strong-minded, hard-working women who employed only female lay staff. I imagine them now, lined up, like members of Duccio's Maesta altarpiece; Sister Mary Gabrielle, Sister Mary de Lourdes and . . . Sister Mary Stanislaus! Retrospectively I can see the advantages of the situation. I was taught by women who were intellectually impressive; all were spinsters. If one of them married she was obliged to relinquish her position. My perception of these women was that most of them were independent, committed to education and were themselves well educated. They were single-minded, and provided clear role models for the girls. As there were no boys in the school it never occurred to us that we may be inferior in any way to the male sex. From eleven years of age as we said our evening prayers before going home we prayed with the nuns for a good husband (these prayers worked). As the only man in the school was an unbelievably aged gardener and as I had no brothers I could scarcely imagine what I was praying for; my knowledge and understanding of young men was non-existent. It was not until we went to university that we came upon the burgeoning masculinity of the men students. Intellectually I did not question my equality but socially I was inept to the point of agony. I had scarcely the confidence to speak to a young man. Now, when I observe the supportive, compassionate and happy manner with which the boys and girls treat each other, I am slightly envious never to have experienced the easy friendship that they share. I am slightly envious but I am enormously touched and proud.

Education must adapt to our post-industrial environment. Politically and economically we must recognise the need to develop human resources. The business world is crying out for people who are able to empathise, communicate and motivate; people who are dynamic, creative and able to deal with the rich complexity and diversity of the human being. A vast proportion of the workforce is female. An education system which limits its range to that which is called 'academic', to that which is restricted to one mode of intelligence is underestimating and undervaluing the rich and varied nature of humanity. By segregating pupils from half of society we are devaluing our natural instincts and capacities. The fertility of human intelligence relies much on the richness of human culture and on the experience of young people as they mature into the adult world.

There is a strong movement to offer equal opportunity for boys and girls in sport which requires, for example, that girls be allowed to play rugby and football and boys are at least offered the opportunity of playing netball. While this is acceptable and girls' football is becoming increasingly popular, I am convinced that the equal opportunity of excellence within a sport, whether traditionally male or female, is the most important factor. At Chetwynde we have introduced, and are developing substantially, cricket for girls and this is progressing well. Very important, however, is the fact that the predominant winter sport for girls is netball and those girls who have the inclination and aptitude for this sport are coached to the highest possible standard. They have won twelve national medals, six of them gold. So, although there is little crossing of gender in sport, these girls are physically strong, highly skilled and extremely competitive. The boys admire them for their achievements and there is no question that they are not seen as equals. In swimming, one of our Sixth Form boys represents Great Britain in major international events; he is quite a school hero. However, the whole of the girls' Intermediate Swimming Team represented England in the Student World Games.

Drama is important in the school curriculum. It provides boys and girls with the opportunity to explore a wide range of human activities. They can develop an understanding and an expression of human experiences of love, grief, belonging, isolation and joy within a disciplined and secure framework. We have recently performed *The Winter's Tale* and the actors became wholly engrossed in the tragic situation thrust upon Hermione and the whole of the court by Leontes' irrational jealousy. They were able to explore the concept of forgiveness which is given expression by Hermione's steadfast love. In this play the concept of goodness is emphasised and its bond with grace is glorified. Girls and boys can define their relationships with each other as they learn to articulate their deepest feelings and their own sense of identity and belonging. Similarly, in the visual arts girls and boys are able to express their human uniqueness. In their creative expression there is the potential for collective and mutual admiration for the work of the individual. Their natural appreciation of each other's achievements helps form in them the concepts of equality, individuality and self realisation, fundamental to the understanding of the otherness of their peers, whether male or female.

Although co-education is a serious issue, it can also be a source of fun to have girls and boys educated together. I asked my pupils in the Fifth and Sixth Forms to complete a questionnaire on mixed schools. Of the 122 returns, all said that they thought it was advantageous to have co-education, and although a large majority said that co-education was desirable because it gave them a wider range of viewpoints, to the question, 'Why do you think it is advantageous to be co-educated?' one reply was, 'because girls know when to start revising'. Another answer, given by a girl, was, 'You learn to concentrate for yourself and ignore others around you. It teaches you tolerance.' A third answer was, 'I like girls.' This was a male response.

Sadly, we have in the Upper Sixth a boy whose grandmother is dying. We have another pupil, a girl also in that year, who is in the same situation. I went into the Sixth Form Library this week to find them there alone. The boy was sobbing; distraught. The girl, who is suffering terribly, was talking to him, calmly and quietly. She smiled at me and, with a delicate motion of her head and a glance of the eye, she communicated her control of the situation. I left them, confident that in an entirely sensitive manner she could console him.

Young people are in an unenviable situation today; the permissive society seeks to undermine all that we value and young people are faced with a media that is pernicious. Through the dark glass of the television screen we see a distortion of what we would understand by love and commitment. Yet our children have an enormous capacity for goodness; a noble generosity and a defining altruism.

At Chetwynde we set all the worldly goals to which most educational establishments would aspire. We want well educated boys and girls with the best GCSE and A Level results of which they are capable. We want our pupils to be successful and to make a significant contribution to society, in politics, in business, in the media; in all areas of life. I think they have something to offer. I want them to feel consciously the satisfaction of using their abilities fully; of using the talents God has given them. It is good to do things well.

Which brings me to the most important role in education, with particular opportunities in co-education, and which is perhaps the least measured by educationalists and researchers; that is the important task of preparing the young for adult life. And this is the major responsibility in any school but is essential to the nature of a Catholic or Christian school.

There are what I see as the great vocations — and, incidentally, I see teaching as one of them. Of the others there is the call to religious life, although sadly religious vocations are decreasing and at the moment we have only two former pupils of whom I know, who have embraced the religious life. Another is the great vocation of marriage. As a Catholic woman I

believe that the most perfect love of which a man and woman are capable can only be expressed in the Sacrament of Marriage; a sacrament that continually pours its graces and blessings upon the married couple who honour it. As a married Catholic teacher I would pray for this experience for many of my pupils.

We must present our young with an understanding of their faith. We must present them, by teaching and by example, with the highest moral standards. We must inculcate within each individual a sense of worth; moral, intellectual, spiritual. We must promote a sense of dignity and self respect and reverence for others. If a young person feels valued as an individual, he or she is capable of giving to others the richest attributes of femininity and masculinity without endangering the modesty and purity which we would hope for in our young people.

Margaret Stones is the mother of Ben Stones (A89). In the Government statistics for 1999-2000 for all schools — state or independent — Our Lady Chetwynde's was placed 7th. Fr Felix Stephens is a governor.

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EXPERIENCES OF A HOUSEMASTER IN FORMER DAYS

ADRIAN CONVERY OSB

Everything living is in a constant state of change; nothing that is alive can remain static. Either it moves forward or it moves backward. It is inconceivable, therefore, that life at Ampleforth either could or should remain unchanged – frozen in some sort of time-warp. But it can be instructive, from time to time, to compare the past with the present, to reflect on the changes that have taken place over the years, and to reassess the values that one has both lost and gained.

From this standpoint the Editor has suggested that I should recall the Ampleforth of my youth, its practices and ideals as perceived fifty years ago and compare them with those of today. It is exactly 200 years since the community first settled at Ampleforth. It is seventy-five years since Fr Paul Nevill introduced the house system, and this year marks the introduction of a boarding house for girls – an innovation which would doubtless have caused our forefathers to splutter in disbelief. It seems the right moment to pause and reflect.

I first joined the school via Gilling and the Junior House in September 1945, in St Oswald's House under the greatly revered Fr Stephen Marwood, joined the monastery (straight from school as was common in those days) in 1949, and was subsequently housemaster of St Oswald's from 1964 to 1981.

Of the many differences in the life of those days fifty or more years ago, one that would strike the Amplefordian of today as most odd would be the total absence of Christian names. All boys were known by their surnames – by masters and boys alike. It made not the slightest difference to friendliness or intimacy. It was simply a convention which was universally accepted. Our fathers lived by the same convention. 'Dear Smith' was informal; 'Dear Mr Smith' was formal. 'Dear John' meant you were part of the family.

In general, life was far simpler. Almost no-one came to school by car. Ninety-nine per cent came by train, with their trunks sent 'Luggage in Advance' a day or two earlier. So apart from one's overnight hand luggage, one's trunk had to accommodate the sum total of one's personal possessions. Monks used to escort the trains – on which special carriages or compartments would be reserved – from all the main cities – London, Bristol, Birmingham, Liverpool and Edinburgh – to York where everyone transferred to the 'Gilling Puffer'. This wended its way through Alne, Hushwaite, Coxwold, Ampleforth until it reached Gilling where everyone got into a series of extremely old-fashioned buses which took you to the College.

The telephone was a rarity. No-one ever telephoned home. It was for use in emergencies. My housemaster was the only housemaster to have one, but it was in a cubicle on the other side of the landing, not in his room on his desk. Boys wrote home once a week. Parents visited once or twice a year at most – often never. But this didn't mean they weren't concerned – simply that they trusted the school. In fact, so many of the things taken for granted today never even crossed the minds of boys in those days. No-one even thought of making a cup of coffee or tea. No house had a kitchenette or even a kettle. Nor did anyone have a wireless (as they were then known). There was a wireless in the common room which could be played at certain specified times only. Lights out for the dormitories were at 9.45 (9.30 on Sundays) and for the sixth form at 10.15 (10.00 on Sundays). No-one would have dreamed of allowing a chink of light to be visible under a door or out of a window after lights out, although some were skilful at blacking out. Nor would there be any visiting of rooms or sound of voices.

Each house was very much more self-contained than is the case today. Until you

reached the sixth form you never set foot in any house but your own. Even for the sixth form, visiting was allowed only on the half-holiday – Wednesday in those days – between 8.00pm and 10.00pm when you were also allowed to smoke. Not everyone smoked, but most did. The focal point of the Wednesday half-holiday was the film, shown in the theatre after supper, which no-one ever missed unless they were in detention. TV, of course, didn't exist.

The school day began when we were called at 7.05. We washed and dressed and then assembled in silence in the common room by 7.25 before processing down to Mass. Breakfast was at 8.00 followed by bed-making and the bell for prayers in the big passage at 8.40. This was in effect morning assembly, when the headmaster made any announcements followed by a short prayer. If the headmaster was away the head monitor stood in for him. Classes began at 8.45 and lasted forty-five minutes each. (There were no block preps: if you had no class you had a prep. The fourth form, lower remove and middle fifth did these in the big study; upper fifth, upper remove and lower sixth in the school library; the middle and upper sixth either in their rooms or in the library.) There was a half hour break at 11.00 which included ten minutes of PT either on the square or on the ball place; half the school from 11.05 to 11.15, the other half from 11.15 to 11.25. The monitor of the day in each house checked there were no absentees. Two more classes (or preps) brought one to lunchtime.



Morning Prayers

After lunch there were games on Tuesdays, Thursdays, Saturdays and Sundays, and corps (to which everyone belonged) on Mondays and Fridays. Classes began again at 4.15 (Mondays, Tuesdays, Thursdays and Fridays) and 5.15 on Saturdays, and continued till 7.30. Tea was at 5.00, supper at 7.30, followed by society meetings, orchestra practices, boxing or free time. House prayers were at 9.00pm.

On Sundays we went to early Mass and Communion at 8.00 followed by breakfast, prep at 9.15 and High Mass at 10.00. Since one had to be fasting from midnight to go to communion one had to do so before breakfast. No-one communicated at the High Mass. The rest of the morning was free. There were games in the afternoon, a prep at 5.15, Vespers and Benediction at 6.10 followed by supper. The period after supper was sacrosanct to the junior and senior debating societies. One didn't have to join, but no other organised activities or societies were allowed. If you weren't debating there was 'serious reading' from 8.30 till 9.00 (in the big study if you were in the fourth or fifth forms).

Except in the classroom, the discipline of the school was entirely in the hands of the headmaster, housemasters and monitors. No member of staff, monk or lay, ever intervened other than to send a boy who was flagrantly misbehaving to his housemaster. Neither were there any written rules. Each housemaster was on duty twenty-four hours a day, seven days a week. Assistant housemasters and house tutors were unheard of. If the housemaster was out, the head monitor of the house was responsible. If the housemaster was away for the night, another monk would stand in for him. Discipline was normally enforced by lines. Every day a suitable quotation (or 'line') would be posted on the school board in the big passage, and monitors (house monitors for boys in their own house, dormitory monitors for boys in their dormitory, school monitors for any boy in the school) would punish minor offences with twenty or thirty lines rising to 100 lines for more serious ones. If lines were not done they would be doubled; if they were sloppily done then they might have to be redone. If the result was still unsatisfactory, the culprit would be sent to his housemaster. Instead of lines, a boy might be put on the penance walk. This was the road between the study block (the 'old college') and the church, which was in front of the old house and in full view of the monitors' room, where he had to walk up and down in silence during break or during tea for a quarter or half an hour. His presence could easily be checked!

All the housemasters and about 70% of the staff were monks, while 30% were laymen. There were no female members of staff. All the laymasters wore gowns when teaching. All the games were taken by monks, and the CCF (the corps) was entirely run by monks. All the departmental heads (senior masters) were monks, occasionally assisted by a senior laymaster. Virtually no laymaster took games (or wanted to!) His primary role was in the classroom. If a boy's work was unsatisfactory (or his behaviour) a master could either put him in penance class (extra work after supper) or detention class (for an hour or two during the film on a Wednesday night), or send him to his housemaster. The housemaster would then make a judgment. In some cases a severe reprimand, in others twice one or twice two on the hands with a 'ferula', or perhaps, issue a 'report book'. For very serious breaches of discipline – smoking, or drinking or night-time escapades – a boy might be beaten with a cane. But such cases were rare. Occasionally the head of house would ask permission of the housemaster to beat a boy, or the head monitor ask the headmaster's permission (ie a house tanning or a school tanning). Certainly in my experience, I don't think I ever remember a boy I had beaten not saying 'Thank you, sir. I'm sorry, sir.' It was a different era. The ultimate sanction was expulsion. Suspensions were unheard of.

Form order was important, not because one ever worked together as a form, but

because on it depended how high up the order your name appeared on the school list, and so whom you sat next to in the refectory, in the house common room for prayers, house jaws etc, and in church.

All the studies were geared towards two sets of public examinations – school certificate (O levels) and higher certificate (A levels). You normally sat the school certificate in the middle fifth at the end of your second year, though scholars were accelerated and went straight into the middle fifth in their first year. Those who failed their first year (fourth form) remove exams were put into the lower remove, and had to wait till their third year (when they were in the upper fifth) before sitting the school certificate. To enter the sixth form you had to have passed your school certificate with five or six 'credits' and to have passed your sixteenth birthday. Those under sixteen had to bide their time in the upper remove, doing sixth form work but without sixth form privileges. It was likewise perfectly possible for many over sixteen who had failed their school certificate – or at least to acquire the necessary 'credits' – to remain in the upper fifth and never reach the sixth form – even to have to remain in the dormitory. But in practice most in that category would eventually be granted 'honorary' sixth form privileges.

Sixth form studies were divided into four groups: group I (classics), group II (modern studies – history, geography, languages), group III (mathematics), group IV (science), and the school order reflected those divisions. They almost never overlapped, and group I always took precedence over group II etc. In those days every boy in the school took Latin to O level, and university entrance demanded papers in Latin unseens and a modern language.

The top form of all was the scholarship sixth – those trying for scholarships to Oxford and Cambridge. The Oxbridge exams took place at Oxford and Cambridge in December, January and March. They were much sought after, and in my last year we achieved a record seventeen scholarships and exhibitions to Oxbridge. In those days there were far fewer universities and only intellectual high-fliers went to university at all. Most people went straight into business, or were article to firms of solicitors, accountants or barristers, or joined the services. Besides Oxford and Cambridge there were only London, Durham, Birmingham, Bristol, Leeds, Liverpool, Manchester, Sheffield and the ancient Scottish universities. Newcastle was part of Durham. In the late forties and early fifties there were about ninety Amplefordians at Oxford and forty at Cambridge.

Another striking difference of those days was the fact that nothing was ever locked. There was no door that was ever locked at night. The headmaster's room was never locked whether he was here or away. The only thing a boy ever locked was his bicycle. No house was ever locked, either in term or even during the holidays. The school library was never locked, nor was there ever an adult 'on duty'. But then neither was any church – Catholic or Anglican – ever locked anywhere in the country, except at night.

The administration of the school was also vastly simpler. There was one headmaster's secretary who dealt with all correspondence and admissions. And photocopyers had yet to be invented!

At the beginning of each term the whole school would assemble in the theatre to be addressed by the headmaster. He would talk for half an hour or so, outlining his vision for the coming term, his assessment of the previous term, analysing the exam results and so forth. Then, on the first Sunday after tea, the head monitor would do likewise. The school would assemble in the theatre. Then all the school monitors would walk onto the stage, and sit in a large semi-circle. As they came in the school would stop talking and listen in respectful and slightly awed silence to the head monitor and the captain of games as they outlined their

aims for the coming term.

It was the ultimate goal of every boy to get into the sixth form, and to acquire what were known as sixth form privileges. One of the most cherished was to be allowed to have a bicycle, and to go out to tea on half holidays and whole holidays. No pub in those days served food. Bar meals had yet to be invented and pubs were forbidden territory. Sixth formers were allowed a pint of beer with a meal, but in practice this meant a formal sit-down meal in a hotel – which few could often afford and which would only be feasible on a whole holiday. The alternative was high tea – bacon and eggs and cakes – which was served by many local landladies at the modest price of 2/6 or 3/6 (15p or 20p). In those days pocket money was modest. Almost everyone banked his pocket money with his housemaster. A few had post office savings accounts. Nobody had a cheque book. £5 a term was average in the sixth form; about £1 or £2 a term lower down the school.



Morning PT

Once a year, on a Tuesday early in June, there was Gormire Day, when the entire school and staff, monastic and lay, would find their way to a picnic site halfway down Sutton Bank. It was a tradition dating back to the early 1800s, apparently to enable the domestic staff to give

the place a thorough spring clean. The fourth form and middle fifth were expected to walk. For the rest, any form of transport other than the internal combustion engine was legitimate. Sometimes enterprising sixth formers hired horses, even more enterprising ones hired on occasion a steam roller or even a camel from a local zoo. It was a mammoth feat of organisation, for it was a superb picnic, with magnificent joints of beef carved on the spot. The school picnicked on one side of a small valley, monks and laystaff on the other. Between was a line of trestle tables where the headmaster and housemasters served the food. There was a wonderful sense of unity and camaraderie. Gormire Day was the one day in the year when you could stay out till 9.00 pm. It was also the one day in the year when there was a roll call.

Other features of those days which will seem strange to today's generation are the complete absence of half terms or exeat weekends. It was unthinkable that one should spend a night away from school during term time. On the other hand there were more whole holidays. All holidays of obligation were automatically whole holidays, when, after Pontifical High Mass at 9.00am, the remainder of the day was free. Thus All Saints (1 November), All Monks (13 November), Ascension Day, Corpus Christi, SS Peter & Paul were automatically whole holidays. Shrove Tuesday and Gormire Day were also always whole holidays when there were no classes, and one could easily get permission to go off to local towns and villages or else spend the day hunting (in season) or scouting or on other expeditions. The school year was very different. The autumn term began about 20 September and lasted till about 15 December. The Lent term began about 24 January and lasted till the end of March. The summer term began about 4 May and lasted till about 25 July. No public exams began before July – school certificate (or O levels) about 1 July, higher certificate (or A levels) about 11 July.

The other most notable difference between those days and now was the twice yearly school retreat. Then complete silence was mandatory at all times. The retreat began after supper on Sunday night and lasted till the Tuesday night. The theatre was transformed into a chapel, with an altar on the stage, and the Blessed Sacrament reserved there on the altar. A retreat-giver would come – Mgr Ronald Knox perhaps, or a well-known Jesuit or Franciscan or Dominican – who would give four talks (or discourses) a day to the whole school. Between times total silence was expected, and only specially approved spiritual books or lives of the saints were allowed to be read – from a selection in each house library. Anyone caught infringing any of these regulations would be put on a 'blacklist' and suitably punished later. I can remember a prospective non-Catholic laymaster coming for interview at such a time who was totally bemused by the fact that he never saw any boy talking to any other!

The religious ethos of those pre-Vatican II days was markedly different from that of today. Our faith was very much more black and white. We were all intensely patriotic – we always sang God Save the King at the end of High Mass – and yet also very conscious of being Catholic, very aware of our religious heritage, of the persecution of penal times and of the debt we owed to the old Catholic families who had sheltered priests when to do so meant certain imprisonment and probable martyrdom. The Mass was the centre of our lives, even if we sometimes found it boring. It was for the Mass that the martyrs had died. All the beautiful parish churches and cathedrals were really 'ours'. And what made all the difference between a Catholic and a Protestant (Anglican) church was the presence of the Blessed Sacrament – the Real Presence.

Our religious practice, therefore, was in many ways instinctive. Daily Mass was a natural part of the rhythm of the day, like going to meals and to class. When the Angelus bell rang at midday and 6.00pm everyone automatically stopped whatever he was doing to say it – whether one was in class or walking down a passage or playing French cricket on the

bounds. Every Saturday night we went to Benediction and sang the Litany of Our Lady. That was followed by confessions. It was entirely optional, but there would invariably be queues of eight to twelve boys outside the dozen or so classrooms where priests were hearing confessions. On all first class feasts, in place of night prayers, there would be Benediction in the Abbey church and on second class feasts, as well as every night in May and October, optional Benediction which would always attract between 100–200 boys.

When I became a housemaster in 1964 all this was virtually unchanged. But when the change did come in the late sixties it came quickly. In the aftermath of Vatican II the Mass went into English. 1968 saw the student revolts in Paris, America, Japan, Russia and England. Where short back and sides had hitherto been the norm, now sideboards became the fashion, and hair began to creep down to the shoulders. Jeans became the rage and scruffiness and informality became a cult. Transistor radios completely transformed the use of the radio. The banning of radios became unenforceable, and the sound of loud pop music in sixth form rooms – especially on hot summer afternoons and evenings – became an issue. Codes of behaviour and conformity which had hitherto been accepted unquestioningly were now contentious. This of course was not peculiar to Ampleforth. It reflected the dramatic change that was taking place throughout the country and indeed the world. Everything was questioned: the monitorial system, the value of lines as a punishment, the use of the stick and of beating, whether by boys or by housemasters; whether it was right to compel boys to go to daily Mass or to have their hair cut. Throughout this period Fr Patrick as headmaster steered the school – and the staff – with skill and wisdom, through the treacherous seas between the Scylla of the old order and the Charybdis of the new liberalism. Almost unnoticed, lines were phased out, beatings and 'stick' were dropped, daily Mass was no longer insisted on. House chapels became increasingly important, and Masses for year groups and services of reconciliation were introduced to try to preserve the values that could so easily have been lost. We weathered the storm and gradually came through to calmer waters. But the old order and the old certainties were past.

Yet punishments and deterrents of some sort were still essential, and substitutes had to be found to replace the traditional 'lines' and 'stick'. Inevitably they became more complex. Boys were sent on runs to the brook – or sometimes to Gilling before breakfast to sign a book – or made to do gardening in their free-time, or were gated on what had now become the Saturday half holiday. Naturally all such punishments needed far more supervision, and were much more difficult to administer. Punishments which had hitherto been short and sharp now tended to drag on interminably. In very serious cases parents were increasingly involved, and boys would be suspended and sent home for a period.

Inevitably monitors lost some of their authority as their ability to punish diminished. Above all, attitudes had changed, and whereas it had till now been every boy's ambition to be grown up, and he had seen it as a privilege to be given the trust and authority to help his housemaster and the headmaster in running the school, he was now much more inclined to see himself siding with the boys, and to be far more ambivalent lest he be thought to be betraying his friends. In some sense boys ceased to want to be grown up but to remain adolescents with all the liberty and freedom which that implied, though without the responsibilities and duties of their predecessors.

Thus the late sixties and most of the seventies were a period of considerable upheaval and adaptation to the very different attitudes of the world at large. It would have been madness to attempt to stem the tide like Canute. One had to accept that the old order had changed, and to learn to come to terms with a world with which one was not familiar but with which one had to learn to live.

On another tack, PAUL RIETCHEL (H65) writes about the old days:

LIFE AT AMPLEFORTH BEFORE CDT AND THE SUNLEY CENTRE

I came to Junior House in 1959 where carpentry had been taught by Fr John Macauley for some years. It was Fr Ambrose Griffiths' first year as his assistant and a bandsaw had just been installed. An oak or mahogany table-lamp or tray was the first thing that we all had to make in order to learn the basics of furniture-making. Thereafter anything within reason could be made eg coffee tables, bedside tables or bookcases, with the wood coming from the Upper School Carpentry Shop. The main wood store was under corrugated iron sheeting in the location of the present oil tank adjacent to the boiler chimney. All wood was supplied sawn and we planed it by hand, starting with a fair face and fair edge on each piece of wood planed. Monday and Friday afternoons were set aside for carpentry at JH whilst the whole of the Upper School were taking part in Combined Cadet Force activities.

In 1961 I moved to the Upper School (St Hugh's) where Fr John and Fr Ambrose were also in charge. In the summer of 1962 Fr John, who had built up the Carpentry Shop since the Second World War, was moved to a parish. Fr Charles Macauley (Fr John's brother) then came as Fr Ambrose's assistant but took overall charge in 1963 when Fr Ambrose became senior science master. His place was taken by Brian Thompson, a member of the maintenance staff who is still at Ampleforth today.

For those who did carpentry there was an extra tuition fee of £2 per term which was added to the annual school fee of £360 per year in 1961. Wood was extra and, for example, oak cost £1.50 (30 shillings) per cubic foot compared with £50 today, if it can be found. The tuition fee entitled us to one afternoon per week in the Carpentry Shop in place of sport. In addition the Carpentry Shop was open for voluntary use most evenings, after High Mass on Sunday mornings, every Wednesday afternoon which was a half day when classes finished at midday and whole holidays (major feast days with no classes). The presence of a member of staff on Wednesdays and whole holidays was ad hoc because Fr John ran the Sea Scouts, Fr Charles went out beagling and Fr Ambrose had monastic work to do.

Evenings after supper were very popular, when it was possible to fit in one hour's work provided the monks finished their supper punctually! In those days the Monk's Refectory could be seen by boys going to the Carpentry Shop via the Bell Passage and out of the door to the north between the Old Kent Road lavatories (now the School Shop) and the Monk's Refectory (now the east end of the Main Hall). At 8.55pm the Abbey Church bell would toll for compline. The monks had to be in church by 9.00pm when most boys also had to be in their Houses but for those of us in St Hugh's, Fr Benedict Webb had night prayers at 9.05pm. However on occasions it was still necessary to sprint to meet this deadline!

Many different items were made in many different types of wood although the main ones were oak, mahogany and sycamore. Experience was gained from the practical use of woods and by watching others rather than from textbooks. A lot could be learned about a particular type of wood from sawing, planing and making joints. Unfortunately on rare occasions a piece of furniture or part of it failed but this was a lesson for all. Fr John and Ampleforth inspired us to follow the Thompson or Kilburn (Museum) style of furniture but Fr Charles encouraged us to move to other styles of furniture and to create other items altogether.

In the first half of the 1960s a number of boats were built. Construction started with 8ft x 4ft sheets of marine plywood and, for boat building, planed planks of mahogany. Most household items of furniture were made, including standard-lamps, bowls, tables and chairs of all descriptions, cupboards, bookcases, desks and corner cupboards, not to mention garden

furniture and children's outdoor play equipment, all of a high standard.

There was probably space for about thirty boys to work in the Shop at any one time at workbenches and there were four wood-turning lathes. Most boys who did carpentry also had their own tool boxes for which they were responsible although in the early 1960s these were replaced by racks at the end of each bench. More expensive and special tools were stored in two locked cupboards. The yellow one was for general use and the green one for very special items and for ironmongery to be stored. The size of the Shop required work behind the scenes, particularly during the holidays, in sharpening planes, chisels and saws. There was a very efficient but old bandsaw which on safety grounds had to be replaced in the early 1970s.

In my four years in the Upper School I cannot recall any accident beyond the normal cuts and bruises. There were common sense rules but no need for legislation to keep the place safe. The bandsaw could only be used by a master but it did not have many safety features other than a lockable switch to start it. Likewise the lathes had unprotected drive belts and the use of goggles was optional. Carpentry Shop Monitors had keys to the Shop, which was located between the road and boiler house. The space is still there today but it has a different use. Being so close to the boilers meant that it was always a very warm and welcoming place.

Its location was also close to the maintenance staff workshops which brought us into direct contact with the maintenance staff of joiners, electricians, plumbers and decorators. Hence their expertise was available when the need arose. Also very nearby was the School Metalwork Shop with which there was friendly rivalry!

The links between boys and monks through the Carpentry Shop were strong. It was an activity divorced from the classroom with no academic pressure to succeed. There were no school reports, just pieces of furniture taken home at the end of term. Some of the larger pieces were crated up in homemade timber crates and sent Delivered Luggage (DL) by British Railways. These were despatched from the Stores adjacent to the Bridge. The fact that carpentry was not linked to the academic timetable meant it was light relief but very much a part of the wider spectrum of education. In fact success in the Carpentry Shop gave an impetus to academic work.

Some of us continued with our furniture-making during the school holiday. I returned to Ampleforth in 1976 to make a dining-room table as the space I had at home was too small for such an item. Fr Charles was still in charge but he retired in 1983 when the Sunley Centre was opened. During his time many excellent and different items were made which must have been as good as any school in the country.

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SOME PERSONAL REFLECTIONS ON THIRTY-SIX YEARS OF MISSIONARY WORK IN SARAWAK

Fr David Bingham (B50) writes on his work with the Mill Hill Missionaries. Fr David Bingham was awarded the MBE in the Queen's Birthday Honours 2001.

In the ordination ceremony the bishop impresses on the ordinandi that they must understand what they are doing in administering the mysteries of Christ. At the time, thirty-six years ago maybe, many of us just accepted that as part of the ritual. Of course we knew what we would be about. Most of us, born Catholics from the community of Faith, had just completed six years of seminary training with that specific purpose, to know what we were doing. Yet, familiarity can eliminate the sense of awe. Now, thirty-six years on, the awe as to what priests are meant to be about and, in human terms, the almost impossibility of the task, has begun to seep in.

The reason for this is largely because of the impact of the current climate of secular indifference and even hostility to things religious, especially the Catholic Church. My Dutch confreres tell me that it is far worse in Holland than in England. There, for the great majority, religion is irrelevant, except perhaps as a decorative addition to certain rites of passage. In the *Tablet*, 'Pastor Ignotus' writes of the total loss of awareness and reverence for the sacred in many of the present generation (*Tablet*, 28 July 01), whereas formerly, apparently, even hardened old pagans had a sense of decorum and knew how to behave in church. Now, with a sense of awe, one realises that the profession of the priest is completely counter-cultural.

Other religions do not clash quite so head on as does the Christian and in particular the Catholic Church. It is only we who preach the incarnation – God made man – firmly rooted in a specific historical period – who died and rose again, in the presence of witnesses, and who is now somehow incarnationally present, in our midst in glory, in the Blessed Sacrament. We also claim to be the main and authentic vehicle of God's revelation to the world. However in this respect the other main non-Christian religions, in particular Islam, can be equally uncompromising.

One does get the impression that amongst many Catholics in multi-cultural and multi-religious Britain the stark extremes of the Christian message are almost embarrassing, and instead of the person of Christ, it is merely Gospel values that are to be preached. Instead of the specific historical Christ, we are given the 'Cosmic' Christ. OK, gospel values and the Cosmic Christ are legitimate ideas, so long as they are not divorced from the Incarnational person of Christ.

In Sarawak, and I think in most of Asia, one does not encounter the same scorn and scepticism about religion. Belief in the spiritual and supernatural is taken for granted. Religion is not just something for creeps who need a crutch. To be a believer is normal, even though religious practice maybe below par. However eclecticism is also the norm. One plays the field, rather as people play the stock market. Though, on the whole, Moslems remain uncompromising purists that theirs is the only true religion, even if now and then they dip surreptitiously into the wells of other faiths. I am told it is not unusual to have Moslems in Singapore attending the Novena to Our Lady of Perpetual Succour at the Redemptorist church.

When people in Britain learn that I am a missionary, they tend to assume that I am somehow involved in school work or social development, and seem to be surprised that my function is purely pastoral – preaching, instructing and administering the sacraments. Actually my first two years in Sarawak were spent teaching in a school. Mill Hill Missionaries were in the early days heavily involved in school work, founding two of the most successful big secondary schools and setting up numerous rural primary schools. In fact school work in those days was the main thrust of evangelisation. However the situation is different now.

Sarawak with a population of only two million has a large, even top heavy, administration that totally controls education, health and development. Our links with our former mission schools are tenuous and nominal. Even our teaching religion in them is restricted. In mainland Malaysia crucifixes were forbidden to be put up in the classrooms. However a lot depends on the teachers. The more courageous and dedicated teachers can do much to keep the Catholic ethos alive. The less courageous fear that a too open commitment to Christianity, if brought to the attention of their Moslem masters in Kuala Lumpur, could jeopardise their careers.

Where our work differs from a parish priest in Britain, who likewise is fully engaged in pastoral work, is that we are still involved in primary evangelisation, that is bringing Christ to people who have never had any experience of Christianity – people who hitherto have practised their own traditional religion. There are of course large numbers of people in Britain who could be said to be equally ignorant about Christianity, but yet they are surrounded by reminders of Christianity in the numerous churches and cathedrals, they inherit Christian festivals, and they mostly have experienced Christian weddings and funerals. Yet, influenced by the media and the current climate of secular indifference, they probably have a negative image of Christianity, while for our new catechumens, becoming Christian is a novel and exciting adventure. Thus it is, far more than any British parish priest, we are continually engaged in instructing and baptising whole communities – some forty, fifty or even a hundred people at a time.

It is this focus on primary evangelisation that again forces one to ask oneself, what exactly one is about, perhaps to a greater extent than if one was engaged full time in education or development. What am I doing to these people? One is mindful of Jesus' rebuke to Pharisees who cross sea and land to win a single proselyte and end up by making him an even bigger sinner. That indeed can happen. Better the full blooded pagan than the half-hearted or lapsed Christian. Last July I found myself under fire from a robust religious sister, who had been doing medical work in African war zones. She charged that missionaries had ridden roughshod over traditional African religion and had destroyed much of African culture. Even within some quarters of the Church it would appear that missionaries are not quite the flavour of the month. Social development and relief work are OK, but evangelisation – bringing Christ, the gospel and the Church – this is less acceptable. Evangelisation is condemned as proselytism. And yet our relationship with Christ is meant to be the basis of all our works of mercy.

I am in no position to comment on the African situation, but I am happy to say that with the passing of years I have become more and more confident about the beauty and riches of the Christian message. I am also aware of the rich pagan culture of the Iban people with whom I work – a culture that is fast being lost – lost primarily not because of what we do, but because of education, because of the present dominance of the Malay language, culture and songs, because of TV, and because of widespread Hollywood and Bollywood blockbusters on video and VCD. The older generation laugh at the idea that any of the young know the complicated ritual and all-night chants of paganism. Moreover incorporation or baptising traditional Iban religious practices presents problems. The climax of the enormously impressive Iban feast of the dead is specially 'consecrated' rice wine that can only be drunk by a man who has taken a human life, or at least has a parent who has done this. True, the circumstances can be legitimate military service, but still this is hardly a 'gospel value'. Again the solemn all night chants inviting the spirits in from the underworld to the longhouse feast, performed by three or four men who stride up and down the corridor of the longhouse, thumping out the rhythm on the floor with their staves, is

interspersed with ribald choruses in praise of fornication. Efforts to turn these rollicking tunes into Christian hymns have had the older people giggling as they remember the original words. Again paganism is oppressed by numerous taboos, a great fear of various omens such as bird calls. There is also the fear of magic. So often after a death of a well-diagnosed illness there is a whispering campaign that the true cause is a sinister spell, and so suspicions and enmities arise. Then there is the terror of the dead, who have to be placated to prevent them making life unpleasant for the living. People constantly ask for blessings because of a dream in which a dead spouse or parent has appeared who they fear is trying to drag them down to the underworld. No, traditional Iban religion contains much that is unpleasant, and the Ibans will be the first to agree, and the Christians do see their new religion as a liberation.

It might be asked how it is that we get involved in bringing Christianity to new longhouse communities. The answer is almost always by invitation. They are influenced by friends or relatives who have already become Christian. Given the modern situation they see no future for the old ways, and at the back of their minds is the fear that one day an Islamic government may pressure them into becoming Moslems, which they see as a total loss of racial and cultural identity – an identity which is preserved if they become Christian.

Instructing a new longhouse community is always an enjoyable task. The people are enthusiastic and there is very much a party spirit – the time for lavish hospitality and hospitality is very much the Iban virtue. However one Latin tag I always remember is 'quid quid recipitur secundum modum recipientis' – what we teach is not always what they receive. Ibans tend to come with a pre-conceived idea of what becoming a Christian is all about, namely to master a new set of rituals and formulas, which, particularly with the aid of a good supply of holy water, will free them from the inconvenience of pagan taboos, and will give them a short cut to divine aid. At the same time they have the benefit of joining a world-wide club, which can be useful in times of sickness and disaster. In return they abandon making offerings to the spirits and accept in principle the obligation to come together for prayer on Sunday. The idea of a new mindset of new wine skins for new wine, particularly in regard to the power of omens and evil spirits – that these should no longer be feared or even regarded, and that the whole purpose of the Christian life is a personal relationship with Christ – to impress that on the new converts is the hardest part of the task. Most difficult also is the new mindset as regards the Church's marriage laws. The Ibans tend to have the most flimsy marriage arrangements. Divorce is common. Yet the family and children are important to them, and they much appreciate the ideal of stable marriages. However, all this is familiar territory. Real conversion – the new mindset (metanoia), the personal relationship with Christ, and marriage – these are the challenges we all face, no matter how many centuries of Christianity are behind us. It is the much maligned charismatic movement that often succeeds best in inspiring a deeper spirituality and a personal relationship with Christ, even if it can be guilty of a rather simplistic and fundamentalist version of the Faith.


Somehow or other, I find, the Holy Spirit invariably precedes conversion work. So often one finds basic Christian values already implanted, and one finds people, genuinely dissatisfied with the crudities, fears and superstitions of paganism, who are looking for something better. Such people are the core group who persuade the rest of the community to follow them, who may do so with less commitment. One feels a heavy responsibility that these new converts who have taken the plunge into a new Faith will not be disappointed through lack of pastoral care. Alas, that does happen. Insufficient priests to pay regular visits to widely scattered and often distant communities can lead to disillusionment and often lapsing back into paganism.

These few reflections are on my experience of mission work amongst the rural Ibans. In the towns with the big relatively prosperous Chinese community and an educated Iban middle class, the Church has really forged ahead, with active parish councils, who handle the finances, plus charismatic groups, Legion of Mary praesidia and so on. Yet the main difficulty here, as in the rural areas, is how to provide some religious education to the huge numbers of Catholic children in the many secondary schools, who often get nothing. There is also the problem of the large number of migrant labourers from the rural areas who do not identify with the urban church, which they seem to feel is the province of the educated middle classes. A spectacle that amazes visitors at the 9am Sunday Mass at Kuching (the capital), in the Malay language, is the capacity congregation of well over a thousand, overflowing into the cathedral forecourt, the majority of whom would be teenagers or in their early twenties. Equally impressive is the large attendance at daily Mass in all the major town churches.

Perhaps the major success story of the Church in Sarawak has been amongst people known as the Bidayuh, or Land Dayaks, who are almost 100% Christian, and probably 70% Catholic. Like the Ibans they are rural farmers, but being in the area of Kuching, the capital, they are well served by roads, and unlike the Ibans, no longer live in longhouses but in large villages, or 'kampongs'. They have the reputation of being more devout and taking religion more seriously than the Ibans. However it is easier for them to keep alive an active Christianity. The Ibans live in distant, smaller, scattered communities. Ibans have always had a tradition of going off on a walk-about, to see the world, seek their fortune and maybe a wife or two. Now it is worse than ever. Most of the brightest active males are away in the logging camps, the oil rigs and barges. These days they can be as far afield as the Congo, Brazil or the North Sea! One is left with communities of only some 30 or 40 people, mostly women or the elderly. Often there is no-one who can read to lead Sunday prayers. I knew one big longhouse community in which a twelve year old girl was selected to be their prayer leader. She, from a nearby primary school, was the only one capable and willing to try reading the Sunday prayer service. Older secondary school children were away in their boarding schools, as is the case with most school children in rural areas. Again such distant communities are lucky if they get a priestly visit more than twice a year, whereas the Bidayuh, with good road communications are visited at least once a month. Nor are they as given as the Ibans to the walk-about (bejalai), so all the Bidayuh kampongs are sure to have a good supply of educated men and women to be prayer and church leaders. So, given their disadvantages, perhaps the Ibans can be excused for their not being quite the same Church success story as that of the Bidayuh. It is the Ibans who need the extra priests, but alas, most of the vocations from the native people of Sarawak have come from the Bidayuh.

In these few paragraphs I have endeavoured to give some idea of the nature of our work and problems in Sarawak. In spite of not a few ups and downs, I am very grateful to the good Lord for giving me the opportunity to engage in work of such interest and variety, and which offers full scope for whatever creativity one may possess. The whole gamut of pastoral work is on one's plate - schools, hospitals, prisons, helping promote the marketing of handicrafts, and an endless round of seminars and courses for adults and children. On top of that is the necessity of every now and then being away four or five days at a time, visiting the scattered longhouse communities. I have on occasion found myself seeking legal and political aid for immigrant Indonesian workers cheated by their employers. While more than once I have endeavoured, not often successfully, to get the law onto errant husbands to provide maintenance for their deserted families. There is also the ongoing and intriguing challenge to expand one's understanding of the culture and languages - a process that never ceases to produce surprises and new insights.

I remember in my last year at Mill Hill seminary, the rector invited a sociologist, who happened to be a Jew, to give a talk on his science. He was delighted at the opportunity this gave him to do some research into our motivation, and had us filling in a value survey as to the relative utility and importance of the priesthood vis-à-vis all other human careers and occupations. He was astounded when to a man we all put the priesthood at the top of the list for utility and importance. Were we right? I think we were. The task of the priesthood, in its widest sense, the priesthood of every Christian, is to proclaim the purpose and meaning of human existence. And if what we claim to believe is really true, that God really did become man in Christ - that He indeed is the Way, the Truth and the Life, then surely we should also believe, as did the early Christians, that the proclamation of this message is the most important task entrusted to humans.



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GLOBAL FAITH

JOHN BURLISON (C58)

'The whole world would be Christian, if Christians lived like their Christ.'

Mahatma Gandhi

I hope any reverend fathers who may read this article will forgive me the occasional solecism or heresy I may introduce. I am not trained in the theology of my religion, I just know what I like about it and what it is that binds me. There are however some aspects of it all that to me seem less significant, some of which are probably mere human interpretations of original teachings. This piece, therefore, is for those who have not studied their religion, and who like it natural and engaging. Faith in God, after all, for us simple people, is a tradition to live by, doing our best as we understand it. We are guided by experts, but not restrained in our opinions of its practice.

The Gallup International survey on religion (published December 1999) shows that globally three-quarters of respondents felt there is a God, an almighty spirit or a God-like force. It is interesting to see how this reported statistic manifests itself in terms of Catholicism as one travels around the globe.

My experience is that the most active faithful are those in countries where their religion is in a minority. Where there is a state religion there tends to be complacency in its observance. When Franco ruled Spain he expected everyone to attend Mass, and so they went from obedience to him. With his passing Mass attendance dropped, and while Spain is still vastly a Catholic country, there have been times when more people go to bullfights during the week than go to church on Sundays. In the cathedrals of Spain it is the side chapels that are used, as often there is not the congregation to warrant the main altar. In Italy where the Church is a virtual national power and the clergy are of some significance in the state, little effort seems to be made to keep religion dynamic. It is as taken for granted, as it has been assumed that the third son will become a priest. It is in the countries where Catholicism competes with Lutherans or Protestants, or others, that controversy and challenges crop up, and this competition seems to bring vigour to Catholic observance.

Religion when in a minority position obtains strength by concentrating on just the bare bones of its church, there are no frills and there is no room for anything elaborate. It retains its effect by being simple and strong, and devoid of self importance or stylish fanfare.

I like to think that in Britain, where our Church has had its struggles, our congregations make an effort to be active participants and an effective local community. This perhaps may be more applicable to rural parishes than to urban. Although published statistics show an overall decline in all church attendance through UK, there are suggestions that these figures may not be truly fair to the reality in all areas, and conceivably our numbers could be growing slightly. Maybe the occasion of the new millennium has rekindled a focus on religion, and what 'church' is all about.

In Africa, where the church is growing with every generation, the selling points are mainly that Christianity has a more intellectual element to it than the traditional beliefs and the tribal worships which have been handed down over the years. If on Sunday you go to one of the three Masses in the main church in Kumasi, Ghana, it's a struggle to get in. In Accra, we, the congregation, were frequently berated by the energetic choirmaster, his ebony forehead aglow in his exuberance, for not being able to sing a decent 'Amen' in response to the priest. In India a young man on a motor bike told me that he had taken up Christianity because he found there was more to it for the mind than decapitating a buffalo in the Hindu temple, and putting a flower behind the ear. This challenge of old ways in favour of new is

often a recurring theme for any institution, but is nowhere more apparent than with religion.

The over-confidence of the elders, or hierarchy, and arrogance of village priests, of all kinds – that they should not be questioned, is a tension that most religions face. This of course is not helped when one religion says it is better, or more right, than another. I enjoy the analogy that religion is like the traffic on a motorway. It is impertinent and arrogant to claim that my Ford car is better than your Vauxhall, and that you should get rid of yours in favour of mine. Surely all cars are equally good for what the owners want, so long as they are in proper working order, and are all going in the same direction – towards a better life. An army padre, accustomed to working in fairly cynical company, put this another way. One's religion is like one's regiment: quite the best there is, but that doesn't mean I want you to join it. Hindus say that different religions are like using different lenses to see the one God.

Certainly the opportunity to take up a different religion deserves to be offered, but the proposal must not be overstated. You see the bad effects of missionaries in many distant countries. The London Missionary Society in the late 19th and early 20th centuries has a lot to answer for in the South Pacific. Local gods were condemned, civil authority undermined, women made to 'cover up', and many happy ways of life were thrown out. Several brands of Christianity came in to the islands and the people became confused as to which way to turn. It would surely be the same if the reverse occurred, and if South Seas Islanders came paddling up the Thames, set fire to St Paul's, and told all the women to take their tops off!

If you go to Samoa and wander around the main island you will see that most of the larger villages of say 500 people have a couple of churches or chapels ministering their differing drifts of Christianity to the local people. Many of these houses of worship were built with well-intentioned grants from congregations in prosperous countries, but their maintenance, and that of the pastor, is the responsibility of their village followers. This is an expensive commitment for people whose main occupation is subsistence fishing and farming, but the population is persuaded that it must contribute to the support of the numerous pastors with the little spending money it has.

In Nuku 'Alofa, the small capital of the Kingdom of Tonga, there are so many churches and chapels that on Sundays you can hardly hear yourself pray for the continual ringing of bells all morning summoning one congregation or another somewhere in town. But it does keep the seagulls away from soiling the cars! In Samoa, church and chapel ministers decree that Sunday is for religious observance and not recreation, and vigilantes are appointed to keep people, including tourists, away from the beaches. Even rugby, their other religion, is not allowed; it's that serious! The result of these impositions on society in the name of religion is that the island people in much of the South Pacific are reverting to their previous preferences for worship, and are going back to their great gods of nature.

In Sarawak, Borneo, which until 1946 was the preserve of the English 'Rajah' Brooke family, missionary access was resisted until the Rajah was compelled in about 1900 by the British Government to conform to the Victorian ethos of taming savages with Christianity. The Rajah then demarcated where the various missionaries may go: Protestants to that region, Evangelical to another region, Catholics to another, and so on. When travelling down the River Rajang in the early 1960s, we always made sure to over-night with the Belgian Catholic priests at the village of Song, because they had the coldest beer in the land!

If you start questioning the efficacy of other people's religion, except who has the coldest beer, you will end up in difficulties. Sitting in a Hindu temple in the Himalayas with the resident priest I asked about the significance of the exotic effigies depicted, many having just slam some other creature, and decidedly not figurines for a drawing-room mantelpiece. The priest ended with the old canard saying: was not mine the religion with the practice of

drinking the God's blood and eating his flesh; what was the meaning of that? He went on to point out that as he understood it, Jesus Christ was born out of civil wedlock, and later was executed as a state criminal by popular demand. Unable to get myself out of that one, I have stopped querying other people's religions!

In Laos I was caught in a rainstorm and took shelter in the porch of a Buddhist temple. Soon a Buddhist monk came out of the monastery opposite, skipping over the puddles and with the rain bouncing off his shaved head. He asked if he could practise his English with me. 'Keep off religion', I said to myself. 'Here's another professional!' He then pulled a smart language text-book from under his saffron robes. It was titled *Business English for Commerce and International Investment*. Ah, I thought, Buddhism as a philosophy not a theology, has more tangible priorities.

Nepal does not allow proselytising as the King is venerated by many of the population as the reincarnation of the god Vishnu. (The late King, educated at Eton, must be the only Old Etonian who actually was a god!) Conversion from Hinduism, therefore, can be seen as treason. There are however many Jesuits in the Kingdom and they run marvellous schools, but they do not preach. They have considerable influence in intellectual and academic circles, and are well respected. One was regarded as an expert of Himalayan shamanism and lama practices. I lived in Pokhara, and our little Catholic church was run by a Japanese Jesuit who looked after handicapped children. (It was said he was training at the end of the last war as a Kamikaze pilot – but he kept missing!) Our congregation comprised many local Nepalis, most of whom would attend Sunday Mass bearing the *tika* mark on the forehead signifying they had been to the Hindu temple on the way. There was no concern amongst us or them about this apparent ambivalence. Indeed some forms of Hinduism accept dual practice with other faiths.

The Jesuits in Nepal have been successful in avoiding the usual pitfalls ascribed to missionaries in an alien culture, but to the east in northern Assam at the end of the 1880s German Salvatorians (an order whose origins are, I believe, Benedictine) were less welcome. Sent by order of the Vatican to 'save' the Khasi people, the Germans found that they had not got there first, but Welsh Presbyterians were already in Assam, and the Germans were hounded out by their fellow Christian missionaries. So much for one bible and one god!

The reaction in the Asian press to the papal visit to India in 1999 was hostile. The aspiration for the millennium that '*the Cross will be firmly planted in Asia*' was regarded in the national press as 'spiritual imperialism'. The claim that the Indian sub-continent is '*thirsting for the living water that only Christ can give*' was reported to worsen the already precarious situation for the 2.5% of the population now Christian, and agitation against missionaries was predicted to intensify. It was claimed that some remarks during the visit lent credence to the complaint that the many good works, educational and medical, now undertaken by Christians, are but a foothold towards greater things. It is said that perhaps the tour did more harm than good to its own cause. If a religion wishes to make headway amongst different creeds, its leaders must be careful with the words they use. Mahatma Gandhi, who was himself greatly influenced by the Bible, had always said that he did not want Christian Missionaries to use their very effective humanitarian work to extend to proselytising. '*Every nation considers its own faith to be as good as any other sort. Certainly the great faiths natural in India are adequate for all the people*'. One recalls Archbishop Desmond Tutu's poignant remark about the history of Christian southern Africa: '*When the Whites arrived we had the land and they had the Bible. Soon it was that we had the Bible, and they had the land.*'

In China, where the Catholic church is precariously placed with alternative bishops being appointed by the state and Christian practices being heavily scrutinised by the

authorities, the announcement that it is Rome's vision to focus this third millennium of Christianity onto Asia, seems a strange way to make friends and to influence progress. A old 'China Hand' priest, a Dominican, prays constantly that his area of the subcontinent be spared any attention of the Vatican. He has a pragmatic relationship with the authorities and he is undoubtedly a power for good, if an idiosyncratic one, within his community. Much of his effect would necessarily evaporate if official visitors from Rome were to parade in. 'Whatever it is that they do in Rome, may they be fully contented doing it there, and leave the provinces alone', is his prayer. (Pope John XXII was asked how many people work in the Vatican, to which he famously replied: 'About 40%'.)

The Second Vatican Council declared that all people of good will could be saved, regardless of their religion. But then what of the Vatican's pronouncement, later watered down, that other Christian religions are flawed and defective heresies from the one true Catholic faith? This is, perhaps, rather like saying that rugger is but a defective form of soccer; maybe it is – but so what; it's still a good game.

It will be interesting to see, should the event occur, which of the religions on planet Earth are best placed to accommodate the discovery of life on another planet. I know of nothing in either Testament of the Bible to account for beings elsewhere in our universe, or for the effects of creation in the galaxy around us. [Notwithstanding the hymn that proclaims: '*King who claims dominion over all creation!*'!] This could give quite a colourful challenge to the theologians of the Vatican. Mind you, as Galileo found, Christianity has always had a problem with astronomy. Next time I meet a Hindu or Buddhist priest it might be safe to ask for his line on any little green men found on Mars; but that is an easy tease!

Meanwhile, back in the safety of our own world, to Vietnam. The cathedrals in Hanoi and Ho Chi Minh City are in a pitiful state after the stringent years of Communism, war and privation. But congregations are returning and the popularity of Catholicism is rising. It is the religiosity of the faith that appeals and seems to complement their style of life. Many of the population has started to celebrate Christmas again, albeit that the Vietnamese love an excuse for a party! In the 1960s in the south, Buddhist monks had sought political influence with the decadent regime in Saigon, but had their come-uppance in the war that followed. There are still over-ambitious, or maverick, Buddhist abbots and other clergy in southern Vietnam, as there are in Thailand, and both give religion a bad name.

However in northern Thailand I was introduced to a Vietnamese Catholic priest, who as a young man had tried to escape the communist regime in Hanoi to seek his vocation and to train for the priesthood. Twelve times he ran but was caught and imprisoned, but on the thirteenth he made it across to Changmai. That gives religion a good name.

Sunday Mass in Phnom Penh, Cambodia, in 1999, was in the Russian Embassy's 'Hall of Soviet Culture'. This seemed rather a reversal of Stalin's fortunes, I felt, and I was apprehensive as I entered. Sure enough we had a marvellous Mass, the hall was packed with locals and foreigners, and there was a sincerity you only get when people are there because they want to be. Cambodia has been through a horrible period of massacre, brutality, and now suffers the effects of the randomly scattered landmines still around the countryside. Many of the people bear the signs of these cruelties. This Mass was the first time I had seen people praying with no hands.

Religions anywhere in the world always have the problem of moving with the times, keeping relevant to those they serve and to their own traditions. Faith tends to be a private, or inward, affair, and as such opinions about practice become very personal. Changes must be slow and sensitive to all, and carry the risk of fragmenting the congregation, as they can be seen by some as unnecessary but by others as too little. Adjustments to the rubrics are delicate

enough but innovations to presentation and appearance are fraught. There was little dissension in Hong Kong when our church modernised the building, bringing in air conditioning and an audio system that spoke to you from the backs of the pews. They even produced a lighting system that changed the colour of the windows behind the altar to match the vestments of the day, and the electric votive candles in front of statues came on and flickered 'like real' for about five minutes when you dropped in your coin. But when our new priest at home in Sussex some few years ago suggested girl altar servers, there was initial consternation. In our part of rural England they would almost rather have their ponies or Labrador dogs on the altar than see women folk in the sanctuary. And we all know the fate and failure of trendy vicars with their guitars, their alleluias – and their hands above the waist. Their innovations seemed to offer so little for the mind. In Asia you don't have to shake hands with your neighbour at that point in the Mass, but you bow very nobly, which is much more dignified. The best modern service I know in Britain is the lunch-time Mass in Westminster Cathedral: a priest, people who want to be there, and a simple liturgy.

The interiors of places of worship offer a great variety of spectacle. Some of the larger churches in Europe, with their ornate settings of marble statues and massive paintings, although now maybe needing attention, are resplendent of a grand opera stage set. They express exaggerated homage as places of prayer. Many modern churches 'in the round' have simple décor and work well. African bush churches, with corrugated tin roofs and dust everywhere suit the setting, until it rains and you can't hear a thing. In Penang, Malaysia, is the Buddhist temple whose interior is stifling with the incense of a hundred joss-sticks, evidently an expedient to keep the three vast pythons alongside the main shrine, and other snakes, in a desirably somnolent state. Hinduism is a very visual religion, whose gods have heads, arms and legs in profusion. I once took a group of Gurkha soldiers, Hindus, to the bare ecumenical garrison church in Aldershot, which is stripped of any icon, picture or statue lest it upset the other users. The Gurkhas' first comment was 'Where's the god?' as there was nothing to see and only the layout of pews indicated which way to face.

So there we have it. Christianity in all its conflicting and sometimes competing forms is but one religion amongst many in the world. Christianity could be said to be a revisionist movement of an older Mediterranean religion, and is not as old as some other religions. Indeed the Hindu Vedic texts were formulated at a time when Stonehenge was in use by the Druids. After 2000 years Christianity is reaching perhaps 25% of the world, probably the largest single religious tradition there is, and the strength of whose reputation is thought to have been an important ingredient in the collapse of communism. Yet is it right of Christians to claim supremacy or anything unique when the only say-so for this special position comes from our own teachings, and there is, rather obviously, no external corroboration. For other traditions to put up with our missionary zeal would be intolerable, but for a large sense of humour generally found in all quarters, let us be humble about our beliefs compared to others'.

As with any religion, the complacency of Cradle Christians – those born into their faith, lends opportunity to a hierarchy who would wish to control affairs, which some would argue is beyond the remit given to them by their God. Religion is for the benefit of the people, who worship as they will. When religion becomes a tool, or for the benefit, of the clergy, then it is due reform – which perhaps is about where we came in.

B

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SIXTY YEARS ON
The Train Fire, 28 April 1941

ANSELM CRAMER OSB

The School reassembled for the Summer Term on Monday 28 April 1941. This was a month before *Bismarck* was sunk, and two months before Hitler unleashed Barbarossa on Russia, and seven before Japan sank the American fleet at Pearl Harbor. The Blitz was still in progress, and the Second War was still getting worse. It is remarkable, and says something for the British approach to the War, that in the file about the Train Fire in the Abbey archives there are only two references to the War: one mentions the delays in the post, and the other reveals that our solicitors (Messrs Arnold, Fooks, Chadwick & Co) had found a temporary office in Sussex, their London one being squashed flat.

In treating of this subject we are very well aware that for some readers it may revive memories which they have stored away, but for many others it will explain something which they have only heard mentioned, or rumoured, or (as in one recent case of an Old Boy of the sixties who had never heard of the train fire) which remains unknown. Some who were there have reservations about any public notice: most have been pleased that we are remembering.

The boys from London caught the 12.45 train from Kings Cross to Newcastle. The train was a regular one, but had attached to it two 'open' carriages (then quite a new idea) and a luggage van, for the use of the School as far as York. According to a list compiled for the Headmaster the following day, there were 109 boys on the train, including Junior House but no boys from Gilling. Thus the two carriages were nearly full, only nineteen seats being unused. The Escort master was Fr Dunstan Pozzi, who had held this position for quite a number of years.

The train stopped at a number of stations including Grantham, where one boy got on, and nothing was observed to be wrong with the train. This boy was told by Fr Dunstan to sit in the forward carriage, not, as he wished, with his friends the Pierlots: this suggests that there was more space in the forward carriage, and that the second one was fairly full, a fact which will become significant in a moment. It was a fine day with an easterly breeze, that is, stable weather conditions such as can happen in late April.

A lighted match seems to have fallen in the space between the curved seat backs and the side wall of the carriage. Here it fell among fluff or waste paper. Probably the carriage was not too thoroughly cleaned, if at all: we must remember that there was a war in progress, and carriage cleaning will not have had a high priority in the Blitz. This kindling caught light, and a draught formed up the back of the seat, which made it difficult to beat out or extinguish the flames. One boy used his coat. Another had, unusually, a metal case for his gas-mask (for most were of cardboard), and was sent to fetch water in it from the lavatory: another used his hat. We need to remember that at this period it was compulsory to carry a gas mask at all times. The boy with the tin case was still at the lavatory end of the coach when the fire broke out of its starting place and spread rapidly. All the witnesses agree on this: one said it spread like water from a hose, which is a clear sign of the use of inflammable materials in the design of the carriage. He still believes that in consequence he owes his life to his gas mask case.

My mother had bought me a round tin case and I was promptly dispatched to fill it with water. Just as I came out of the loo the flames touched the paint on the ceiling and spread, in a flash, from one end of the carriage to the other. This caused everyone to race for the door pushing me in front of them ... while the tram was still moving the door was flung open and I was pushed out; I rolled down the bank.

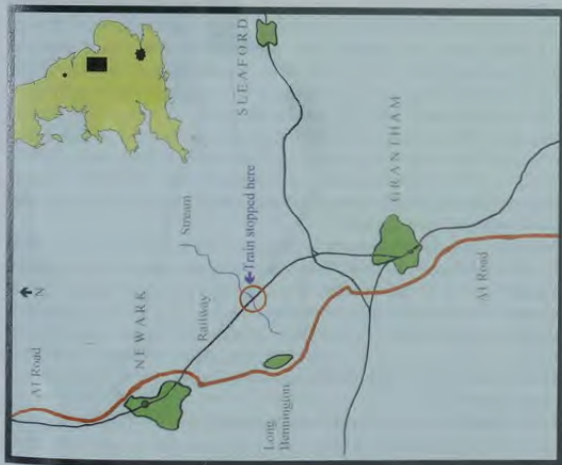
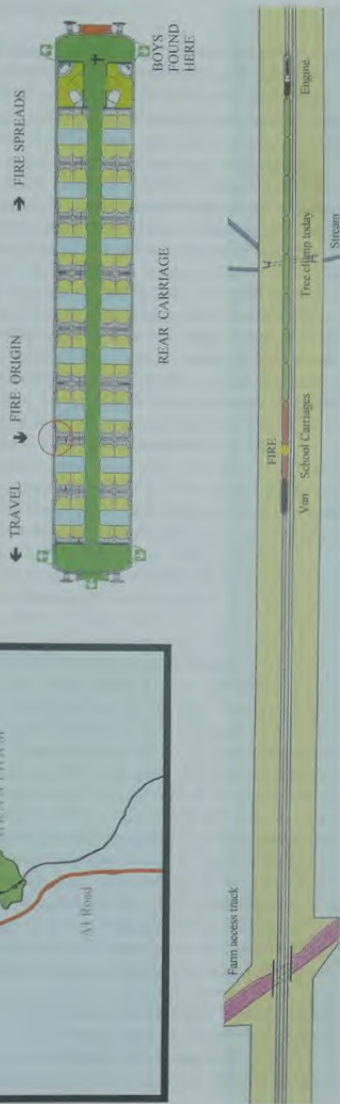
Another boy, aged fourteen, was a railway enthusiast, and was timing the speed of the train by the mile-posts. It was thus easy to establish the essential details. There is a tunnel a few miles north of Grantham:

After Peascliffe tunnel I went into the leading vestibule in order to time the speed of the train with a stop watch. I made the speed 56mph. I took my last reading between the 110 and 110 $\frac{1}{4}$ mile posts but remained in the vestibule... a boy pulled the communication cord. The train was then passing the 112 milepost. I am certain of this and made a note of it shortly afterwards.

The train finally stopped just beyond the 113 $\frac{1}{4}$ post. The reason why it took a mile and a quarter to stop was the vacuum braking system then in use. When the communication cord was pulled, it let air into the vacuum tube of the particular carriage, and so applied its brakes only. This showed on a gauge in the engine as a partial loss, and the engine driver later gave evidence that he noticed this, and he and his fireman looked out and could see nothing wrong on either side. When the cord was pulled in the carriage next to the last coach where the fire started (there are quite number of claimants to this action, and they are probably all correct, but only the first will have had the desired effect), the drop in vacuum and the drag effect on the engine both became evident, and the driver applied full braking. But at this point the line is going downhill, and the brakes of the period, having only shoes applied to the tread of the wheel, lacked power. The Inspector concluded that in the circumstances the pull-up was as good as it could have been; but the time taken – probably no more than a couple of minutes – was crucial in delaying the progress of escaping.

The fatal match fell behind the third pair of seats from the front of the carriage. It was not long before the fire began to take hold. Nearly all the statements, afterwards given by boys to the Inquiry, mentioned the speed with which the flames now 'shot up the sides and along the roof, like jets of water'. It appears from subsequent evidence, and from experiments, that although the seats themselves, covered in quite thick leather, took quite some time to start burning, the 'rexine' covering on the sides of the carriage and on the backs of the seats, and the glue which held it to the plywood, were both very inflammable, and of course presented a large surface in contact with the air. Evidently the paint on the ceiling was exceptionally inflammable, but at this time much less was understood about the way in which fires spread, and the importance of avoiding inflammable materials in design and construction. Moreover, once properly heated the sponge rubber seat filling of the seats made dense smoke and fumes.

They called to the Master in charge, Fr Dunstan Pozzi, an experienced traveller, and he told them to pull the communication cord. Fr Dunstan went to the Guard's van (forward of the first school carriage) to fetch a fire extinguisher, and found the connecting door locked, so he returned and moved all the boys he could into the forward carriage. Many boys – perhaps forty – were behind the fire, by then right across the carriage, and could only go to the back. Except for the luggage van this was the end of the train. Thus they had to wait till the train slowed down enough before they could jump. One or two escaped through the windows: one got stuck because his clothing caught on the broken glass, until the train had stopped and someone helped him. He said he could see several boys still in the burning carriage (ten or twelve, he said afterwards), but by this time no one could get back in, and there was a lot of smoke. In fact, at least one boy, and a man in RAF uniform, and the guard, all tried to get back in when it was realised that some had not escaped. By then it was impossible, and those trapped were probably already unconscious or dead. Six boys died, probably from asphyxiation rather than burning; seven were taken to hospital. One, or more, probably stopped, or went back, to help others: one survivor remembers this image:



I saw a boy in a carriage doorway tugging furiously amidst the flames trying to drag out another boy. I remember nothing else: I do not know if he succeeded; did I fail to witness the outcome, or did a kindly amnesia supervene?

Perhaps it is good that we have no means to give him a name: these things are known to the Lord, in whose vision they now share.

Meanwhile the train crew were doing the right things, to protect the train, to seek help, and to uncouple the rest of the train from the three end wagons, of which the middle one was now thoroughly alight, and the forward carriage, and the trailing luggage van, were both beginning to burn as well. Two policemen were crossing the bridge at Hougham Station about a mile back, and seeing the smoke, and the train stopped, gave the alarm and set out to help. One man we met at a nearby house in June of this year remembers that his father was the Head Porter at Hougham, the nearest station (now demolished), and that as a child he saw the distant column of smoke from the station bridge. It was he who later recovered from the wrecked coaches, when they were stabled at Hougham, two small items which survived. One is a silver sixpence, bent and charred, and the other is a slightly charred rosary. This tells its own tale, and when the family who used to live at Hougham Station gave these to us, we were told that the rosary was hung up in the ticket office until the station was closed about 1973. Perhaps we can incorporate these in a new memorial.

On the train were other trained personnel among the passengers, including a group from the Royal Army Medical Corps, who were a very great help in dealing with the burns and other injuries of the survivors. Another local man who was interviewed this summer, being now aged eighty-four, remembered that he was working as a farm labourer, and drove the tractor and truck that took the stretchers to Hougham.

Those who died were: Richard Kennelly (D, aged 18), Jean Pierlot (D, aged 15), Louis Pierlot (D, aged 14), Peter May (W, aged 17), Winthrop Fullman (W, aged 16) and Ian Emmet (JH, aged 13). There follow shortened obituary notices from *the Ampleforth Journal* (v46 p144):

DICK KENNELLY entered St Dunstan's in September 1936 in his fourteenth year, after two years at Gilling and in the Junior House. He was always a good talker. Many will recall with pleasure the way he would suddenly break into conversation with some witty or brilliant remark and then continue with a flow of precise argument and paradox full of vitality, revealing his original mind. A keen sense of humour and a satirical but kindly spirit were characteristic of his conversation, and also of his drawing in which he showed considerable skill. He passed the Higher Certificate in 1940 and was awarded an Exhibition in History at St Edmund Hall last March. His Faith he held with a deep and reasoned conviction, and in the practice of his religion he acted as seemed best to one of his sensitive and thoughtful temperament. He died well prepared, leaving behind him the memory that many will cherish of a most attractive personality.

LOUIS AND JEAN PIERLOT came to Ampleforth in January 1941 and were also placed in St Dunstan's. After their enforced departure from Belgium they spent some time in France and Portugal, and eventually arrived in this country knowing the language slightly but its people and customs not at all. From the first they determined to make the most of their new life, and entered with keenness into the activities and interests of their companions. Louis, the elder was the more thoughtful, with a quiet self-confidence; Jean, more impulsive and full of vigour, showed a zest for life in all that he did. Both had an intelligent appreciation of their religion apparent to all who knew them.

PETER MAY came to St Wilfrid's, after passing through Gilling and the Junior House, in September 1938 at the age of fourteen. He was brim full of the best that Ampleforth could

give combined with a nature, of course not perfect, but most attractive. His struggles to overcome his weaknesses, his impulsiveness, his righteous indignations that passed like a summer cloud, only made him the more attractive to us. In spite of breaking his leg at rugger he always remained one of the hardy sort, believing that we had something to learn in this from his father's old school, Sedbergh. The fact that his own house won the Rugger Cup and he in the team gave him great satisfaction.

WINTHROP FULLMAN came to Ampleforth and St Wilfrid's House in January 1939 on his fourteenth birthday. He began shyly, but courageously and with mild humour, to make a place for himself in the life around him. It was in the free surroundings of the Scouts that he found himself. When offered a home with relations in the United States he refused to go, for, he said, 'It would be like running away'.

IAN EMMET joined the Junior House from Gilling last September. In the few months that he spent with us he has left us a memory which we shall always cherish for he was a natural boy, retiring at first, but always cheerful and friendly. In his quiet way it seemed certain that he had made up his mind to enjoy and share his happy life with a few trusted friends. Ian loved nature and animals and would weather a bitter winter's day if there was a rabbit to be caught. He had recently decided to make the Navy his career. He was too young to have left any special mark upon the general life of the School, but he will be remembered with affection by those who knew him for his kind and gentle nature. In a short space he fulfilled a long time; he was just thirteen years of age.

Five were buried in the monks' cemetery at Ampleforth, but Louis and Jean Pierlot (whose father was at the time Prime Minister of the Belgian government in exile) were reburied in Belgium in 1947. Ian Emmet was buried in London. Seven boys were injured, some seriously, being in Newark Hospital for about a fortnight.

The monks and others involved included FR DUNSTAN POZZI (1880-1952; ordained 1907), who was the master who travelled on the train to and from London. It was he who had to identify the dead boys afterwards. He was mainly a language teacher (and also Moral Theology in the Monastery).

FR PAUL NEVILL (1882-54; ordained 1907) was Headmaster from December 1924 till his death on 25 January 1954, and presided over the main expansion of the school in the twentieth century. After the fire, he wrote over 400 letters, many by hand, to parents, officials and others concerned.

FR PETER UTLEY (1906-68; ordained 1936) was the Housemaster of Junior House, in charge of the CCF (he had been in the RAF), and coach to the First XI (he had formerly played for Hampshire). He and Fr Paul drove at once to Newark, where the injured were in hospital, and where the Inquest was held. His experience in the Services, and an active nature, led him to be a vital and practical support to Fr Paul during this harrowing time.

FR WILLIAM PRICE (1899-1971; ordained 1940) became a Catholic (at Ampleforth) while still at Oxford, where he got a First in Law. He was called to the Bar in 1923, and became the legal representative and Director of Imperial (later British & American) Tobacco in Shanghai: here he acquired some knowledge of Mandarin. He followed Fr Paul as Headmaster (1954-64), and died as Headmaster of Gilling. His legal knowledge enabled him to advise Fr Paul, and to conduct much of the correspondence on legal aspects. It is to his files that we owe the details of the affair.

DR ALAN VIDAL, School Medical Officer 1928-53, checked every boy who had been on the train within a day or two of the return: we have his notes. He was the father of Fr Francis Vidal (died 18 Feb 2000); his other son, John, died in a road accident during the icy winter of 1947.

COL ARTHUR CHENEVIX-TRENCH, late R.E. Inspecting Officer of Railways 1927-49 (1884-1968) was the man who wrote the official *Report* from which much of the detail is drawn. He was sympathetic and understanding, shown by his letters to Fr Paul. In his report, he said of GUARD DEAR:

Dear then looked back and saw boys throwing bags out of the coach and some jumping out before the train had come to a stand; he also saw flames and smoke coming out of the roof of the coach next but one behind him. As soon as the train came to a stand he went back on the near side to the leading end of this coach and got in immediately the boys emerging left the door clear. He asked some of the boys if all were out and they said they thought so.

On entering the coach he found it full of flames and very dense black smoke and it was quite impossible to go through it. He shouted several times 'Is anybody in here?' but got no reply, and he then got out of the coach by the leading door on the offside, went down to the trailing end and tried to uncouple the trailing brake van. At this time the fire had not yet reached the trailing end of the burning coach.

Dear was waiting to signal to the driver to set back so as to ease the buckeye coupling when he saw that the flames were spreading rapidly forward to the coach ahead, owing, no doubt to the following wind, and he realised that the risk was greater in front than in rear. He therefore went forward to the leading end of the burning coach (22508) and tried to uncouple between that and the coach ahead (24083), but while doing so burning timber started to fall on him and he was pulled away by a ganger. After that it was clear that the only thing to do was to uncouple ahead of coach 24083, which they did, and the leading portion of the train was drawn ahead leaving the two coaches and the brake van, the latter being hardly alight at this time.

The wind was from the east, and quite fresh; the track where the train was travelling points north-west. Thus as soon as the train was stopped, the carriage in front of the burning one was in danger: it was in fact destroyed.

It is clear from many of the statements made, both at the time, and in recollections written or spoken this summer, that the point which struck these three witnesses was the speed with which the flames spread as soon as they reached the ceiling:

- At this moment the flames just touched the roof of the coach and spread very rapidly each way. I describe it as rapid as if the fire had touched petrol.
- In a few seconds they rose up to the ceiling which caught fire and the flames spread rapidly along it. This caused a certain amount of panic.
- I then returned along the chairs and tables as there were several boys bunging up the gangway. By the time I had reached the end table the flames had reached it too, burning paint was falling from the ceiling. I closed my eyes occasionally on account of this.
- But then it got to the ceiling, the ceiling, and it was covered with that awful paint and it just went like that.

Whatever the reason for selecting the particular finish used on the ceiling of these carriages, it was plainly thick enough to melt, and inflammable enough to 'flash' into flame. This may have been the most dangerous element, but it was not noticed in the *Report*, and perhaps is only now clear in the light of much research carried out since the War.

A strong secondary cause was the blocking of escape routes. At that time (but the rules were changed later), the Railway Company, the L.N.E.R., had a rule that doors between First and Third (now 'Standard') class carriages should be locked during journeys, and also that Luggage vans should be so protected. The School had the use of two extra carriages and

a luggage van on this train, and they were behind the normal guard's van. It was in this van that the Fire extinguisher was kept.

The locked door at the front of the forward carriage made no difference, for everyone in this carriage was able to climb out without hurry after the train was stopped, except that it prevented Fr Dunstan finding an extinguisher. It is doubtful how effective it would have been by the time he could have brought it into play.

In addition, the speed of the train prevented immediate escape, and the draught encouraged the flames. The speed was well established by the boy observer mentioned. As the line runs downhill at that point, it took about a mile and a half, or two or three minutes, to come to a complete halt. That was why the boys could not immediately jump. In fact, one boy, who did break out of a window became stuck when his clothing caught on the broken glass, and was forced to stay in mid-air till others could help him. It was he who stated that he could see people still among the flames. Another boy stated that he did go back, 'Because I had left my gloves on the seat.' At first sight that is the classic mistake in a fire situation: but he may have remembered (correctly) that in a fire situation gloves can make the difference between gripping something, such as a handle, and not gripping it because it is too hot. Yet another went back for his hat (a new, and much valued, acquisition) and died in consequence: one witness says that it was to rescue him that a survivor went back into the fire and was badly burnt.



In July 2001 two of the monks visited the site. It is fairly easy to find, being best approached from the western side, and is in essence marked by a clump of trees where the end of the train came to a stop. The line is a busy one, and so not always peaceful: it is the East Coast main line. Expresses and freight trains pass frequently and fast. But the embankment is as it was (though rougher because covered with unwanted ballast, so it is a sort of scree with coarse grass) except that now there are many pylons for the overhead wires. We prayed the Midday Office in the shelter of a small bridge, which allows access to farm traffic, and added

the Litany of Our Lady from the College prayer book *Devotions and Prayers*, a long-standing custom on Saturday evenings, and still in use in the Abbey. In our usage this Litany is associated with journeys, and seemed appropriate. Curiously, the verses of the psalms of the day fitted the event rather well:

To you have I lifted up my eyes, you who dwell in the heavens... If the Lord had not been on our side when men rose against us, then would they have swallowed us alive; then would the waters have engulfed us, the torrent gone over us; over our heads would have swept the raging waters...

Our life, like a bird, has escaped from snare of the fowler; indeed the snare has been broken, and we have escaped... Those who put their trust in the Lord are like Mount Sion, that cannot be shaken – Jerusalem! The mountains surround her; so the Lord surrounds his people, both now and for ever. *Ps 122-124*.

It is also appropriate, perhaps, that any new memorial which can be set up should be in the Abbey, where people can remember and pray, and somewhere near to the relic of St Laurence, for those who died followed his example more closely than the rest of us.



MANQUEHUE AND AMPLEFORTH – 20 YEARS OF FRIENDSHIP

JONATHAN PERRY (C84)

Twenty years ago a man came to Ampleforth from Chile in search of support and advice that might help him in the difficult task of guiding the new Catholic movement he had founded and setting up a new school in his home city of Santiago. José Manuel Eguiguren was 33 when he turned up alone at the Porters Lodge in the autumn of 1981. He had been married the year before and in making the trip to England had had to leave his wife and new-born baby boy behind in Chile. He had come to the Abbey at the invitation of Fr Dominic Milroy after writing to Fr Dominic on the suggestion of another Benedictine monk, Fr Gabriel Guarda of the Las Condes monastery in Santiago. Fr Gabriel had urged José Manuel to write to Fr Dominic and then take up the subsequent invitation to visit because he felt that Ampleforth might be able to provide José Manuel and the emerging Manquehue Movement with the inspiration and guidance they were looking for. It was a hunch, an intuitive recommendation. Indeed, the contact might well have come to nothing. José Manuel could easily have ended up being one more among the thousands of casual visitors to Ampleforth and might never have returned to the Abbey. José Manuel himself had strong reservations about whether it was really necessary to travel half the world to visit a Benedictine monastery in the north of England, so far removed from the reality of Latin America, its culture and the challenges that the Church in Chile was facing. But he went and something marvellous happened.

Ampleforth made a profound impression on him and he returned the following year and again the year after. In 1983 he helped out in the St John's House Retreat and continued to do the same every year for the next 15 years. José Manuel got to know many of the boys and some of them began going out to Chile to work with Manquehue in Santiago in their year off. He became friends with a number of monks, particularly Fr Dominic, Fr Timothy, Fr Columba and Fr Patrick. He discovered the writings of Cardinal Hume and went to see him on one of his yearly visits. Countless conversations with members of the community, the experience of just being at Ampleforth, attending the Divine Office, sharing mealtimes with the monks, joining in the life of St John's, close reading of *Searching for God* and *In Praise of St Benedict*, all this brought an immense influence to bear on José Manuel personally and on the way he was guiding the Manquehue Movement back in Santiago. Monks began to visit Chile for different periods of time. Other Manquehue members visited Ampleforth. The link grew stronger every year.



Manuel José Echenique,
Fr Columba and José Manuel
1995

One important way that Ampleforth began to influence Manquehue was the manner whereby José Manuel was provided with insights into how the Rule of St Benedict could be applied to the life and organisation of a Catholic lay movement in Chile. Gradually Manquehue began to develop a strong Benedictine charism in the spirit of the Ampleforth, English Benedictine tradition, recognised and encouraged when the Abbot of Ampleforth granted a habit to the Manquehue oblates. Ampleforth also began to play an important role in deepening Manquehue's communion with the ecclesiastical hierarchy, providing friendship and backing that would in time contribute to the movement being recognised by the Archdiocese of Santiago as a Private Association of Lay Faithful according to Canon Law in

1994. Moreover it was Fr Dominic who, with the Abbot's approval and encouragement, introduced José Manuel to Cardinal Pironio, President of the Pontifical Council for the Laity in Rome in 1986, marking the beginning of a vital link between Manquehue and the Holy See that continues to this day.

A unique relationship has grown up between Ampleforth and Manquehue: one of mutual collaboration, friendship and profound communion that respects the formal independence of both the Abbey and the Movement. Since 1993 Manquehue and Ampleforth have called each other Confraters as a way of expressing this closeness that continues to be so enriching for both communities. Today monks continue to travel out to Chile in order to act as chaplains for short periods and share in the life of the Movement. Over 80 Old Amplefordians have been to Santiago to work with the Movement since the first boys went out in 1983, contributing much to the life of Manquehue while often returning to England with a renewed Faith. It is significant that three OAs have become oblates of Manquehue, living and working definitively with the Movement there. Meanwhile, José Manuel continues to visit Ampleforth on a regular basis.

Earlier on this year, Abbot Timothy invited José Manuel to address the Community Chapter in August. It turned out to be a significant event. Twenty years on from that first visit 'out of the blue', José Manuel was able to share with the brethren at Ampleforth just how important they have been in helping him to make the Manquehue Movement what it now is. He made it clear to all present how Ampleforth and the Ampleforth way of seeing things is very much part of Manquehue's growth and spirituality. I was fortunate enough to accompany José Manuel on this occasion. In addition to José Manuel's personal address, we were also asked to make a presentation to the Community about what the Movement is and

what we do. In all a whole morning was given over to us in the midst of the busy Chapter timetable. It was a huge privilege and a very moving moment: for me as an old boy, having to speak to a community that has had so much influence on me and my family; and above all for José Manuel after 20 years of coming to Ampleforth year after year and of receiving so many Old Boys and monks in Chile, conscious more than ever of the role that Ampleforth has played in his and the Movement's life. The welcome we received, the warmth of the conversations and the interest in what we are doing in Chile all went to confirm the way that Manquehue and Ampleforth value the relationship that has developed over the years.

Dan Davison (O 00): one of this year's OAs in Chile. Over 80 OAs have been to work with Manquehue since 1983



Manuel José Echenique, Fr Dominic, José Manuel and Cardinal Pironio 1993



Fr Patrick with some Manquehue children 1993

gave its name to the school, Manquehue School, where the Movement first started. The Movement is canonically defined as a Private Association of Lay Faithful, belonging to the Diocese of Santiago, Chile. Its statutes were approved by Archbishop Carlos Oviedo in 1994, who granted the movement status of 'juridical person' (persona jurídica) in accordance with Canon Law. Its members seek to live out their baptism in the deepest sense in accord with the spirituality of the Rule of St Benedict and in filial communion with the Catholic Diocesan Bishop.

b) An Extended Benedictine Community living out the Sacrament of Baptism

The members of the Movement form an extended Benedictine community, that is to say a community of people who live, work and pray together, serving under one Rule and one Superior. Like St Benedict, we take the first Christian community as our inspiration. The Acts of the Apostles tell us that these early Christians did not break away from the rest of the society of their time, but they set up a form of life which was different and which was recognised as such by the rest of the people with sympathetic wonder. 'The whole community of believers was united heart and soul' (Acts 4,32). And like the first Christians, the members of the Movement are ordinary and normal men and women; we are sinners and we are weak, being incapable on our own of making real our dream of what we would like our baptism to be.

Our baptism is our treasure. The members of the Movement are all lay; that is to say we are Christian and consecrated to God by our baptism and are neither clergy nor religious. Our vocation is first and foremost to develop completely this baptismal consecration, to bring to fruition,



Litury of Hours

MANQUEHUE: ITS SPIRITUALITY, HISTORY AND WORK

The following text is taken from the presentation given to the Community in Chapter on 22 August.

a) A Diocesan Movement based in Chile

The Manquehue Movement is based in Chile. It is one of the many 'new' Catholic movements currently contributing to the life of the Church there. For those who don't know, Chile is the long thin country that runs down the south west side of South America, between the Andes to one side and the Pacific on the other. It is some 4,000 miles long and possesses some of the world's most spectacular scenery. It has a relatively small population: some 14 million, a third of whom live in the capital Santiago.

Manquehue is an Indian word that means 'place of the condor' and is the name of a mountain situated on the edge of Santiago, which

by the help of God's grace, the baptism which we received in our infancy: to live in the presence of God in Christ Jesus, accepting Jesus Christ as our own personal saviour and as Lord and King of every one of our actions and decisions.

c) *A brief history*

Manquehue began in 1977, on the Feastday of Pentecost. It was founded by José Manuel Eguiguren. At that time he was single. Today he is married with five children. The Movement arose out of a confirmation group that José Manuel ran as part of his work in Manquehue School. Two years later, in 1979, the Movement was recognised officially by the Church of Santiago through a letter from the Cardinal Archbishop, Raúl Silva Henríquez. This letter reflects the remarkable way in which successive archbishops have shown themselves to be exemplary pastors, inspiring and encouraging Manquehue to grow and develop in communion with the local diocesan bishop: 'I see in this Movement', wrote Cardinal Silva Henríquez, 'which today is born officially in the church of Santiago, the action of the Holy Spirit, who blows where he will and raises up in every age saints, prophets, religious orders and apostolic movements in a way that demonstrates the vitality of our Holy Mother the Church.' 'An Apostolic Movement in the Church', the letter goes on to say, 'ought to radiate a great enthusiasm which will make it possible for men to realise that the way the Lord points out in the gospel – a way of faith, of hope and love, of solidarity and brotherhood – is the Church's response to all the disturbances and problems of mankind.'

1980 saw the beginning of Manquehue's relationship with Ampleforth, when José Manuel wrote to Fr Dominic Milroy and visited Ampleforth the following year. The visit was to be the first of numerous trips by José Manuel and marked the beginning of a relationship that was over the years to grow into a deep and fruitful friendship between the Movement and the Abbey. The Movement's first school, San Benito, was founded in 1982. The following year the first Old Amplefordians went to work with Manquehue in Santiago. In 1986 the first oblates made their promises, and these were sent to Ampleforth out of recognition of the role that the Abbot and Community played in providing a spiritual reference point and support for the Movement. In the same year we founded our second school, Colegio San Lorenzo, in a poorer area of Santiago. Later on that year Fr Dominic accompanied José Manuel and the Movement's General Secretary, Manuel José Echenique, to Rome where he introduced them to Cardinal Pironio. The way Ampleforth had become a crucial spiritual companion to the growing Manquehue Movement was reflected in 1987 when José Manuel formally requested that the Abbot of Ampleforth grant the members of the Movement corporate status as Oblates of the Abbey. Then in 1988 a highly significant gesture was made: Abbot Patrick gave the Manquehue oblates a habit as a sign of their being officially incorporated into the English line of the Benedictine Tradition and in April 1989, in the presence of the Abbot of Las Condes and the Vicar General of the Archdiocese of Santiago, Fr Columba clothed José Manuel with this habit and José Manuel in turn, as Responsible and Superior of the Movement, gave the habit to his oblates. In 1993 both the Abbot's Council at Ampleforth and the Movement's Council in Santiago approved a joint declaration recognising each other as Confraters (see appendix).

In the same year, 1993, Manquehue received formal recognition from the Vatican, when Cardinal Eduardo Pironio, President of the Pontifical Council for the Laity, after a thorough review of the Movement's life and inspiration, sent Manquehue a *Laudatio*, in which he praised the principles and works of the movement and gave encouragement for its growth. Right from the beginning of this relationship with Cardinal Pironio, he pointed out three principal characteristics of the Manquehue charism encouraging us to persevere in

developing them. They were: to be authentically lay, to be ecclesial in union with the diocesan bishop and to be profoundly Benedictine, remaining in touch with the monasteries.

In 1994 Manquehue had its Statutes approved by the Archbishop of Santiago, granting the Movement its canonical status as a Private Association of Lay Faithful. In 1995 we began a three-year work in Brazil. In the same year Manquehue's third school, Colegio San Anselmo, was founded. More recent projects include the establishing of: a Benedictine study centre, a hostel for homeless women, the School of Service aimed at facilitating further social work and Movement voluntary initiatives, the Manquehue Board of Education, whose role is to co-ordinate and develop our educational work and thinking, a fourth school, Colegio San Mauro, set up in 2001 and a community and formation house in the remote Chilean Patagonia, also set up this year. The overall management of Manquehue's works and projects has been run by the Manquehue Benedictine Corporation since its foundation in 1994.

d) *Manquehue's Charism*

The origins of the Manquehue Movement lie in the experience of *LECTIO DIVINA*. Here in Lectio, the Risen Jesus comes to meet that person who reads Sacred Scripture with Faith.

The three main features of Manquehue's spirituality, of being LAY, ECCLESIAL and BENEDEICTINE, flow from this initial experience of lectio, shared in community.

We are an authentically LAY movement, dedicated to developing fully the fruits of our baptism. We are an ECCLESIAL movement, united to the Universal Church through a filial communion with the diocesan bishop. And we are a BENEDEICTINE movement, that sees the rule of St Benedict as a way of living according to the Gospel.

e) *Key Aspects of the Movement's Life*

In Manquehue we talk about four key aspects to our life as an extended Benedictine community.

i) *Lectio Divina:*

Lectio Divina is to listen to God who speaks to us in Sacred Scripture. When I read, God speaks to me. When I pray, I speak to God. Lectio Divina is opening the Bible and being with God.

The main moment for Lectio Divina in the Movement is the weekly Shared Lectio-Group meeting. There are currently 900 people taking part in these groups. The groups are arranged into different branches: Men, Women, University Students and Youth. Over 300 of these Lectio Group members are senior-college students in Manquehue schools.

ii) *The Liturgy of Hours:*

In Manquehue we have experienced how the Liturgy of Hours consecrates the course of each day of our life to God and how it builds up our community and expresses the unity of our hearts. We have also seen how the Liturgy of Hours unites us to the Universal Church, how it allows us to enter into the mystery of our faith during the course of the liturgical year.

We have, also, become each day more aware of how the Liturgy of Hours prepares us for the celebration of the Eucharist, 'centre and apex of the Christian life', especially the Sunday Eucharist, enabling us to live out the Sunday Eucharist during the course of the whole week.

In the Movement we celebrate the Liturgy of Hours according to the spirit of the Rule of St Benedict, using the Roman Rite, preferably in choir on a regular basis, chanting the psalms using the appropriate liturgical signs and symbols. Choirs for celebrating the Liturgy of Hours are set up wherever various members of the Movement live or work together. For many people, however, it's just not possible to participate in a choir on a regular basis and they celebrate the Liturgy of Hours in a more simple form wherever they happen to be.

iii. Working Together:

We make point of working together with other Manquehue members. There are a number of reasons for this. Most importantly working with other members means that we are able to pray the Liturgy of Hours together. This way of work also allows us to grow in charity and friendship in community all day and every day and has led us to experience Pope John Paul II's teaching in *Laborem Exercens*: 'It is characteristic of work that it first and foremost unites people. In this consists its social power: the power to build a community.'

The more committed members of the Movement are assigned to jobs within its organisation according to the needs of their own personal development and the Movement's requirements. Each person is provided for according to their personal needs in the spirit of the Rule. This makes it easier for us to be more available to God and more detached from the trappings of status and material goods as well as making us better able to place our talents freely in the Lord's service. Together, through our work, we wish to contribute to building a new world, what Paul VI called the Civilisation of Love.

iv. Community Life:

Community life according to the Rule of St Benedict is of prime importance in Manquehue. For the Rule organises our life in such a way that 'taking the Gospel as a guide' we might 'put nothing before the love of Christ'. Indeed, the Rule of St Benedict, thanks to the help of a community, allows ordinary men and women like us to lead lives of extraordinary worth. We have come to appreciate how the Rule is a 'school of the Lord's service' where those who do not know how to, can learn to serve God together and love their neighbour.

f) The Oblates Community

Manquehue members take part in the life of the Movement with varying degrees of commitment, arranged as it were in concentric circles, with the more committed members at the core. Those who commit themselves definitively are called 'oblates'. There are men oblates and women oblates, celibate and married. They live in separate houses in different parts of Santiago: the married oblates with their families and the celibates with brothers or sisters who have the same vocation. There are currently 29 oblates: 15 married oblates and 14 celibate. Together the oblates, married and celibate, men and women, form one, single community. It is this community that forms the heart of the Movement.

g) Manquehue and the Benedictine Family

Manquehue maintains close contact with Benedictine houses and other communities that follow the Rule of St Benedict in Chile and other countries in the American continent. Between 1995 and 1997 the movement worked together with the Monastery of Sao Geraldo, in Sao Paulo, Brazil, and we have been invited on different occasions in the past to attend and address the Latin American Monastic Meeting (EMLA).

A further example of this relationship with the Benedictine family is our work with other Benedictine communities with schools. We have taken part in the International Conference of Benedictine Educators and the development of the Cunaco Group. The Cunaco Group is a small working group of Benedictine educators set up during the first International Conference at Worth which takes its name from Cunaco, the place in Chile where the group held its first meeting in 2000. Since then the group has met in Sao Paulo and will meet again in 2002 in St Louis, USA.

A unique relationship has sprung up since 1980 between Manquehue and Ampleforth. Members of the Manquehue Movement have visited Ampleforth on different occasions.

Over 80 Old Amplefordians have worked with the Movement in Chile in their Gap Year or after leaving University. A number of monks have visited the Movement in Santiago for different periods of time. The relationship is one of mutual collaboration and profound communion and respects the formal independence of both the Abbey and the Movement. Ampleforth has acted as the spiritual companion to Manquehue, providing profound and original insight into how to read and apply the Rule of St Benedict, in addition to vital support in deepening Manquehue's communion with the ecclesiastical hierarchy.

Some of the Old Amplefordians returning from Chile have wished to live out aspects of Manquehue's spirituality back in Britain. They and others now form an autonomous group of lay men and women who continue to maintain close ties with both Ampleforth and Manquehue in Chile.

h) The Main Manquehue Projects

Manquehue runs four schools: Colegio San Benito, Colegio San Lorenzo, Colegio San Anselmo and Colegio San Mauro. San Benito is a private school for 1,500 pupils, taking boys and girls from the age of five right the way through to 18. San Lorenzo is a school and community centre in a poorer area of Santiago, that educates more than 700 children and attends to their families and the local community. It caters for infant and primary education and provides a secondary technical training which specialises in graphic arts and printing as well as offering community workshops for adults. San Anselmo is situated on the outskirts of Santiago and currently has 800 boys and girls. The school will reach its full capacity of 1,600 in 2006. San Mauro has just started and will develop on the same lines as San Benito and San Anselmo. The Manquehue Board of Education is a working group dedicated to transforming the Manquehue schools into genuine Benedictine communities.

San Juan book shops and Press offer religious and non-religious books for sale and have produced a number of publications. It is worth mentioning one particular publication: a practical pocket-sized edition of the Rule of St Benedict whose

index, parallels and biblical references, made by members of the Movement, make it workable in the schools and lectio groups. This edition has proved invaluable in diffusing the spirituality of the Rule throughout the Movement.

Hospedería Santa Francisca Romana is a hostel for homeless women which Manquehue opened up in the centre of Santiago in 1999. Many of its members help out there as volunteers. It is one of the projects run



Colegio San Lorenzo



Colegio San Benito



Colegio San Anselmo

women, who wish to have a strong six-month experience of community life among the mountains and lakes of one of the most dramatic sceneries of the world. Their day is dedicated to Lectio Divina, celebrating the Liturgy of Hours and living and working in community according to the Rule of St Benedict.

The Manquehue Benedictine Corporation is the non-profit entity that administrates all the financial and legal affairs of the Manquehue Movement and its various projects.

i) The Coat of Arms



order to fulfil completely their baptism.

In the third section is the river Thames from the Westminster coat of arms, taken from the Ampleforth shield on Abbot Guarda's suggestion with Abbot Timothy's approval, and included in the shield of the Movement to signify its inclusion in this line of the Benedictine family.

In the fourth section is Manquehue mountain, at the foot of which the Movement began and from which it takes its name. The shield is surrounded by a device in black with the words in Latin 'no-one can have greater love than to lay down his life for his friends' (In 15,13) as well as the word Manquehue, the name of the Movement.

by the School of Service which was set up in 1999 in order to develop the Movement's social and voluntary work in general. The Benedictine Study Centre offers courses on theology, Church History, Benedictine spirituality and other subjects, as well as bringing out a twice yearly review called *el Quaderno*.

We also have a community and formation house, set up this year in the remote Patagonian south of Chile. It is open to young men and, in the future



Colegio San Mauro



Santa Francisca Hostel for homeless



San José Community in Patagonia (Anthony Dore (1888), member of the community)



Benedictine Study Centre

APPENDIX
JOINT CONFRATERS' DECLARATION 1993

THE MANQUEHUE MOVEMENT AND AMPLEFORTH ABBEY

There is an association between the Manquehue Apostolic Movement and the Benedictine Abbey of St Laurence at Ampleforth. It is an association which rests on a deep spiritual affinity and is expressed also in formal terms. It began in 1981 when the Superior and Founder of the Movement first visited Ampleforth Abbey. From that time a spiritual friendship grew between him and the monks and he became involved in helping the spiritual formation of senior boys in the College at Ampleforth, which led to regular visits of Ampleforth Old Boys to Chile to live with the Movement and work with them.

In this way and through visits of monks and the continuing yearly visits of the Superior to Ampleforth the association grew in strength. In 1987 the Superior of the Movement and the Abbot of Ampleforth sought to express this development in a more formal way. It was agreed that the members of the Movement should be known as 'Manquehue Oblates of Ampleforth'. This relationship was formally agreed by the Abbot's Council of Ampleforth in April 1987 and accepted by the Superior of the Movement.

Since then development has continued and the concept of members of the Movement as 'Oblates of Ampleforth Abbey', although it has been helpful in the process of growth, no longer seems adequate as an expression of our relationship. Just as we are now, in 1993, considering openings to new initiatives both in Chile and in England (where there are now 70 young members of the Movement) so the time is right for a re-assessment of the true basis of our relationship.

We both cherish that relationship as it is expressed in a common and consciously shared dedication to the Rule of St Benedict as the source of spiritual guidance. This means that we are united in the commitment to the *Opus Dei*, to *Lectio Divina* and Meditation, to community & fraternal charity and to the desire to be faithful to St Benedict's precept to put nothing whatever before the love of Christ. It has become abundantly clear that in our pursuit of these Benedictine ideals the benefit has been mutual. In expressing our relationship, therefore, we wish to reflect this truth and think that for the future it would come nearer the truth if Members of the Manquehue Apostolic Movement were known as 'Confraters of Ampleforth'.

No formal term is entirely adequate to the growing experience of a spiritual companionship which has been fruitful both in our different vocations as monks and laity and also in our external work for the Christian education of the young. Any attempt at juridical precision would probably be fatal. By the name 'Confrater' we hope to express the closeness of the association between Ampleforth Abbey and the Manquehue Apostolic Movement without affecting their formal independence, and we think that our interdependence should develop in the spirit of chapter 71 of the Rule which speaks of mutual obedience in the monastery drawing everyone nearer to God.

The Abbot of Ampleforth and the Superior of the Manquehue Apostolic Movement are committed to maintaining and deepening this relationship. The future depends on their continuing this commitment in openness to the inspiration of the Holy Spirit.

April 1993



Photo: Michael Dunne (A+6)

August Ampleforth Chapter Community with José Manuel 2001

Back row: Fr. Xavier Ho, Alexander McCabe, Beale, Leach; Terence Richardson, Chad Boulton, Philip Rozano, Edwin Cook, Cosma Wilson
Third row: Thomas Cullinan, Almeric Staepoole, Rainer Verborg, Michael Phillips, Raphael Jones, Luke Becker, Kieran Monahan, William Wright, Julian Baker, Felix Stephens, William Peterhans, James Callaghan, Damian Humphreys, Sebastian Jobbins, Oswald McBride, Cuthbert Maddan, Bonaventure Knollys, Paschal Trm, Anthony Maret-Crosby, Laurence McTaggart, Francis Dobson, Paul Browne
Second row: Bernard McHugh, Bernard Green, David MacLind, Kenneth Hagan, Justin Price, Anselm Ceamer, Gordon Hearrie, Peter James, Francis Davidson, Gabriel Everitt, Colin Barrett, Cassian Dickie, Rupert Everett, Henry Warabrough, Gerald Hughes, Allan Crossley, Matthew Burns, Aelfred Burrows, Charles Macauley, Hugh Lewis-Vives, Geoffrey Lynch
Front row: Dunstan Adams, Jonathan Cotton, Richard Ifield, Simon Trifford, Justin Callwell, Aidan Gilman, Martin Hugh, Benet Perceval, George Corrie
Equigeneri Manquehue: Timothy Wright, Abbot, Jeremy Sierla, *Soloprior:* Dominic Malloy, Benedict Webb, Maurus Green, Piers Grant-Ferris, Leo Chamberlain, Edward Corbould, Adrian Conway, Jonathan Peery, *Manquehue:* Wilfrid Muckertze



August Ampleforth Chapter Community with José Manuel 2001

Back row l-r: Xavier Ho, Alexander McCabe, Bede Leach, Terence Richardson, Chad Boulton, Philip Rozario, Edwin Cook, Cosmas Wilson

Third row: Thomas Cullinan, Alberic Stacpoole, Rainer Verborg, Michael Phillips, Raphael Jones, Luke Beckett, Kieran Monahan, William Wright, Julian Baker, Felix Stephens, Wulstan Peterburs, James Callaghan, Damian Humphries, Sebastian Jobbins, Oswald McBride, Cuthbert Madden, Bonaventure Knollys, Paschal Tran, Anthony Marett-Crosby, Laurence McTaggart, Francis Dobson, Paul Browne

Second row: Bernard McNulty, Bernard Green, David Morland, Kentigern Hagan, Justin Price, Anselm Cramer, Gordon Beattie, Peter James, Francis Davidson, Gabriel Everitt, Colin Battell, Cassian Dickie, Rupert Everest, Henry Wansbrough, Gerald Hughes, Alban Crossley, Matthew Burns, Aelred Burrows, Charles Macauley, Hugh Lewis-Vivas, Geoffrey Lynch

Front row: Dunstan Adams, Jonathan Cotton, Richard Field, Simon Trafford, Justin Caldwell, Aidan Gilman, Martin Haigh, Benet Perceval, George Corrie *Prior*, José Manuel Eguiguren *Manquehue*, Timothy Wright *Abbot*, Jeremy Sierla *Subprior*, Dominic Milroy, Benedict Webb, Maurus Green, Piers Grant-Ferris, Leo Chamberlain, Edward Corbould, Adrian Convery, Jonathan Perry *Manquehue*, Wilfrid Mackenzie

COMMUNITY NOTES

We give below a complete list of the Community, with their places of residence (if not at the Abbey) in September 2001:

- | | |
|--|---|
| Rt Rev TIMOTHY WRIGHT (T60) Abbot | Fr Leo Chamberlain (A58) |
| Rt Rev AMBROSE GRIFFITHS (A46) <i>Bishop of Hexham & Newcastle</i> | Fr David Morland (H61) <i>Grassendale</i> |
| Very Rev Fr George Corrie <i>Prior</i> | Fr Jonathan Cotton (H60) <i>Leyland</i> |
| Rt Rev Abbot Patrick Barry (W35) <i>Abbot of Lindisfarne, St Louis USA</i> | Fr Felix Stephens (H61) <i>Warrington</i> |
| Fr Jeremy Sierla <i>Subprior</i> | Fr Bonaventure Knollys (C53) <i>Brouedge, Prior</i> |
| Very Rev Fr Benet Perceval (W34) <i>Cathedral Prior of Durham</i> | Fr Matthew Burns (W58) <i>Brouedge</i> |
| Very Rev Fr Dominic Milroy (W50) <i>Cathedral Prior of Chester</i> | Fr Edgar Miller (O61) |
| Fr Wilfrid Mackenzie (O30) <i>Leyland</i> | Fr Richard field (A59) |
| Fr Martin Haigh (E40) | Fr Francis Dobson (D57) |
| Fr Theodore Young (D40) <i>Grassendale</i> | Fr Christopher Gorst (O65) <i>Zimbabwe, Prior</i> |
| Fr Edmund Hatton (O40) <i>Osmotherley</i> | Fr Justin Price <i>Grassendale</i> |
| Fr Benedict Webb (A38) | Fr Alexander McCabe |
| Fr Justin Caldwell (B47) | Fr Christian Shore |
| Fr Simon Trafford (O44) | Fr Peter James (H69) |
| Fr Augustine Measures (W45) <i>Brouedge</i> | Fr Cyprian Smith |
| Fr Aidan Gilman (A45) <i>Plantation House</i> | Fr Bernard Green <i>St Benet's</i> |
| Fr Geoffrey Lynch (D44) | Fr Terence Richardson (J72) <i>Osmotherley, Prior</i> |
| Fr Adrian Convery (O49) | Fr Hugh Lewis-Vivas |
| Fr David Herbert O'Brien <i>Brouedge</i> | Fr Anthony Hain |
| Fr Rupert Everest (E50) | Fr Bede Leach <i>Dublin</i> |
| Fr Charles Macauley (D50) <i>Easingwold</i> | Fr Bernard McNulty |
| Fr Mark Butlin (O49) | Fr Cuthbert Madden |
| Fr Michael Phillips (E52) <i>Workington</i> | Fr James Callaghan |
| Fr Gerald Hughes (C47) <i>Grassendale</i> | Fr Barnabas Pham <i>Zimbabwe</i> |
| Fr Edward Corbould (E51) | Fr Paul Browne |
| Fr Dunstan Adams | Fr Andrew McCaffrey <i>Knaresborough</i> |
| Fr Henry Wansbrough (W53) <i>St Benet's, Master</i> | Fr William Wright (A82) |
| Fr Anselm Cramer (O54) | Fr Raphael Jones <i>Workington</i> |
| Fr Piers Grant Ferris (O51) <i>Osmotherley</i> | Fr Kentigern Hagan |
| Fr Alban Crossley <i>Zimbabwe</i> | Fr Robert Igo <i>Zimbabwe</i> |
| Fr Thomas Cullinan (C53) <i>Ince Benet</i> | Fr Gabriel Everitt |
| Fr Stephen Wright (T56) <i>Brouedge</i> | Fr Cassian Dickie <i>Warwick Bridge</i> |
| Fr Francis Davidson <i>Brouedge</i> | Fr Xavier Ho <i>Osmotherley</i> |
| Fr Gregory Carroll <i>Workington</i> | Fr Anthony Marett-Crosby (O87) |
| Fr Gordon Beattie (D59) <i>Parbold</i> | Fr Boniface Huddleston |
| Fr Alberic Stapoole (C49) | Fr Luke Beckett |
| Fr Aelred Burrows <i>Brouedge</i> | Fr Laurence McTaggart |
| | Fr Oswald McBride |
| | Fr Chad Boulton |
| | Fr Damian Humphries |

COMMUNITY NOTES

- | | |
|-----------------------------------|--|
| Br Julian Baker | Br Sebastian Jobbins |
| Fr Colin Battell <i>Brouedge</i> | Br Nathanael Black |
| Br Paschal Tran [<i>Oxford</i>] | Br Rainer Verborg |
| Br Kieran Monahan | Br Wulstan Peterburs [<i>Oxford</i>] |
| Br Edwin Cook [<i>Oxford</i>] | Br Cosmas Wilson [<i>Oxford</i>] |
| <i>Novices</i> | |
| Br Philip Rozario | Br Joseph Sephton |
| Br Samuel Velosa | Br Daniel Carter |

Resident for study Br Andrew Nguyen (Christ-in-the-Desert, New Mexico)

COMMUNITY NEWS

PRAYERS ARE ASKED FOR FR GREGORY BRUSEY, who died on 30 March, for FR VINCENT WACE, who died on 27 April, for FR CYRIL BROOKS, who died on 2 September and for FR MAURUS GREEN, who died on 12 September; also for *Br Bruno Ta*, who became ill and was allowed to return to lay life in January. Pray also for Mary Shore, *Fr Christian's* mother, who died on 11 August, for Mary Akeroyd, a longstanding local friend of the Community, 11 January, and Gerard Chase, who had just retired after nearly half a century on the Estate Staff, who died suddenly on 8 February.

FR GREGORY BRUSEY

FR GREGORY Brusey was one of the five monks of St Benedict's Abbey, Fort Augustus, who transferred their stability to St Laurence's Abbey, Ampleforth, when Fort Augustus closed in 1999. Of the five, he had spent the longest at Fort Augustus, having gone to school there as a twelve year old schoolboy. When he moved to Ampleforth, he had lived for 75 years at Fort Augustus.

James Brusey was born in 1912 in London, where his family had moved from Grimsby. In 1924 he was sent to Fort Augustus to join the Abbey school, only recently re-opened by Abbot Macdonald. The young James's uncle, Fr Ambrose Geoghegan, was already a priest in the community. At the end of his school days, he sought entry to the community, and was clothed in the habit, as Br Gregory, in September 1931. A few years later, as a Junior, he was sent to the community's Priory in Edinburgh, St Andrew's, Canaan Lane, both to help in the school, and also to study music at Edinburgh University. Br Gregory was a talented musician already, and he proved a good student also under Professor Tovey, who awarded him the Niecks Prize in the History of Music. He graduated Mus. B. in 1938. Shortly after he was sent to Budapest to study theology, and advance his musical skills on the organ at the conservatoire. He lived in the Abbey of Pannonhalma during his brief stay in Budapest: his study programme was cut short by the growing threat of war. He returned to Fort Augustus, hurrying back across Europe to avoid being caught in an occupied country. In 1941 he was ordained priest, and became a full-time teacher in the prep school, which had been evacuated to Fort Augustus.

When the prep school moved to Carlekemp, North Berwick, in 1945, Fr Gregory was one of the founding community, and continued to work there until its closure in 1979. Gregory taught RE, and instrumental music (piano and violin), and he coached games to generations of schoolboys. He was best able to relate to prep school boys, and they to him: they shared his taste in jokes, and they would delight to groan at the excruciating puns which

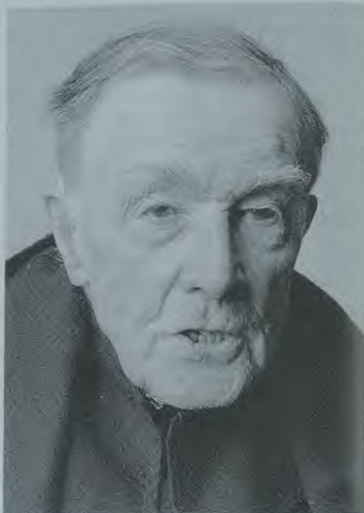
featured in his stories; they shared his enthusiasm for football, especially as played by Arsenal, for fishing, and for sport in general. When the prep school closed, Gregory moved back to Fort Augustus, and became organist and choir master, and continued to teach piano in the school. In this instrumental role he made major and leading contributions to the joint presentations by the musicians of the Abbey School and Inverness Royal Academy of the operas, *Così fan Tutte*, *Amahl* and *The Night Visitors*, of the *Requiem* of Fauré and Mozart, and of Handel's *Messiah*.

The regularity of his monastic observance was matched by his regularity in playing the piano; it was generally acknowledged during his later years at Fort Augustus that if a visitor asked for Fr Gregory, then if he could not be heard playing the piano or the organ, he was most probably in the church praying. Those two observances marked his days, like the regular beat of a metronome. And if Gregory lacked the interest and the skills to be an organiser or an administrator, then he undoubtedly had the priceless gift of seeing and appreciating the personal in events and situations. In his long life in school work he had known many boys; he remembered most of them, and kept in touch with very many. He liked people, and they in turn liked him. There was always in his manner an unassuming modesty which made him unthreatening and approachable.

He would have been totally astonished to know that at his death his obituary would appear in all the national newspapers. This was because of an event which he himself would probably have described as one of the least important things that happened to him in his long life. In the '70s he was walking with a musician friend in the monks' garden at Fort Augustus, when they had a sighting of the Loch Ness Monster. Fr Gregory allowed himself to be interviewed by a national newspaper about this sighting; and thereafter was a target for every national and foreign journalist in the area doing a story on the Monster. He had become to the media, the monk who confessed he had seen the Monster. For all his sincerity in the truth of his sighting, and his willingness to oblige his interviewers, he soon became tired of telling the story.

By the time he came to Ampleforth in January 1999, his deafness had become a major barrier to communication, and the arthritis in his hands had put a stop to his piano-playing. These painful changes were the accompaniment to the loss of his familiar surroundings at Fort Augustus, and the disbanding of the community he had made his home for all his long adult life. Gregory accepted all this with an equanimity of spirit which was a testimony to the monastic life he had led. He came to Matins as always on the day of his death, complained of feeling unwell shortly after and lay down on his bed. He died peacefully of a heart attack in mid morning while Fr Abbot, Fr Prior and his monastic brethren from Fort Augustus were praying by his bedside.

Francis Davidson OSB



Fr Gregory Brusey

FR VINCENT WACE



Guy (Fr Vincent) Wace as a Cavalry Officer, 1935

GUY WACE WAS BORN ON 3 August 1915 at Ipswich, the son of Monty (1885-1949) and Maud (1884-1970, née Jump) Wace. He was the elder (by over ten years) of two brothers, the other being the present Mgr Harry Wace, of the diocese of East Anglia. Their father was in the Indian Army (14/15th Sikh Regiment, with whom he served in the North West Frontier province, retiring as Lt-Col), and the family later lived at Melton Hall, Woodbridge, in Suffolk. Guy's first school, when he was seven, was St Anthony's, Eastbourne, but he only stayed a year, moving to Ampleforth in 1924, in what was then called the Preparatory School, but in 1930 became the Junior House. It was at this time that Fr Basil Mawson was its Headmaster, and with Fr Maurus Powell supported the boys' natural interest in animals, and in particular in the birds in the aviary which they developed. All his life Fr Vincent retained an interest and care for birds, and a few days before he died he was recalling seeing the Amherst Golden pheasants in the aviary seventy years before. For many

years, various devices to feed birds in the winter hung outside his window.

He moved to the Junior School in 1927, being then just twelve. This was the lowest part of the College, only started the year before under Fr Iltyd Williams. From here he passed into St Bede's House, where his housemaster was Fr Hugh de Normanville. In those days it was regarded rather as the 'tough' House. Only St Cuthbert's had a separate building, and the south and east parts of the present quadrangle were not yet built. The other three houses were therefore squeezed into the College and Old House buildings. Guy left the school in December 1933, being by then in Middle VIB, and a contemporary of people like Lord Oxford, John Gilbey, Noel Murphy and Peter (Fr Benet) Perceval. He was keen on rugby and cricket, and made friends easily. After school, and encouraged by his father he went to Woolwich to train as a cavalryman, or rather as part of the Horse artillery, and stayed with them nearly two years, acquiring a reputation as a fine horseman.

Colonel Wace was Anglican, but wholly sympathetic and supportive to his Catholic wife in the bringing up of their sons. He was pleased that Guy chose the Army, but when it became clear to Guy that something more was necessary, his father made no objection, and gave his support. Guy therefore returned to Ampleforth, and was clothed by Abbot Matthews on 22 September 1935, together with six others, among whom were Fr Michael Sandeman (also an ex-serviceman), Br Augustine Stuart Douglas, Abbot Patrick Barry, Br Anselm Walters, and also Edward Keogh and Victor Berman, who left before profession. He made his Simple Profession on 23 September following, and took Solemn Vows on the same day three years later. A contemporary recalls him as 'always cheerful, vague, disorganised and much given to such things as going for runs'. Some of this is reflected in his own diaries. He was ordained on 22 July 1945, so he was a priest for nearly fifty-six years. His father died not long after this, but his mother lived till 1970. When she died, the Hawke family in Cambridge offered the two brothers a home for their holidays and a base for them to replace the family home at Melton. Vincent and Harry often enjoyed a quiet few days there. The Hawke family continued to offer them their home to relax in every year. They became members of the family, and the family 'Chaplain'.

It was characteristic of Fr Vincent that his ordination card should be a highly practical aid to those using the breviary, though something of a puzzle to others, containing as it did all the small blessing texts used during the readings in the old form of Matins. It was also a notable piece of design.

As part of his studies he spent four years at St Benet's Hall, Oxford, where he got an honours degree in Chemistry, though in which class does not appear. Alarming stories are told about his method of convincing pupils that water purification worked, for he is reported to have drunk water extracted and purified from what is described as sewage. While powerful as demonstrations, such methods might not meet current standards of safety: but Fr Vincent was still alive half a century later. However, he does not seem to have been wholly successful in the classroom: at any rate Abbot Byrne moved him to Mission work two years after his ordination. He was one of those parish fathers who happily move wherever they are asked: in the next twenty years he was at Workington, Harrington, St Peter's, Liverpool and Leyland as Assistant, then Parish Priest at Easingwold (1964) and Seel Street (1968). He then went for three years as Assistant to St Mary's, Warrington.

Many of the liturgical changes of the Vatican Council he readily accepted, but some passed him by. He found considerable inspiration from the Pentecostal movement in America



Fr Vincent Wace

while he was at St Louis. This led him on his return to England to an increasing interest in the ecumenical activity of the Church in Europe, and in particular in Yorkshire, where Ampleforth was taking a leading part. In later years he was a happy occasional participant in the 'Abbot's Group' of ecumenically minded local clergy, until age reduced his ability to give a disquisition the attention it deserved.

In the summer of 1972 Abbot Basil asked him to go to St Louis as Novice-master: in general he might have made a good novice-master, but one may wonder if America in the seventies was the right place for him to try this idea out. In the event he was only the Assistant. The Americans were preoccupied with a Presidential election, and Fr Vincent found it very difficult to get a visa. This however led to a letter which caused a considerable impression in the US Embassy (they received it on 1 December 1972), and gives a good view of Fr Vincent's courteous persistence, gracefully restraining but not wholly concealing reasonable anger:

St Mary's Priory, Buttermarket Street, Warrington - Nov 23

Dear Sir, I have been trying to get a visa now since August & have filled in numerous forms. I have sent you all sorts of documents & have been hoping for some courteous explanation for the delay. I would not have expected a Presidential Election to have caused such procrastination. I have been in touch with your consulate in Liverpool as I have already had to cancel two bookings in my pastoral work - one for Thanksgiving Day. I had hoped to travel by ship by way of the St Lawrence Seaway which is now closing & so have given up a passage on two ships: at this rate of progress I shall be an old age pensioner before I even hear if there is any likelihood of getting to the States. I assure you that I am neither blind, black or a bolshevik, but am considerably surprised at not having received any encouragement to persevere in hoping to obtain a visa.

Yours frustratedly, Rev V Wace OSB MA

At St Louis Priory, as it then was, he functioned as Sub-Prior as well as Assistant to the Novice-master, and enjoyed life (as he always did wherever he was) for five years in America. He found time to teach carpentry, and he was of great value to the young community both as a most loyal supporter of the Choir Office, and as an easy Community man in recreation. He was noted for his frugality, patching clothes instead of replacing them, and making do with simple food and limited recreations - though not without some second-rate golf. His centre of interest seems to have been the parish, which was based on the Priory church. During this time, St Louis achieved independence, and the monks had to choose between staying as members of the new house, or returning to the old. Fr Vincent was unwilling to change his obedience, and did not wish to do as most of the others did, to take American citizenship. But Abbot Basil asked him to remain on loan to the small community, which he did until recalled (or allowed to return) in June 1978.

For the rest of his time he lived at the Abbey, but looked after Ampleforth village parish till 1981, and then became the monastery Guest master for six years. In 1990 he entered what was officially described as retirement, but which involved miscellaneous activities like looking after the Monks' Wood, assisting with carpentry as it turned into Design - Fr Vincent particularly liked making picture frames in the then new Sunley Centre - and a great deal of energetic walking about the adjacent villages, inviting himself in everywhere, visiting in the best and oldest fashion of the Missioners. It was difficult to dissuade him from driving when he could no longer see, and he baffled doctors who long ago were confident that he might die at any moment.

But there were other interests. Fr Vincent collected Folio Society books, which he then passed on to the Monastery Library. He collected stamps, originally, perhaps, in the ordinary

sense of arranging them in albums, but latterly simply in bags and envelopes and boxes, which he at least intended to send to nuns who could make charitable use of them. He may indeed have done so, but the task was incomplete (by quite a wide margin) at his death. He took photographs, mainly slides, on his many travels, and he was always fond of travelling. He kept diaries, certainly of his earliest trips, and towards the end of his life of his holidays in Greece or Italy with Fr Symeon Peers, the former Warden of St Symeon's House in Oswaldkirk (where the Orthodox boys lived between 1968 and 1979). There may well have been others, but they have not come to light.

He was greatly interested in the archaeology of the Holy Land, subscribing for many years to *Biblical Archaeology Review*, a title which he met, perhaps, while he was in the United States. Fr Vincent was one of those people who love to investigate something new or unexplored, and he would make notes, and could give interesting talks. A certain weakness led him to ramble to some degree, and a particularly endearing characteristic was his remark, 'Oh, I did not know', made frequently when someone mentioned something which had only just happened. He always seemed to be surprised if he found out something new, and yet he was seeking such details all the time. And a further characteristic, which gave no little innocent pleasure to the brethren was Fr Vincent's uncanny ability, on coming into an existing conversation, to grasp (and sometimes with some firmness) the wrong end of any stick. Yet, the information he provided, if you asked him about something, was generally pretty reliable. The apparent vagueness was not a pose, or even an attempt to avoid display, but rather a product of the happy and untroubled curiosity with which he approached any aspect of God's creation which happened to be presented to his notice.

We can follow this, in its early stages, in the Diary which he kept during various Juniors' holidays between 1937 and 1943. This he deposited in the monastery Archives with great diffidence some years before he died. It will no doubt be of great interest to historians and the like in two or three hundred years' time (would that we had such a document from seventeenth-century Dieulouard), but it is by no means dull now. Curiously – but perhaps rather British – it contains almost no reference to the contemporary activities of Hitler and his friends, but it says a lot about Barnabas and Cuthbert and Wilfrid and Dunnypede (Fr Dunstan Pozzi, leading the Juniors' holiday) and others, with many details about bicycle punctures, half pints (because they could not afford a whole pint) and Mars bars (half now, half later). An example may stand for the whole:

We all had our own ideas about direction, and Wilfrid took a separate line and we bustled along so as to get in before him and be able to say the 'Where-did-you-go' stuff to him; but there wasn't much in it as Cuthbert wasn't very reliable as he was tired and so we both got in at about 6.30 and met at the cyder-barrel. It's great having Cuthbert who does know where we are going as it saves such a lot of trouble (and unpleasantness) & time. It's his last one unfortunately. I was very grubsome & so took the soap to Penny Hill pool and got to work & put on a different pair of shoes which made me feel a new man. A glass of sherry and a huge dinner & a short dip before an early bed made me sleep like a log & so I missed a very amusing incident, Cuthbert being stood a whisky & soda was given a double whisky which rose swiftly to his cranium & he is reported to have sat in the middle of the floor and solemnly taken his shoes and socks off. Anyway this ten days comes but once a year & and at that only five times in a lifetime, and these are not the crimes of the world.

But there were realities: in August 1940, Br Kevin Mason, in the year below him, was allowed home on a 'Profession' holiday, and sent Br Vincent a characteristic postcard from Wallasey, Cheshire –

An excellent holiday with plenty of fireworks. Adolf runs a show twice nightly, sometimes thrice nightly. I have only had one night's sleep since I arrived – it's great fun ... Yours surrounded by barrage balloons, Kevin.

Fr Vincent's keenness on travel took him several times to the Holy Land, but also to Italy, France and Spain. His taste was for the most part limited to places of pilgrimage rather than culture: he would prefer Lourdes to the Louvre. And everywhere he would gladly walk, right up to his last days.

When he was about eighty there were signs of heart trouble, and the then Infirmarian thought at one point that he was about to go. He was taken to hospital and they took his case seriously. Fr Abbot (it was then Abbot Patrick) went in to visit him, and to the alarm of the nurses Fr Vincent was nowhere to be found, until he returned towards lunchtime, having, as he said, gone for a walk 'because he felt bored'. On another occasion, the Abbot said he could not go on holiday camping in Greece. This had been planned with his great friend, the Orthodox priest Fr Symeon Peers, but there was considerable anxiety about the state of his heart, and there was fear that, if Fr Vincent were to die in Greece, he would by law have to be buried there at once. He was equal to this however, and went to see a specialist of the highest renown who declared him fit for travel. It was on this occasion that Abbot Patrick declared that he had been 'outwaded'. The holiday took place.

Fr Vincent's taste for swimming in cold water somewhat exceeded that of his companion. Moreover, Fr Symeon relates, they used to hire a motor cycle, and even when going at a more than respectable pace, Fr Vincent, riding pillion, would, like the Red Queen in *Through the Looking-Glass*, cry 'Faster!' if there was any risk of being late for something. He loved exploring, but was quite unmoved by classical remains, and not very interested in local Orthodox monasteries, unless it were to join in special liturgies, such as at Easter. In fact on one occasion he made the mistake of arriving in his habit (instead of his more usual open necked shirt), thus causing great offence and reminding everybody present of the Fourth Crusade.

Fr Vincent travelled to the Holy Land on a number of occasions, in company with some organised pilgrimage. He was interested in local details, and his curiosity not infrequently led him to make over-enthusiastic deductions which were somewhat in advance of the evidence. He collected a large number of slide pictures, which he sometimes used to give talks when he was on various parishes. Like most slides, they are now fading, and without his explanations or comments they are not of great value. If we may judge by various scribbled notes, for the most part on loose scraps of paper or old envelopes, these visits and the experience of the sites and scenes associated with the Gospel story did mean a lot to him, and perhaps enriched his prayer life more than we can easily know. He also made other pilgrimages, including Lourdes and also Compostella.

After his return to Ampleforth, Fr Vincent took a great interest in the Monks' Wood, or, as it was more commonly known, the Hill. This provided him with monastic manual labour, and was of value to the Community since it gave some organisation to the work occasionally (or even regularly) done there by the Novices. In the course of time it improved the grounds, which were inclined to be neglected, but, as in most of Fr Vincent's activities, an element of independent confusion intervened, not wholly generated by him, since others also took a hand in re-ordering the Hill. It is likely that the Hill will have the last laugh, since no enthusiast has yet come forward to take Fr Vincent's place. But it was appropriate that he was buried there, in the cemetery which he had so often ridied.

In the ordinary way Fr Vincent was not an athlete, but had notable stamina, which he showed from his Juniors' holiday trips to his long tramps around the valley almost up to his

last illness. But he does seem to have been competent or even skilled at winter sports, skating, or skiing. He was certainly skiing from Zermatt in 1972 and Colorado in 1974, and he must therefore have learned the skills very much earlier, it is thought from his mother. It would have suited his love of travel, exploring, open spaces endurance and speed. If he enjoyed the cold, as snow or swimming in mountain pools, he also seems to have enjoyed the heat of the Mediterranean sun, without any apparent precautions or indeed ill effects. A similar attraction took him out beagling, a practice which resumed for a time on the parishes, when he was in Cumbria and used to go out with the Bleasdale from time to time in the mid-fifties.

Fr Vincent was always active, always on the move. He was always alert to a new point of interest, a new point of information, alert to a new person, a guest, or a visiting monk. He was particularly good, and happy, as monastic Guest master, and even in his last months would cut out a guest after lunch, discover something about him and converse with him all afternoon unless a rescue operation was mounted. And this was true of all kinds of guests, and of every age. Because his eyesight was none too good – he was virtually blind in one eye – he could sometimes re-introduce himself to the same guest, but was happy to enjoy the joke. He was hard with himself: there were few comforts in life, and to the end he would kneel on the plain floor of the choir-stalls making his meditation, or saying office from one of the many well-taped psalm books which he persuaded to exceed their natural life by a large margin. He was perhaps more than anything a praying man, and it was as a praying man that he floated happily, and in the end quite rapidly, into the Kingdom. On finding himself in Heaven, his first remark was probably, 'Oh I didn't know'. Now there is no longer any obstacle to his seeing and knowing.

Anselm Craner OSB

Obituaries of Fr Cyril Brooks and Fr Maurus Green are not yet ready for publication, and will appear in the next Journal.

THE ABBEY AND ITS PRIORIES

BR SEBASTIAN JOBBINS made his Solemn Profession on 25 August, and Br Philip Rosario his Temporary Profession on 27 August. Three novices were clothed for the Novitiate on 16 September: Br Matthew Sephton, Br Samuel Velosa and Br Daniel Carter. Fr John Fairhurst has returned to the Community after a year out as a student chaplain in Manchester, and in September Br Boniface returned after a year out working in the city of Oxford. Br Andrew Nguyen has come to the Abbey to study theology for two years. He is a monk of Christ-in-the-Desert (Abiquiu, New Mexico), but was originally professed in Vietnam, at the monastery of Thien-An (Hué) before his family obtained a licence to emigrate to the USA, and he was able to go with them.

At the beginning of October 2000 we had a visit from Abbot Placid, roaming a little after the Abbots' Congress in Rome. He seemed in rather better health than when last with us. Fr Abbot gave us a brief account of the Congress, indicating that the new Primate (Archabbot of the German Abbey and Congregation of St Ottilien) is likely to be as efficient as was hoped for when he declined the office the last time. It is of interest that his successor as Archabbot (Jeremias Schroeder) worked for his Doctorate at St Benet's Hall and was for two years Chaplain to the nuns at Stanbrook Abbey.

In late November we had our four-yearly Visitation, taken by the Abbot President, Abbot Francis Rossiter. At General Chapter this summer Abbot Francis retired after sixteen years as President (including one year as Acting Primate in Rome), and the previous eighteen

years as Abbot of his own monastery, Ealing. Like all the houses of the Congregation, we owe a great deal to his wise advice and tactful management: here it is proper to express our appreciation and thanks for all that he has done for St Laurence's.

On 28 April 2001 we marked the sixtieth anniversary of the Train Fire of 1941, in which six boys died. There was an Exhibition of material from the archives, which, thanks to Fr William Price, is well informed. This aroused quite a lot of thoughtful interest, and has been favourably received in particular by contemporaries. It was also shown at Exhibition.

Fr Luke Beckett has brought the first stage of his Appeal work to a conclusion with the end of the preparatory period and the launching (at Exhibition at the end of May) of a more public side of the Appeal. A lay Director has been appointed: he is John Russell, a Canadian who was born in South Africa. Fr Luke then paid a visit to the brethren in Zimbabwe, and to Chile, so see what the Manquehue communities are doing with young people. The brethren in Zimbabwe have not been directly affected by the goings-on in that country, but all the shortages and rising prices make a difference, and many of their friends or visitors are more or less affected. We pray for them, and for the Zimbabwean nation, daily.

In July we hosted the General Chapter. Chapter met in the School Library, but arranged in its own special way: they like to meet in a hollow square, so we used the tables from the Study. This was the one hundred and eleventh meeting since the first in 1621; there cannot be many British organisations whose Governing Body has been meeting, with occasional variations due to some upheaval in Europe, regularly every four years for nearly four centuries. On St Benedict's day (11 July) it had been planned to sing Vespers at Rievaulx, together with guests like Cardinal Murphy-O'Connor, the Archbishop of York and various other Bishops, and senior representatives from the Methodists and the Salvation Army. But the weather confined us to the Abbey. The Archbishop of York preached. We give part of his concluding words:

Benedict himself makes the important point that the Christian life, however it is lived, wherever it is to be found, is a journey. Of whatever church, denomination or community, we are all of us pilgrims together. I consider it a particular privilege as well as a pleasure to have been invited by Abbot Timothy to preach this homily this evening. It gives me the opportunity of expressing to him and to his community – and here I know I speak for the leaders of other churches in the North East – our thanks and appreciation to all of you for your hospitality, your generosity and your willingness to share with us in the Ampleforth Covenant something both of the pains and frustrations as well as the rewards of our pilgrimage together towards that perfection of unity which is Christ's prayer for us all. It is, I am sure, an enterprise of which Benedict himself would thoroughly approve. We look forward to the Ecumenical Synod here at Ampleforth at the end of this month at which expectantly we shall read together the Holy Scriptures and wait graciously upon God the Holy Spirit.

I am aware also and indeed highly supportive of the suggestion made by the Archbishop of Westminster during the Consistory of Cardinals in Rome in May, that some consideration be given to the possibility that the Holy Father, in the exercise of his Petrine office, might call together and preside over, in a spirit of pastoral and fraternal concern and care, an ecumenical gathering of those entrusted with an apostolic ministry of leadership worldwide. Such a possibility, I believe, would if effected be enormously propitious and significant in the opening years of the third Christian millennium.

At the conclusion of the Chapter, Abbot Richard Yeo of Downside was elected our fifty-first Abbot President.

We are also beginning to embark on preparations for the BICENTENARY of the arrival of the Community, or its advance party, at Fr Bolton's house at 'Ampleforth Outhouses' in late

1802. Those who wish to know the details should consult *Ampleforth: the story of St Laurence's Abbey and College*. Meanwhile the Hospitality Department joined forces with the Archivist to produce a new visitors' *Guide* to the Abbey Church, obtainable at the Abbey.

MONKS

Fr Abbot went to Zimbabwe for ten days immediately after Ash Wednesday, and in May to Chile, to see the Manquehue Movement in Santiago. *Fr Leo Chamberlain* visited Moscow. *Fr Jeremy Sierla* spent a sabbatical six weeks in Australia over Christmas and the New Year, visiting old friends from Gilling (the 'Aussies'). *Fr Mark Butlin* has been to Vietnam, South Africa, Angola, Ethiopia, and in Rome, Paris and Ireland: all was in the interests of AIM, the monastic support for Third-World monasteries. *Fr Geoffrey Lynch* went to Westminster for the blessing of the new gravestone for Cardinal Basil in the Cathedral: he also attended the later blessing of the Jubilee Cross set up in the Cathedral plaza, which is eventually (July 2002) to come to Ampleforth. *Fr Dunstan Adams* has been supplying in the Scilly Isles. *Br Wulstan Peterbus* went to Leuven to talk about his proposed doctorate there, in moral theology, but will not move there till next year, first spending a year at St Benet's Hall.

Lucy Warrack, who has been teaching Church History to the Juniors for the last five years, and before was happy to act as tutor in almost any subject, retired fully from teaching at the end of the summer term. She was made a Confrater by *Fr Abbot* on 4 July. We also had three lectures on Moslem spirituality from Mohammad Al Shomali, a contact achieved through *Fr Jonathan Cotton* in Leyland. He is from the seminary at Qom Iran, which has a mere 30,000 students.

Br Julian Baker has at last finished his degree course at Thames Valley University (German & Spanish), but almost immediately embarked on another course, also from Ealing, in teaching English to foreigners. His degree results have been delayed, the only ones so held up, by what is described as 'an administrative error'.

Earlier in the year *Fr Benedict Webb* slipped on some grass and dislocated his knee, tearing a tendon in the process: this made him rather immobile for quite a while. *Fr Cyril Brooks* had an operation in August which it was supposed could be dangerous, given his heart condition, but in the event it proved less serious. After some time he returned to the Infirmary at the Abbey, and was keeping fairly quiet. On Sunday 2 September he died in his sleep during the course of the morning. *Fr Antony Hain*, late of Fort Augustus, who makes much skilful use of a wheelchair, has been living for some years in Nazareth House, Bonnyrigg (Edinburgh), but in September he moved permanently into the Infirmary at the Abbey, whence he can freely get to both Choir and Refectory. *Fr Francis Davidson*, on the other hand, having finally completed the closure of the Fort Augustus monastic community, has returned to Bamber Bridge to be again their Parish Priest. *Fr Bede Leach* has joined a course in pastoral spiritual direction taking place in Dublin, where he expects to be until the summer. Meanwhile most of the resident brethren had their hearing tested during August. Perhaps we now realise why it is that the young among us always seem to mumble their speech. On 15 September, *Fr Wilfrid Mackenzie*, at Leyland, celebrated his ninetieth birthday.

BUILDINGS

The new Bamford Centre, for the Sciences and Business Studies was completed on time and came into use in September 2000. There was an opening ceremony and Blessing on 6 October.

The work of erecting the building called Hume House in the small valley to the east of St Oswald's & St Dunstan's began slowly because of problems with the planners, and went on slowly because of the great rain in October. The path to St Hugh's and St Bede's was destroyed in the process, so a scaffold of seventy steps was built directly up the steep part of the hill. After collapsing once (to the surprise of the boy who was on it at the time) it survived right through the year. For the record, the building is set on 210 steel piles, 200mm in diameter and 12m long, at least where the boulder clay allows full depth. It was planned that it would be ready for the new term, but in the event there was a delay of three weeks. On 21 September, St Cuthbert's moved into the south end, and St Wilfrid's into the north. The move was made at the Exeat weekend, so there was extra time to settle down.

At Gilling there are changes. Ampleforth College Junior School and St Martin's School, Nawton, have merged, becoming St Martin's Ampleforth, in Gilling Castle. The staff from both schools was almost fully re-employed, and the Headmaster is Mr Stephen Mullen, formerly Head of St Martin's School. *Fr Luke Beckett* is Chaplain, and is assisted by *Fr Kentigern Hagan*, with the additional help of *Fr Justin Caldwell* and *Fr Simon Trafford*. The size of the school has gone up to about 150 pupils, but only about half are boarders, and the age-range has extended downward to include a Pre-Preparatory stage. No monks are resident. One or more monks resided in the castle from about 1670 to 1762, from 1764 to 1793, and from 1930 to 2001 – roughly, for two centuries. After extensive discussion, negotiation, planning and then a remarkable achievement by the Procurator and the builders in making the necessary alterations in readiness for the change, the new school opened on time on 4 September. In fact, they did better than their predecessors in 1930, when the Procurator, *Fr Bede Turner*, the architect, Scott, and the builder had from January to September to make alterations (which were, however, larger). The builders this summer were managed by the same man, Ron Gatenby, who managed the building firm who built Saint Alban Centre twenty-five years ago.

There are changes in the Estate Office, too, for Jonathan Barker, our Estate Manager for the last two-and-a-half years retired early for personal reasons. During his incumbency he introduced a number of progressive features which have added to security or safety, and began the process of getting all our buildings adequately described for reference on a computer system. And the Staff have been given a maroon uniform, so that they can more easily be recognised. We hope he will enjoy his retirement, and perhaps find time for some more skiing.

EVENTS

At the end of October we had much rain, like everybody else, and the valley was widely flooded. Travel became difficult for a while. Sometimes we had to drive to Leeds to find a train to London or to Lancashire (York was cut off).

On 28 October about fifty former members of St Thomas's House gathered for a reunion dinner. They all came to Vespers first, which (since we had a large retreat group already) pushed the number of guests at Vespers to about eighty. In general terms the number of visitors and guests is growing, and the number coming to the Office is increasing. There were twenty-six guests at Matins on All Saints' Day, and the number at Saturday Vespers has several times been over fifty. And a young sculptor, Martin Atchison stayed for about three months, to see if he could produce a good piece for the Church, but he found that it was not easy to adjust in style.

In January a group of people anxious to help with rehabilitation of recovered drug

addicts asked if they might use the farm buildings at Redcar (beyond the Lakes) as a sort of convalescent home. Fr Abbot called meetings of local people to seek their opinion, and feeling was not generally favourable. However, the proposed source of grant support did not turn out to be certain, so the idea moved elsewhere. In March Foot-and-Mouth disease caused the abandonment of numerous sports fixtures and other outings; for a time we were discouraged (and were happy to cooperate) from going onto our own farmland, or into the Monks' Wood. And a Parents' Day was postponed.

The Ryedale Festival in July included a performance of Verdi's *Requiem* on Saturday 14 July, which drew a full audience of six hundred. The singers and orchestra amounted to a hundred and eighty performers. Immediately following this there came the London Oratory School Choir, who spent all day for a week rehearsing and recording in the Church for a CD aimed at the Christmas season. Their reason for coming here was that North Yorkshire is quiet, in a way unknown in Fulham.

In early September we were asked to host a reunion of the Old Boys of St Benedict's School, Fort Augustus. They have a desire to retain a sense of being linked to the spirituality of a monastery, and we are within reach, and historically have had many links to the Fort.

Finally, a period has closed. In the summer, Dr Peter Ticehurst retired from his position as Medical Officer to the School, and from being the monastery doctor. He has looked after us with the greatest care and attention for twenty years, for he arrived in 1981. He came up from Bristol, and was attracted by the possibility of treating sporting injuries acquired by the school, but he must have been quite as interested in some of the curious ailments which afflict monks as their time draws to a close. The great growth in the size and activity of the Monastery Infirmary will have made this work more interesting, and perhaps easier to do. We thank him, and wish him happy years of retirement.

THE HISTORY OF AMPLEFORTH ABBEY

Ampleforth: the story of St Laurence's Abbey and College, by Fr Anselm Cramer OSB, St Laurence Papers V, ISBN 0 9518173 5 3 Hardback, 242 pp. over 80 illustrations.

Almond's *A History of Ampleforth Abbey* (1903) and McCann & Cary-Elwes' *Ampleforth and its Origins* (1952) have for many years been unobtainable. Ampleforth's present Archivist has therefore prepared a third account, which not only covers the recent century more fully but also explores anew the twin sources from which modern Ampleforth began, the English monasteries of DIEULOUARD in France (1608), the original St Laurence's, and LAMSPRINGE in Germany (1643), from which the school was transferred in 1803. The book will be useful to students of English Catholic History, of the Benedictines and of Education, as well as a helpful work of reference for friends of Ampleforth.

Price £12. Postage £2.50 (Home), £4 (Abroad)

The book can be ordered from the Bookshop at Ampleforth. (It will not be available in ordinary bookshops or agents, unless they put in a trade order for at least ten copies.)

The Abbey Bookshop
Ampleforth Abbey
York YO62 4EY

Tel & Fax: 01439 766778 – Email: bookshop@ampleforth.org.uk

ST BENET'S HALL

The year began with a reasonably full complement of monks: from Ampleforth, Fr Henry Wansbrough, Fr Bernard Green, Fr Hugh Lewis-Vivus, Fr Paschal Tian and Br Edwin Cook; from elsewhere, Br John O'Callaghan (Glenstal), Br Luigi Gioia (Maylis), Br Hugh Allen (Premonstratensian from Storrington), Br John Wisdom from Prinknash, Br Augustine Wetta (St Louis), Br Liam O'Connor (Roscrea) – also Mgr Peter Briscoe, on sabbatical for a year after heading and closing the Dublin Diocesan Seminary. In addition there were 24 laymen reading for various degrees (seven in theology), among whom were six Old Boys.

One important feature of personnel seems to be becoming permanent: we again had a Russian Orthodox church student, sent and directed by the Moscow Patriarchate, Alexander Pokhilko, who was learning English and having some tuition in theology before going on next year to study for a doctorate at Durham, joining there a little Orthodox nest which includes Andrey Kordochkin (W95). For next year we have another such student, plus a Syrian Orthodox Bishop from Damascus (under the auspices of Aid to the Church in Need). The Russian Orthodox monk, Fr Paisy Azovkin, also finished his doctorate with us this year, and was sent to be assistant to the Russian Orthodox bishop in Paris. This Orthodox connection makes a good balance to Fr Henry's chairmanship of the management of Keston Institute, which can be critical of Orthodox intolerance of the religious liberties of others.

For much of the year we had with us also Professor Kevin Cathcart (Professor of Near Eastern Languages in UCD), about to take early retirement. For the summer term also Dr Brian Klug, who has been teaching philosophy at St Xavier University in Chicago; from next year he is to be a half-time Senior Research Fellow of St Benet's.

Doctorates were completed by Fr Paisy Azovkin and Joe Shaw (E90). Philip McCosker (ex-Stonyhurst) won the Canon Hall Prize for New Testament – the second consecutive year it has come to St Benet's. This report must be compiled before most Schools results are known, though Richard Elwes (ex-Worth) has already received news of his First in Mathematics. Fr Henry has been appointed Chairman of the University Theology Faculty.

The new boat continued to forge ahead with great enthusiasm, even making a splash with headlines in *The Times*, reporting that St Benet's was the most improved crew in Summer Eights. That was after a brilliant first couple of days. Then disaster struck: during the warm-up of the third day we lost our rudder. The whole series was delayed 10 minutes for a replacement, but finally we had to start off with a paddle for a rudder. Br Augustine and Joe Hill (ex-Stonyhurst) and Max Crewe played rugby for various university teams. St Benet's triumphed in its group of the University Rugby Sevens ('They are fielding every undergraduate they have', said a voice on the touch-line), but were heroically knocked out by a combined team drawn from the two largest Colleges of the university.

The refurbishment was completed under the watchful eye of Fr Hugh, and has been universally praised and admired. All rooms except the top floor ('the Freshers Floor') now have en-suite facilities. Since the refurbishment we have started a series of three or four day Conferences, so far each time to a full house: Fr Bernard on the Early Development of the Papacy, Fr Anthony on the Medieval Mystics, Fr Henry on the Gospel of Luke. The month of July and most of August were full with two American Summer Schools, then after a fortnight's respite followed a new series of Conferences. Besides nibbling away at our debt, these are valued as an important monastic and pastoral experience – a sort of Grange in the south!

The community was invited to sing Vespers in Worcester College (ex-Benedictine) on Ash Wednesday and in Dorchester Abbey on Trinity Sunday. Both were well-attended and

valuable monastic experiences.

Fr Bernard taught two weekend courses at the Cambridge Adult Education Centre and has begun a steady trickle of tutoring in the university. He has strengthened our link to the Catholic Chaplaincy by frequently filling in for Masses there, his homilies being much appreciated. Fr Henry has given residential courses at Glenstal, Turvey, the Grange, Durham (St Chad's College), the Darlington Carmel, Stanbrook, Belmont and the Oxford Summer School in Theology. He is due to lecture in USA in September and Jerusalem in December.

OUR LADY OF MOUNT GRACE, OSMOTHERLEY

The main news has been the outbreak of Foot-and-Mouth disease. Apart from this the operation of the monastery and parish has continued much as before. The Office has been celebrated five times a day, and the usual round of parish activities has taken place. Foot-and-Mouth has prevented pilgrimages from going to the Lady Chapel since February 2001, and still continues. We have been involved in giving support to farmers, principally through prayer and telephone contact. Pilgrimages have been moved to the village, but many groups have cancelled. Ironically the restrictions were imposed just after three improvements were made. We received the legal right to go to the shrine along the normal route (we have never had a legal right of way, but now the diocese has paid the farmer for a perpetual right). We installed a closed-circuit TV system with projection TV to relay services from the Lady Chapel into the barn. And we took delivery of our new eight-seater minibus.

Fr Piers Grant-Ferriss has finished the comprehensive visitation of the parishioners. He is also active in a local alpha group (now suspended because of Foot-and-Mouth). He has continued to recruit schools to come to the monthly Peace Pilgrimages, focussing on twelve primary schools in the Tees-side area. Fr Xavier Ho has been chaplain to the Cleveland Newman Association, has worked hard in the garden, and has moved his room into the next house, 20 North End. The refurbishment of this building is now complete, and we have two well-equipped guestrooms for retreatants and others (including visiting monks) to stay. Bishop Ambrose has been a frequent visitor. Fr Edmund Hatton has given a directed retreat to one priest in the house, and has continued to work with the local contemplative nuns as well as in the adjacent parish of Stokesley. Fr Terence Richardson has continued as part-time chaplain at Teesside University, and looks forward to the start of work on the house at 16 North End. At the time of writing, approval by the diocese for the expenditure is imminent.

The refurbished building will provide office and reception accommodation on the ground floor and two good en-suite bedrooms upstairs. The daily monastic meetings every morning have now been supplemented by longer meetings held fortnightly to discuss weightier items, especially matters of policy. It is hoped that in this way all four members of the resident community will feel involved. Items discussed so far have included the buildings, and the timetable. This has been revised. We now begin Matins earlier, at 6.30am, and have longer after Matins before Lauds at 8.40am. Midday Prayer is now at 12.30pm every day. The times of some weekday Masses have also changed.

All the monks and many of the parishioners are fully involved in all aspects of the parish and shrine activity. We have reviewed our child protection procedures and issued a parish child protection policy. So far we have identified thirty-five people who work with young people; these have all filled in the necessary forms and permissions for the police to check their records. A local ecumenical Covenant was signed in Hutton Rudby on 17 June between the Anglicans, Methodists and Catholics. This is in addition to the six-year old covenant in Osmotherley, and cements our commitment to ecumenism within our twelve

villages. In Osmotherley a small group of parishioners has started a John Main style silent meditation group. This meets on Monday nights in the Monastery Meeting room in No 20, and does not depend on the presence of one of the monks. The Parish is committed to prayer as well.

CHRIST THE WORD, ZIMBABWE

The Community has slowly evolved as a unit, supported by the agreement on our five principles by which we are trying to live, namely: Prayer and Lectio, a Simplicity of life-style, Manual Labour, Hospitality and Retreat Work. Individuals have had to come to terms with various aspects of life, but this year we have begun a process of Community Building, which is at least under way, and even progressing well. This, we hope, will provide a firm foundation for the acceptance of candidates in the future. We have had to struggle with a number of issues, notably the question of charitable help to local people, on which there was considerable disagreement. However, we have emerged with a relatively flexible policy, commensurate with the unpredictable nature of requests, and the various relationships we have with people in the area.

Fr Christopher Goist has continued work giving retreats and Days of Recollection, together with work on the Executive of the Council of Major Religious Superiors (CMRS). He has also set up a Committee for Justice and Peace, to report and prompt the Executive on justice and peace issues that could be responded to by religious in the Country. He has kept contact with BECOSA, the Southern African Benedictines. He continues to try and manage the accounts of the monastery. Fr Robert Igo maintains a fairly heavy programme of retreats, both individual and groups, and has increasingly advised on difficult cases of abuse and lapses of priestly celibacy. He has done major work on the Health Desk of CMRS and produced documents on HIV testing of Religious candidates and guidelines on cases of sexual abuse, for the Bishops' Conference to ponder. In October last year, he was the first Benedictine to be asked to do a workshop on Formation for the English speaking Poor Clares of Africa. This was attended and approved by the 'Primate' of Poor Clares from Rome. During this course he contracted a water-borne illness, which has badly affected his liver, and may take some months to rectify completely.

Fr Alban Crossley continues to give retreats and Days of Recollection, and has almost completed a monumental work of revising our Office for feasts and solemnities, and the Proper of the season. He has also produced a significant booklet, translating the Shona Mass into English, which reflects the structure of the Shona language. He is the secretary for our Community Meetings, and has also revised our Customary. Fr Barnabas Pham has continued his work in the garden, and has opened up a significant new area of the Sisters' orchard, which gives us more ground, but also enables others to grow vegetables to supplement their income, or to start projects in chicken rearing. He has also given retreats and workshops.

Fr Richard Jfield came in December and helped us significantly over the Christmas period, before returning for term in January. Fr Bede Leach came in January, to give himself some time to recuperate from a heavy workload, but none-the-less did a great deal for us, mowing the lawn and assessing some of our financial and insurance needs. Fr Abbot made his annual visit in March this year, and helped us to begin our process of Community building, encouraging us towards more input for the Community and more recreation together. Fr Luke Becken visited us in June and experienced something of Africa, of our way of life, and of the situation we are coping with.

This year, we again conducted a Benedictine week during Holy Week, for those

interested in joining us. We had three young men here, all of whom had visited us the previous year. Fr Robert conducted the programme, and we took them to a greater depth of realisation of what the monastic life entails. Two of the three have contacted us since, and a fourth, who is a seminarian of the Archdiocese of Harare, has also been in contact. We have decided that one is too young to be considered in the immediate future, but the other two are worth moving to the next stage, which is a longer visit of perhaps a month. The question of educational qualifications continues to exercise us. The minimum for the seminary, and for most congregations, is five O Levels, but there are many reasons why these may not have been achieved, which have nothing to do with ability. On the other hand, for our first group of candidates, and certainly by European standards, and indeed by the educational standards of Zimbabwe, five O Levels is very minimalist. The Jesuits require two A Levels, and this may be a much wiser requirement for our candidates.

Locally, both black and white people are suffering real hardship. Local warlords are dictating policy on farms and in police stations, in townships and even in shops. Transport costs are inhibiting those who need to travel, even for medical and funeral reasons. Those trying to make a living by selling, find their profit is eaten up by inflation when they re-stock. We have tried to alleviate some of the suffering, but the needs are endless and we cannot meet more than a few. We have set up a committee in Macheke who distribute some of our funds to needy families, but we also have some regular people whom we help, and a number of school and higher education needs that we fund.

Our very presence in the Country at this time seems to be a source of encouragement and hope, however slow our growth and limited our outreach. Circumstances have forced us to place the emphasis on 'being', despite the fact that we have been just as busy. Simply being here, faithful to the round of prayer and work and hospitality, seems to be our role for the moment. If things get worse, which they may do, it would be a very serious counter-sign if we pulled out. Short of being thrown out, we feel it to be imperative to stay on, and if necessary suffer with the people here. At the moment, we are cushioned from many of the economic hardships by our source of income from the UK, but access to this may become more difficult. Meanwhile, we can use some of it to help others. Our present local income is insufficient to sustain us.

ST BENEDICT'S, BAMBER BRIDGE

We finished building our new chapel by the beginning of October, converting a derelict stable into a space to hold thirty. The keynote is simplicity: old brick and new plaster. I think it contributes to the dignity and sacred character of our Office and Mass, and enables us to welcome lay visitors without crowding. Fr *Augustine Measures* usually celebrates the Mass on weekdays at midday and has a regular attendance. Fr *Abbot* came and blessed the chapel on 20 November (2000), concelebrating Mass with the community.

In the new year we converted the old chapel in the house into a bed sitting room. The en-suite facilities had been in place from the beginning. Since Easter it has been Fr *David's O'Brien's* room: in February he came to stay with us, to help out in Brownedge parish and to swell our numbers in the community. He is with us till September.

In February the Parish Sisters moved into a flat in the presbytery, and we began to use Rose Cottage for guest accommodation, several visitors coming to stay. The house needs a thorough refurbishment, which we have begun: new plumbing, painting and carpets. This should be finished by August, and enable us to make a more regular provision for guests, possibly for retreats.

Fr Abbot came to make a visitation in November. The following week *Abbot Francis Rossiter*, our President, came to enable the parish fathers in the north-west to see him prior to the Visitation at Ampleforth. At the beginning of February we had a meeting at St Benedict's with Archbishop Kelly and Bishop Brain, and the local Deans. After a concelebrated Mass, we had a working lunch to discuss the part that St Benedict's could play in the local Church. The consensus was that, though our priestly ministry was welcomed, our specifically monastic contribution, both in teaching and as a presence, should have the priority.

Apart from the ministry to our own parishes, we have been available for supplies fairly regularly, mostly within a five mile radius. In addition Fr *Bonaventure Knollys* has said Mass weekly at Wymott prison where the chaplain is a nun. In addition, we had a series of Advent and Lenten talks, given by Fr *Aelred Burrows* and Fr *Colin Battell*, while Fr *Aelred* has also given talks to the local community in Chorley. St Benedict's has also been the venue for various day groups from Brownedge High School, and the Oblates in the area meet twice yearly for days of recollection.



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HUME HOUSE

PETER BRYAN

Hume House was completed on 21 September 2001. The building houses St Cuthbert's and St Wilfrid's.

The commitment to improve our accommodation started long before we planned to build a new double house, the seeds being sown in 1995 with the School's Development Plan. Since then there have been several significant improvements but it was not until the Community agreed to the proposal to move St Cuthbert's that we were able to plan on a large scale and with a clean sheet of paper. There can be few who would not jump at the chance to design a new home.

The overall brief for Hume House was simple. We were to build a new house for 144 boys with single rooms for all in the Sixth Form. The detail behind the brief is extensive. It is the result of exhaustive discussion, probing and consultation by a small group comprising Fr Bede, Fr Cuthbert and Jan Fitzalan-Howard. The project would not have worked without such a good start.

We decided to appoint a firm of project managers to help coordinate the works and to liaise between us as client and the other members of the project team, principally the architect and the contractor. Ampleforth is neither a straightforward nor an easy client. Turner and Townsend were appointed as Project Managers, Quantity Surveyors and CDM specialists. Their contribution has been immeasurable and we will look forward to working together in the future. We also hope to work again with Clugston Construction who acted as the main contractor. Clugston's task was significant, having to work to considerable time pressure. Apart from having to grapple with Ampleforth's infamous slippery slopes, the project met with extraordinarily wet weather in the autumn sufficient to make the diggers stick fast, the fuel crisis and other unforeseeable problems.

Associated Architects were appointed to find the right site and to design the building. We spent time talking to other schools and to architectural practices before coming to a decision. Associated Architects were chosen for their outstanding reputation generally and their specific experience in fulfilling our needs. We were quickly re-assured when the architect presented the preferred site. Reference was made to the usual factors such as relationships, buildability and views as well as some less obvious influences such as the movement of the sun and wind direction.

In designing the house John Christophers from Associated Architects researched into our own qualities. He was particularly impressed by what in his experience is the unique feature of the housemaster's room being a room generally available to boys. He was also struck by the importance we attached to have good circulation within our houses and to have decent communal rooms.

Hume House is situated to the east of Nevill House on the hill leading to the Saint Alban Centre. It is a large building by our standards. Whilst being large it has been designed to fit the context rather than to stand out. There are four main sections, two for each house. The sections wrap around the contours of the hill. The path up the hill passes through the middle with the only physical link being the matron's flat two floors above. There are four floors. The formal entrances to the houses lie one floor up. Each entrance leads to a hall from where there is access to the other communal rooms. Above are the dormitories and double rooms for Fifth Formers and Remove. The top floor is entirely given to Sixth Form rooms with bathrooms between each room. The public rooms and many of the bedrooms have outstanding views looking to the west across the lines of the Main School buildings, past the

Abbey Church and beyond.

There were delays with completion of the building and so we started to move in on the same day as we achieved completion. There have been the inevitable teething problems which are incumbent in taking over any new building and more so when there is not enough time to carry out tests before allowing it to be occupied. However the overall reaction has been very favourable.

Hume House defines a new line running through the Procurator's Office and down through the Central Building. To the east lie the works of the school and to the west lie the Monastery and its other works. The shift started in 1992 when Junior House moved across the Valley to join Gilling. Hume House will significantly affect the life of the Monastery and the School. It will set the standards for our future accommodation and it will enable the Monastery to have space and to branch into new works.





OLD AMPLEFORDIAN NEWS

OBITUARIES

COLONEL HARRY GEORGE OBE WS

Edward Harry George: born 3 May 1904; Ampleforth 1914-22; legal practice in Scotland 1922-1930s; Writer to His Majesty's Signet; London Films 1930s; Royal Artillery 1939-45; advertising 1945-60s; married Rose Grossmith 1929 (died 1988) (three children); died 30 November 1957



Harry was born in Edinburgh, 3 May 1904, the second son of Charles George, KCSG, SSC, the Edinburgh diocesan solicitor, and Teresa Cullen (a great niece of Paul, Cardinal Cullen, Archbishop of Dublin and a cousin of Patrick, Cardinal Moran, Archbishop of Sydney, Australia). His family is an old Scottish Catholic one, originally hailing from Keith, in Banffshire, in which county Harry's grandfather, Alexander Struthers George, had been a Sheriff. Harry followed his elder brother, Douglas, into the school in 1914 where he later became a School Monitor and captain of the 2nd XV. After leaving in 1922 he joined his father's legal firm in Edinburgh and subsequently qualified as a Writer to His Majesty's Signet.

In 1929 he married Rosa (died 1988), the younger daughter of George Grossmith, jnr, an eminent actor-manager of the time, after whom the Grossmith cup for acting is named. Grossmith was closely connected with the Gaiety Theatre and later became the first Chairman of London Films. Rosa worked tirelessly for the Church, raising money for the Crusade of Rescue and the Oxford University Chaplaincy; later on she wrote a number of popular prayer books. Both Rosa and her father were awarded decorations by the Vatican State. At Grossmith's invitation Harry joined London Films where he worked closely with Sir Alexander Korda, firstly as Company Secretary, later being promoted to the board. During his time there such classic films as *The Private Loves of Henry VIII*, *The Four Feathers* and *The Scarlet Pimpernel* were made. Called up in the 1939-45 War, Harry joined the Royal Artillery as a Lieutenant serving in Sussex. Selected for his legal acumen he subsequently rose to the rank of Colonel, serving as a Military Governor with the 2nd Army. In this capacity he was instrumental in the arrest of several leading Nazis including the notorious commandant and staff of Belsen concentration camp. The Nazi flag which flew over the Town Hall of Amiens, and which Harry personally lowered when the city was captured by Allied forces, he gave to Ampleforth. He was appointed MBE in 1943 and promoted OBE in 1945. For his services during the war he was officially allowed to retain his rank of Colonel after being demobilised. After the war he founded an advertising company but, due to his harrowing wartime experiences from which he suffered what is now recognised as Post Traumatic Stress Disorder, his health slowly declined, eventually causing him to relinquish all his activities and confining him to a wheelchair. Nevertheless, for as long as he was able, he continued his great love of fishing, particularly in the Outer Hebrides where he used to take Fr Sebastian Lambert and Fr Anthony Ainscough as companions.

A man of prayer and perseverance, his devotion to the church and its teaching consoled him during the difficulties, sickness and sorrows of his latter years. Harry, who loved Ampleforth so much, died attended by Rosa and his three sons, John (C48), Tim (C51) and Peter (C53), on the feast of his country's patron, St Andrew, 30 November 1957, at the comparatively early age of 53.

TJDG



EW - Hume House - C

EDWARD OSWIN CHARLTON

Edward Oswin Charlton; born 21 June 1921; Ampleforth 1934-35; Oratory School; RAF; prisoner in Auschwitz; game hunter and ranger in Africa; stalker with the Forestry Commission; died 14 April 1996

Edward Oswin Charlton was at Ampleforth before going on to the Oratory. When the 1939-45 War broke out he was about to read medicine, but impatient for battle he enlisted in the RAE. The recruiting sergeant had never seen the name Oswin and said 'Oscar is good enough for you' and the name stuck because it fitted his swashbuckling personality. He was awarded the DFM for his services as a Pathfinder, shot down and, having concealed his commissioned status, sent to Auschwitz. He escaped but was recaptured and tortured unsuccessfully by the Gestapo to reveal the details of his escape route. After the war he worked for many years as a big game hunter and ranger in Africa. When he eventually came home to look after his octogenarian mother he applied for a job as a stalker with the Forestry Commission. Mr Richard Prior, who interviewed him, was hesitant about offering him the job, as one of his tasks would be guiding shooting parties, the majority of whom would be Germans. So he asked Oscar if he could cope. Oscar replied that he would be only too glad to escort Germans, adding mischievously, 'If you were to ask me to raise a regiment of SS troops in any country in the world, including England, I do not think I would have any difficulty in doing so'. Richard Prior ventured that Oscar's retort to him was 'the most generous and forgiving observation he had ever encountered'.

William Charlton (O53) and David Anne (B47)

MARK PATERSON

Mark Elliott McCallum Paterson; born 23 June 1953 Manchester; prep school in Leeds; Marlborough College 1966-70; Ampleforth 1970-71; Warwick University mid 1970s; died 9 April 1999 York

Mark Paterson was a gifted person, and showed much generosity. He was the son of an Anglican vicar, Canon John Paterson and Hazel Paterson. Born while his father was serving in Manchester, he went to Marlborough for five years. When his parents retired to live in Ampleforth village, he came as a day pupil to Ampleforth to complete his A levels, coming partly through Ian Davie, by then in the English Department, who had previously taught at Marlborough. After Ampleforth he studied at Warwick University. In later years he helped with Vietnamese children at Wood Hall near Tadcaster, and befriended many poor and sick people in York. He was a gifted person, and someone who always showed much generosity to others. He wrote many poems and a book of his poems was published in 2000 after his death. He suffered for many years from schizophrenia, and spent long periods in hospital. He died of pneumonia in York Hospital on 9 April 1999.

PHILIP HODGE

Philip E Hodge; born 1 May 1905 London; Ampleforth left 1923; Royal Exchange Insurance, London 1920s-42; 1946-1965; RNVR 1942-46; married Marian Dudley 1938/9 (two daughters); died 30 June 2000 Northampton

Philip Hodge was the youngest of six children – there were three brothers: Frank (not OA), Wilfrid (OA1918) and Philip (OA1923). At Ampleforth he excelled as an athlete, winning many track events, particularly over short distances, and also playing rugby and cricket. Later he played rugby for the Harlequins from 1923 to 1932 and for Surrey. He played cricket for Surrey 2nd XI and once scored over 1000 runs in a season.



From 1923 to 1965, except for the war years of 1942 to 1946, he worked for Royal Exchange Assurance in London or with their subsidiary companies, becoming Manager and Secretary in 1946. Appointed first as Junior Clerk at the Royal Exchange Assurance on 21 August 1923 at a salary of £75 per annum, his salary increased in 1927 to £170 per annum, and in 1928 he transferred to National Provincial Insurance, a subsidiary of Royal Exchange. When war broke out in 1939 he actively sought to join the forces, but as an expert in plate glass insurance, it was deemed by the Government that his services were required during the Blitz – but in December 1941 the Directors of Royal Exchange gave him permission to volunteer for HM Forces. He served with the RNVR, and also with the Fire Service in London. He married Marian Dudley in about 1938, and they had three daughters.

JOHN GROTRIAN

John Stephen Martin Grotrian; born 16 September 1925 Hove; Chiswick School, Camberley 1933-34; Gilling Castle 1934-38; Junior House 1938-39; St Oswald's House September 1939-December 1943; army 1944-49; journalism 1949-50; advertising 1950-1980s; garden designer 1980s and 1990s; married Clodagh Bennett 1953 (three children); died 22 September 2000



In the 1970s, at a family wedding

John Grotrian was the eldest of three sons of Lt Col Stephen Grotrian and Eileen Grotrian (née Desmond-Deane) – all three sons were at Ampleforth: John (O43), Pat (O44) and Mark (O53). The Grotrians were a non-Catholic Yorkshire family, John's great-grandfather being a Hull MP, and the family had lived at the turn of the 19th/20th century in Gilling Castle, at that time the property of the Hunter family. His mother's family were Catholics from Ireland and the link with Gilling Castle led to his father sending John to Gilling in 1934. After three years at Gilling and two in Junior House he joined St Oswald's under Fr Stephen Marwood, who was later to receive John's father into the Church. John was a School Monitor, Nulli Secundus Under Officer in the Corps and a member of the 1st XI (Colours).

On leaving Ampleforth, he joined the Grenadier Guards, a loyalty he was retain all his life, and after training at Pirbright and Aldershot was commissioned in 1944. He went with the 2nd Battalion in Northern Europe, going with them into Germany in 1945. After a spell as 'Forestry Officer' he became ADC to the GOC 2 Division. He enjoyed the chance to shoot and ride, including a bit of show jumping. He left the Army in 1949 and after a spell in journalism on *The Municipal Journal*, he gravitated into advertising where he remained for the next 40 years, initially with various agencies and then with his own business. After retiring at 65 he pursued his hobby of gardening and garden design as a small business. John is survived by Clodagh (née Bennett), the younger daughter of an army doctor, whom he married in 1953, and their three children: Amanda, 'Bertie' (O77) and Emma, and by four grandchildren.

JOHN HAYES

John Neville Hayes: born 25 January 1908 Harborne, Birmingham; Ampleforth September 1922-April 1925; RAF Regiment in 2nd World War; industry – carriage makers 1946-72; died 3 October 2000



John Hayes on his 90th birthday

1960. He was an enthusiastic Eisteddfod in Llangollen. He was the nephew of three monks: Fr Bernard Hayes, Fr Benedict Hayes and Fr Leo Hayes.

JAMES GREIG

James Collins Greig: born 8 January 1928; St Dunstan's House September 1941-April 1946; Stonyhurst College 1946; married; died 30 October 2000

After nearly five years at Ampleforth, James Greig finished his schooling at Stonyhurst College. He lived in Edinburgh. He was a cousin of Fr Francis Davidson.

KIERAN DOWLING

Kieran Guest Dowling: born 3 January 1926 Hull; St Dunstan's House September 1939-July 1943; Cambridge University (Scholarship) 1943-45 [Engineering]; Royal Engineers 1945-1946; Indian army 1946-48; salesman 1948-81; married Dorothy Mould (died 1970s) 1948 (six children); married Jenny Owen 1978; died 8 November 2000

It was the dying wish of his mother that Kieran Dowling should come to Ampleforth. After four years in St Dunstan's House, he gained a scholarship to Cambridge, reading engineering in two years at the end of the war, and then joining the Royal Engineers in June 1945 and being seconded to the Indian Army from 1946 to February 1948. He worked as a salesman from 1948 to 1981, first with Marmite (later taken over by Heinz) from 1948 to 1967 and later with the office equipment firm Pitney Bowes from 1967 to 1981. For a time he had a management position with Marmite, but preferred to return to his position as salesman – he felt a special sense of the role of salesman. He had married Dorothy Mould in 1948 and they

lived in Scotland, having a daughter and five sons (one died in infancy). Dorothy died in the 1970s and in 1978 he married Jenny Jones, and they lived in Scarborough. Ill health forced his retirement aged 55 in 1981. He was an enthusiastic bridge player. He was always a loyal Catholic.

FRANCIS MILES

Francis George Miles: born 13 April 1929 Ceylon; St Dunstan's House September 1941-April 1947; National Service – Army Education Corps 1947-49; New College, Oxford 1950-54; Oxford University Press 1954-55; translator 1955-56; ICI 1956-80s; guide at Knebworth House 1980s and 90s; married Patricia Storey 1953 (two sons and one daughter); died 19 November 2000



Francis Miles in 2000

Francis Miles was the second of four brothers, all at Ampleforth: John (D45, now in Middlesex), Francis, Christopher (T51, in Hertfordshire) and Oliver (D54, in Oxford). Their father was a civil servant in Ceylon, where Francis was born – but the family returned to England in 1935 to avoid long separation while at school. On leaving Ampleforth in 1947, Francis did two years' national service, becoming a Captain in the Army Education Corps and being stationed in the Middle East, first in the Canal Zone and later in Libya. From 1949 (or 1950) he was for four years a scholar at New College, Oxford, reading Greats – he wanted to study medicine, but was told his scholarship would not apply if he changed from the study of the classics. During a classics lecture in 1950 he met Patricia Storey and they were married in 1953. After Oxford he was for two years a proof reader at the Oxford University Press and then went to Italy for a year to translate for a Professor Chain, a pioneer of penicillin.

In 1956 he began nearly 30 years with ICI. First he spent 10 years (1956-65) in their Central Purchasing Department. He then worked for their Overseas Section, based in Welwyn Garden City, making many overseas trips, including behind the Iron Curtain to the Soviet Union, East Germany, Bulgaria, Hungary and Czechoslovakia, but also often to Italy, Sweden, Denmark, Yugoslavia. As a result of his travels many foreign visitors visited the Miles family house in Rabley Heath. Francis loved languages and always, at least as a courtesy, made sure he knew something of the language of the country being visited. In 1978 he went with his family for one year to Japan, to introduce a new product – the work was gruelling and was brought to a successful conclusion. After retirement from ICI in the 1980s, he worked as a guide at Knebworth House and much enjoyed telling the story of the Lytton family.

Patricia and Francis had three children: Patrick, Siobhan and Hugh. Married for 47 years, he was devoted to his family and friends. In retirement, he wrote on the internet, producing several books, on <http://freespace.virgin.net/francis.miles>. Francis loved music, languages, mathematics, the natural sciences and Shakespeare, especially Shakespeare as recreated at the Globe Theatre in London. Friends remember him for his courtesy, humility, humour and simplicity. He always remembered Ampleforth with affection and gratitude.

RICHARD RHYS EVANS

Richard Stephen Quallet Rhys Evans: born 29 July 1959; St Hugh's House April 1973-July 1978; estate agent; married Julie Don 1989 (two children); died 10 December 2000

Richard Rhys Evans had been ill from when he was few weeks old, but he recovered after an operation by a notable Newcastle surgeon, although he was left with some permanent deformity. At Ampleforth he showed early skill in cricket and rugby, but after breaking a collar-bone in the colts team, he did not go any further. He was always full of practical jokes. After Ampleforth he trained as an estate agent in Newcastle, and set up his own estate agency business in Newcastle. He was married in 1989 to Julie Don, and they had two children – Rebecca (aged nine when he died) and Nicholas (aged six). He died suddenly while jogging.

PETER KILNER

Peter Pomfret Kilner: born 1 November 1928; Gilling Castle; Junior House 1941-42; St Edward's House September 1942 to December 1946; National Service 1947-49; St John's College, Oxford 1949-52; Ottoman Bank in London and Khartoum 1952-55; journalist, publisher and broadcaster 1955-87; married Daphne Nott-Bower 1970 (two children); died 24 December 2000



Peter Kilner with contemporaries (l-r): Hugh Smyth (A50), John Fennell (D48), Julian Smyth (E49), Toby Smyth (C47), Peter Kilner (E46), John Wilberforce (O47), David Tate (E47)

Peter was born on All Saints Day, 1 November, 1928. He attended both Gilling and Junior House before following his elder brother Michael into St Edward's House in September 1942. Their father, Professor T Pomfret Kilner was, with McKindoe and Gillies, one of the pioneers of plastic surgery in this country, but neither Michael nor Peter showed any inclination to pursue a medical career. During Peter's term of National Service, he was

commissioned into the Border Regiment and served in England, Northern Ireland, the Canal Zone, and British and Italian Somaliland. These latter postings almost certainly had a formative influence on the rest of his working life. He went up to Oxford in October 1949 to read Modern History at St John's where he obtained an Honours Degree and proceeded to MA (after the passage of three more years and the production of a five pound note!).

In 1952, Peter became a Management Trainee at the Ottoman Bank, initially in London, later in Khartoum. Here, it seems, his gregarious nature led him into contact with members of local society in a manner notably different from most Englishmen in the Sudan whose life centred on the Officers' Club. He quickly made friends and learned of the political ramifications of the quest for independence which was about to be granted. He became very interested in journalism and was asked by his employer to decide where his future was to be. Peter's choice required little hesitation: he opted for the pen. He became Editor of *The Morning News*, Khartoum and served in that capacity from 1955-59. This was a small daily newspaper in English, but in Sudanese ownership, in the years immediately before and after Independence. He also became Khartoum Correspondent of *The Times*, *The Observer*, *The Daily Mail*, United Press International and the BBC Arabic Service.

It was about this time that Peter was involved in an incident in which he displayed outstanding bravery. In the course of his working travels, he came upon a Christian village whose inhabitants had been rounded up by Muslim insurgents. These had a machine-gun mounted on a truck and it appeared that a massacre was about to be perpetrated. Peter jumped out of his jeep and placed himself in front of the villagers, pleading for their lives. It was obvious to the armed men that if they were going to murder the villagers, they would have to kill Peter first. Gradually they backed down and the villagers were set free. The village was in the care of the Verona Fathers who reported the episode to Rome. Peter was honoured with a Knighthood of St Sylvester.

Peter returned to Oxford in 1960-61 to undertake research work on Sudanese history before becoming Assistant to the Managing Director of the Arab News Agency in London in 1961-62. He became Regional Manager for the Middle East in 1962-65 before jointly founding the *Arab Report and Record* in 1966; he was Editor from 1966-68. This was a political digest of news in the Arab world. It had a high reputation and found its way to the libraries of Embassies, High Commissions and International Companies worldwide. Its circulation was understandably limited and it seemed a logical consequence to start the *Middle Eastern Economic Digest* [MEED] a few years later. Peter was a founder member of the Council for the Advancement of Arab British Understanding and served on the Council of Management of the Africa Centre in London. It was at the Africa Centre that he first met Daphne Nott-Bower whom he married in 1970. The twins, Anthony and Christopher, were born in 1971.

In the ensuing years, Peter was often sought out as an expert on Arab affairs. In one year he contributed to more than a hundred BBC broadcasts, mostly on the World Service but sometimes on Jack di Manio's early morning programme. He retired in 1987. In his retirement he was chairman of the Servite Church Development Fund which raised £250,000 for the Parish. He also conducted a personal battle with alcohol dependence, an occupational hazard for journalists.

It was at the Africa Centre that Professor Richard Gray organised an evening, *In Memoriam of Peter*, a few weeks after his death. The tributes were fulsome. Amongst the most eloquent was a letter from Peter Robbs, formerly editor of the *Arab Report and Record*, who was incapacitated with a broken leg.

'I will be sorry not to be there. I have memories of "PK", the gentlest of souls and a wonderful and kind mentor to me, as to others, in my time with the company (1978-85). As

an editor, he never failed to show and to appreciate the value he placed on his colleagues' abilities, putting his trust in them to do their best. At the same time, he was sensitive to the ambit of each person's knowledge and judgement and was always ready, in his characteristically unobtrusive way, to give help, encouragement and guidance, never to block or discourage. To his colleagues, he was extremely generous in giving of his own unquestioned knowledge of the Middle East and Africa, especially in his understanding of the intertwined and complex humanitarian issues affecting those regions, generous also with his impressive list of contacts in high places. In a profession where those attributes are not always in play, PK was a gentleman, dependable, principled, kindly, fatherly and good. He was a good man and many, many of us will always remember and admire him.

Peter died suddenly on Christmas Eve, Sunday 24 December 2000. He and Daphne had attended the 10am Mass at the Servite Church, Fulham Road, as was their custom. Their son, Anthony, then joined them for lunch at their home and departed mid-afternoon. Peter took a nap before returning to the drawing room where he stood and chatted, through the open door, to Daphne who was in the kitchen. Suddenly there was a loud thud, and Peter had gone. He had suffered a massive heart attack, as an autopsy later revealed. There had been no premonitory symptoms or signs – 'we know not the day nor the hour'.

JMS

JAMES PARKER

James William Parker: born 22 May 1925 Newfoundland; Gilling Castle 1933-36; Junior House 1936-38; St Cuthbert's House September 1938-December 1939; Loyola College High School, Montreal 1939-41; McGill University 1941-43, 1945-47; Royal Canadian Air Force 1943-45; family footwear business 1947-88; married Geraldine Sharpe 1951 (seven children); Member of Provincial Royal Commission on Electricity Energy 1962; died 30 December 2000



For over 40 years, from 1947 to 1988, James Parker worked and was eventually President of a long-established family footwear business, Parker and Monroe, in St John's, Newfoundland. Founded in 1888, the firm had manufactured footwear until 1949 when Newfoundland entered the Confederation of Canada – this constitutional change meant the elimination of duties on Canadian footwear, and thus they closed their factory and concentrated on wholesaling and retailing operations. With their order of fishermen's boots they filled whole trains with their rubber footwear, and in the 1960s and 1970s had seven stores in St John's and one in Carbonear. Over the years these stores closed, the last in 1988, but the firm remained operational to handle various assets, and James kept his office.

James Parker came from a Newfoundland family, the second of three children of a businessman. At the age of eight, in 1933, his family sent him across the Atlantic to Gilling Castle, and later in 1936 to Junior House and in 1938 to St Cuthbert's House. As crossing the Atlantic took five days, he only returned home to Canada in August each year. His daughter, Janet Parker Brushett MD writes from Maine, USA: 'My father loved Ampleforth and talked fondly about the six years he spent there. I heard him say "if ever I hear the name Ampleforth, it reminds me of much that is right in this world"'. He talked fondly about the Benedictine monks, the pervading

sense of fair play, the rigorous sports programme, school trips to Greece and Turkey, but mostly about his friends, especially "Walsh and Hardy" – John Walsh (C39) later became a Dominican priest, Rudolph Walter Hugo Hardy (C39) later moved to the USA and remained a lifelong friend. My father spent several holidays with Rolf at his home in Germany while they were both at Ampleforth.' When war broke out in 1939, he was not able to return across the Atlantic, and so entered Loyola High School in Montreal.

In 1941 he went to McGill University (Macdonald College School of Agriculture). In 1943 he joined the Royal Canadian Air Force, trained as an Air Bomber and was commissioned as a Pilot Officer. On being demobilized in 1945, he returned for two years to McGill University to complete his agricultural degree.

He had appointments and memberships of many organisations. He was a member of the National Capital Commission. He served as President of the Rotary Club, and his speeches here were described by the Toronto based *Globe and Mail* [15 March 2001] as 'legendary' and 'making headlines' – in 1970 he proposed that the Newfoundland Government provide financial help for unemployed persons who wished to relocate to manufacturing areas in the mainland. He was Aide-de-Camp to Newfoundland's Lieutenant Governor from 1962 to 1968. In 1970 he was elected President of the Newfoundland Board of Trade. In 1977 and 1980 he was runner up in election to St John's City Council. He was a member of the National Capital Commission. The *Globe and Mail* quotes one friend: 'He was quite the thinker, incredibly intelligent, and he researched his passions which were Newfoundland's heritage and culture and how to preserve it – always positive and always moving forward'.

PROFESSOR MICHAEL FOGARTY

Michael Patrick Fogarty: born 3 October 1916 Maymyo, Burma; St Aidan's House September 1927-July 1934; Christ Church, Oxford mid 1930s; Lieutenant Royal Artillery 1940-41 (wounded Dunkirk); Nuffield College, Oxford 1941-51 (Fellow 1944) – post-war reconstruction planning; Montague Burton Professor of Industrial Relations at University College of South Wales and Monmouth (Cardiff) 1951-66; Director and Professor Economic and Social Responsibility Institute, Dublin 1968-72; Centre for Studies in Social Policies 1972-82 (Senior Fellow 1973, deputy Director 1977-82); teaching and consulting, based in Oxford 1971 onwards; Oxfordshire County Council 1981-89 (Chairman 1986-87); married Phyllis 1939; died 21 January 2001



Professor Michael Fogarty was widely regarded as both the 'grand old man' of Christian Democracy in Britain and the movement's intellectual inspiration across Europe. His academic interests were both catholic and catholic, and, combined with his long standing involvement in politics from community to national level, gave him a deep understanding of life both practical, political and spiritual.

Michael Fogarty was born in Maymyo, Burma in 1916, the son of Mary Belle Pye and Philip Fogarty, of Galway and the Indian Civil Service. His mother died shortly after his birth, and he spent his early years shuttling between Galway and Burma, before starting at Ampleforth at the age of eight. Despite a somewhat lonely childhood he excelled academically, ultimately winning a scholarship to Christ Church, Oxford, where he gained a First in Classical Mods. He then switched subjects, and under the

influence of tutors such as Frank Pakenham (Lord Longford, died 2001) and Sir Roy Harrod, went on to a First in PPE. More importantly, certainly in his eyes, he travelled in 1935 to Germany in the interests of improving his German, and in Freiburg met a young girl from Aberdeen. Thus began a lifelong partnership with Phyllis which lasted 62 years.

It was inevitable that, in the hotbed of politics that was pre-war Oxford, he would become actively involved, through the University Labour Club [with memories of literally riotous meetings when Mosley came to town]. Although he never completed his term as Chairman, being voted out by the Communist wing of the OULC, he was later adopted as Labour PPC for Tamworth.

Michael and Phyllis married in September 1939, before he joined the Royal Artillery, being invalided out in 1941 after severe wounds during the retreat to Dunkirk. Thereafter he worked at what was to become Nuffield College on post-war reconstruction plans, notably regional industrial development and the Abercrombie Plan for Greater London, which led to post war publications such as *Plan Your Own Industry, Town and Country Planning and Economic Control*, as well as Deputy Editorship of *The Economist*. He also served as chairman of the Newman Society for Catholic graduates.

In 1951 he became Montague Burton Professor of Industrial Relations at University College, Cardiff, remaining there until 1966. During that time a new faculty for Social Sciences was established under his aegis, and he served both as Dean of Arts and as Vice President of the Association of University Teachers. His books *The Just Wage* and *Company and Corporation* explored the balance of contribution and reward of the various stakeholders in an economic activity; much of his thinking was well ahead of its time, only recently being recognised in the current debate about the role of companies in society as a whole.

It was during this period that he developed some of his greatest contributions to Christian Democracy. His early involvement with the Catholic Social Guild and what is now Plater College, Oxford, led to extensive contact with a wide range of continental Christian Democrats at a time when Christian Democrats were beginning to become a significant political force in many Continental countries. He was the first in Britain to undertake the serious study of a political philosophy then hardly known, much less represented, in this country. In 1957 his *Christian Democracy in Western Europe 1820-1953*, appeared and is still the definitive work. Generously, he gave the Movement for Christian Democracy (MCD) the rights to it, and a new edition is planned. Studies updating this book, *Phoenix or Cheshire Cat* and *Motorways Merge* appeared in 1995 and 1999, although the former might have been better titled. Michael Elmer, International Secretary of MCD, gave the book a wide distribution in Eastern and Central Europe, and for some time afterwards received calls from puzzled Slavs - 'We thank you for book, but please one question: what is Cheshire Cat?'

But Michael Fogarty was an activist as well as an academic. He was present at the genesis of what was to become the Christian Democrat Transnational European Peoples Party, and continued up to his death to play an active role in MCD and the party that grew out of it, the Christian Peoples Alliance. The 100,000 votes polled by the party at its debut in the London Mayoral contest of May 2000 delighted him but he was always a realist. He wrote: 'When the saints come marching in, the road is always paved with the bones of their predecessors. Too bad for the predecessors, but at the least, like the often lonely pioneers of Continental Christian Democracy, we can make the foundation our legacy.'

From the mid sixties onwards a new interest entered his life, equal opportunities, with PEP, now the Policy Studies Institute, where he wrote *Sex, Career and Family* and *Women in Top Jobs*, with active input from Phyllis. He was proud too that this work helped to inspire

further work, such as Rhona and Robert Rapaport's *Dual Career Families*, at a time when the glass ceiling was still very much in evidence.

That led on to a period as Director of the Economic and Social Research Institute in Dublin, with a second role as chairman of enquiries into a variety of Irish enterprises, including industrial relations in the Electricity Supply Board and RTE, as well as the six month stoppage ('I wasn't allowed to call it a strike') of Irish banks in 1970.

From 1971 onwards he and Phyllis returned to their base on Boars Hill, outside Oxford, from where he reached out to a variety of consulting and teaching activities, including Henley Management College, and Deputy Director of PSI, and increasingly a new focus on retirement and pensions policy, an activity which lasted far beyond his own formal retirement date, and on business in the community, publishing *Companies and Communities* and *More than Money*, as well as an ongoing involvement in the 1981 and 1990 European Values Study, looking at changes in values and attitudes since the sixties.

He was throughout his life involved in politics in the UK. Breaking with the Labour Party in 1950, he joined the Liberal Party, inspired by Jo Grimond, and became the party spokesman on Social Security and ultimately Vice President of the party. He fought two elections as Liberal candidate for Devizes, and two for Abingdon, as well as the first European Parliamentary Elections of 1979.

But while the national level was important to him, he was happiest with local politics, entering relatively late in life and continuing well into his seventies. He served as chairman of Sunningwell Parish Council for twelve years, and was for many years a councillor for the Vale of White Horse District Council and for Oxfordshire County Council, becoming Chairman of the latter. He saw his duties to the community as a personal trust, never typified better than when he and Phyllis started the Boars Hill Association, to bring together the people of Boars Hill, outside Oxford, where they lived for forty years. Nearly thirty years later, for twenty of which he served as chairman, the Association is going strong as a focus for the community, most of whom will remember with pleasure the many meetings and events at the house of Michael, Phyllis and their ever-present cats.

OA Obituary Editor notes: Friends thought he deserved the award of a papal knighthood, and had started the process that might have led to this, but his move from Oxford to Marlow meant a move of diocese from Birmingham to Northampton and a delay which prevented the process being completed before his death. Michael Fogarty was Chairman of the Newman Association. He was the elder brother of Christopher Fogarty CB (O39), once Deputy Secretary, Overseas Development Administration, Foreign and Commonwealth Office. Michael Fogarty wrote an autobiography *My Life and Ours* [Oxford 1999]. A book *How Jesus Would Vote* was dedicated to Michael Fogarty [Monarch Press 2000].

ALEC MCKECHNIE

Alec Raymond McKechnie: born 6 August 1927 Southport, Lancashire; Gilling Castle 1937-39; Junior House 1939-41; St Cuthbert's House September 1941-July 1945; Trinity College, Cambridge 1945-46; army 1946-49; Imperial College, London 1949-52; McKechnie Bros 1952-60s; finance firm 1960s-2001; married Joan Bockett 1957 (two sons); died 23 January 2001



DESMOND LESLIE

Desmond Arthur Peter Leslie: born 29 June 1921 London; St Dunstan's House September 1935-July 1938; Trinity College, Dublin; author and playwright; married Agnes Bernelle (née Bernauer) (died 1999) 1945 (two sons, one daughter) (marriage dissolved); married Helen Strong 1970 (two daughters); died 22 February 2001

Desmond Leslie was the son of Sir Shane Leslie, third Baronet, and lived as a child at Castle Leslie in County Monaghan. He was a cousin of Sir Winston Churchill. He was a founder member of St Dunstan's in 1935 under Fr Oswald Vanheems – as a contemporary of the future Cardinal Basil, being in the next door bed in the dormitory, they corresponded in 1997 when Cardinal Basil was dying. After Ampleforth and Trinity College, Dublin, he became a fighter pilot in the war – a family historian has written that 'he destroyed a number of aircraft, most of which he was piloting at the time'. In the war years he met Agnes Bernelle, the daughter of a German Jewish impresario, and they married in August 1945, on the first day of peace in Europe. On VE Day in May 1945, Desmond drank claret with Agnes and his cousin Sir Winston Churchill in 10 Downing Street. Agnes and Desmond lived in London, becoming friends in the 1950s of the exiled ex King Farouk of Egypt and Claus von Bulow. Agnes undertook an acting career, and when Bernard Levin reviewed her plays, Desmond emerged out of the audience during *That Was the Week That Was* [the BBC Saturday night satire programme of the mid 1960s] to take a mock swing at him – an event that was much publicised at the time.

Desmond Leslie had many talents. He was a leading expert on flying saucers, an author, a playwright, lecturer, a pioneer of electronic music. He invented sound music, and has been described as 'the Bill Gates of sound music'. At prep school in Sussex he had roused the dormitory to watch 'an immense green football fly through the night', and in 1953 he published the first major book on UFOs, *Flying Saucers Have Landed*. He is remembered for giving an illustrated lecture to his old house, St Dunstan's, in the mid 1950s on flying saucers. Books and lectures and conferences followed over the years. Less than a year before he died, in 2000, he was rediscovered and was the star guest at an international conference on UFOs at San Marino in Italy. Desmond wrote revue songs and lyrics, some of which were staged at the Gate Theatre.

In his last 10 years he lived in France, suffering from a weak heart. When he was dying all his six children, including Sean (D64) and Mark (D70) arrived, and he spoke with them in great humour and gratitude – and sent his children off to his favourite restaurant in town, before he died that night. He died in a strong spiritual state, with deep faith and expectation in God, and his family felt much spiritual strength by being with him as he died.

The obituary writer of *The Independent* wrote of 'the extraordinary life' of Desmond Leslie rivaling 'any fiction by Nancy Mitford or Anthony Powell'.

DAVID MCCARTHY

Kevin David McCarthy: born 9 September 1955; St Wilfrid's House January 1969-March 1972; commercial diver; died 26 February 2001, Hampstead, North London

David McCarthy was a brother of Sean (W71) and Christopher (W74).



IAN TYLOR

Ian Patrick Tylor: born 1 August 1930; St Cuthbert's House September 1944-July 1948; engineer; married Margaret McMorland (died 1977) 1961 (three children); married Mary Hankey 1978; died 1 March 2001

Ian Tylor was the eldest of three sons, all educated at Avisford and Ampleforth: he was the brother of Joseph Tylor (T56) and Fr Matthew Tylor (C54), a monk of Quarr Abbey. Ian was an active member of St Cuthbert's House who enjoyed long-standing friendships with many of his contemporaries.

His early years, both at school and at home, set the tone of his life with the development of a powerful value system and a strong faith that touched all corners of daily living. A natural goodness was perhaps the most impressive thing about Ian and was present in everything he did, whether in business, with family or at play. In this way he touched, and in some instances, changed the lives of those he came into contact with. He saw the good in others and afforded friendship and opportunity to those who might not have expected it.

Ian trained as an engineer, the early years being spent on the factory floor before going to South Carolina to work where the landscape was 'different' and the steaks 'enormous'.

A series of other jobs followed before joining Urwick Orr and Partners in a consultancy role. What he craved most though, was to be his own boss, and this he did in 1965. Tylors gained a reputation for excellence, surviving biting recession until the mid-nineties when they could last no longer. His legacy was of design ingenuity and quality workmanship and of a man who worked extraordinary hours to meet his heart-felt responsibilities to employees, customers, contractors and family.

Throughout his life Ian watched the changing role of the countryside he loved so much, the encroaching town, the demise of 'number one snipe bog' in favour of housing, changes in the Test Valley whose rural heritage he defended. The talk was often about fishing and shooting, the changing seasons and the world around. These were passions that he passed on to the next generation. Amongst all this however, he found time to ski and to sail. Though he never learnt to swim, he was observed on more than one occasion wearing oilskins and bedroom slippers with a gin in one hand and the tiller in the other.

In 1961 Ian married Maggie with whom he had three children, including Robert (A82). In 1977 he was widowed. In 1978 he married Mary to whom he remained married.

PHILIP RIDDELL

Philip Oswald Riddell: born 28 June 1915; Avisford School, Sussex 1924-29; St Cuthbert's House September 1929-July 1934; Christ Church College, Oxford 1934-37; Royal Artillery 1937-48; landowner and farmer 1948-2001; died 3 March 2001



for action at Nijmegen.

Philip left the army in 1948 and moved to Northumberland to take over an agricultural estate which he had inherited from his uncle. Life was not easy and it was generally assumed that he would sell up; in practice he quietly got on with things. In addition to looking after the estate and farming, he served for many years in the local TA artillery regiment and as a magistrate; his greatest passion was hunting which he pursued with vigour well into his seventies. Years after most of us would have settled into retirement he continued not only to manage the estate, but also work on the farm, to shoot and to hunt, all with his customary dogged determination; his greatest concern was not having enough to do.

Philip's most notable personal qualities were kindness, loyalty and humour underpinned by a quiet devotion to his faith. He remained in good health all his life and died suddenly on 3 March 2001 as a result of a fall. He will be sorely missed by his family and friends.

— Simon Riddell

FRANCIS LILLIS

Francis Barry Lillis: born 21 October 1916 Ireland; St Oswald's House January 1930-July 1933; St John's College, Cambridge 1934-37; Sandhurst late 1930s-1940 (ill health); journalist The Daily Telegraph c1940-45; farming in Ireland 1946-54; farming in England 1954-70; PR work 1970-75; teaching English in Paris 1975-85; in London 1985-2001; married Joanna Wentworth-Reeve 1951 (two children); died 9 March 2001

Francis Lillis was at different times a farmer, a journalist, a public relations agent, a teacher of English and briefly a soldier.

Of his time at Ampleforth, it was said that Francis 'loved people and loathed the game'. He read History at St John's College, Cambridge, and from then on for the rest of his life he became a great friend of Mgr Alfred Gilbey, then university chaplain. Going to Sandhurst at

the start of the war, ill health forced his retirement, and he spent the war years in London working as a journalist with *The Daily Telegraph*. After the war he farmed for 25 years, first in Ireland and later, after 1954, in Hertfordshire. After some public relations work in London (1970-75), he taught English as a Foreign Language in Paris for 10 years (1975-85), and then returned to London, into various commercial enterprises. He married Joanna Wentworth-Reeve in 1951 and they had two children, a son Charles (B69, born 1952) and a daughter (born 1954). He was an enormous supporter of the Tridentine Mass, being pleased to see it re-established. He lived an urbane life, liking books and people to chat. In later years the daughter of his younger sister Anna Cooper (who died in 1985), Alice Cooper, became a great friend.

ROBERT WOOD

Robert Frederick Austin Wood: born 26 June 1922 New York; Gilling Castle 1931-35; St Dunstan's House September 1935-December 1939; RAF 1939-46; with the Dominican Order 1947-51; external degree London University 1951-53; Diploma in Education Oxford 1953; marine insurance 1951-53; at Blackwell's, Oxford 1953-54; schoolmaster St Peter's School, Bournemouth 1955-63; schoolmaster Stonyhurst 1965-85; married Maria Lally 1953 (four children); died 17 March 2001



Robert Wood, 1983

Robert Wood came, through his mother, from an old Catholic recusant family and always lived a very Catholic life. His mother, Clare King, had been caught in Bavaria when war broke out in August 1914, and was allowed to be repatriated to the United States, where she stayed and where Robert was born in 1922. The family returned to England in 1930, and Robert came to Gilling in 1931. He was a contemporary of the future Cardinal Basil both at Gilling and then as a founder member of St Dunstan's House under Fr Oswald Vanheems in 1935.

On leaving Ampleforth in 1939, he joined the RAF but as he had to wear glasses, he was not allowed to fly. As an alternative, he was attached to a Commando expedition of the Chindits to Burma, spending most of the war in the Far East. He ended the war at Quetta in the Himalayas.

He returned to England and, living in a Dominican parish in London, he tried his vocation with the Dominican Order, spending four years from 1947 to 1951 at the then Dominican novitiate and student houses at Woodchester in Gloucestershire and Hawkesyard in Staffordshire. After he left the Order, he studied for an external degree in philosophy in London from 1951 to 1953 and in 1954 did a Diploma in Education in Oxford. While in London he worked in the City in marine insurance for two years, and then from 1953 to 1954 he was at Blackwell's Bookshop in Oxford, in charge of foreign books on philosophy and theology. He married Maria (known always as Marie) Lally in 1953.

From 1955 to 1985 Robert was a schoolmaster. He spent 10 years from 1955 to 1965 at St Peter's School, Bournemouth — this was a former Jesuit school, at that time a growing independent school run by the De La Salle Brothers, and Robert became Head of Mathematics. From 1965 to 1985 he taught mathematics at Stonyhurst College, and renewed old friendships with Ampleforth when he accompanied rugby teams, seeing Fr Oswald

Vanheems before he died in 1968 and his contemporary, by then Abbot Basil. He retired in 1985 to Dorset.

He was a traditional Catholic, with a devotion to scholastic philosophy and to Gregorian chant. He used his computer to write quite a lot. His translation of *the Passion of SS Peperua and Felicity* is soon to be published. Other writings unpublished include a translation of St Bede's *Ecclesiastical History*, an account of *The Fall and Rise of Paganism* from the end of the Roman Empire to the present, a translation of *St Anselm Prosligion*, a translation of *St Thomas* and many other writings. In the West Country he saw Bill Atkinson (C31) and Tony Spender (B37). Marie and Robert had four children: Gervase [now Cellarer at Wadham College, Oxford], Gregory [a classicist, now Business Correspondent at the BBC], Hilary [a Dominican nun in France] and Louise [mother of seven children and a teacher].

FRANCIS TAYLOR

Francis Camille Taylor; born 8 November 1917; St Aidan's House September 1932-July 1936; articulated to a solicitor 1936-37; novice and junior monk at Ramsgate Abbey 1937-c1943; publisher 1944-mid 1970s; worked with Catholic Marriage Guidance Council; on Westminster Archdiocese panel for consideration of annulments; member of Rugby Conference [psychotherapy]; married Denise Hohla 1946 (four children); died 13 April 2001



Francis Taylor worked for many years in publishing, working with Dents; his father had been Managing Director of Dents.

On leaving Ampleforth Francis considered becoming a solicitor and was articulated for a year. From about 1937 to about 1943 he was a novice and then junior monk at the Benedictine Abbey of Ramsgate (where his uncle was Abbot) – after the town of Ramsgate had been badly bombed and the monastic school dispersed, Francis went to live in the countryside with two elderly women, and eventually, leaving the monastery, he returned to his family home in Hampstead Garden Suburbs in London. From about 1944 to the mid 1970s he worked for Dents, using his love of the classics in his work – Dents were much involved in educational publishing.

Attending the Newman Society near Marble Arch in 1944 he met an Austrian, Denise Hohla (she had been sent away from Austria after Hitler had invaded and came to school in Devon, and then had to leave Devon because she was an 'enemy alien' too near the coast): two years later, on Francis's 29th birthday, they were married. Francis and Denise had three sons (one, Philip, is a composer) and a daughter.

In later years Francis worked with the Catholic Marriage Guidance Council. He worked at Westminster Cathedral for the Westminster Archdiocese panel (which includes a number of lay persons) considering annulments. Over a number of years he attended the Rugby Conference, later known as the United Kingdom Council for Psychotherapy. He had a notable interest in plainchant and classical music.

TERENCE MARKE

Terence Marke; born 22 November 1924; Wellbury Park 1932-38; St Edward's House September 1938-July 1942; joint editor 'The Wind and the Rain' 1941; Peterhouse, Cambridge 1942-43; 60th Kings Royal Rifles 1943-46; chartered accountant 1946-88; Bene Morenti 1994; married Barbara Hovey 1947 (four children); died 19 April 2001 Chorleywood, Hertfordshire



Terence Marke's father, Philip Levelis Marke MC, died when Terence was only four, from injuries sustained in the First World War. His mother is still alive, aged almost 100. Terence went to Wellbury Park, a prep school where he was very happy – he had a special love of acting and performed in *Make Believe* by AA Milne in December 1936. In 1938 he gained a scholarship to Ampleforth – academically ahead of himself, he took school certificate a year early, and was a keen scouter. With others in St Edward's House, he was one of the founders of *The Wind and the Rain*, inspired by *Twelfth Night*, in which Terence played Feste. Aged not quite 18, he went up to Peterhouse, Cambridge to read mathematics in Autumn 1942, but his degree was cut short by the war. In 1943 he joined the 60th Kings Royal Rifle Corps in York, where he proved himself to be such a good instructor that he was kept back

to train others rather than going to the front. Here he met Barbara Hovey who was a PE instructor in the ATS. Later Terence was sent to Italy with the 1st Battalion as part of the occupying force in Venice, to give assistance to the Battalion Infantry Brigade.

After the war he trained as a chartered accountant. He married Barbara Hovey in 1947. He became a devoted supporter of his local Catholic church, St John Fisher. Without his hard work, financial acumen and dogged determination there would probably not have been a church here at all. One of my earliest memories is of Terence and my father carrying this altar from Rosebank to this church. He trained altar servers, acted as Master of Ceremonies and, with Barbara, organised much of parish life, including dances, socials, confirmations, bishop's visits, Christian Aid Week and so on. He was awarded the Bene Morenti medal. With Terence humour was only just below the surface. He and Barbara had four children: he showed a warm affection for all their families.

Peter Swann [a parishioner] – an edited and adapted version of the tribute spoken at Terence Marke's funeral

Peter Noble-Matheus (E42) writes: If our respective mothers had not met up again, after 17 years, on King's Cross Station in 1939 after seeing-off their respective sons to St Edward's, I would have been deprived of a kind, generous and life-long friend during World War II terms, holidays and post war. Terence gained a scholarship to Ampleforth from Wellbury Park in 1938. In those days you were not supposed to talk to those above or below 'your year', but Terence chose to ignore this precept for my benefit. Terence's infectious, friendly personality was the hall-mark of his family who extended an 'open-house' atmosphere, from teas at Gilling (where his sister was Assistant Matron for a time) to a 'home' in their Hampstead house for a Dutch refugee family (a member of which was eventually known as George Blake). World War II time at Ampleforth and in St Edward's provided some memorable episodes in which he was never far from the centre of the occasion. He was Senior Scout

under Jerome Lambert [Fr Jerome Lambert, later Housemaster of St Edward's]; he edited *The Wind and the Rain* with Neville Braybrooke [obituary in these notes] founded by Michael Allmand. After a successful wartime 'career' in the King's Royal Rifles, he qualified as a chartered accountant and gave his professional knowledge to the financial running of St George's Youth Club in Poplar in which Ampleforth had a powerful interest. Although our lives went separate ways after his marriage to Barbara, also known as 'Wendy', his bond of generous friendship remained throughout his life whether he was hosting countless Italian dinners with George Blake (before he defected, was imprisoned and then escaped to the Soviet Union) or just in his own home. Life is the poorer without his presence.

JIM NOLAN

James John Nolan; born Barnet 14 March 1925; Ladycross; St Cuthbert's House September 1938 to July 1943; Oriol College Oxford 1943-44; Sandhurst - then RAF and Irish Guards 1944-47; business 1947-93; married Nesta Fitz-Gerald 1959 (three children); died Dublin 2 May 2001. Jim was the brother of Michael (C46).



Jim Nolan was born in England to a family with strong Irish roots. He arrived at Ampleforth in 1938 after a happy prep school at Ladycross spent together with Jim Emmet (C43) and Michael Vickers (C41). His abiding memories of Ampleforth were of war-time camaraderie, some austerity, and a healthy outdoor life where he particularly liked fishing, shooting and beagling. Throughout his life he was popular and had a wide circle of friends. He was known for his consistent good humour, generosity, loyalty and steadfastness.

Following Ampleforth he went on a short course to Oxford and then enlisted first in the RAF and at the end of the War was commissioned into the Irish Guards. He served happily in 'the Micks' at Sandhurst and Caterham, and was demobbed in 1947. He then joined the large ranks of young men looking for a stable job and found one

when he joined a leading international freight company, Lep, and was sent to be its managing director in Ireland in 1953; a position he held for the rest of his working life.

In Dublin he cut a somewhat dashing figure and enjoyed a frenetic social life. His work took him on world-wide travels long before international business became the norm, and in that he was also very fortunate. His greatest good fortune, however, was to marry Nesta Fitz-Gerald in 1959 and they had three children, James (T78), Rossa (T81) and Elizabeth and four grandchildren.

He retired from business in 1991 and continued to devote his time to his family, friends, garden and to being secretary to the Altadore Gun Club run by Jim Emmet, which he loved. Jim Nolan faced his last illness with characteristic joy and serenity. Being blessed with perfect faith and a devout Catholic throughout his life, he showed no concern about his own passing; only about those whom he would leave behind. He left this world having received the Sacrament of the Sick, in perfect harmony with his family and with everyone whom he knew. *Quis separabit?*

SIMON 'TIM' COX

Simon Gordon Cox; born 7 August 1948 London; Farley House prep school 1955-61; St Hugh's House 1961-66; Royal College of Air Training, Hamble 1966-1969; Aviation insurance broker, later company director 1970-2001; married Madeleine Françoise Le Guéével 20 October 1979 (two children); died 21 May 2001

Simon 'Tim' Cox took an early interest in flying. He gained his gliding licence, his car driving licence and then his flying licence on the first day available, his 16th, 17th and 18th birthdays respectively. He was in the Air Corps at Ampleforth and, although gaining a place at Magdalene College, Cambridge, he went instead for further study in flying at the Royal College of Air Training, Hamble, for three years. Flying always remained a hobby. In about 1970 he went to work as an aviation insurance broker in London. He had a golf handicap of eight, and was a county squash player. Tim married Madeleine Françoise Le Guéével on 20 October 1979, and Tim and Madeleine had a son Piers (born 1981, now a scholar at Magdalen College, Oxford) and a daughter Edwina (born 1984). Tim was a second cousin of Fr Michael Phillips.

His son Piers spoke at his funeral. An edited version of his words is printed: My father Simon was baptised in this church by Fr Charles Martindale SJ, a close family friend, on 25 September 1948. At the age of seven he began his education at Farley House prep school; at 13 to Ampleforth - until this age, he had had a stammer. He also suffered from dyslexia. One monk took it upon himself to right the stammer, and drilled him in speaking. You might be amazed, having heard my father speak in public, that he started off with this handicap. Whilst at Ampleforth, he would regularly go to see the housemaster of the next door house, Fr Basil Hume, who was to have a profound effect on my father's faith. In his sixth form, my father was captain of the cross country team, and also helped design the golf course at Ampleforth. Despite Machiavellian activities, my father left Ampleforth with 16 O levels, five A levels and one S level, plus the offer of a place at Magdalene College Cambridge. Which, of course, he turned down!

His real passion during his youth had been aeroplanes. He was in the Corps at school, and could fly a glider before he could even drive a car. On each of his birthdays from the age of 16 to 18, he took his test for first his gliding licence, then his driving licence, and finally his pilot's licence. Following on from this passion, he went to Hamble Royal College of Air Training, where he trained to become a BOAC pilot. He later decided that flying the larger passenger planes was not fun any more, as everything was then beginning to be done by computers. He therefore resigned his place.

So, he changed his career path, and set his sights on a job in the city. He found the perfect answer in Aviation Insurance Broking, a profession which he followed for the next 30 years. This job took him to many parts of the world, but he always remained faithful to his home town of Farnham. He continued living with his parents in the Sands, where he played golf (managing to get his handicap down to eight), squash to a very high level, and refereed the local Sands and Seale football team's matches. Whenever any appeals were launched at him from either side, he would dodge the player's protestations with the call of 'unsighted'. From this lovely part of Surrey, he would commute to London.

He really put his heart and soul into this parish, not least as Master of Ceremonies, and as leader of the altar servers for the past 10 years. When he took over in the parish, there were only two altar servers here, but within a year, a group of about 30 youngsters was regularly serving at mass, a situation that continues today. This can be attributed to his innate ability to

bond with absolutely anyone, irrespective of age, background or circumstances. He was also a church reader and a Eucharistic minister. He was an incredibly devoted husband and father.

Four years ago his health broke down completely; he then suffered a heart attack in 1999, which meant that he was never able to work again. Following on from this, in January of this year, he was diagnosed with advanced non-Hodgkin's lymphoma. Throughout his cancer treatment, he had a positive and brave outlook, and never considered that the disease would beat him. If fighting cancer had been about will-power alone, he would be cured by now. Never once did we hear any self-pity or anger about what was happening to him. In conversation with my aunt a few weeks ago, when she had said that she wished to switch fates with him, or at least share some of his burden, his response was this: 'No. This is my privilege. I have been chosen for this.' Many of you have heard the account of his death, that holy night, and the vigil that we, his wife and children, kept at his bedside.

ANDREW WAYMAN

Andrew Charles John Wayman: born 11 September 1974; Orwell Park School 1982-88; St Edward's House September 1988-July 1992; Colchester VI Form College 1992-93; gap year 1993-94; Leeds University 1994-97; partner in organic food shop in London 1999-2001; travelling in South America; died 14 June 2001 Costa Rica



Andrew Wayman was the second of two sons of John Wayman (E59) and Adele – his elder brother is James (E89) and he was the nephew of Francis Wayman (E55) and Edward Haslam (D61). After going to Orwell Park Prep School near home, Andrew was four years with Fr Edward in St Edward's House, then finishing his A levels at Colchester VI Form College. A gap year in 1993-94 was partly spent working on the family farm in Suffolk, and then for six months from January 1994 he travelled in India, meeting by chance with a school friend, Fred Tyler (J91). In October 1994 he went to Leeds University to read Physics and Philosophy, fulfilling his schooldays' wish to study Philosophy. On leaving Leeds in 1997 he became involved in a number of different enterprises, but especially Willing Workers On Organic Farms [WWOOF] – now World-Wide Opportunities on Organic Farms. Through

WWOOF he spent some months working in Portugal in late 1997. In January 1999 Andrew joined in partnership with Fred Tyler to run an organic food shop in Greenwich, London, but early in 2001 sold his share of the business to Fred Tyler, giving most of the profits to his favourite charities. In early March 2001 he set out to travel in South America, going to Peru and Bolivia and then Costa Rica, where he worked for a time on an organic farm. He died in a tragic accident at a waterfall in Costa Rica on 14 June 2001.

DERMOT HILL

Dermot Adrian Hill: born 25 April 1964 London; St Joseph's Convent School late 1960s-1971; St Alban's School, Woodford 1971-77; St John's House September 1977-July 1982; gap year working in a pub 1982-83; Loughborough University 1983-86; worked in banks 1986 onwards; died 10 June 2001 London



After Ampleforth Dermot Hill spent a year working in a local pub, and then read Economics at Loughborough University. On leaving Loughborough in 1986, he worked in various foreign banks in London, working mainly in the New Issues Department. He worked in 1999 for a time in Luxembourg, but was mainly in London. In later years he suffered increasing ill health, and died from kidney and liver disease. Dermot played cricket for a local team. He is the son of Dr Brian Hill (A38) and the younger brother of Maurice (J78). He is a cousin of Michael Moore (H85).

NEVILLE BRAYBROOKE

Neville Ignatius Anthony Patrick Bellairs Braybrooke: born 30 May 1923 London; Junior House 1936-38; St Edward's House September 1938-July 1942; army 1942-45; writer; one of the founders of The Wind and the Rain; married June Orr-Ewing (née Joliffe, died 1994) 1953 (one step-daughter); died 14 July 2001 Newport, Isle of Wight



Neville Braybrooke was described in *The Times* [16 July 2001] as 'the complete example of that fast-vanishing breed, the man of letters... Poet, novelist, essayist, biographer, editor, literary critic, reviewer, quirky collector of literary curiosities, and learned connector of lives and events, he was the repository of much lore and learning, a midwife in the making of many books and a friend of writers, artists and of people not literary or artistic at all.'

Neville Braybrooke came to Junior House and then St Edward's House from a broken and poor family – his father had left home when he was three, and friends of his mother arranged for him to come to Ampleforth. Here he became friends with a group who founded a literary review *The Wind and the Rain* – Michael Allmand (E41, writer of an unpublished biography of Edmund Burke, awarded a VC, killed in 1944), Roland Brown (E42 – later Attorney General in Tanzania, now lives in East Sussex), John Leatham (A42, now in Greece), Terence Marke (E42, died 19th April 2001 – obituary page 142) Patrick Reyntiens (E43), Robin Smythe (E44, died 1993) and a laymaster Hugh Dinwiddy. The review, founded in 1941, had 27 editions and lasted 10 years. Neville left Ampleforth for the army, but poor health restricted his war service, and he spent time guarding ammunition in Hyde Park.

The *Times* obituary writer concluded his account of Neville: 'A passionate lover of books and language, surrounded by simple, charming objects in pleasant confusion, he was something of a theologian, something of a poet, something of a mystic: above all, a creative spirit.' He wrote a novel, *The Idler* (1961), he edited *The Letters of J.R. Ackerley* (1975), and when he died he had all but completed a biography of Olivia Manning – and there were reviews and articles and poems. In *The Independent* [18 July 2001], Francis King wrote: 'If in his literary journey Neville Braybrooke did not travel as far as many of his coevals who started out promising far less than he did, on his spiritual journey – he was a devout Catholic but always liberal and tolerant – he travelled far greater than most people ever succeed in doing'.

He married June Orr-Ewing, the novelist Isobel English, née Joliffe, who died in 1994, and they shared what *The Independent* called 'an extraordinary unworldliness and innocence'. They had houses in both Hampstead and the Isle of Wight, living as a result in near poverty, and only when he sold the Hampstead house (after June died) did he achieve financial stability.

Hugh Dimwiddy writes: 'There isn't a vacancy but you can come', were the words that struck my somewhat astonished ears spoken by Fr Paul Nevill, Headmaster of Ampleforth, to whom I had been introduced by two Cambridge friends. It was then arranged that I should return on 5 May 1936.

I found myself on that day with a post in the Junior House of boys between the ages of 12-14, seated at the head of a long table with 14 extremely talkative young people who expected me to distribute a large plate of sausages between them. On my left was Michael Conroy (D38, died 1977), son of the largest grocer in Wigan and on my right Michael Allmand (E41), son of a Professor of Chemistry in London University. I came to know both Michaels well, and the latter was to become a close and significant friend of Neville, who had not been to the Ampleforth Prep School at Gilling across the valley. At that time he showed up as something of a loner.

It was not long before I came to know he also had good reason to thank Fr Paul, for he had accepted Neville on reduced fees, since his father had walked out on his wife and son some years back. Among the 70 or so boys somewhere were Neville and also George Hume (D41, Cardinal Basil), whom I was fortunate to know well right to the end of his life, to whom, Neville told me, he prayed to help him through his operation.

I think Neville knew but little of his father as a person, but had retained the fact in his mind that he wanted to be a writer as his father was. In fact I have a small note he wrote to me when he had moved to the upper school saying, 'I know I want to be a writer', and certainly his mother did everything in her power to help him. They lived in a diminutive flat tucked away alongside the Carmelite church in Church Road, Kensington, and she later gave up her small space and sparse funds to become the Phoenix Press, from which came miraculously, many issues of the quarterly, *The Wind and the Rain*, founded by Michael Allmand, and co-edited by Neville. The story was to unfold from small beginnings at Ampleforth by highly talented young people to the outside world.

My experience of this and the friendships that carried it began when I had driven to Ampleforth from Kent in my small two-seater Triumph car stocked with a varied supply of books but not knowing what I would be asked to do. I found myself privileged to have a room in the Junior House into which boys would come in their free time to read and talk. The Housemaster of the Junior House was the highly individual figure, Fr Ilyd Williams (OA1905, died 1964), who with his brother Raphael (Fr Raphael Williams, OA1909, died

1973) had come from Caerleon, near Newport as boys in the 1890s, and had hardly been away since. I later discovered Ilyd, who had a rough tune of it as a boy, was described by his contemporaries as 'lively, mischievous, intelligent, quick-witted but not studious'. I have elsewhere described him as having 'flair', and 'having an eye for a ball'. I think Neville in a detached, but slightly suspicious kind of way, could accept the 'flair' part, but having an eye for a ball wasn't really his thing.

When he moved into the Upper School he found himself in St Edward's House, with Raphael as his Housemaster, a very different character from his brother, and one who spent much time wrapped in his own thoughts. He was a painter in many colours, a target for Fr Sylvester, a brilliant caricaturist who practised his art on fellow members and had a splendid, highly coloured presentation of 'Fr Raphael, Going out into one of his Sunsets', a stooping black figure with a big broad-brimmed black hat, goes out, with his bag of paints towards the end of another day. One of my Cambridge friends went painting with him and I had a special introduction to him which the boys could not expect to have. Certainly Neville was suspicious of him, and Michael Allmand, wrote to me while on a visit from Oxford, to say he found Raphael 'as devious as ever'. He used to ask me to listen to his translations of Aristotle, and I found it difficult to present the other side of Raphael to his pupils.

Of the books I shared with all-comers, Neville chose to savour Max Beerholm perhaps more than others, and picked up short passages to repeat happily to himself... 'Down below the sea rustled to and fro over the shingle'. He certainly enjoyed, early on, the sound and movement of the English language, and I made a point of reading aloud a wide selection, and, of course, there was wonderful Shakespeare in the classroom, slowly absorbed. In my room was a good selection of Nonsense Poetry to listen to and enjoy: *The Hunting of the Shark*, and many others to choose from, Fougasse of *Punch*, Nicholas Bentley, with *Mother Superior and How!* and his 100 pages of *Baseless Biography* that tempted us to try our hands at imitating his so-named *Clerihews*, *The Social Parodies* of Osbert Lancaster, and stretching into the war, Pont on *The British Character* – saying along with the rest, 'Don't take yourselves too seriously', especially you public school toffs. There were, of course, the Chester-Belloc erliveners... And there was one moment in Neville's early life, which I've never quite had explained to me, when Chesterton took him on his knee, which remained quite a powerful memory.

When both Michael Allmand and Neville left to go to St Edward's they usually came over to see me for a chat, if the weather was fine, after Mass on Sunday mornings, perhaps bringing some new friends along, and I have a photograph of Neville and the others on their walk past the Junior House. As soon as war broke out in September 1939 I moved to a room in Dunstan's Gallery [the top floor of the present refectory building] and the boys dispersed to the Upper School. Again my door was open and again the books of all kinds were available. There was, however, one additional pursuit in the shape of small pots along the window-sill for the concoctions of Patrick Reyntiens' (E43) prescriptions for paint for the making of illuminated manuscripts, particularly taken from Cennino Cennini's *De Arte Illuminandi*, the ultimate glory in paint being Ultramarine Blue, 'not for the handling by old washer-women'.

Almost at once I formed the Junior Literary Society, drawing upon ex-Junior House friends, which grew from specifically literary gatherings to wider cultural and literary activities – a lecture for instance, with the aid of an epidiascope by Patrick on French Cathedrals, to visits by hired coach to Fountains, Rievaulx and Byland Abbeys, York and York Minster, Ripon Cathedral, Mount Grace, Whitby Abbey and Parish Church, Durham Cathedral and Castle Howard. Altogether they were an exceedingly talented group, who

became involved in the early production of *The Wind and The Rain*, and most of them came from St Edward's House. There was Roland Brown (E42), whose father ran the Leicester Galleries, and who went on to get a good law degree in Cambridge, and was to become the Attorney General in Tanzania and a close friend of Julius Nyerere. Raphael recognised Patrick [Reyntiens] as a potentially fine artist, who became the foremost stained glass designer in the country and who, fairly recently, redesigned the large west window in Southwell Minster – in which are portrayed the so-named *Seven Acts of Creation*. A few years ago he sent me his gloriously fine book, *The Beauty of Stained Glass*. In a letter at the time from Somerset he wrote saying how much he would love to see Neville again. On a visit to Paris a few years ago I was able to speak to Robin Smythe (E44, died 1993), then the Chief Observer European Representative, and I have just spent a delightful week-end at Campion Hall, Oxford, partly arranged by Cyril Barrett [Fr Cyril Barrett SJ, E40], who when war broke out was taken home to Dublin at the age of 14. After completing his education at Clongoes he joined the Society, and was to become Professor of Philosophy in the University of Warwick. He had been a particularly keen member of the Junior Literary Society.

These friends all added momentum to the creation of the first number of *The Wind and The Rain* which appeared in January 1941, two months after I had left to join the Navy. There had been much talk of this venture, and it was hoped to be able to produce it on an out of date printing machine in the house. Michael was to be the editor and Neville has always acknowledged him as the founder. After several months of setting, and re-setting and cleaning the type, Michael accepted they were a group of amateurs 'without the slightest knowledge of the art of printing'. It was the good nuns of Stanbrook Abbey who stepped in to save the day. From the start it was intended to be a Christian paper in a basically agnostic world and had Michael Allmand as its driving force. On his leaving war-time Oxford after two years, I managed to see him to wish him farewell, and, to my huge surprise, he handed me two large hardback notebooks in which were to be found 350 closely written pages of his life of Edmund Burke, and he asked me to take care of them until the end of the war. On his way to India he wrote saying how disappointed he was to be destined to go to an OCTU as a training officer when his chief desire was to get actively into the war against the Japs. After a consultation between Neville and Michael's father on whether his work should be published, both said they were sure Michael would have needed to revise the whole before sending it to the publisher. He was to be killed while winning the VC fighting with the Gurkhas against a Jap machine gun post.

Meanwhile Neville had become Private No 14310147 and wrote jokily about the drill he had been put through. He had been told 'quick action shows quick thinking; slow movement slow action'. On 15 October 1943 he wrote saying his 'position in the Army is topsy-turvy'... 'One moment they talk of discharging me, the next of giving me a job as a medical orderly'. Whatever happened he kept his literary interests warm: 'At the moment', he wrote, 'I have just finished de Quincey's *Confessions of an Opium Eater* which he thoroughly enjoyed. I was in the Navy moving about and preparing for D-Day. At one point a letter came through to say he was guarding anti-aircraft guns in Hyde Park. He was later to write a *History of the Royal Parks*. My impression is that he never moved far from London: When news came through of Michael's death in Burma I was on the Normandy Beaches having suffered a sinking. The news of his death was a huge shock to his friends, not to say his family with whom I communicated on returning from Normandy. Just three years ago we welcomed Michael's younger brother, Christopher, then Professor of late Mediaeval History in Liverpool University who had not seen the Burke biography, although Michael had

assured me the family also had a copy. A note on Michael's death is carried by *The Wind and The Rain*, Summer Number of 1945, in which we find Neville writing that 'his life will not have been in vain, if this review can stand sentinel over some of the ideals for which he lived and died' and he quotes Burke, who identifies 'true religion' as 'obedience to the Sovereign of the world and in imitation of His perfections'.

In all, thanks to Neville's generosity, I have eighteen numbers of *The Wind and The Rain* out of twenty-seven covering its ten year stretch of publication. In addition, in 1945, for the Phoenix Press, Neville and Elizabeth King, sister of his life-long friend Francis King, co-edited, at first, a small paper back, *Translation* – a collection of poems taken from Greek, Latin, French, Russian, Spanish, Flemish and Danish. Encouraged by success, Elizabeth and Neville produced an extension of *Translation*, in a hardback Phoenix Press edition of 120 pages of *Newly Translated Work*, covering an even wider span of work in 1947. Meanwhile Neville, the poet, blossomed notably, with his marriage to June, a hugely sensitive writer, under the name of Isobel English, an event that took place while we were in Uganda.

In 1989 there came a brilliantly selected anthology of 20th Century Juventilia from Yeats to Ted Hughes, edited by Neville, published in a splendid edition of 208 pages by Hutchinson, entitled *Seeds in the Wind*. At the end he writes, 'Last, but in every sense first, there remains my wife, whose enthusiasm for the project never waned and from whose advice I gained at every stage: no editor could have had a more encouraging collaborator'. He was just able, before he died, to complete the biography of Olivia Manning, begun with his wife several years ago. The anthology is drawn together, in *Memorian, Michael Allmand, VC, 1923-1944, founder of the Wind and The Rain*.

In the late '40s the Phoenix Press accepted some part in the sale of Gandhi's autobiography, published in Bombay under the title of *Conquest of Self: The Story of My Experiments with Truth*, which cut into Western mores and was described by Herbert Read in *The Listener* as a 'didactic gospel', and yet he found 'the reading of it a moving and unforgettable experience'. For the western reader it came across as terrifyingly honest, and Gandhi openly calls himself 'a cruelly blind husband', when, in the role of moral teacher, he forcibly took away his wife's jewels. Neville kindly sent me the book and asked for comment. The book did not sell well over here, and it seems the Phoenix Press lost money on it. Gandhi was one of the many big names Neville persuaded to write for *The Wind and The Rain*.

When I returned from India and Malaya in 1946, communication with Neville could again begin. There had been some memorable presentations of Lear and Hamlet from Gielgud, Olivier and Wolfitt we had both been able to see and later comment upon, and there had been Alec Guinness's controversial Hamlet to mull over. There was the full emergence of Eliot to savour, with the surprise discovery, when a Naval rating, that his *Little Gidding* was first published in *The New English Weekly* on 15 October 1942, which I bought from the newsagent on Portsmouth Railway Station while on my way to see Michael in Oxford, and, of course, there had been *Old Possum's Book of Practical Cats* to keep us smiling all throughout the war. There was too the Aquinas Society meeting monthly at which Neville and I were fairly regular attendees. In June of 1948 he came to see me to catch up and talk at Laxton, near Stamford, the Dominican School where I was teaching for a year in place of Gerald Vann OP, while on a lecture tour in America. In August, I was married to Yvonne Catterall, then at the beginning stages of her career as a concert pianist.

In May 1953 he sent me a little book of London photographs, *From Dawn till Night*, in which Neville had ingeniously written comments for the 128 photographs presented. To a picture of the great clock, Neville writes, 'The name "Big Ben" is taken from Sir Benjamin

Hall, Commissioner of Works, when the clock was made in 1858. The bell that gives the famous chimes weighs 13½ cwt.' This, perhaps, with a little fining down, could have found a place in one of his much looked forward to *Easter Alphabets*. On 11 November 1946 he had written, 'I would very much like to work for *The Tablet*'... which, of course he did, with distinction, as a frequent contributor.

Neville was widely known and widely loved. We mourn his death and celebrate his life with all its continuities in this world and the next in thankfulness for the lasting gift of his friendship. One small quotation from *Seeds in the Wind* springs out from a hundred or so choices, appropriately from a *Lyric* by TS Eliot, aged 16, which runs:

'So why, Love, should we ever pray
To live a century?
The butterfly that lives a day
Has lived eternity'...

Hugh Dinwiddie

Hugh Dinwiddie: taught at Ampleforth 1936-41, Royal Navy 1941-47, taught at Laxton School [Dominican School near Rutland, filling in for Fr Gerard Vann OP] 1947-48, at University of Makerere University, Kampala, Uganda [teaching literature, Dean of a College, Warden of a Hall] 1956-70, taught at Avisford Prep School 1970-72, taught Extra-Mural Studies at Southampton University 1972-98.

MICHAEL REID

George Michael Horace Reid: born 17 February 1926 Santiago, Chile; Junior House 1937-39; St Aidan's House September 1939-April 1944; Royal Navy 1944-46; Worcester College, Oxford 1946-49; salesman 1949-c1994; married Elaine Lewis (three children); died 22 July 2001 Beaminster, Dorset

Michael was the third son of Col Horace Reid DSO MC, an Old Boy of Bedford School, who married an Irish Catholic, Maya Simpson, in Chile. Her brothers, Cyril (OA14) and Gerard (OA18), and first cousin Denis Cassidy (B31) went to Ampleforth, and they had sons Peter (A41), John (D42), then Michael, who was born in Santiago, Chile. Michael enjoyed school life and proved himself an outstanding miler. He joined the Royal Navy and was posted to the Naval Mission in Athens – his pre-war home. This move enabled him to see his parents and his sister Maya, from whom he and his brothers had been parted since returning to Ampleforth in September 1939 on the outbreak of World War II. On demobilisation, he went up to Oxford. Following Oxford, he became a car salesman, and remained selling a variety of products for the rest of his career – which he did very well. He married Elaine Lewis and they had three children – Brent (B86) and twins Sharon and Scott (B69). Michael's particular interest was the Lancia Car Club where he became a moving spirit. On retirement he and Elaine moved to Beaminster in Dorset. He also bought a property in France; as this needed refurbishment, he took men over there and they had a good time working together – Michael made most things enjoyable. He was that kind of man, as many of his friends will recall. A remarkable chap, he was charming and entertaining – although on occasion he could be maddening, but only briefly – with a wide circle of friends who found him fun. He struggled manfully during his last six months, still much to do, but his time was up. He was granted his earnest wish and died peacefully on 22 July 2001, at home after receiving the Last Rites. He was buried at the Church of St John, Beaminster.

Peter Reid (A41)

JOHN WILBERFORCE CMG

William John Anthony Wilberforce: born 3 June 1930 Surrey; Avisford School; St Oswald's House September 1943-April 1947; Christ Church, Oxford 1947-51; National Service – 2nd Lieutenant Kings Own Light Infantry 1951-53; HM Foreign Office 1953-88; Leader of the UK Delegation to the Madrid Conference on Security and Cooperation in Europe Review Meeting, with rank of Ambassador 1980-82; High Commissioner in Cyprus 1982-88; married Laura Lyon Sykes 1953 (three children); died 2 September 2001 Harrogate, North Yorkshire

John Wilberforce was the son of Lt Col William Basil Wilberforce (OA15, killed in action 1943) and Cecilia. His uncle was Robert Francis Wilberforce (OA22, died about 1989). After Ampleforth he went up to Christ Church, Oxford to read Classics.

Then after two years national service, he joined the Foreign Office in 1953, serving there for the next 35 years until 1988. Early postings from 1955 to 1967 were to Oslo (1955-57), Berlin (1957-59), Ankara (1962-64) and Abidjan (1964-67), where he was Chargé d'Affaires to the Ivory Coast and also responsible for the Upper Volta and some other countries. He was based in London from 1967 to 1972, as Assistant Head of UN (Economic and Social) Department (1967-70) and of the Southern European Department (1970-72). From 1972 to 1975 he was in Washington DC, becoming Head of Chancery. In the late 1970s he was in London, becoming Head of the Defence Department, FCO, and later Assistant Under Secretary, R.CDS. From 1980 to 1982 he was the Leader of the UK Delegation to the Madrid Conference on Security and Cooperation in Europe Review Meeting, with the rank of Ambassador. He was High Commissioner in Cyprus from 1982 until his retirement in 1988.

He married Laura Lyon Sykes, who survives him. They had three children: Anne (born 1954), Mary (born 1955) and William (O76, born 1958). He much loved his family. He was a keen gardener and an enthusiastic follower of horse racing. He died after a short, five-week illness.

MARTIN CROSSLEY

Martin Joseph Crossley: born 4 March 1938; St Edward's House September 1951-July 1955; National Service 1956-58; financial services 1958-2001; Middlesex Young Amateurs, Lancashire League, Free Foresters, Emeriti, OACC; married Eileen Prickett early 1964 (two sons); died 8 October 2001

Martin Crossley was a larger than life character. He was a notable cricketer and an internationally known expert on pensions.

On leaving Ampleforth he did his two years National Service, being commissioned with the Queen's Own African Rifles and based in Ghana.

From 1958 until his death he worked in financial services. From 1958 until the early 1960s he was in Lancashire running a financial services business. Moving to London in the early 1960s, he was a financial adviser in Sedgwick Forbes (now part of the Sedgwick Group). In 1966 he formed his own partnership and became Chairman of Harris Graham and Partners, and became one of the leading advisers to some of the big issue blue chip companies, such as Kodak and I.T.T. In 1979 he moved to New York to rescue a failing Harris Graham subsidiary. When Harris Graham was sold in about 1985, Martin returned to Britain, going to Scotland to set up his own



pension consultancy firm, Crossley Rettie – he continued to work with them for the rest of his life. In 2001 he was elected in the USA to the *Hall of Fame* by the American Institute that oversees the area of pensions – but ill health prevented him travelling to the presentation.

He was a fine cricketer. He was a hard-hitting, left-handed batsman, and bowled tweakers. At Ampleforth he had played successfully for the Colts and 2nd XI, and would have gone on to the 1st XI – but he left early at the age of seventeen. Later, when living in Lancashire, he played in the Lancashire League. He played games for Middlesex Young Amateurs. He was on the Committee of the Free Foresters. With Tony King (A59) and John Dick (O49, died 1998) he helped to rescue the Emeriti, and was Club Secretary for a time. He was a Vice President of the OACC, and in the 1960s and early 1970s worked with Tony King (A59), Robert Jackson (C61), Miles Wright (T62), Tony Angelo-Sparling (T59), Tony Huskinson (061) and Willoughby Wynne (B52) to promote the OACC. He set up a prize for the Middlesex Young Cricketer of the Year and in Scotland he worked with Dennis Compton to set up a Trophy to encourage Scottish youth cricket.

Martin was a remarkably fine shot. He was a marvellous and generous host. Living his later years at Blairgowrie near Perth in Scotland, he would be seen in a kilt at local functions. He married Eileen Pritkett in February 1964, and they had two sons: Harry (A81) and Charlie (A84).

Brian O'Gorman writes: Martin Crossley was my friend for 40 years. We met, not unnaturally, first at cricket – Old Amplefordian, Free Forester, Emeriti and Old Georgian – matches. His forceful, upright, left-handed opening batsmanship was in demand to take the game to the opposition from the first ball of the innings. A century opening partnership is recalled, at Ashted, with Martin to the fore, with powerful off- and straight driving to dominate the bowlers. His brave fielding 'on the drive' underlined his value to a team. Almost his last cricketing foray was to the Argentine and Brazil with the Troubadours, in which at Hurlingham Buenos Aires he unleashed imperious drives, causing one of the professionals to remark: 'When this bloke was young he must have been a player'. Martin delighted in friendship. His kindness to me and my wife at his picturesque and romantic home at the Balloch was unsurpassed. A perfectly organised day's shooting among the glens, followed by a sumptuous repast was a memorable and repeated occasion which I and others recall with gratitude. A warm glow, reminiscent and humorous conversation, around a blazing fire: these are the winter days to go with those of high summer. God bless you Martin. We shall miss you.

The Kings Head Hotel

The Kings Head Hotel is a 16th century coaching inn, steeped in history, family owned and family run. It has ten individual comfortable rooms and is open all year round offering hospitality and excellent food.

Kirkbymoorside is an unspoilt market town maintaining an old fashioned aire, making it an ideal base from which to explore the beautiful

North Yorkshire Moors and surrounding country.

Kings Head Hotel, 5 Market Place, Kirkbymoorside,
York YO62 6AT Tel / Fax: 01751 431340



DEATHS

Edward O Charton	OA35	14 April 1996
Mark E McC Paterson	OA71	9 April 1999
Timothy K Wright	T49	20 October 1999
Robert A Speakman	O36	23 April 2000
David CH Lowe	E72	4 September 2000
Christopher Bellingham Smith	W40	19 September 2000
James C Greig	D46	30 October 2000
Kieran G Dowling	D43	8 November 2000
Francis G Miles	D47	19 November 2000
Richard SQ Rhys Evans	H78	10 December 2000
Peter P Kilner	E46	24 December 2000
James W Parker	C39	30 December 2000
Professor Michael P Fogarty	A34	21 January 2001
Alec R McKechnie	C45	23 January 2001
Desmond PA Leslie	D38	22 February 2001
K David McCarthy	W72	26 February 2001
Ian P Tylor	C48	1 March 2001
Philip O Riddell	C34	3 March 2001
Francis B Lillis	O33	9 March 2001
Robert FA Wood	D39	17 March 2001
Francis C Taylor	A36	13 April 2001
Terence ML Marke	E42	19 April 2001
Fr Vincent Wace OSB	B33	27 April 2001
James J Nolan	C43	2 May 2001
Simon (Tim) G Cox	H66	21 May 2001
Dermot A Hill	J82	10 June 2001
Andrew CJ Wayman	E92	14 June 2001
Charles PCH Crichton-Stuart	W57	3 July 2001
Neville IAPB Braybrooke	E42	14 July 2001
G Michael H Reid	A44	22 July 2001
W John A Wilberforce CMG	O47	2 September 2001
Fr Maurus Green OSB	W38	12 September 2001
Martin J Crossley	E55	8 October 2001
John T Widdicombe	T50	8 October 2001

Non OA but member of the Ampleforth Society:

Fr Gregory Brusey OSB	30 March 2001
Fr Cyril Brooks OSB	2 September 2001

BIRTHS

2000

- 29 May Eloise and Russell Duckworth (A77) a daughter, Florence
 8 June Ann Marie and Christopher Peake (B68) a daughter, Rebecca Anastasia
 15 June Felicity and Dominic McGonigal (W80) a son, Benedict Matthew Gervase
 13 Aug Jane and Simon Kibble (D82) a son, Louie Alexander
 31 Aug Marie Louise and Eamonn Hamilton (A90) a daughter, Molly
 10 Sept Corinna and Michael Codd (A83) a daughter, Beatrice Elizabeth
 18 Sept Barbara and Christopher Noblet (H89) a son, Peter Christopher
 20 Sept Ruth and Jonathan Moreland (C86) a son, Edward Christopher
 2 Oct Jessica and Jonathan Stobart (W79) a daughter, Willow Alexandra
 10 Oct Rupert and Anne Symington (T81) a daughter, Polly Allegra Atkinson
 20 Oct Felicity and Ben Staveley-Taylor (H80) a son, Matthew David
 26 Oct Sophie and Charlie Anderson (O77) a daughter, Madeleine Rose
 27 Oct Louise and Paul Marsh (J75) a son, Michael Anthony
 2 Nov Antonia and Aidan Channer (D81) a son, Christian Luke
 7 Nov Anna Maria and Hugh Constable Maxwell (E81) a daughter, Sofia Letizia
 7 Nov Jilly and Edward Mangles (O85) a son, Christian Sidney Ellison (Kit)
 7 Nov Kate and Malcolm Moir (A76) a son, Jamie
 14 Nov Sarah and Andrew Ord (B83) a son, Charles John
 20 Nov Susanna and Anthony Brown (J84) a son, Frederick James Anthony
 2 Dec Sallie and Adrian Budgen (J81) a daughter, Isobel Marjorie Alice
 5 Dec Bridget and Richard O'Kelly (C86) a daughter, Hannah Niamh
 6 Dec Clemencia and Robert Fergusson (D72) a daughter, Miranda Cecily Catherine
 7 Dec Kate and Roddy Langley (E75) a daughter, Poppy Alexandra Philippa
 19 Dec Charlotte and Tim Carty (H87) a son, Sebastian Felix
 22 Dec Athena and Anthony de Larrinaga (A78) a daughter, Natalia
 26 Dec Katalin and Nick Ryan (O86) a son, Dominic Kevin
 29 Dec Toni Clark and Fabrizio Nevola (J89) a daughter, Gaia Luce
 30 Dec Lucy and Richard Bamford (W81) a daughter, Katherine
 31 Dec Mary Rose and Jonathan Jackson (C82) a daughter, Claudia

2001

- 3 Jan Susanna and Colin Corbally (O87) a son, Oliver Basil
 4 Jan Tess and Richard Mountain (C85) a daughter, Beatrice Rose
 12 Jan Paloma Porraz de Fraser and Damian Fraser (O83) a daughter, Miranda
 13 Jan Charlotte and Thomas Gaisford (C90) a son, Richard William
 17 Jan Charmain Wilson and Rupert Procter (W79) a daughter, Mia
 19 Jan Elizabeth and David Smith-Dodsworth (B80) a daughter, Abigail Cyrilla
 22 Jan Krisztina and Timothy Harris (O93) a daughter, Greta Orsolya
 22 Jan Annie and Peter Krasinski (C80) a daughter, Lara Maria (Krasinska)
 23 Jan Alison and Anthony Crichton-Stuart (E80) a son, Arthur Alec
 25 Jan Theresa and Michael Sutton (O86) a daughter, Zoë Anne
 27 Jan Elizabeth and William Bostock (H86) a son, Daniel Charles
 27 Jan Victoria and Angus Fraser (W85) a daughter, Isabella Victoria
 3 Feb Sophie and Julian Rowe (D75) a son, Francis Basil Richard
 10 Feb Camilla and Cuilleán McCausland (C88) a son, Kit

- 15 Feb Silvia and Philippe Brenninkmeijer-Arboli (H90) a son, Mateo Philippe Alphonse
 23 Feb Deborah and Paul Sankey (B85) a son, Max Richard Anthony
 23 Feb Amanda and Chris Seilern (C87) a daughter, Cecilia Amalia Josephine
 23 Feb Susan and Hugh Sturges (O75) a daughter, Elizabeth Scarlett
 27 Feb Zoë and Charles Carr-Jones (W83) a daughter, Florence Jennifer Moyra
 4 Mar Nicola and John Sharpley (W82) a daughter, Emily Matilda
 6 Mar Margaret and Ben Wisden (H84) a daughter, Olivia Catherine
 8 Mar Tricia and Paul Arkwright (D79) a son, Ben Thomas
 8 Mar Lourdes and Charles Hornung (E79) a daughter, Lourdes
 9 Mar Martha and Damien Byrne Hill (T85) a son, Rufus
 9 Mar Georgina and Robin Parnis England (A90) a son, Harry
 9 Mar Polly and Tommy Shillington (E90) a son, Lochie Jack Lennox
 16 Mar Isabel and Luke Sanders (C87) a son, Jake Speed
 7 Apr Alicia and William Micklethwait (O82) a daughter, Tessa Juliet
 8 Apr Catherine and Robin O'Kelly (C84) a son, Alexander John
 15 Apr Louisa and Ian Dembinski (D81) a son, Nicholas William
 17 Apr Rozzy and Nick Hyslop (B83) a son, Orlando Nicholas Edward
 25 Apr Juliet and Charles MacDonald (O82) a daughter, Marnie Juliet Victoria
 27 Apr Julia and Philip Leonard (C84) a son, Thomas Alexander Benedict
 7 May Meg and Matthew Cunningham (O85) a daughter, Cecily Isobel
 9 May Judy and John Price (B83) a son, Harry
 18 May Kitty and Hilary Wakefield (T79) a daughter, Jennifer
 23 May Sarah and Peregrine Towneley (O79) a son, Henry Harlan William
 23 May Nicola and Paul Watters (D77) a son, James Paul Enda
 26 May Sophie and Tom Bingham (B85) a daughter, Eleanor Elizabeth Tess (Ellie)
 29 May Eva and Graham Shepherd (B82) a son, Gregor Basil
 30 May Patti and Andrew Twemlow (J84) a daughter, Emma Elizabeth
 1 June Debbie Ann and Jeremy Pilkington (E80) a daughter, Lara Antonia
 1 June Gillian and Edmund Ward (T80) a son, Cameron James Peter
 1 June Mihaela and Peter Wraith (H77) a son, Gregory Serban
 2 June Queenie and Mark Roberts (E77) a son, Marcus Edwin
 4 June Camilla and Andrew Chancellor (D79) a daughter, Daisy Sarah
 7 June Camilla and James Elliot (E88) a daughter, Sophie Olivia
 9 June Helen and Simon Johnson-Ferguson (D85) a son, Alistair Stuart
 14 June Iona and Benedict Lawson (E89) a daughter, Cleodie Davina Lucy
 19 June Rinda and Paul Magrath (B76) a daughter, Juno Paulina Margaret
 22 June Victoria and Alex Hickman (D90) a daughter, Isabel Frances
 22 June Gabriella and John McDonald (B78) a son, John 'Cassian' George
 24 June Catherine and Matthew Meacham (H84) a daughter, Gabriela Maria
 2 July Gigi and Patrick Blumer (A84) a son, Benjamin John Maitland
 8 July Beatriz and Stefan Lindemann (E86) a daughter, Carlota Teresa Maria de la Paz
 9 July Caroline and David Helm (C84) a daughter, Charlotte Georgia
 9 July Victoria and Simon Lovegrove (E85) a daughter, Isobel Maria
 9 July Jane and James Young (T84) a son, Edward James Patrick
 10 July Charlotte and Philip Gilbey (D85) a son, John-Paul Philip
 20 July Lucia and Mark Bridgeman (E76) a son, Ned Aidan Orlando
 22 July Alison and James Willis (T77) a son, Henry James Keble
 23 July Frances and Vincent Schofield (W80) a daughter, Hannah Winifred

- 24 July Ashley and Charles Berry (O70) a son, Nicholas John Frederick
 25 July Alison and Timothy Boylan (C85) a son, Thomas Rex
 25 July Jane and Cassian Roberts (J80) a son, Flavian Guy John Lechmere
 16 Aug Sally-Ann and Daniel Flanagan (J83) a daughter, Maria Isabella
 1 Sept Shemara and Ed Gilmartin (J82) a son, Alexander Rohan
 3 Oct Sarah and Ben Beardmore-Gray (T87) a son, Thomas
- Adoption
 24 Apr 2001 Henrietta and Nigel Graham (C75) a son, Charles Edward, born 14 May 2000

MARRIAGES

- 1998
 5 Dec David Sinclair (H89) to Denise Marks (St James, Taunton, Somerset)
- 2000
 12 Feb Stefan Lindemann (E86) to Beatriz Garcia Soler (Ampleforth Abbey)
 3 Mar Paul Kelly (D85) to Eve Cheng (Baslow, Derbyshire)
 20 May Oliver Gaisford-St Lawrence (C83) to Helena Jane Eley
 3 June John Kennedy (E88) to Caitlin Taylor
 5 July Jasper Reid (O90) to Megan Davies
 29 July Stephen McGrath (A90) to Blanka Marvanova (St Vitus, Cesky Krumlov, Czech Republic)
- 26 Aug Benedict Hall (E85) to Caroline Cormack (Ss Joseph & Mary's, St Peter Port, Guernsey)
- 30 Sept Chris Seilern (C87) to Amanda Mahony (St Paul's, Geneva)
 14 Oct John Kerry (T80) to Mollie Ross (Holy Trinity, Rothesay, Isle of Bute)
 28 Oct Auberon Ashbrooke (E74) to Monika Pumpnickel (Kilingi Nomme, Estonia)
 25 Nov Simon Livesey (D76) to Rhona Wilson (St Mary's, Cadogan Street, London)
 16 Dec Michael Rizzo (H93) to Francesca Tabone (Malta)
- 2001
 4 Jan James Young (T84) to Jane Little (Stonor Chapel, Stonor House, Oxon)
 24 Feb Charles O'Brien (A84) to Yvonne Pinto (St Osmund's, Salisbury)
 28 Apr Andrew Macdonald (O84) to Katherine Miers (St Mary's, Cadogan Street, London)
- 5 May Geoff Daly (J72) to Niki Cambourakis (Ampleforth Abbey)
 12 May Christopher Layden (J92) to Sarah Walpole (Ampleforth Abbey)
 19 May Nicholas Furze (O93) to Sophie Byrne (Isle of Colonsay)
 19 May Toby Sasse (T83) to Leona Harrison (Arley, Cheshire)
 26 May Patrick Scanlan (B82) to Sara Stevenson (Our Most Holy Redeemer and St Thomas More, Chelsea)
- 2 June Damian Mayer (J87) to Catherine Fry (St James', Reading, Berkshire)
 9 June Colin Elwell (J89) to Victoria Pye (St Margaret's, Spaxton, Somerset)
 14 July Austin Gilman (W89) to Hannah Johnson (Sacred Heart, Wimbledon)
 21 July Charles O'Rorke (A87) to Winnie Ng (Chelsea Old Church, London)
 3 Aug Mark Rochford (J84) to Donna Convey (Our Lady of the Annunciation, Addiscombe, Surrey)

- 11 Aug John (Sean) Leonard (W86) to Marie Louise Barrow (St Brigid's, Beaulieu, Co Louth)
 18 Aug Jeremy Toone (C86) to Anna Cox (Ampleforth Abbey)
 25 Aug Euan Cragg-James (D91) to Georgina Benson (Holy Name, Oxton, Birkenhead)
- 1 Sept James Evans-Freke (E94) to Emma Aykroyd (Our Lady of Mount Grace, Osmotherley, North Yorkshire)
- 1 Sept Stephen Treherne (D75) to Kristina von der Becke (St Laurence's, Petersfield, Hampshire)
- 15 Sept Peter Goslett (W89) to Sarah FitzGerald (Romsey Abbey, Hampshire)

THE BICENTENARY
1802-03 TO 2002-03

The bicentenary of the arrival at Ampleforth in 1802-03 will be celebrated by events at various centres:

In London – 21 March 2002 Feast of St Benedict
 Mass at Westminster Cathedral and Dinner at the Royal Hospital, Chelsea

At Ampleforth – 21 and 22 September 2002
 Main celebration

In London – 23 October 2002
 Vespers at Westminster Abbey and Reception at the Banqueting Hall, Whitehall

and

Brussels and the Benelux countries, Madrid, Rome, Edinburgh, Dublin, Bristol, Newcastle and Manchester

A pilgrimage by cycle from Dieulouard to Ampleforth
 Robin Andrews tel off 01439 748350 whimbrel@easynet.co.uk
Jonathan.Fox@radnor.ndo.co.uk

anyone interested in planning a cycling pilgrimage –
 contact Robin Andrews and Jonathan Fox
This will probably be in September 2002

11 December 1802 arrival of the monks at Ampleforth
 Prior Appleton and Fr Alexius Chew arrived at Ampleforth Lodge on 11 December 1802. Prior Appleton came from Knaresborough and Fr Alexius Chew from Parbold, both for many years (and still today) parishes (or as they were called 'missions'), run by the Abbey. The community had arrived from Dieulouard in Lorraine, escaping from there on 12 October 1793. The community had been at Dieulouard from 1607 to 1793.

14 April 1803 arrival of boys at Ampleforth

Twelve boys (aged 11 to 18) and Br Clement Rishton arrived at Ampleforth Lodge from an English speaking Benedictine school at Lamspringe south of Hanover. They had travelled by boat from Hamburg to Hull, and presumably then by coach. Lamspringe was a monastery and a school which was closed by the Prussian authorities. In effect, the arrival of these 12 boys was the foundation of the school.

Three central events 2002

21 March 2002

Mass at Westminster Cathedral

OA Dinner at the Royal Hospital, Chelsea

6.30pm Mass at Westminster Cathedral

7.30pm Reception in the State Rooms and Dinner in the Dining Hall
for Old Amplefordians

[the Reception later in the year, on 23 October 2002, will be for OAs and all friends of Ampleforth – see below]

Black Tie

The Royal Hospital, Chelsea

Founded by Charles I – architect Christopher Wren 1690

The London Bicentenary Dinner has been arranged by the London Bicentenary Committee of the Ampleforth Society, under the Chairmanship of David Tate. Details of how to apply for tickets will be published in The Diary, 14 December 2001.

The photographs show the Royal Hospital and the Dining Hall



21 and 22 September 2002

Main celebration at Ampleforth

Details will be published in The Diary in 2002

23 October 2002

Vespers at Westminster Abbey

Reception for OAs/friends – Banqueting Hall, Westminster

5.30pm Vespers in Westminster Abbey sung by the monks of Ampleforth
Benedictine monks were at the Abbey of St Peter's on the Marshes at Westminster until the dissolution of the monasteries in 1535, and were restored to Westminster by Queen Mary from 1555 until early 1559. It was one of this community, Fr Sigebert Buckley, who passed on the succession of Westminster Abbey to the community of Dieulouard in 1607.

6.30pm Reception at the Banqueting House, Whitehall
open to all friends of Ampleforth, and entry will be by ticket only. Details of application to be announced in *The Diary*.

The Banqueting House of the Palace of Whitehall is a Royal Palace. The building was designed by Inigo Jones in 1629 and the ceiling was painted by Rubens. It is situated in Whitehall opposite the entry to Horse Guards Parade. Charles I was beheaded from the first floor window.

The London Bicentenary Reception for OAs, and all friends of Ampleforth is being arranged by the London Bicentenary Committee of the Ampleforth Society, under the Chairmanship of David Tate. Details of how to apply for tickets will be published in The Diary, March 2002 and July 2002.

Other events to celebrate the bicentenary

Many of these events are still being planned and details will be announced in The Diary and on the website

Brussels and the Benelux countries Details in *The Diary*

Madrid and Spain

Following the luncheons in Madrid and in the south of Spain in September 2001, it is planned that there will be further celebrations in 2002

Details in *The Diary*

Rome Rome Pasta Pot

Saturday 11 May and Saturday 9 November 2002

John Morris, Casella Postale N.27, Ufficio Postale Centrale, 04100 Latina, Italy
tel 00 39077 3697757

Dublin Friday 5 April 2002 Mass and Dinner

Philip Ryan, Hon Sec, the Irish Branch, Ampleforth Society
tel 00 353 1 283 1613 further details in *The Diary*

Bristol Details in *The Diary*

Edinburgh Wednesday 6 March 2002 Mass and Dinner

Alistair Cambell
tel 01360 850301, fax 01360 850128, email alastair.campbell@ukonline.co.uk

Newcastle Details in *The Diary*

Manchester Wednesday 22 November 2002 Details in *The Diary*

Bicentenary summary 2002

6 March 2002	Edinburgh
21 March 2002	London: Westminster Cathedral/Royal Hospital, Chelsea
5 April 2002	Dublin
11 May 2002	Rome
21-22 September 2002	Ampleforth
23 October 2002	London: Westminster Abbey/Banqueting Hall, Whitehall
9 November 2002	Rome
22 November 2002	Manchester

It is expected that events will be planned for Bristol, Brussels, Madrid, Newcastle. In 2003 it is hoped that the OA sporting societies will meet at Ampleforth.

FR EDWARD CORBOULD
HOUSEMASTER – ST EDWARD'S (1966–2002)

RETIREMENT DINNER AND PRESENTATION

'I have offered Fr Edward a year away (2002-03), a sort of sabbatical. His "parish" stretches round the globe...' – [extract from Fr Abbot's letter of 25 April 2001].



There will be a Black-Tie Dinner for Fr Edward, for all old boys of St Edward's House, in London, Docklands, on 12 September 2002 following his retirement in July. This will be on *the Lotus** floating restaurant, 7.15 for 7.45pm.

There will be a Presentation to him of a cheque for a Round the World Air Ticket and all travel costs at the Dinner.

Please send donations towards the presentation to: Mark Henderson, 12 Clapham Mansions, Nightingale Lane, London SW4 9AQ.

Dinner Tickets also available from Mark Henderson (£45 each, from June 2002). NB Please apply early so numbers may be gauged. *Cheques for donations and tickets should be made out to 'Ampleforth Abbey Trust – Fr Edward'.*

**The Lotus* is moored close to Cross Harbour Station on the Docklands Light Railway.

OA DIARY

13-15 October 2000: Meeting of the Ampleforth Society

The OA Weekend at Ampleforth, coinciding with the Sedbergh match, included the AGM of the Society, a Mass for OAs who had died in the previous 12 months, and a Dinner on the night of Saturday 14 October 2000. Fr Abbot spoke at the AGM about the affairs of the monastery and its works, especially its new foundation in Zimbabwe. The Deputy President of the Society, Fr Leo as Headmaster, reviewed the affairs of the school. Those present included: 1937: Ewan Blackledge (O); 1941: Peter Reid (A); 1942: Peter Noble-Matthews (E); 1945: Donall Cunningham (A), Captain Michael O'Kelly (C); 1947: Richard Dunn (W); 1948: John George, Kintyre Pursuivant (C), Hugh Meynell (E); 1952: James Dunn (W); 1953: Laci Nester-Smith (W); 1954: Fr David Massey (O), John Morton (C), Damian Pavillard (D); 1955: John Marshall (D); 1957: Major Ivan Scott-Lewis (O); 1958: Paddy Brocklehurst (B), Francis Dearlove (W), Peter Kassapian (T), Peter McCann (A), Mark Sayers (C), George Wardale (O); 1961: Robin Andrews (O); 1975: Robert Blackledge (E); 1998: Martin Davison (O), Fred Dormeuil (O), Dan Kirkpatrick (B), 1999: Freddie Crichton Stuart (E), Nassif Elhaji (B), Chris Gilbey (T), Charlie Naughten (E), Richard Scrope (E), Gregory West (H). Those at the Dinner also included Fr Benet (W34), Fr Martin (E40), Fr Geoffrey (D44), Fr Simon (O44), Fr Adrian (O49), Fr Alberic (C49), Fr Edward (E49), Fr Francis (D57), Fr Leo [Headmaster] (A58), Fr Anthony (O87).

21-22 October 2000: St Thomas's House Weekend at Ampleforth

About 80 former members of St Thomas's House held a Reunion at Ampleforth during the school half term. Many who came remember the weekend as a 'tremendous success' and it was a great delight that the occasion was attended by Fr Abbot (T60). The weekend was organised by a team of John Wetherell (T60), John Collins (T58) and Peter Kassapian (T58), all planning with Fr Richard.

25 October 2000: Fulham Palace, London

Mass was celebrated by Fr Abbot in the Crypt of Westminster Cathedral, and then a buffet meal was held at Fulham Palace. About 110 persons attended. John Morton (C54) organised the event. Those attending were: 1940: Sir Kenneth Bradshaw (D); 1942: Maj Gen Desmond Mangham (O) and Sue, Peter Noble-Matthews (E); 1943: Pat Gaynor (D) and Thyrsa; 1946: Michael Dunne (A); 1948: Major Richard Ballinger (A) and Abigail, Neville Clifford-Jones (W) and Susan; 1950: Martin Morton (B); 1951: Martin Morland (T); 1952: John Gaynor (D) and Nicola and two others; 1952: Tim Connolly (T) and Ann, John Gaynor (C), Willoughby Wynne (B) and Carys; 1953: Giles Fitzherbert (C), Peter Spratt (C) and Sara; 1954: Sir George Bull (C) and Tessa, John Morton (C) and Jane; 1955: Bernard Dewe Matthews (O); 1956: John Horsley (W), Desmond Morrogh-Bernard, Simon Reynolds (C); 1957: Fr Francis Dobson (D), Peter Ryan (O), Harry Stobart (W), Colin Sutherland (B), Bobby Vincent (O) and Jacalin; 1958: Fr Stephen Reynolds (D); 1960: Fr Abbot (T); 1962: His Honour Judge Richard Haworth (W) and Jane; 1963: Richard Goodman (D) and Liz, Stephen King (A), Mark Shepherd (B) and Alice; 1964: Nick Robertson (T) and Jane; 1968: Philip Conrath (B), Adrian Graves (A) and Penny; 1969: Nicholas Armour (D); 1973: James Gosling (C) and Brenda; 1974: Alec Graham (B) and Kim; 1975: Fr Stephen Reynolds (D), William Wells (O); 1978: Erik Ruane (J) and Francesca; 1979: Peter Griffiths (B), Justin Read (J); 1980: Dominic McGonigal (W); 1983: Jonathan McKeown (H) and Jeannie Williams, Andrew Ord (B) and Sarah, James Steel (J); 1984: John Doyle (J), Chris Flynn (J), Mark Rochford (J) and his

fiancée Donna Convey; 1985: Alexander Ballinger (B); 1986: Andrew Elliot (E) and Sarah, Richard Tams (J); 1989: Edward Guest (W); 1992: Richard Fattorini (O), Oliver Irvine (O), Tom Waller (A); 1996: Tom Shepherd (H); 1999: Andrew Lau (A), Killian Sinnott (J). Monks who attended were (some are also included in above list): Abbot Timothy Wright (T60), Fr Francis Dobson (D57), Fr James Callaghan, Fr Gabriel Everitt and Fr Luke Beckett. Others attending were Katie Hister [Lady President of the Lourdes Pilgrimage], Maria Figueiredo, Dr Seymour Spencer, Miss Adrienne McMeering, Robert Morton, Patricia and Pat Holland, Stanley Rowbotham and Fr Martin Webster (Westminster).

11 November 2000: The 37th Rome Pasta Pot**22 November 2000: The Manchester Hot Pot**

The Manchester Hot Pot was organised by Tony Brennan (E52) and was attended by about 63 Ampleforthians. Those attending were Oswald Barton (B40), Dr John Scotson (A47), Donald Sutherland (E50), Ted Massey (B51), Tony Brennan (E52), Willoughby Wynne (B52), Garry Kassapian (T53), Paul Bianchi (D55), Peter Moorhead (A56), Fr Matthew Burns (W58), John Collins (T58), Peter Kassapian (T58), Fr Felix Stephens (H61), His Honour Judge Andrew Blake (A64), Kevin Garrett (D64), John Bruce Entwistle (T65), His Honour Judge William Morris (B65), Gawen Ryan (B66), Dr Richard Murphy (D67), Roy Barton (T68), David Marsden (O68), Martin Poole (A69), Frank Williams (O69), John Rylands (A73), Simon Nuttall (O76), Dr Paul Cronin (O78), Paul McKibbin (D78), Jonty Mather (J78), Charles Wright (E78), Stephen-John Kassapian (D81), Edward Thomas (J81), Charlie Oulton (A82), Jeremy Duckworth (A83), Charles Hadcock (W83), John Doyle (J84), Christopher Flynn (J84), Frank Thompson (A84), William Bianchi (D87), Charles Morris (O87), Jason Cozens (B88), Jim Whittaker (J89), James Morris (O90), Charles Roberts (A91), Stephen Garrett (D92), Peter Barton (W95), Roger Groarke (D95), John Leyden (D95), Phillip Biggs (A96), Suzanne Dale (O97), Damien Mullen (A97), Eddie Williams (B97), Eduardo Alvarez Poels (C98), Kevin Anakwe (A98), James Dean (A98), Jeff Hughes (C98), James Melling (J98), George Shepherd (A98), Christopher Williams (W98), Paul Driver (A99), Fr Gabriel Everitt and Fr Luke Beckett.

21 February 2001: Edinburgh

Mass was celebrated in St Patrick's, Cowgate, and supper in *Ciao Roma* at 64 South Bridge, close to the Law School and to St Patrick's Church. Alistair Campbell (T70) organised the event, assisted by Peter McCann (A58) and Roderick Brenninkmeyer (H96).

23 March 2001: St John's House Dinner

St John's House held a Dinner on 23 March 2001 in London, attended by 107 persons, and all the three housemasters of its history: Fr Benet Perceval [housemaster 1957-80], Fr Abbot [Fr Timothy Wright 1980-97] and Fr Cuthbert Madden [1997 to present]. Mass was said and then Dinner was held at Queen's Tennis Club. Peter Detre (J62) organised the occasion.

12 May 2001: The 38th Rome Pasta Pot

The 38th Rome Pasta Pot took place on 12 May 2001. *John Morris (D55) writes:* The evening was blessed with Mass celebrated by our old friend Mgr Charles Burns OBE even though he could not attend the subsequent dinner. Again sincere thanks must go to Fr Joe Barrett SJ (C30) for providing the Solidarity Chapel in the complex of the church of the Gesu. Sixteen sat down to dinner at our relatively new venue, the *Ristorante Poleso* just 15 minutes' walk

away: Br Andrew Bertie, the Grand Master of the Sovereign Order of the Knights of Malta (E47), Fr Joe Barrett SJ (C30), David Maunsell (O46), Paul Bianchi (D55), John Morris (D55), Louis Marcelin-Rice (T74) and John Flynn (H93). There seven non OA guests including three wives. Once again we were happy to welcome Clara Clifton, a former matron of St Thomas's with her Italian husband. The traditional postcard, valiantly prepared by Fr Joe Barrett despite failing sight, and duly signed by those present, was sent to Tony Brennan (E52), the co-ordinator of the Manchester Hot Pot with whom we are twinned.

28 June 2001: 1991 Leavers – *The Antelope*, Chelsea, London

Mark Simons (W91) writes: Using a system of e-mail based chain letters I tried to spread the word far and wide that the year of 1991 should all get together to celebrate ten years since we left Ampleforth. The plan was to meet at *The Antelope* in Chelsea on Thursday 28 June. All who came had an excellent time reminiscing about our happy days at Ampleforth. Those present were: Dave McDougall (B), Alex Zino (C), Dom Wightman (D), Lawrence Brennan, Nick Perry and Charlie Mansell-Pleydell (E), Ben McKeown and James Porter (H), Tom Hickman and Rob McNeil (O), Dave Jackson and Matthew Wilson (T), Guy Dammann, Crispin Davy, James Hartigan, Mark Simons and Dom Thompson (W) and Richard Wilson H92.

15 September 2001: Kolahoi Reunion

Approaching the 25th anniversary of the Ampleforth Himalayan expedition of 1977 to Kolahoi in Kashmir, some of the group held a Reunion on 15 September 2001 at the Worsley Arms Hotel, Hovingham. The photograph shows – back row: Hilary Duncan*, Euan Duncan (T77), Jonathan Page (B77), Libby Morton*, Charles Morton (A77), Patrick Mann (D77), Maire Mann*, front row: Mike Page (B78), Gerard Simpson [then and now a member of the school staff], Richard Gilbert [Leader of the Expedition and then a member of the school staff], Dr Yves Dias [doctor on the Expedition, from Topcliffe], Brad Dias*. Those marked with an asterisk were not on the Expedition. Those on the Expedition in 1977 who missed the Reunion were Charles Dunn (B78), Simon Durkin (A78), John O'Connell (A78), Fr Michael Phillips (E52) and Robert Wakefield (E78).



21 and 22 September 2001: Spanish Luncheons – The 1st Madrid and 1st Sotogrande Luncheons

Ampleforth luncheons were held in Madrid on 21 September 2001 and Sotogrande on the south coast on 22 September 2001. On the day of the equinox (when day and night are the same length) and on the Feast of St Matthew, Mass was celebrated in Madrid and then lunch attended by Hugo Castelli (B59), Charles Davies (E61), Carlos Oppe (T72), Robert Grant (E77), Matthew Gladstone (E82) with his wife Veronique, Stefan Lindemann (E86) with his wife Beatrice and baby daughter Carlota, Inigo Paternina Sunley (W86), Juan Cardenal (O93), Rodrigo Cardenal (J97), Lucy Grant [mother of Robert whose husband had been Donald Grant (E46, died 1992)], Bella Sunley [mother of Inigo Paternina Sunley], Benedict Lyons [a Secretary at the British Embassy and a friend of Ampleforth] and Fr Francis Dobson (D57). Robert Grant had organised this event. In Sotogrande, lunch was attended by Philip Ogilvie (C66), Robert Grant (E77), Michael Hornung (E77) and Fr Francis Dobson (D57). This was the revival of an old tradition, because John Knowles (H61, RIP) and Donald Grant had once organised Ampleforth occasions, and Donald Grant had organised the visit of the Schola Cantorum to Spain.



Madrid 21 September 2001:

back row – Carlos Oppe (T72), Fr Francis, Robert Grant (E77), Hugo Castelli (B59), Inigo Paternina Sunley (W86), Juan Cardenal (O93), Rodrigo Cardenal (J97), Benedict Lyons, Stefan Lindemann (E86) and baby daughter Carlota, Juan Cardenal (O93), Matthew Gladstone (E82)
Front row – Veronique Gladstone, Lucy Grant, Bella Sunley, Beatrice Lindemann, Charles Davies



Sotogrande 22 September 2001:
Robert Grant (E77), Michael Hornung (E77) and his son, Andrew Hornung, Philip Ogilvie (C66)

Events that were due to occur in late 2001, after the Journal went to press but before its publication were:

7 November 2001: Edinburgh Dinner

9-11 November 2001: Ampleforth Weekend

This weekend was due to include the AGM of the Ampleforth Society

10 November 2001: The 39th Rome Pasta Pot

21 November 2001: Manchester Hot Pot

14 December 2001: A Christmas evening in St James's Church, Spanish Place, London

In aid of Ampleforth & Westminster Pilgrimages to Lourdes, in the presence of Abbot Timothy Wright and Cardinal Cormac Murphy-O'Connor. Readings by: Steve Coogan, Frank Finlay, Julian Fellowes . . . and more. There were to be nine readings and nine carols, followed by a reception.

OA NOTES

PRINCE JEAN OF LUXEMBOURG (A38) retired as Colonel, Irish Guards in October 2000, with the formal handover in May 2001. He was the seventh Colonel of the Regiment in its 101 year history and had held the post since 1981. Prince Jean had been with the Irish Guards since the early years of the war – for about 60 years; as the regiment was raised in 1900. Prince Jean has been with the regiment for more than half its history. As noted in the *Ampleforth Journal* Autumn 2000, Prince Jean abdicated as Grand Duke of Luxembourg after a 36 year reign on 7 October 2000, and was succeeded by his elder son, Crown Prince Henri.

THE EARL OF ARUNDEL (T74) has been appointed Deputy Earl Marshal. This enabled him to undertake the duties of his father The Earl Marshal, the Duke of Norfolk (O34), in the opening of Parliament on 6 December 2000 and again in June 2001.

LORD NOLAN (C46) appointed Deputy Lieutenant of the County of Kent.

Prince Jean of Luxembourg awarded BRIGADIER SEBASTIAN ROBERTS OBE (J78) as a Commandeus of the Order of Adolph of Nassau in May 2001. Brigadier Roberts is Regimental Lieutenant Colonel, Commanding Irish Guards – in effect senior serving Irish Guards officer.

Promotion – Rear Admiral

Commodore JAMES RAPP (A70) appointed a Rear Admiral and to be Flag Officer Sea Training, based at Plymouth [20 November 2001, as announced in *The Times* 9 August 2001].

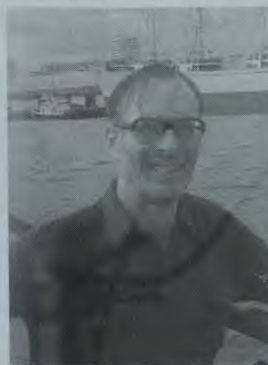
New Year Honours 2001 – 30 December 2000

TIMOTHY CONNOLLY (T52) appointed OBE – services to the leather tanning industry.

TONY HARRIES (D68) appointed OBE – services to the study of tuberculosis in Africa.

Birthday Honours 2001 – 16 June 2001

MAJOR HEW HAMILTON-DALRYMPLE Bt, KCVO, Captain General, Queen's Body Guard for Scotland, Royal Company of Archers and Gold Stick (O44) – appointed GCVO.



FR DAVID BINGHAM (B50) appointed MBE 'for services to the local community in Sarawak'. Fr David Bingham has worked as a Mill Hill missionary in Sarawak for over 36 years. Being back in Britain this summer, he came on the Ampleforth Pilgrimage to Lourdes in July 2001. Later he sent us the article *Some personal reflections on thirty-six years of missionary work in Sarawak* printed on page 76.

General Election – 7 June 2001

MICHAEL ANCRAM (W62) [Conservative – Devizes] and JOHN BURNETT (B63) [Liberal Democrat – Devon West and Torridge] were elected to the House of Commons in the General Election. JOHN ROBERTS (H74) [Pro-Life Alliance – Burton] was also a candidate.

The Conservative Party

MICHAEL ANCRAM MP (W62) was appointed to the new Conservative Shadow Cabinet on 14 September 2001 by Iain Duncan Smith, as Shadow Foreign Secretary and as Deputy Leader of the Party. On 21 June 2001 Michael Ancram had announced his intention to be a contender for the Leadership of the Conservative Party, and had resigned as Party Chairman – he was a candidate in the first two rounds of the ballot by MPs to choose candidates from which the membership of the party was to vote for a Leader.

Ordination of Deacons

Two Amplefordians were ordained Deacons: MICHAEL CAFFERATA (E56) on 15 July 2000 by Bishop Brian Noble of Shrewsbury at the Cathedral Church in Shrewsbury, and KENNETH BROMAGE (E51) on 19 August 2000 by Bishop of Conti of Aberdeen, using the Church of Scotland Cathedral in Dornoch.

OA Priests' Anniversaries

FR REGINALD FULLER (A26), now aged 92, celebrated 70 years serving as a priest. Mass was celebrated by Cardinal Cormac Murphy-O'Connor in Westminster Cathedral on 29 June 2001, the Feast of St Peter and St Paul. Fr Reginald Fuller still hears confessions in Westminster Cathedral.

FR BEDE BAILEY OP (O34) and FR COLUMBA RYAN OP (O34) are both celebrating 60 years as priests. Mass to commemorate this anniversary was celebrated at Blackfriars, Oxford on 25 July 2001.

FR JOE BARRETT SJ (C30) has been a member of the Society of Jesus for 65 years, since January 1936. Ordained in 1946, and now aged 88, he has lived in Rome since 1976. He still hears confessions at the Gesu in Rome, and he and John Morris (D56) organise the twice yearly Rome Pasta Pot.

Award

Dr JAMES LE FANU (B67) has won a *Los Angeles Times* book prize for *The Rise and Fall of Modern Medicine*. He writes the Doctor's Diary in *The Daily Telegraph* [*The Daily Telegraph*, 2 May 2001].

Sailing around the world

CHARLES JOHNSON-FERGUSON (E91) sailed in the BT Global Challenge Around the World Yacht Race lasting 10 months. There were 12 yachts in the race and Charles was in the yacht *Teamspirit*. The race goes round the world 'the wrong way round, against the prevailing winds and currents'. He wrote an email to the OA Notes Editor [20 March 2001] saying, 'As I write we are in the Southern ocean about 1000 miles south-east of Australia sailing from Sydney to Cape Town. It is blowing 50 knots.'

ADAM ELGAR (E87) sailed in a 53 foot yacht around Africa and across the Atlantic.

Appointments

PAUL ARKWRIGHT (D79) starts as Political Counsellor to the UK Delegation to NATO [mid-November 2001].

MARK BRADLEY (E83) appointed by the DTI to help promote exports in North Africa and Cabinet Office agency COI to find corporate sponsors for government initiatives. His business is Oxygen Marketing Ltd, a London based promotional marketing consultancy. Recent client wins have been Johnson and Johnson, and Jaguar Cars.

Major General LORD MICHAEL FITZALAN-HOWARD (H35) appointed Vice-Honorary Recorder as an officer of the British Commonwealth Ex-Services League [*The Times*, 25 May 2001].



John George, Kintyre Pursuivant, at a ceremonial parade, Edinburgh Castle, 1 June 2000. Photo: Courtesy of FOSNNI

JOHN GEORGE (C48) appointed Linlithgow Pursuivant of Arms Extraordinary [25 March 2001 to 15 December 2005]. He has retired after nearly 15 years as HM Kintyre Pursuivant in Ordinary [1 March 1986 to 15 December 2000]. He was previously Garioch Pursuivant to the Earldom of Mar [1976–86]. He first went to the College of Arms in 1963.

SIR DAVID GOODALL (W50) Chairman of the Board of Governors, Heythrop College [September 2000].

PAUL KELLY (D85) Managing Director and co-head of Asian Equity Capital Markets at ING Barings in Hong Kong [Spring 2000].

STEPHEN MAGRATH (A90) continues to work for Dow Jones Newswires in their London office.

MARTIN MCKIBBIN (D84) appointed Consultant Ophthalmologist with a special interest in medical retina at St James's Hospital, Leeds. Previously he did clinical research at Moorfield's Hospital, London and at the University of California, San Francisco.

FABRIZIO NEVOLA (J89) appointed as a Research Fellow at Warwick University [September 2001]. In Summer 2001 he was in Canada as Visiting Scholar in a study centre called the Canadian Centre for Architecture. He has been working on a Postdoctoral Fellowship in the Florence archives.

MICHAEL PAKENHAM (O74) appointed Ambassador to Poland [January 2001].

JULIAN ROBERTS (E83) Head of History, Christ's Hospital [1999].

DR NICHOLAS ROGERS (W67) Professor of Naval History, Exeter University.

NICHOLAS RYAN (O86) works in Budapest for BPP International as a Financial Trainer, training Hungarian accountants in international accounting practices.

PROFESSOR ERIC THOMAS (H70) appointed Vice-Chancellor of the University of Bristol [September 2001]. Previously he was Head of the School of Medicine [1995-98] and Dean of the Faculty of Medicine, Health and Biological Studies [1998-2000] at the University of Southampton.

MICHAEL TUGENDHAT (W62) a Judge of the Courts of Appeal of Jersey and Guernsey.

GREVILLE WORTHINGTON (H82) has been selected to judge the Turner Prize at the Tate Gallery from May 2001 to May 2002, with the final decision being made in November 2002.

Leader of the London Philharmonic Youth Orchestra

NICHOLAS WRIGHT (J99) appointed leader of the London Philharmonic Youth Orchestra for the season 2001-2002 [September 2001]. He is a scholar at the Royal College of Music.

The Thomas More Society

SIR SWINTON THOMAS (C50) has completed a three year term [to 3 April 2001] as President of the Thomas More Society – the society of Catholic judges, barristers and solicitors.

RAF – Nimrod Operational Evaluation Unit

SIMON AMBURY (H82) is in the RAF and currently serves as a Flight Trials Officer on the Nimrod Operational Evaluation Unit specialising in Electronic Warfare. Although the unit is based at Northwood in Outer London, he works at the BAE Systems site at Warton, near Preston. This is because the new Nimrod MRA4, which is due to enter service within the next five years, is being built by BAES at Woodford but will complete most of its trials programme from Warton.

Journalism and academic research

JEREMY MCDERMOTT (H85) continues as *the Daily Telegraph* correspondent in Latin America and also contributes to *the Economist*, *the Scotsman on Sunday*, *the Catholic Herald* and some North American newspapers. He is often on *BBC World Service*. He has spent a year in residence at St Anthony's, Oxford – commencing a thesis on *The Response of the Columbian Armed Forces to Threats to National Security 1964-2000*.

Economic health in North Carolina

TOM MILROY (H61) works as a Consultant for the State of North Carolina – focusing mainly on community health and serving sixteen very diverse counties. He has lived there for the past nineteen years – with the exception of two years in Zambia (where he had also lived in the '60s and '70s) at the end of the '80s.

Commerce and business

JAMES DE LACEY (D96) started working with Honda in 2000 and was sent from London to work in their European head office for motorcycles based in Rome. He writes [30 July 2001], 'I have been here for almost a year now and I shall be leaving for Tokyo this September/October [2001] for six months' experience in Honda International Head Office'. Following the events of 11 September, this changed and he wrote [8 October 2001] that this visit to Japan had been postponed 'till early next year. I shall be staying in Rome till this time and hope that things will calm down soon. Honda will be sending me for experience and training in an American consulting company called Hewitt Consulting (mainly for asset and finance consultation), commencing early on next year [2002].'

RUBEN ESPOSITO (A96) worked in investment banking for a year and now works for UBS Warburg.

WILLIAM EVERS (O96) is with Bear Stearns, an American investment bank in London.

CHRIS GEOGHEGAN (T80) works for the EPO – European Patent Office – in the Hague. In summer 2000 he sailed his 45 foot yacht in the Bahamas for three months.

CHARLES GRACE (O92) works as a Lloyd's Broker in a small broking house called Berry Palmer and Lyle (Chairman is Charles Berry O70) specialising in trade credit and political risk insurance. He has recently been involved in the launch of a web-site called www.art-e-pix.com which displays 30 photos of various trips to Mongolia and Far Eastern Russia (Kamchatka peninsula). He has had two photographic exhibitions running concurrently in London which have been a success. As to music, Charles conducts his choir (the Velvet Chords) in concerts in Notting Hill, some of the members being OAs (PAUL BRISBY (D89), TOM GAYNOR (D92), and JAMIE HORNBY (J95)). Charles made his first visit to Lourdes in early May 2001 with the Order of Malta Volunteers.

MICHAEL HAMILTON (O96) and GILDAS WALTON (D96) work at Conduit Business Information in Chiswick, London.

RONAN LAVELLE (T89) appointed Marketing Director for Northern Europe for Canadian software company, Hummingbird.

AIDAN LINDSAY-MCDOUGALL (T85) works as a DP Executive for a market research Company in London.

DAVID LOWE (H91) has joined the Leeds office of Donaldsons Chartered Surveyors. He writes [10 August 2001], 'I had been working as an estate agent for the past six years, but found it restrictive and three years ago decided to bite the bullet and go back to university. I have two years remaining of a part-time surveying degree at Northumbria University; it has been hard to balance with working full time, rugby and married life. The course I am studying is accredited to the Royal Institute of Chartered Surveyors and is strongly geared towards commercial property surveying. Once I have completed the course I will be eligible to take APC (Assessment of Professional Competence) and be interviewed with a view to becoming a full member of the RICS. This is what I have wanted to do since leaving school.' David writes further [10 August 2001], 'Since leaving school I have been a keen rugby player and played for Durham County and eleven different clubs including West Hartlepool, Darlington Mowden Park and Greystones in Ireland to name a few. Due to an injury to my knee last year, my playing days are over – during the past season I helped coach at Barnard Castle Rugby Club. Over the past 10 years, I have found the world outside the valley a different place from the one I had been used to from the age of eight to 18 at Gilling and Ampleforth. Since leaving in 1991 I have found that one of the best skills that Ampleforth and the Community had taught me was the ability to look for the good in others and to look for those who need your help without asking.'

HUGH MARCELIN-RICE (J95) works at the Post Hotel, CH-3920 Zermatt, Switzerland [since December 2000], described by an observer as 'a star member of a very international staff'. During the winter season he more than doubled the turnover of the prestigious Boathouse Bar. As an expert skier and snow-boarder, he guides groups unofficially on and off-piste in the mountains and glaciers around the Matterhorn.

SEBASTIAN MARCELIN-RICE (J93) works as a trainee solicitor with Freshfields Bruckhaus Deringer [since September 2000]. For the first six months of his second year [September 2001 onwards] he is in Milan, joining an 80-strong Freshfields team. He rides a Kawasaki 900 Ninja bike and still dances, mainly Jive and Latin – his latest exploit was to captain Imperial College London to victory over all UK universities in 1999; Sebastian and his dancing partner also won the open Salsa at Varsity Match in 2001.



DUNCAN MOIR (A77) is still a partner and the auctioneer at Allsop & Co, who have been described as 'the UK's largest and most successful property auction house'. He lives in Putney. He took part in the 1999 Monte Carlo Rally in a 1928 Bentley 4.5 litre, coming third in his class. He writes [27 April 2001], 'An enormous adventure down through France over four days in February. I have never been so cold, or had so much fun.'

The photograph shows Duncan on the Rally in Casino Square, Monte Carlo in 1999.

MATTHEW O'BRIEN (W91) is working as Project Team Manager for one of the Deloitte Touche UK Divisions. He specialises in project, change and risk management. After leaving Ampleforth, he was in the Middle East and, more recently, in Columbia. He now spends time in Frankfurt and Amsterdam, and also on the South Coast of England enjoying speedboats and sailing.

FRANS OP DEN KAMP (J93) is a diamond broker agent for De Beers in Antwerp and London, going to India, Israel and New York.

MARCUS ROBERTS (E83) Senior Bookseller, Blackwells University Bookshop.

PETER ROSEVINGE (O75) Director of Promotion and Fundraising at the Dementia Relief Trust, which helps carers of people with dementia.

JONATHAN WONG (J96) works with JP Morgan in Singapore.

Lourdes

JOHN DICK (O87) was appointed in July 2001 as *Responsible* of the Ceremonies in Lourdes [previously called *Chef de Service*]. As such he shares in the organisation of the Grotto Exterior, the International Masses and Blessing of the Sick in St Pius X Basilica, and the *Flambeau Mariale* [the evening torchlight procession of the Rosary]. John was later on the Ampleforth Pilgrimage.



The photograph shows John at the Grotto

SIMON GOODALL (W96) made his *engagement* to the *Hospitalité* at Mass on 11 July 2001 – this is his commitment within the *Hospitalité*, and is explained in more detail in the notes on Lourdes in *The Journal*.

Santiago de Compostela

MARK HOARE (O91) walked the Pilgrimage Way to Santiago de Compostela. Starting from Le Puy in Western France on 12 September 2000, he walked about 1000 miles through Conques, Cahors, Maissac, St-Jean-Pied-de-Port, Roncesvalles, Bourgos and Leon to Santiago de Compostela, the shrine of St James the Apostle, arriving on 10 December 2000 – and later walking on to Finisterre. On the way he painted some pictures and kept a diary and later spent time at Ampleforth to edit these.

Caravan house

MARTIN KEVILL (O44) has lived in a caravan at Croston near Preston for the last 12 years. In 1989 he moved there, giving his house to the Sons of Divine Providence for use as a holiday home for mentally and physically handicapped people. Visiting Ampleforth on 12 August 2001, your OA News Editor met him by chance, and he went to the Big Passage to show him the board with his father as Head Monitor in 1902.



MARTIN KEVILL (O44) and JOHN KEVILL (O39) visiting Ampleforth in 2000.

Television, films, theatre, music, concerts

GAVIN CONSTABLE-MAXWELL (E85) recently produced the *Predators* series which was nominated for an Emmy Award (American TV's Oscars), following its transmission in the States.

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JAMES HONEYBORNE (B88) BBC film *Pelicans: Taking the Plunge* was selected as a finalist at the Jackson Hole Wildlife Film Festival of September 2001 under the category of 'Best Cinematography'. James produced and directed this *Wildlife On One* [BBC 1, broadcast May 2001] and also filmed some of it himself. Shot on location in Acapulco and Baja, Mexico and also in Florida, this 30 minute documentary features the extraordinary high-diving capabilities of the North American brown pelican. The text of the commentary was written by James, and is narrated by Sir David Attenborough. The film departs from the conventional 'blue-chip' style of wildlife film making and uses the latest technological advancements to present a more contemporary style to the genre. James also featured in the lead story on Page 3 of *The Sun* newspaper, following a pelican's attempt to steal his wedding ring from off his finger! Jackson Hole is the biggest international wildlife film festival in the world. The film was selected from over 650 entries to a shortlist of just three films. Regarding his future projects, he has two films in the series *Weird Nature* which will be broadcast in Spring 2002 and he is also making a *BBC 1 wildlife special* for Christmas 2002.

LA and cricket

JACK ARBUTHNOTT (E96) worked in the film industry in Los Angeles in summer 2001. 'My boss, who normally makes action films, is currently trying to make a film about the life of St Francis.' Jack also played cricket in Los Angeles: 'I faced two balls, made no runs and bowled three rather poor overs. We were playing a quite remarkable youth team of gangsters from Compton, a bad area of LA, some of whom were homeless. And they were really rather good, and beat us. I think they'd been on a tour of England.'

World Association for Orphans

ALAN GEOGHEGAN (T82) makes films. He wrote [7 June 2001], 'After leaving Ampleforth, I finished one year at the UN International School, in New York, attended the State University in New York at Purchase, graduated there with a Bachelor of Arts in Liberal Arts, with a minor in Communications [1988]. I worked for two years with the World Association for Orphans in New York and Belgium, as an in-house audio-visual producer, visited and worked as a video producer in the Philippines from 1993-1997, relocated back to the US in 1997 and formed Medianetwork, and DCI - Development Communications International. The former is a production company based in Columbia, South Carolina, specializing in web and video work, the latter is an organization formed to address global cultural and environmental preservation through the use of the media.' In January 2001 he went to Southern Mindanao, to start a video production about the T'Boli tribe for public television, or non-commercial television and cable in the US.

Diving for films

ALEXANDER KAZIMIR FRASER (W88) is a commercial diver medic, involved in diving support for films. He is qualified as BBC cameraman. He is in the Territorial Army.

Solo show at Edinburgh

NICK HORNBY (198) has put on his first solo show at the Edinburgh Festival. He writes [30 June 2001], 'I spent a while in Poland singing with a choir in the madly beautiful Catholic churches, and more recently a week in Edinburgh, which was somewhat exciting since I was putting on my first solo show. It was a few months' work – <http://www.nickhornby.tv>.

Fifty years as a photographer

In the year 2003, MICHAEL DUNNE (A46) will celebrate his fiftieth year as a photographer. He started his career as an apprentice, first to Baron Nahum and then to Cecil Beaton after which he opened up his own studio specializing in portrait photography. (One of his pictures is of Fr Paul Neville, a photograph now owned by many old Amplefordians). Later, Michael was commissioned by the Royal Opera House to photograph both ballet and opera personalities, the success of which led to his suggestion to editors of fashion magazines that they could use ballet stars as models for their fashion pictures. This idea proved

a great success and Michael soon found himself working for leading magazines in London, Paris and New York with New York, in particular, becoming a virtual second home to him. His work there moved eventually away from fashion and more towards the photography of gardens and the interiors of houses. After all these years Michael is still influenced by the care and enthusiasm that various members of the Community gave him, among them Fr Wilfrid Mackenzie, Fr Terence Wright, his Housemaster, Fr Maurus Green and Fr Barnabas Sandeman. In August 2001 he photographed the monks at Ampleforth.

The photograph shows Michael at Ampleforth in August 2001

Blind Date

TJ SHERBROOKE (E97) took part in *Blind Date* [January 2001], filmed in April 2000, while he was a student at Bristol University. Since finishing at Bristol in June 2001, TJ has been resident in Bristol.

Books written by Old Amplefordians

FR JOCK DALRYMPLE (E75) is one of the three editors of *Press On: Michael Hollings – his life and witness* [published 2001]. Fr Michael Hollings [1921–1997] was a cousin of Fr Jock Dalrymple, and he writes a number of the chapters. Among those featured in the book is Fr George Forbes OSB MBE MC. (OA21, died 1991) who was a wartime chaplain when Michael Hollings was in Italy.

CHARLES FARRELL (O37) *Reflections, 1939–1945 – A Scots Guards Officer in Training and War* (Pentland Press 2000).

SIR DAVID GOODALL (W50) *Ryedale Pilgrimages* – paintings of about 40 churches with a description. Profits are being given to the Leonard Cheshire homes £14.95.

THOMAS PAKENHAM (E51) *The Mountains of Rosselas* – this book was originally published in the 1950s when Thomas Pakenham travelled in Ethiopia aged 22. In the late 1990s he returned, and this new book incorporates his first journey with this new journey. Illustrated with many striking photographs.

MARK PATERSON (OA71, died 9 April 2000) *Estandel* [Sessions of York 2000] – a book of poems.

IYO (E57) and Pamela ZALUSKI *Mozart in Italy* [Peter Owen 1999] chronicles the journey of the teenage musical prodigy and his father to Italy, going to Milan, Florence, Rome, Venice, Bologna and Naples, and coming into contact with many of the most important musical figures of the day. At this time the young Mozart, not yet aged 16, composed the operas *Mitridate*, *ré di Ponto*, *Lucio Silla* and *Ascanio in Alba*.

15,000 mile journey: the Inca Trail and Merlin

INIGO PATERNINA SUNLEY (W86) has been taking part in the Inca Trail, a car rally in South America. Driving with Zica Capristano in a Porsche 36 Super 90 from 1962, they were one of a hundred cars that set out on 6 October 2001 from Rio de Janeiro's Copacabana Fort to travel 15,000 miles in eight weeks (55 days) through six countries in Latin America, averaging 50 miles a day. Inigo and Zica were driving in the Inca Trail to raise 16,000 Euros for Merlin, a non-profit making charity that provides healthcare in crises around the world to the most vulnerable people – aiming to give access to health care as a fundamental and universal human right, and to fight poverty and diseases like malaria and tuberculosis. You can support Inigo's sponsorship of Merlin by sending funds to Jonathan Harper, Merlin, 5-13 Trinity Street, Borough, London SE1 1DB, sending a cheque payable to 'Merlin'.

The photograph shows Inigo at the OA luncheon in Madrid on 21 September 2001

Political satire web-site

CHRIS QUIGLEY (B96) has run a political satire web-site. The web-site was featured in the political pages of *The Times* on 28 May 2001 and Chris was interviewed on *The Six O'Clock News* [BBC1] on 29 May 2001. Chris spoke at the Hansard Society Democracy event at Portcullis House on 23 July 2001, 'Our new site www.spinon.co.uk is a political satire site based around the election. It's all a lot of fun. We were on Sky taking part in a discussion with a Lib Dem MP the other day, and featured on Radio 5's *Sunday Service*.' On 24 May 2001 Chris wrote, 'Everything's gone crazy down here – our site [spinon.co.uk](http://www.spinon.co.uk) was hacked down

on Tuesday. Traffic is proving crazy: earlier this week we were getting 600 visitors a second, 36,000 a minute.

Rugby

DANIEL MCFARLAND (W90) is now in his sixth year of professional rugby. He is currently playing his second year with Connacht in Ireland [2000-2001, and now 2001-2002], one of the four professional clubs in the Republic of Ireland who play in the Celtic League with clubs from Wales and Scotland. Previously Dan played one season for Stade Français [1999-2000] and three seasons with Richmond [1996-99].

2000 leavers and 2000-2001 gap years

Thailand: ANTHONY AGNEW (O00) and TOM DOLLARD (D00) worked at the village of Thabon in Northern Thailand in January 2001 to March 2001. This is a project to help a remote and poor village undertaken by the Catholic College and University of Bangkok, under Mr Chainarong Monthienvichienchai – the father of Peter (D95) and Charles (O99), and is a project established in conjunction with the local Catholic bishop. Others who have done this previously are DOMINIC HALLIDAY (B99) in 2000, and JEREMY AGNEW (O98), BEN COLLINS (O98) and HUGO VARLEY (H98) in 1999. Soon after leaving Thabon and writing by email [29 May 2001] from Wellington, New Zealand (and ‘just about to go to the South Island for better weather and snow-boarding’) Tom Dollard wrote about his time at Thabon, ‘I’m trying to think of a way to sum up my gap year experiences – especially those of Thabon. The first thing you notice when you get off the plane in Bangkok is the wave of heat and humidity, and after staying four days there with Chainarong [Monthienvichienchai], we were raring to get out into the Thai countryside where we would spend the next seven weeks teaching in the small village of Thabon. On the sleeper train up to the North East, I remember Anthony and I together with two other volunteers chatting about what Thabon would be like and having read up on the information given to us and what previous volunteers told us, I thought I could picture it pretty well. Now in cold New Zealand, I have fond memories of Thabon and all of Thailand. Taking the village children on bicycle rides to waterfalls (or rather them leading us), exciting (but spicy) food, playing basketball, tckra, and football with the youths, singing karaoke at parties, swimming in the lake and going on weekend camping trips to the mountains with the whole school. The amount of respect and love we received from the villagers was staggering and extremely humbling, right from the opening welcome to the leaving party, you could see how much they appreciated us just being there to help. Anthony and I spent the first couple of weeks just getting our bearings at Fr Prasi’s house (the centre of the village and school). The classes were about 36 or more and we had to keep them going for one whole hour. We ended up playing games with the whole school (500, but not all at once) every week, and with very little facilities. Anthony and I were having to think back to our past for playground games and exercises. We made an extremely successful and popular obstacle course out of benches and broken chairs and ran several relays, and when they got bored there was always tug of war (hilarious) or football which they loved with a passion. I thought the hardest thing would be the general lifestyle – eg food (rice three times a day), cold showers (actually quite nice in baking weather), mosquitoes and the language barrier, but the priest’s house was pretty modern and he had quite a few western luxuries (coffee, hot shower, drinking water and videos) to keep us from being homesick. The biggest shock to the system was the feeling of being alone and completely different from everyone else. When you walked down the street, everyone would stop and stare, and although they didn’t mean it, this was very disconcerting at times, and so in the early days we stuck together in a “farang” gang. Both Anthony and I went to stay with

a family for roughly four weeks, which was a wonderful insight into how the Thais actually lived, and although it was disorientating at first, they accepted me as one of their own with such hospitality. I became very good friends with both the husband who was a hunter, my ‘mother’ who worked at the school, and the two children. I was sad to leave Thabon, but Janet, Anthony and I were soon off to visit a Thai missionary priest who lived in the North and worked with the Hmong hill tribe. This was a real adventure and he took us on a 10 day tour (in his 4 x 4 truck) of the Golden Triangle and Mountains where the hill tribes lived in small villages. Staying the night on several occasions, this was the severest poverty I’ve ever seen, and some of the villages were similar to what fifth century Saxon England must have looked like, with bamboo or mud and stick houses. These villages made Thabon look positively rich in comparison. Being with Fr Ransang meant we were at no risk, but three weeks before we arrived in Chain Khong, the Burmese had bombed the market square searching for some rebel groups, and when we arrived there were Thai troops everywhere with tanks. The mountains of the North were stunning, and the Mekong river valley not to be missed. We did find some pretty cool parties. When Anthony left for home I carried on down to Malaysia and Singapore and then flew to Sydney, busing up the East Coast and nearly being eaten alive by dingos on Fraser Island, before heading over to New Zealand, which is at the moment extremely cold!

Round the world: JAMES BRADLEY (H00) travelled and worked. Starting in Nairobi he travelled to Victoria Falls via Tanzania, Malawi, Zambia and Zimbabwe, sleeping under canvas. ‘We were supposed to go to Zanzibar, but due to the elections the British Foreign Office said not to go – I will just have to go back one day.’ Later he went to Singapore, Hong Kong (missing the Ampleforth Schola by a day), Thailand, Australia for five months, New Zealand and the United States.

Chile: GEORGE BYRNE (O00), DANIEL DAVISON (O00), ADRIAN HULME (D00) and LUKE O’SULLIVAN (B00) were in Santiago, Chile – with the Manquehue Movement from March to September 2001. Groups have gone to Chile in this way since 1983. George and Adrian taught at San Lorenzo; Daniel and Luke at San Anselmo.

Rugby: IGOR DE LA SOTA (H2000) played for the Under 21 team of Stade Français in the season 2000-2001. Going to Newcastle University in October 2001, he is currently in the first Newcastle University rugby team.

India: EDWARD FORSTER (T00) and CHRISTIAN KATZ (B00) worked in a hospital in Tamil Nadu at the southern tip of India for three months in summer 2000. Edward returned to read Medicine at Nottingham University in October 2000. Christian worked as a volunteer at a hospice in Scarborough, worked in a restaurant at Gouthland in North Yorkshire, visited Hong Kong, and in September 2001 Christian started to study Medicine at Alamauc Medical School at Olomouc in the Czech Republic – this Medical School is one of the oldest in Europe, dating to about 1600 (the teaching is in English).

Kenya: WILL HENEAGE (E00) taught English in Kenya, and travelled through Africa for seven months. He went to the University of Northumbria on October 2001. LOUIS ROBERTSON (E90) did conservation work in Kenya with *Africa Venture*.

South Africa: TOM HILL (D00) taught at a boarding school in Pietersburg. He wrote [24 May 2001], ‘There are about 2700 children there and my main role is helping with their English, especially with the Grade 12 group which is our equivalent to the Upper Sixth. Even though it is a fee-paying school, the facilities are extremely poor with no library and only one playing field.’

Indonesia and Malaysia: HENRY HUDSON (O00) was in Indonesia and Malaysia. Having spent five months at Chelsea Art School and being ensured a place for October 2001, he travelled. He wrote an email from Georgetown, Malaysia on 28 May 2001, 'I decided to try and experience parts of the world you only dream about at school – to set out with little clothing, to fill the rest of my rucksack with notebooks, sketch books, pencils, pens, paints, cameras, rubbers, colouring pencils, glue, sellotape and scissors. There is never enough time, as I am beginning to realise. Bali, Indonesia was one area where I spent two months. Even then there is too little time. The culture soon began to turn to my culture.'

Vietnam: TOM LEEING (H00) helped in an orphanage at Kontum in Vietnam and he travelled in the Far East.

Watch Leader: ANDREW MCMAHON (J00) sailed as Watch Leader on the maiden voyage of Britain's newest square-rigged sailing ship, the £5.5 million 195 foot Sail Training *Prince William*, from Dartmouth to London in April 2001. He was recommended to sail as a Watch Leader after crewing the now retired schooner *Malcolm Miller* in the Tall Ships Race for his Duke of Edinburgh Gold Award in 1999.

Fishing in Spain: ANTONIO MORENES-BERTRAM (O00) worked in a fishing firm off Spain, going out to sea. Earlier he studied Economics for a time at Barcelona University, was a rugby coach, was an English teacher to Spanish children in Barcelona, and was in Lourdes. In September 2001 he began a Sociology course at Barcelona University.

Thailand: CHARLIE MORSHEAD (E00) travelled in Thailand.

Business: JAMES OSBORNE (A00) developed his own web-site on www.mangerapide.com. James worked for a time on the Peterborough column of *The Daily Telegraph*, and then with Chelgate, before starting this new business venture.

Nepal and Belize: ANDREW SYMINGTON (E00) taught in a remote school in Nepal [October 2000-March 2001] and did conservation work in Belize [May-August 2001] – travelling also in India, Nicaragua, Costa Rica and Honduras. He started at St John's College, Oxford in October 2001, reading Geography.

Academic

ANDREW CROSSLEY (B93) is teaching English in a teacher training college in North East China, working with VSO [September 2000 to September 2002]. This is about 20 hours' travelling from Beijing, in a city called Tonghua, close to the Korean border. Previously Andrew worked as a business consultant [January 1999-June 2000].

ROGER EVERS (O93) is studying for a Masters Degree in Middle Eastern Studies at the School of Oriental and African Studies, London University [September 2001-Summer 2002]. Roger had spent a year after leaving Ampleforth in Israel teaching Palestinians English, before he went to Oxford. After Oxford he worked for three years as a financial journalist for *The Hong Kong Mail* [previously the *Hong Kong Standard*].

ADRIAN GANNON (O87) has completed an MBA at the London Business School [July 2001]. He works with Deutsche Bank in London [Autumn 2001].

JOHN GOODALL (E88) has been awarded a doctorate as an architectural historian by the Courtauld Institute in London. His first book *God's House at Ewelme* [published 24 April 2001, Ashgate] is the study of a medieval hospital at Ewelme in Oxfordshire, founded by the grandchild of Geoffrey Chaucer and by William de la Pole, Earl of Suffolk, in 1437. John Goodall also writes guidebooks.

NICHOLAS KENWORTHY-BROWNE (E90) has started a professional diploma in Film Scoring in Boston, USA at Berklee College of Music (not to be confused with Berkeley, California).

TIM MCALINDON (D77) Associate Professor, University of Boston Medical School, Massachusetts.

JOHN SCANLAN (O95) has been awarded an MA in African/Asian History from London University (SOAS) and has been awarded a British Association of China Studies/Taiwanese Ministry of Education Scholarship for one year to study Chinese at the University of Taipei.

JOHN SHIELDS (J99) (St Anne's College, Oxford, reading Classics and Modern Languages) awarded a scholarship.

MAX VON HABSBERG (E92) has been appointed to the History Department at Oundle School [September 2001]. For the last nine years [1992-2001] he has been at St Andrews University, where he worked on a doctorate on Catholic and Protestant translations of Thomas a Kempis *Imitatio Christi aetna 1480-1620*. In April 2001 he ran in the London marathon to help the Sisters of the Gospel of Life, part of the late Cardinal Winning's Pro-Life initiative.

Business and horses in Jersey

MATHEW TOM VERDON (O82) is Sales Director Africa & Middle East for Barclays International Funds Division. He is based in Jersey in the Channel Islands. When not working or travelling on business, he divides his time between flying [PPL 1996] and riding as an amateur for Newmarket trainers John Berry and Chris Dwyer. In Jersey he rides for Jersey based trainer Robin Le Penne for whom he also breaks-in young horses.

Music and own band

JOHN DOULTON (E96) is working in the music business and has his own band.

Researching Christian-Muslim relations in the Middle East

MIKE HIRST (A96) wrote [27 September 2001], 'I've just returned from four months in the Middle East – more research into Christian-Muslim relations around the region, following the route of a 12th century Papal Embassy to Ethiopia – maps, photos and text describing the experience can be found at www.100days.org.uk. I am now working on articles about the situation in the Holy Land and Sudan.'

Helping refugees in the Sudan and making crucifixes in Kenya

FERDINAND VON HABSBERG LOTHRINGEN (E87) has lived in Africa for over 10 years and currently holds the post of project coordinator for the Diocese of El Obeidi in southern Sudan, a region controlled by the rebel Sudanese People's Liberation Army (SPLA). He has been based in Kenya for five years and travels regularly to the war-torn communities to develop sustainable projects for education, water/sanitation, food security and other priority areas. He is married to Mary Nyanut, a Dinka from Bahr El Ghazal region of the Sudan, and they have a daughter Luisa Aluel. Ferdinand writes from Nairobi on 14 August 2001, 'The work continues well with so much to do. I came back from Sudan on 14 July after three weeks in the Nuba Mountains, Kiir Kou and Turalei. A mixed bag of experiences with our plane being bombed, walking over eight hours per day from one parish to the next and much more . . . I have been sitting with DOMINIC FRENCH (W76) just now. We were discussing crucifixes that are being made in Ukambani where he lives. He acts as the salesperson and I as the contact. They are beautiful'. Ferdinand von Habsburg's article *Christus Vincit – Sudan Civil War* was printed in the *Diary*, 24 April 2001. Support for the work of Ferdinand von Habsburg can be given through Face-Fau, Ampleforth Abbey, York, YO62 4EN (tel 01439 766 797).

Lighting designer

GUY HOARE (093) is a lighting designer – he goes from town to town throughout Britain and in Europe setting up lighting. He has been designing lighting for the Royal Opera House.

Marathon des Sables in the Moroccan Sahara

MAJOR BEN WARRACK (W89), GREG WATSON (A89) and JULIAN VITORIA (W87) took part in the Marathon des Sables. This involves running the equivalent of five marathons in five days, covering 140 miles between 1 and 7 April 2001. Greg ran to support Wateraid, which bores holes for water in the developing world. Ben was raising funds for the Royal Agricultural Benevolent Fund (RABF). Julian Vitoria became seriously ill – he caught dysentery and was severely dehydrated, and in a life threatening situation had to be evacuated out by helicopter from the Moroccan Sahara. Julian works in IT recruitment for a company called Future Step.

Touring Shakespeare Company

TOM WALWYN (W95) played Pompey in a Catdoghorse production of *Measure for Measure* in London. He has for the second season toured with the British Touring Shakespeare Company, performing *As You Like It*, *Love's Labours Lost* and *Twelfth Night* outdoors at various heritage sites in summer 2001.

Play

JOHN HEATON ARMSTRONG (E01), CHARLES DES FORGES (W92), HUGH-GUY LORRIMAN (H92), GREGORY LORRIMAN (H90) and HENRY WESTON-DAVIES (JA00) took part in a production of *Lady Windermere's Fan* by Oscar Wilde in London in September 2001. The play was produced in aid of the Redemptorist Church of St Mary's Clapham.

THE BEAGLES

Seven years after leaving Gilling Castle and moving to the Middleton Foxhound kennels in 1994, the links with the school remain strong. Members of staff have taken out boys to meets regularly on Wednesdays and Saturdays during this time. Socks are still awarded to keen followers and some boys have been appointed uniformed whippers-in. Old boys' weekends each year have taken place, culminating with luncheon on Sunday at the invitation of the Headmaster. The hounds are owned by five trustees: Robin Andrews (O61), Francis Radcliffe (E57), Michael Spencer QC (H65), John Kendrew, a long-standing local supporter and Ian Kibble, a former parent.

The Master, Ian Kibble gives talks in the school and he and the Huntsman, Mark Campbell, attend the activities fair with other hunt staff each year at the beginning of term. This year some 30 names were collected, including three new girls. Foot-and-Mouth disease curtailed slightly the 2000-2001 season and prevented the resumption of hunting in September 2001 but kennel visits to walk out with hounds were planned. Robin Andrews hopes to arrange an Old Boys' dinner. Matthew Torrens-Burton is the principal point of contact on the school staff.

Hounds are in excellent condition thanks to the care lavished on them by Adrian Smith at the kennels at Birdsall. The 2000-2001 season, despite the premature finish, was the best since the move of 1994. The pack are very level and they hunted with great drive and voice and were a credit to their Huntsman, Mark Campbell. The Hunt continues to enjoy the support of all the farmers, landowners and gamekeepers in its traditional country.

OLD AMPLEFORDIAN CRICKET CLUB 2001

The season was severely disrupted because of the monsoon-like weather. Out of a total of 27 fixtures, 12 had to be cancelled, mostly because of rain. The tour was particularly badly affected. Only four games could be played, one of which had to be abandoned. However, in spite of the disappointing weather, the tourists' morale remained high and everyone enjoyed the week.

Nevertheless it was a good season, as the results demonstrate:

Total played	15	Won	7	Drawn	4	Lost	4	Cancelled	12
Tour played	4	Won	2	Drawn	1	Lost	1	Cancelled	4

We lost in the first round of the Cricketer Cup against the Old Cheltonians, a side which we felt was of equal strength to ours. The game was played on the superb batting wicket at Cheltenham, of which we did not take full advantage. We failed to take our opportunities, and both our bowling and fielding were undistinguished. There were good batting performances by Oliver Mathias (C93) (67), Richard Wilson (H92) (47) and David Ansell (O00) (43 not out), but unfortunately they were unable to go on to make the major score which was required. Equally, they did not receive sufficient support from the other batsmen.

Old Cheltonians 279-6

Old Amplefordians 243

The highlight of the season came during the game against the Staffordshire Gentlemen. Alexander Codrington (J94) (102) and Peter Field (O96) (70) put on 201 in their opening partnership. Consistently good batting performances, during the season, were regularly produced by Sebastian Phillips (C01), Jonjo Hobbs (D94), Alexander Codrington and Peter Field. On occasion, the evergreen David O'Kelly (C81) and Nick Derbyshire (J88), Toby Codrington (J91), Nick Lamb (C91) and Richard Wilson (H92) also made useful contributions. Particular mention should be made of David Ansell, who combined an excellent technique with sound concentration, good shot selection and the ability to punish the bad ball, and was always looking to be aggressive. A natural athlete, he is a brilliant fielder. Tom Stanley (W01) made an impressive debut on tour. Sadly, too many OA batsmen get themselves out, when they have done all the hard work and when they should be set to make really significant scores. This is probably due to a lack of concentration and experience. The bowling was generally unremarkable. Only Damien Churton (O88) and Jeremy Acton (C91) managed to take five wickets or more in an innings. The absence of the superb bowling by Finbar O'Connor (B77) created an enormous gap in our bowling resources. The ground fielding was untidy and the catching lamentable.

FEB

THE OLD AMPLEFORDIAN GOLFING SOCIETY

The Old Amplefordian Golfing Society has completed a successful year with fixtures around the country from the Wirral to Ganton, Aldeburgh to Portcawl and Dublin to East Grinstead. The Grafton Morrish team of Mark Whittaker (J86), Matthew Camacho (C98), David Piggins (J80), Hugh Jackson (T95), Martin Hatrell (E78) and Simon Hardy (D76) again won the regional qualifying round but were defeated in the knockout by the winning finalists. Some 70 OAs have played for the OAGS this year. The Captain, William Frewen



The Saturday Group of the Irish Meeting of the Old Amplefordian Golfing Society in May 2001:

Michael Edwards (062), Anthony Angelo-Sparling (T59), Jocelyn Waller (A62), Richard Beatty (T81) and Julian Beatty (B88). Missing from this photograph were William Frewer (W77) and Robin Andrews (061).

(W77), led an intrepid group across the Irish Sea from the UK to launch the inaugural Irish Meeting, masterminded by Richard Beatty (T81), in May and the Autumn Meeting at Ganton, with a tremendous turnout of 31, once again culminated with an excellent Dinner at the College. Please remember, you do not have to be a scratch golfer to join the OAGS: our handicaps range from 28 downwards. So why not join us? For more information contact Anthony Angelo-Sparling (T59) at 22 Hare and Hounds Street, Devizes, Wiltshire SN10 1LZ; 01380 727 556 or waas@freenet.co.uk

WAA-S

OLD AMPLEFORDIAN RUGBY FOOTBALL CLUB

The 2000/01 season was one of transformation and change as the Club has moved from a traditional Sunday rugby old boys' side to one competing in the Surrey Leagues. The result has been the development of a more committed team of players than in recent years and the winning of the league in the first year, to be promoted to Surrey II.

It is true to say that the Club had lost a little of its momentum in the previous years as a team that played friendly rugby on a Sunday afternoon. Professional rugby was having an effect on the Sunday game as the amount of players prepared to play twice in a weekend was diminishing. The game on Saturday was getting too competitive and hard for the players to have a leisurely run out the following day. As a result more and more of the opposition were finding it impossible to find a team for us or moving into Saturday rugby. Our membership numbers were holding up but players were beginning to show signs of following the same pattern. However, the decision to join the Surrey Leagues has given a new drive to the Club and its members and we can now watch as the Club goes from strength to strength.

We closed the 1999/00 season with a resounding party at the Hurlingham Club in Fulham. What a night was had by all, with players represented from all of the previous 15 years and joined by the Club's President John Wilcox and fantastic supporter Pauline. Matthew Winn did all the organising and even arranged for the band he was in to play a gig. Our thanks go to Mike Pudner, a long time supporter of the Club, whose band it was and to Matthew for all the arrangements and ensuring that 150 OARFC members and their guests had a great evening.

Nick Hughes joined us originally to set up the coaching. This he was doing from his offices in New York. These have been held every Tuesday throughout the season and will

continue on through the summer months as touch rugby in the park. Jimmy Elliot – once an Oxford Blue, whose rugby potential was cut short by a serious knee injury – has now taken on this mantle. Nick is now the Club's Secretary and, with Nick Dumbell and his brother Jon, is responsible for all the organisation and liaison.

Results: 24 September 2000 Stonyhurst won 24-0

Surrey III Competition

30 September 2000	Egham	won 29-12
14 October 2000	Bec Old Boys	won 59-12
28 October 2000	Economicals	walkover
11 November 2000	Old Abingdonians	postponed
18 November 2000	St George's Hospital	lost 11-14
25 November 2000	Old Freemans	won 21-0
2 December 2000	Old Abingdonians	lost 5-8
9 December 2000	Reigate and Redhill	won 48-14
27 January 2001	Old Suttonians	won 55-0
3 February 2001	Old Bevonians	postponed
10 February 2001	Croydon	postponed
24 February 2001	London Cornish	walkover
10 March 2001	Croydon	won 51-0
17 March 2001	Surrey University	won 69-0
31 March 2001	Old Bevonians	postponed


In the end the points difference was 201 points, with the nearest rival on 149 points. So a resounding victory for the first season, congratulations to everyone in the Club and the very best of luck for next season in Surrey II.

Mike Price has put together our website, which is linked in two ways. One is to the Ampleforth sites and through the Clocktower. The other is to the Surrey League sites so as to see our on-going development throughout the season. You can also contact any one of the committee members. All you have to do is click on www.oarfc.org.

Thomas Judd (W77) has stepped down after 15 years as Chairman. The committee is now as follows: Chairman, Aidan Channer (D81); Secretary, Nick Hughes (C90); Treasurer, John Dick (O77); Captain, Jon Hughes; Fixture Secretary, Nick Dumbell (H92); Coach, Jimmy Elliot (E88); Social Secretary, Crispin Vitoria (W90).

The 2001/02 season has the main objective of building on the solid base created last season by the committee and its membership. In the summer there were coaching sessions on Clapham Common under floodlights, and during the season in Battersea Park – contact Jimmy Elliot; a second team – contact Nick Hughes; a new home ground – contact Nick Dumbell; forthcoming social events – contact Crispin Vitoria; to become a member or contribute in any way please contact John Dick.

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2000

SEPTEMBER

Headmaster
Second Master
Third Masters

Director of Studies & Head of Physics
Director of Arts
Director of Admissions
Director of Professional Development
Head of Sixth Form
School Guestmaster
Second Guestmaster

THE SCHOOL

SCHOOL STAFF

Fr Leo Chamberlain MA *History*
Mr KR Elliot BSc *Physics*
Fr Cuthbert Madden MB, BS, MRCP
Christian Theology, Biology
Fr Gabriel Everitt MA, DPhil *Head of
Christian Theology*
Mr IF Lovat BSc, MInstP
Mr CJN Wilding BA *Modern Languages*
Mr HC Codrington BED *History*
Mrs RMA Fletcher MA *English*
Mr PW Galliver MA, MPhil *History*
Fr Adrian Convery MA
Fr Francis Dobson FCA, SDSS *Politics*

2001

2000

HOUSEMASTERS

St Aidan's Mr WF Lofthouse MA *Head of Classics*
St Bede's Fr William Wright BSc *Mathematics*
St Cuthbert's Mr PT McAleenan BA, AcDipEd *Head of Business Studies, Economics
and Politics*
St Dunstan's Mr GWG Guthrie MA *Business Studies, Economics*
St Edward's Fr Edward Corbould MA *History*
St Hugh's Fr Christian Shore BSc, AKC, DPTh *Biology*
St John's Fr Cuthbert Madden MB, BS, MRCP *Christian Theology, Biology*
St Oswald's Fr Gabriel Everitt MA, DPhil *Head of Christian Theology*
St Thomas's Fr Richard Field BSc, ACGI, AMIMEchE *Physics, Christian Theology*
St Wilfrid's Fr James Callaghan MA *Modern Languages, Christian Theology*

MONASTIC COMMUNITY

Fr Simon Trafford MA *Classics*
Fr Chad Boulton BA *Christian Theology*
Br Kieran Monahan BTh *Christian Theology*
Fr Alexander McCabe MA *Christian Theology*
Fr Damian Humphries BD *Christian Theology*
Fr Oswald McBride BSc, MB, ChB, BA *Christian Theology*
Fr Laurence McTaggart MA *Christian Theology*
Br Sebastian Jobbins BA *Christian Theology*
Br Nathanael Black MA, CTD *Special Needs*

LAY STAFF

*DS Bowman MusB, FRCO, ARMCM *Music*
SR Wright FRCO, ARMCM *Music*
G Simpson BSc *Mathematics*

CGH Belsom BA, MPhil, CMath, FIMA *Head of Mathematics*
 JD Cragg-James BA, DGenLing *Modern Languages*
 A Carter MA *Head of English*
 PMJ Brennan BSc, FRMetSoc *Head of Geography*
 DF Billett MSc, PhD, CChem, FRSC *Chemistry*
 W Leary *Music*
 MJ McPartlan BA *Modern Languages, Christian Theology*
 SG Bird BA, ATC, DipAD *Head of Art*
 GD Thurman BEd *Games Master, Physical Education, History*
 KJ Dunne BA *Modern Languages*
 PS Adair BA, DLC *Design and Technology*
 MA Barras BSc *Physics, Head of ICT*
 ID Little MA, MusB, FRCO, ARCM, LRAM *Director of Music*
 DR Lloyd MA, BSc, DipSPLD *Head of Fourth Form and Special Needs, English*
 Mrs PJ Melling BSc, BA *Head of Activities, Mathematics*
 D Willis BEd, MEd *Mathematics*
 R Warren BSc, PhD *Mathematics*
 *Mrs RE Wilding BA, DipTEFL *Head of EFL, Modern Languages*
 DL Allen MA, DPhil, CChem, MRSC *Chemistry, Physics*
 JG Allisstone BA Film/TV, English, TEFL, *School Counsellor*
 AS Thorpe BSc, CChem, MRSC *Director of Science and Technology, Head of Chemistry*
 WJ Dore MA, FRCO *Assistant Director of Music*
 PT Connor BA, MA *Careers Master, History*
 BW Gillespie BEd *Head of Design and Technology*
 SJ Smith BSc *Head of Biology*
 MAS Weare MA, GRSM, ARCM, LRAM *Music*
 SJ Howard BSc *Chemistry*
 RM Stewart BA *Christian Theology*
 M Torrens-Burton MA *EFL*
 RD Eagles MA, DPhil *History*
 L Quigley MA, ATC *Art*
 JP Ridge BA, *Head of Modern Languages*
 Miss AM Beary MA, MPhil *English*
 Miss KAJ Mannings BA *English*
 *Mrs NM Thorpe BSc *Geography*
 R Sugden BA *Geography*
 J Yates BA *Business Studies, Economics and Politics*
 JK Bindloss BA *Assistant Head of Christian Theology*
 Miss SM Mulligan BA *Head of EFL*
 AR Tilling BSc *Head of Physics*
 AJ Hurst BSc *Biology*
 GWS Smith GRNCM, ARCO, LTCL *Music*
 EV Thomas BA, DPhil *Classics*
 J Layden BA *Classics*
 TPS Hillman BA *Classics*
 Miss V Rodriguez de Nova *Spanish Assistant*
 S Rahlf *German Assistant*
 O Boxberger *French Assistant*

*Part time

SCHOOL OFFICIALS

Head Monitor: GRF Murphy (D)
 Deputy Head Monitor: BJCJ Carlisle (O)

MONITORS

St Aidan's	PM Westmacott, AF Borrett, ART Wood
St Bede's	PGK Jourdiar, RAH Chidley
St Cuthbert's	WT Weston, RN Harle
St Dunstan's	PJ Wightman, HTM Pearce, PJ Massey
St Edward's	MDA McAllister-Jones, J-W Heaton-Armstrong
St Hugh's	JCB Black, BJE Higgins
St John's	MR Devlin, PM Gretton
St Oswald's	ECP Chambers, ERPH Hickman, A de Sarriera
St Thomas's	APS Ingelheim, TMA Farr
St Wilfrid's	HS MacHale

GAMES CAPTAINS

Rugby	PA Dobson (C)
Squash	JL Maskey (D)
Basketball	E Ofori-Gyasi (J)
Golf	JWM Faulkner (E)
Swimming	JLN Cozon (H)
Cross Country	REA Henderson (O)
Athletics	PJ Wightman (D)
Cricket	PM Gretton (J)
Shooting	JCB Black (H)
Hockey	JP Klepacz (T)
Tennis	ECP Chambers (O)
Fencing	GRF Murphy (D)
Chess	PJ Massey (D)

Librarians

BC Abbott (T), MT Scott (J), GRF Murphy (D), WA Strick van Linschoten (O), REA Henderson (O), PJ Canning (W), JEP Prescott (J), B Haddleton (D), PM Westmacott (A), AJN Trapp (W), PM Gretton (J).

Bookshop

JWJ Townsend (O), WA Strick van Linschoten (O), WJL Tulloch (E), JB Donnelly (H), HF Tugendhat (O), ZMA Tucker (T).

Stationery Shop

CL Lau (C), JH Tussaud (E), JP Klepacz (T), P Kennedy (D).

The following students joined the School in September 2000:

WB Acton (E), G Aidiotis (D), LCUL Alen-Buckley (E), CE Amobi (W), HRS Amodio (T), MF Armstrong (T), E Baclay (C), JP Bommers (T), MFJ Brincat (H), ATJ Bristow (D), A Carmona Olias (B), AA Carujo (H), A Cheron (D), PH Ching (B), RA Colacicchi (T), CA Cookson (T), NM Culligan (C), NP Dagnall (O), RMF de Klee (E), EHW de la Rue (T), S de la Torre Salinas (D), M di San Germano (D), JWP Dobranski (H), LL Dollard (A), WJ Ellerington (B), ACM Faulkner (E), CB Forbes Adam (D), MR Forsythe (J), HW Gibson (T), MP Glowinkowski (J), TB Gosling (W), JH Gullett (A), MB Havard (T), RP Heider (A), WGA Hildyard (D), AD Hobhouse (O), EPC Holcroft (E), CWA Ingelheim (T), M Kacer (D), A Kahlert (O), AHJ Kiselewski (H), WLTK Kong (T), SK Kuster (A), DM Laborin Benavides (O), CS Lam (C), MW Leonard (O), SY Li (D), PR Liddell-Grainger (C), WJS Lukas (O), JA McCormack (C), RN

McGinty (B), CT Mak (W), AG Massey (C), JC Massey (C), J Mendoza Goiri (T), MR Morgan (W), JJR Muller (H), C Nagy (A), KK Nagy (D), KC Ng (B), N Nieuwenhuys (W), M Okon (W), AWA Outhwaite (B), CP Panchaud (C), WAN Parker (C), IA Pearson (A), TPG Pembroke (E), M Pereire Fernandez (O), PD Rich (C), ACL Sandbach (A), EGM Sandeman (H), LJ Schumacher (C), AC Sequeira (T), P Serys (O), LLP Sherbrooke (W), FA Simpson (A), FJJ Simpson (J), DFD Smith (O), T Solly (J), A Stadelmann (B), CRA Tan (D), PJ Teague (T), A Touloumbadjian (C), APC Trevor (A), LA Trillo Duran (C), DA Tulloch (E), RJJ Tyrer (B), S Urraca Baquer (D), EA van Zeller (E), JJ Vaughan (J), J-P von Moy (J), OT Wadsworth (B), BLH Wagner (B), FMM Woodhead (O), KK-Y Woo (E), FJ Wyrley-Birch (O).

From the Junior School:

JE Allcott (H), RJ Ansell (J), WS Beckett (O), BJE Charrington (O), RLT Chow (H), LA Codrington (W), AT Comery (B), DW de Suys (T), EE Domecq (J), HD Donoghue (B), JP Keogh (W), RC Khoaz (W), AM Lucarini (H), MD MacHale (W), CJR McAleenan (H), AAH Marsden (H), B Melling (H), RE Mulchrone (T), FR Noel (W), DW Phillips (D), WAJ Pitt (W), MM Rehm (D), JP Ryan (T), NE Scott (D), FA Simpson (A), R Simpson (D), LA Stapley (J), HM Stein (B), JM Suarez (B), RStH Tyrwhitt (D), IAFFM Wright (E), LL zu Oettingen Wallerstein (J).

The following students left the School in December 2000:

St Aidan's	SK Kuster
St Dunstan's	MM Rehm, S Uccaca Baquer
St Edward's	LCUL Alen-Buckley
St Thomas's	MB Havard

MAJOR SCHOLARSHIPS

Sixth Form Academic Scholarships

Hannah Connors	Tudor Hall
Elizabeth Abbott	Teesside High School
Sinead Doyle	St Nicholas RC High School

13+ Academic Scholarships

RH Goodway	Ampleforth College Junior School
J Dobson	Ampleforth College Junior School
QNC Macfarlane	Rokeby School

MINOR SCHOLARSHIPS

Sixth Form Academic Scholarships

Emilia Amodio	St Leonard's Mayfield
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13+ Academic Scholarships

TMA Madden	Howsham Hall
EVB Thompson	Ampleforth College Junior School
EH Christie	Ardvreck
CAA Bouvier	Lycée Français Charles de Gaulle
HBK Muller	St Anselm's Bakewell
GCB Jones	Ampleforth College Junior School
NA Outred	Westminster Under School
BW Thurman	Ampleforth College Junior School
GV Pritchard	St Martin's Nawton

MUSIC SCHOLARSHIP MINOR AWARDS

Minor Sixth Form Entry Music Scholarship

Francesca Scott	All Saints RC High School
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Minor 13+

JA Rudge	The King's School
JS Tarnowski	The John Henry Newman School
JCWY Spence	Ampleforth College Junior School
HT Ogden	Westminster Cathedral Choir School

The following students left the school in 2001:

March RP Heider (A), CA Nagy (A), CDP Donoghue (B), KK Nagy (D), N Arthachinda (J), MS Hampton (J).

June/July *St Aidan's* HP Al-Ghaoui, GP Arricale, L Bartosik, AF Borrett, RP Brulhart, AM Ellis, JH Gullett, TC Jacob-Hillhouse, BMJ Lampl, AJ Warrender, PM Westmacott, SA Wohlgschaft, ART Wood. *St Bede's* ZN Adaba, RAH Chidley, CHN Clive, N de Jasay, CT Hollins, GK Jourdiar, CHM Lee, G Mankowski, MR Moore, D-JH Thompson, G Wargny. *St Cuthbert's* J Atkinson, EMD Bill, PA Dobson, X de Villoutreys, RN Harle, MR Jackson, CLC Lau, DP Lieser, CP Panchaud, LD Suff, MKG Sugrue, LA Trillo Duran, BM Villalobos, AFCLFS von Pezold, WT Weston, DWC zu Loewenstein. *St Dunstan's* G Aidietis, MB Bloquert, A Cheron, PE Costelloe, AN de Joncaire Narten, S de la Torre Salinas, CRH Johnston Stewart, M Kacer, JL Maskey, PJ Massey, GRF Murphy, HTM Pearce, HPJ Row, CRA Tan, PJ Wightman. *St Edward's* HRU Eagle, JW Faulkner, HJD Hall, J-W Heaton-Armstrong, WA Leslie, SS Lukas, MDA McAllister-Jones, HEdeB Madden, JAG Madden, F-ACFM Oettingen-Spielberg, HP Williams. *St Hugh's* AVJ Adams, JCB Black, C-A Brennkemeyer, PR Corrigan, JLN Cozon, JR Cutler, JWP Dobrzanski, NML Geoghegan, GJHM Herrnberger, BJE Higgins, AM Lucarini, SC Mosey, AHJ Radcliffe, AC Roberts, M Salomon. *St John's LJMJ* de Laubadere, MR Devlin, MJ Gilbert, PM Gretton, T Lezama-Leguizamon, HHWG Nesselrode, E Ofori-Gyasi, OTAL Roberts, BJ Robjohn, C Sainz de Vicuna, LAE Swann, RGHP Thompson, PLH von Bayern, J Whittaker. *St Oswald's* JC Anderson, BJC Carlisle, ECP Chambers, A de Sarriena, BJD Delaney, AH Frete-Scott, REA Henderson, ERPH Hickman, AD Hobhouse, A Kahlert, DM Laborin Benavides, NPD Leonard, J-P Mulvihill, JRA Neave, M Pereira Fernandez, P Serys, DA Thorburn-Muirhead, JWJ Townsend, JB Verner. *St Thomas's* BCT Abbott, BJ Benton, MT Catterall, JMJAD de Lorigeril, CBC Eccleston, TMA Farr, X Galezowski, APS Ingelheim, HP Kavanagh, JP Klepacz, JA Murphy, MT Rotherham, AFW Row. *St Willfrid's* AJL Breeze, MC de Joncaire Narten, JR Hitchen, RAB Judd, DJ Keogh, JP Klepacz, Y-H Kwok, HS MacHale, CRF Morrison-Bell, DE Pacitti, TEC Stanley, JA Stonehouse, P Yu.

The following students joined the School in 2001:

February: GJHM Herrnberger (H), CRF Morrison-Bell (W).

March: HMJAD de Lorigeril (T).

April: MB Bloquert (D), EM Collinson (D), X Galezowski (T), BMJ Lampl (A), G Wargny (B), SA Wohlgschaft (A).

June: X de Villoutreys (C).

SACRAMENT OF CONFIRMATION 2001

The Sacrament of Confirmation was administered to seventy persons on 6 May 2001 by Bishop John Crowley, Bishop of Middlesbrough, in the Abbey Church.

The preparation for the Sacrament took place throughout the school year, organised in twelve groups and in four phases. The first stage with the theme Affirming Christ lasted from late September to 4 December 2000, and was completed by the celebration of the Sunday Mass at which the candidates formally requested to undertake this preparation. The second

phrase was Affirming Baptism, lasting until 29 January 2001, and was celebrated by a liturgy on the sanctuary of the Abbey Church, organised by Br Sebastian, Br Kieran, Br Cosmas and Fr Damian. A third phrase Affirming Sharing gifts of the Spirit was completed on 12 March 2001 with Mass and the Presentation by the candidates of their Confirmation Names. The fourth and final phrase Affirming the Church was completed by a Vigil of Prayer in the Abbey Church on the evening before the Confirmation led by Fr Jeremy. Some of the groups spent evenings at Osmotherley, but were unable to visit the hillside shrine of Our Lady of Mount Grace there due to the Foot-and-Mouth restrictions. Those involved in the preparation were Br Sebastian, Br Cosmas, Fr Damian, Br Kieran, Fr Alexander, Fr William and Fr Francis.

The following were those who received the Sacrament of Confirmation: Julian Adamson (B), Tom Ainscough (W), Edward Astley Birtwistle (E), George Bacon (W), Alasdair Blackwell (D), Christopher Borrett (D), Daniel Brennan (W), Henry Byrne (O), Diego Caravita di Sirignano (B), Alejandro Carmona Olias (B), Jack Charrington (O), Ben Ching (B), Jared Collins (C), Michael Cumming Bruce (O), Nicholas de Jasay (B), Henri de Lorigeril (T), George de Stapoole (J), Emanuele di San Germano (C), John Donnelly (H), Michael Edwards (H), Nicholas Entwistle (T), Tom Fitzherbert-Brockholes (D), Richard Flynn (O), Edward Foster (H), Harry Goodall-Copestake (T), Ernest Gyasi Ofori (J), Chris Halliwell (O), Joseph Haworth (B), William Hickman (O), Adam Hitchen (W), Freddie Hudson-Evans (J), Toby Ikwueke (C), Myles Jessop (B), Richard Knock (W), Anthony Kurukgy (T), Anthony Law (D), Piers Leonard (J), Simon Lewis (C), Nicholas Mak (W), Oliver Mankowski (B), Adam McGee Abe (D), Jason McGee Abe (B), Charles Montier (H), Ryan Mulchrone (T), Franz Nagy (D), Michael Natrass (T), Thomas Neave (O), Bertram Nesselrode (J), Hugh O'Gorman (B), Piers Osborne (J), Tom Parr (B), James Pawle (H), Anthony Ramsden (D), Thearachote Ratanatraiphob (B), Nicholas Scott (D), Fred Shepherd (J), Hugh Shepherd (O), Thomas Solly (J), Tom Spanner (W), Adrian Stadelmann (B), Alex Steger (J), Marcus Swann (W), Bruno Thompson (B), Zach Tucker (T), Robert Tyrwhitt (D), Jamie Vaughan (J), Alexis von Blumenthal (E), Benjamin Wagner (B), Jack Warrender (W), Gavin Williams (W) and Jozef Wojcik (D). [Patrick Corrigan (H) and Nick Culligan (C) were also confirmed this year.]

EXHIBITION PRIZES

INDEPENDENT PROJECTS AND ESSAYS

(S=sponsor, M=marker)

SENIOR: ALPHA

- John WJ Townsend (O) Napoleon III: A sphinx without a riddle? (S. Dr Galliver, M. Mr Connor)
 William A Strick van Linschoten (O) Which Ring? (S. Mr Leary, M. Mr Weare)

SENIOR BETA I

- Benedict J McAleenan (H) What is the Relationship expressed in the Catholic Doctrine of the Holy Trinity?
 Dominic St J B McCann (O) Herodotus: the father of history? (S. Mr Lofthouse, M. Fr Chad)

JUNIOR: ALPHA

- Richard J Ansell (J) The Crusades: Military disaster or cultural advance? (S. Mr Connor, M. Dr Galliver)
 Daniel P Brennan (W) Why were the British Army unable to defeat the IRA in South Armagh? (S. Miss Beary, M. Dr Galliver)
 Luke A Codrington (W) The Battle of Navarino Bay: Why and how? (S. Br Sebastian, M. Dr Eagles)
 Daniel JF Cuccio (E) Where are War's Origins? (S. Fr Edward, M. Mrs Fletcher)

- John B Donnelly (H) The Vietnam War: Did America snatch defeat from the jaws of victory? (S. Mr Connor, M. Dr Galliver)
 Julian JR Muller (H) What was the effect of the Cuban Revolt on the International Community? (S. Mr Connor, M. Mr Stewart)
 Piers J Osborne (J) Is it fair to describe World War II as Hitler's War? (S. Dr Galliver, M. Mr Codrington)
 George J Outred (H) Damian Hirst: Creative artist or marketing genius? (S. Mr MacGaul, M. Mr Bird)
 Freddy JJ Simpson (J) Who Flew First? (S. Mr Brennan, M. Mr Tilling)
 Patrick J Teague (T) MC Escher: Artist or mathematician? (S. Dr Warren, M. Mr Bird)
 Joshua RA Tucker (T) Is it hot enough for another Ice Age? (S. Mr Brennan, M. Mr Sugden)
 Zachary MA Tucker (T) The Human Genome: Society's dream or individual nightmare? (S. Fr Cuthbert, M. Mr Smith)

JUNIOR BETA I

- William S Beckett (O) The Way of the Warrior (S. Mrs Fletcher, M. Miss Beary)
 Harry D Donoghue (B) Modern Art: Art for the future or trash? (S. Mr MacGaul, M. Mr Quigley)
 Richard DM Gibbons (C) Why did the powerful German Army fail to defeat the Russians in 1941? (S. Mr Connor, M. Mrs Fletcher)
 Richard S Knock (W) Why did the D-Day Landings of 1944 succeed when the Dieppe raid of 1942 failed? (S. Dr Eagles, M. Mr Connor)
 Oliver Mankowski (B) Was the Roman Empire, in lifestyle and technology, as advanced as 20th Century Europe? (S. Mr Gillespie and Mr Torrens-Burton, M. Mrs Fletcher)
 Christian JR McAleenan (H) When and why did Hitler decide on the Final Solution? (S. Mr Connor, M. Dr Galliver)
 Felix Ng (B) Who is Jesus? (S. Br Sebastian, M. Br Wulstan)
 P Dylan Rich (C) Short Stories (S. Mrs Fletcher, M. Mr Cartar)
 MK Eric Tse (H) The Works of the first Chinese Emperor: The way forward or disaster? (S. Dr Galliver, M. Mr Cragge-James)

JUNIOR BETA II

- Ralph O Anderson (J) Has Bio-technology gone too far? (S. Mr Smith, M. Mr Hurst)
 Frederick A Bader (H) Why can't we house the Homeless? (S. Fr Oswald, M. Mrs Fletcher)
 Jonathan E Foster (H) Tropical Rainforests: Why do they matter to us? (S. Mr Brennan, M. Mr Sugden)
 Piers E Leonard (J) Information Technology: Help or hazard? (S. Miss Mannings, M. Mr Lovat)
 W Anthony J Pitt (W) How has Sea Transport between the UK and the Continent evolved? (S. Mr Adain, M. Mr Torrens-Burton)

SPECIAL PRIZES

- Engineering Award Paul A Dobson (C)
 Bamford Prize for Business Edward CP Chambers (O)
 Bamford Prize for Engineering

THEATRE LAURELS

- H Paul Benton (T)
 Peter M Westmacott (A)
 BCT Abbott (T)

HEADMASTER'S LECTURES ESSAY PRIZES

John WJ Townsend	(O)	Prison and Prison Inspection
Robert AH Chidley	(B)	An Overview

HEADMASTER'S AND MILROY FUND

Grants have been awarded to: Henry M Bennetts (H98)

ELWES PRIZES

These prizes are awarded by the Headmaster for sustained and high-quality contribution to school life outside the classroom, in addition to an excellent academic and personal record.

Anna F Borrett (A)
Since joining Ampleforth in the Sixth Form, Anna has served the College with pride and distinction in many areas and made the most of the opportunities open to a student here. Her abilities as a violinist and pianist, and her dedication to Music, are reflected in her having become Leader both of the School Orchestra and Pro Musica. On the sports field she represented the College in the 2nd XI hockey team. She is the first girl to be appointed a School Monitor. In that capacity she has set a fine example of leadership for other girls to follow. As Deputy Head of House she has made an outstanding commitment to the life of St Aidan's, not least as Minister of the Eucharist. In academic work, her diligence is reflected in her having been awarded the Headmaster's Commendation for excellent effort grades on every possible occasion. She holds a conditional offer to read Classics and Modern Languages at St Anne's College, Oxford.

Peter M Gretton (J)
Throughout his school career he has shown full commitment to all aspects of school life and maintained a successful balance between the demands of academic work and a wide range of extra-curricular activities. He has been an enthusiastic and successful sportsman. He has played for the 1st XV and is Captain of Cricket. His example of competitive play combined with good humour and courtesy to his opponents has been outstanding. Beyond his games commitments, he has completed the Duke of Edinburgh Gold Award and has been active in the Theatre throughout his time in the school, most recently in the Mystery Plays. He has served the College as a Librarian and as a School Monitor. He was a member of the Student Anti-Bullying Committee and has assisted the Headmaster in drawing up the College Anti-Bullying policy. His studies have been pursued to a consistently high standard. He has been awarded a conditional place to read Medicine at King's College Medical School, London.

Rory EA Henderson (O)
He has made a whole-hearted commitment to all aspects of school life, always giving of his best and persevering through difficulties and disappointments. His diligence in his studies has been exemplary and, in his kind and friendly way, he has made an impressive contribution to the wider life of the College. In his House, St Oswald's, Rory has been a good and supportive House Monitor, friendly and helpful to all whatever their position and rank. He has invariably responded reliably and faithfully to the trust vested in him. He has served for some years in the College Library as librarian and has latterly been appointed Assistant Head

Librarian. He has been dependable, has always taken his duties seriously, has been a good member of the team and has always set a good example. A talented runner, he has been one of the most successful of recent captains of cross country, helping to organize races, encouraging others and showing a modest but infectious delight in the team's successes. He holds the offer of a place to read Sports and Tourism Studies at the University of Aberdeen.

Peter J Massey (D)
Peter is an outstandingly able student. He has impressed all of his teachers with his intellectual curiosity, formidable intellect and willingness to work. Equally impressive have been the modesty, good humour and good nature which he has displayed throughout his time at Ampleforth. These qualities have made him an excellent School Monitor. Peter has made a valuable contribution to the extra-curricular life of the College. His principal involvement has been in Music. He has been a leading member of the Schola and has figured prominently in the Orchestra, Brass Group and Ampleforth Singers. He has been a committed player of rugby at House level and for the 5th XV. He has had greater success, however, as Captain of Chess. He has played on Board One to considerable effect so that the team he has led has rapidly established itself as one of the best in the county. He holds the offer of a place to read Mathematics at Clare College, Cambridge.

Benedict MVillalobos (C)
He has been described by his Head of House as 'the multi-talented Ben Villalobos.' He has earned this description through engaging in an exceptional range of activities. In his House, St Cuthbert's, he has been a House Monitor and what his Housemaster calls, 'an unofficial social secretary.' On the sports field he has played for the 3rd XV and captained his House to the Inter-House Sevens Final. He has been captain of the sub-aqua club and leader of the RAF section of the CCF. He has taken a leading role in the College's charity work. This has included helping to organize, as well as playing in, the Rock Concert and being involved in the sale of T-shirts for charity. He has made a major contribution to the College through his skill as a photographer. Examples of his work can be found on the Monastery website as well as in the Art Department. He holds the offer of a place to read Hospitality Management at the University of Glasgow.

SUBJECT PRIZES

	Senior		Junior	
Business Studies Classics	James R Hitchen	(W)		
	Edward RPH Hickman	(O)	Jonathan P Lovat	(H)
	Annie Ellis	(A)		
Christian Theology	John R Charnock	(C)		
	Zachariah N Adaba	(B)		
Economics	Matthew R Devlin	(J)		
English	Christopher T Hollins	(B)	Joshna RA Tucker	(T)
Geography	John WJ Townsend	(O)	Thomas B Gay	(O)
History	Isabelle A Pearson	(A)	Paul R Scully	(W)
Languages	Peter J Massey	(D)	Ryosuke Yamada	(W)
Mathematics	Toby F Fitzherbert	(J)		
Music	W Alex Strick van Linschoten	(O)	Christopher G Borrett	(D)
Politics	Patrick J Wightman	(D)		
Science	Adam RT Wood	(A)	MR Eric Tse	(H)
	Jonathan CB Black	(H)	Ryosuke Yamada	(W)

ENDEAVOUR PRIZES

These prizes are awarded to those who gained a Headmaster's Commendation on every possible occasion over the last two years.

5th Form	Gregory P Carter	(D)	M6	W Jerry Chinapha	(O)
	Richard HJ Flynn	(O)		James RW Hewitt	(H)
Remove	Jonathan P Lovat	(H)		Jack Rutherford	(T)
	Mark JM Rizzo	(H)	U6	Matthew R Devlin	(J)
	MK Eric Tse	(H)		Peter J Massey	(D)
	Ryosuke Yamada	(W)		John WJ Townsend	(O)

SPECIAL PRIZES

Scholarship Bowl	St Dunstan's	Patrick J Wightman
	St Edward's	Mark DA McAllister-Jones
	St Oswald's	Edward CP Chambers
Parker 'A' Level Cup	St Aidan's	Peter M Westmacott
GCSE Cup	St Thomas's	Anton PS Ingelheim
Phillip's Theatre Bowl	H Paul Benton	(T)
Grossmith Jelly Acting Prize	Peter M Westmacott	(A)
Detre Music Prize	Patrick J Wightman	(D)
McGonigal Music Prize	Anna F Borrett	(A)
Choral Prize	Peter J Massey	(D)
Conrad Martin Music Prize	Peter J Massey	(D)
Philip Dore Memorial Prize for Keyboard	Tom Little	(O)
Adam and Nicholas Wright		
Outstanding Musician Prize	Michael R Forsythe	(J)
Music Special Prize	George RF Murphy	(D)
Stanislas Project Prize	Charles A Montier	(H)
Quirke Debating Prize	George RF Murphy	(D)
	John-W Heaton-Armstrong	(E)
Inter-House Debating Cup	St Oswald's	Dominic StJB McCann
		Thomas B Gay
		Martin R Moore
Inter-House Chess Trophy	St Bede's	Hugo E de B Madden
Senior Scrabble Competition	St Edward's	John B Donnelly
Junior Scrabble Competition	St Hugh's	(A)
Handwriting Prize	Alice J Warrender	
Jonathan Moor Creative Writing Prize	Senior	Junior
	Winner: Guy Mankowski (B)	John R Charnock (C)
	Runner-up: BC Abbott (T)	Ralph A Wyrley-Birch (O)

BERNARD SUNLEY CENTRE PRIZES

Art			
U6th	Paul E Costelloe	(D)	Herald Trophy
	Alistair C Roberts	(H)	Sculpture Trophy
	Benedict MVillalobos	(C)	Gaynor Trophy
	Donal A Thorburn-Muirhead	(O)	Spence Photography Bowl
M6th	Edward NR Adlington	(O)	
Remove	Matthew G Phillips	(D)	
5th Form	Michael E Edwards	(H)	
4th Form	Robert StH Tyrwhitt	(D)	

Design and Technology

U6th	Simon S Lukas	(E)	Swainston Trophy for Technology
M6th	Thomas OC Marks	(O)	
Remove	Jamie WO Ramage	(D)	Tignarius Trophy
	Jules Moretti	(T)	
5th Form	James HK O'Gorman	(J)	
4th Form	Luis A Trillo-Duran	(C)	

EXTERNAL AWARDS

Army Scholarship	
Mark M Reynolds	(C)

NATIONAL MATHEMATICS COMPETITION

UK Senior Mathematical Challenge 2000/2001

Gold Certificates

*Peter M Westmacott	(A)	Ryosuke Yamada	(W)
Yip-Hang Kwok	(W)		

In addition five boys were awarded silver and 11 boys were awarded bronze certificates.

UK Intermediate Mathematical Challenge 2001

Gold Certificates

*Christopher Alf Woodhead	(O)	*Piers J Osborne	(J)
* Zachary MA Tucker	(T)	*Fredrick JJ Simpson	(J)
Jonathan P Lovat	(H)	Toby F Fitzherbert	(J)
Philip J Canning	(W)	James RC Macfarlane	(W)
Ryosuke Yamada	(W)	MK Eric Tse	(H)
Kei YD Ng	(T)	W Anthony J Pitt	(W)
Bruno EJD Thompson	(B)	Henry SJ Armour	(O)
Francis H Townsend	(T)	Joshua RA Tucker	(T)
Richard DM Gibbons	(C)	Jozef N Wojcik	(D)
Edward H Burden	(J)	Andrew T Chamberlain	(T)
Oliver Mankowski	(B)	James GI Norton	(O)
Paul R Scully	(W)		

In addition 17 boys were awarded silver and 17 boys were awarded bronze certificates. These five boys (*) qualified for the second round of their respective competition.

NATIONAL LATIN EXAMINATION RESULTS 2001 GOLD MEDALS

Daniel JF Cuccio	(E)	Jonathan P Lovat	(H)
Antonio L Marzal	(J)	George J Outred	(H)
Jack Rutherford	(T)	Joseph P Ryan	(T)
DanJo H Thompson	(B)	Ryosuke Yamada	(W)

In addition to his gold medal J Rutherford also achieved a perfect paper. Also 27 boys won silver medals and 31 boys were awarded special Certificates of Achievement.

THE DUKE OF EDINBURGH'S GOLD AWARD

Jonathan CB Black	(H)	Mark DA McAllister-Jones	(E)
Robert AH Chidley	(B)	Harry TM Pearce	(D)
Paul A Dobson	(C)	Alistair C Roberts	(H)
Mathew J Gilbert	(J)	Oliver W Roskill	(H99)
Peter M Gretton	(J)	John FG Shields	(J99)
Harry JD Hall	(E)	Remi GHP Thompson	(J)
John-W Heaton-Armstrong	(E)	Peter G Thornton	(B00)
Benjamin JE Higgins	(H)	John WJ Townsend	(O)
Christopher T Hollins	(B)	Daniel P Walsh	(B00)
Peter GK Jourdier	(B)	William T Weston	(C)
Christian BS Katz	(B00)	John Whittaker	(J)
William A Leslie	(E)		

ROYAL NAVAL YOUNG ENGINEERS CHALLENGE

Runners-up:	Gregory P Carter	(D)
	J Hugh K O'Gorman	(J)

UNIVERSITY OF NEWCASTLE MARINE TECHNOLOGY ESSAY

Third prize	Oliver Mankowski	(B)
Commendation Award	Gregory P Carter	(D)

PHYSICS AWARD

National Physics Challenge – Silver Award	Jonathan P Lovat	(H)
Physics Olympiad – Bronze Class 1	Peter GK Jourdier	(B)

EXHIBITION CUPS

The following cups were given out at Exhibition this year. They include every House cup and where possible, one cup from every sport played in the two winter terms.

Athletics

Senior Inter-House Challenge Cup	St Hugh's	Benjamin JE Higgins
Junior Inter-House Challenge Cup	St Hugh's	Benjamin JE Higgins

Badminton

Senior Inter-House Challenge Cup	St Hugh's	James RW Hewitt
Junior Inter-House Challenge Cup	St John's	Peter M Gretton

Cross-Country

Senior Inter-House Challenge Cup	St Edward's	John-W Heaton-Armstrong
Junior 'B' Inter-House Challenge Cup	St Wilfrid's	Henry S MacHale
Junior 'A' Inter-House Challenge Cup	St Edward's	John-W Heaton-Armstrong

Golf

Vardon Trophy	St John's	John Whittaker
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Rugby Football

Senior Inter-House Challenge Cup (Chamberlain Cup)	St John's	Laurence AE Swann
Junior Inter-House Challenge Cup	St Wilfrid's	David E Pacitti
The League (Lowis Cup) (Senior)	St John's	Orlando TAL Roberts
The Luckhurst Cup (Junior)	St Dunstan's	Benedict RS Dollard

Swimming

The Inter-House Challenge Cup	St Hugh's	James LN Cozon
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Squash Rackets

The Ginone & Unsworth Cup (Senior Inter-House Squash)	St Hugh's	Alexander HJ Radcliffe
The Railing Cup (Junior Inter-House Squash)	St Bede's	Clement HM Lee

Special Award: The Headmaster's Sports Cup

Paul A Dobson	St Cuthbert's
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The Headmaster's Sportman's Cup is a special award for a boy who has shown the highest levels of sportsmanship and commitment to both school and house sport. The boy does not necessarily have to be a star player himself but the award goes to a boy who has shown outstanding levels of loyalty, commitment, fair play, respect and support for others and has represented the school and House with equal enthusiasm.

Whilst good sportsmanship is of paramount importance to all the boys at Ampleforth the recipient of the award this year has demonstrated, more than most, these qualities throughout his time at Ampleforth. Paul captained the 1st XV this year and although the team had a very difficult season he remained positive throughout and led his team with dignity and courage. He was an example to all on the training ground and was an endless source of strength and support to his fellow players and coaches alike: he inspired his teammates as well as junior boys to strive for excellence.

Throughout his time at school he has been a regular team member in all the year group A rugby sides; he did not miss a single match in five years. He also represented the school regularly at athletics, again not a star shot-putter, but has helped to coach others with distinction. He has always encouraged and helped junior boys in the school. In House sport he has always led by example, which was epitomised by the way in which he led his sevens team to an unlikely final.

He has been a marvellous ambassador for the school and is a worthy winner of the Headmaster's Sportsman's Cup.

CUP AND PRIZEWINNERS
AUTUMN TERM 2000 & LENT TERM 2001

Athletics

Senior Inter-House Challenge Cup	St Hugh's			
Junior Inter-House Challenge Cup	St Hugh's			
Best Athlete set 1	Cristobal Sainz de Vicuna		(J)	
Best Athlete set 2	Edward CO Madden		(E)	
Best Athlete set 3	Alexander O'Rourke		(T)	
Best Athlete set 4	J Edward Foster		(H)	
Best Athlete set 5	Alex Touloumbadjian		(C)	

Senior Division set 1

100m	James AG Madden	(E)	High Jump	Bruno J Kavanagh	(T)
400m	Adam RT Wood	(A)	Long Jump	Cristobal Sainz de Vicuna	(J)
800m	Benjamin JB Fitzherbert	(E)	Triple Jump	Cristobal Sainz de Vicuna	(J)
1500m	Graziano P Arricale	(A)	Shot	Paul A Dobson	(C)
Steeplechase	Benjamin JB Fitzherbert	(E)	Javelin	Morgan P Grant	(O)
Hurdles	Adam RT Wood	(A)	Discus	Mark DA McAllister-Jones	(E)

Senior Division set 2

100m	Edward CO Madden	(E)	High Jump	Jonathan S Melling	(H)
400m	Felix JA Clarke	(E)	Long Jump	Edward CO Madden	(E)
800m	Matthew R Jackson	(C)	Triple Jump	Jonathan S Melling	(H)
1500m	Dominic E Berner	(J)	Shot	Joshua Clacy	(C)
Steeplechase	Charles H Goodway	(H)	Discus	Joshua J Iremonger	(C)
Hurdles	Felix JA Clarke	(E)	Javelin	Joshua J Iremonger	(C)

Senior Division Set 3

100m	Jamie RG Lesinski	(J)	High Jump	Alexander O'Rourke	(T)
400m	Michael A Cumming-Bruce	(O)	Long Jump	Toby C Ikwueke	(C)
800m	Christopher EF Sparrow	(E)	Shot	John P Bommers	(T)
1500m	Ralph O Anderson	(J)	Discus	R. Hugh JD Miller	(T)
Hurdles	Alexander O'Rourke	(T)	Triple Jump	Alexander O'Rourke	(T)

Relays

Senior 800m medley	St Aidan's	Junior 4 x 400m	St Wilfrid's
Senior 4 x 100m	St Aidan's	32 x 200m	St Hugh's
Junior 4 x 100m	St Hugh's		

Rugby Football

Senior Inter-House Cup	St John's	The Luckhurst Cup (League)	St Dunstan's
Junior Inter-House Cup	St Wilfrid's	Senior Sevens (The Reichwald Cup)	St Edward's
The Senior League Cup	St John's	Junior Sevens (Ruck-Keene Cup)	St Hugh's

Cross-Country

Senior Inter-House Cup	St Edward's		
Junior 'A' Inter-House Cup	St Edward's		
Junior 'B' Inter-House Cup	St Wilfrid's		
Senior Individual Cup	Patrick J Wightman		(D)
Junior 'A' Individual Cup	Christopher EF Sparrow		(E)
Junior 'B' Individual Cup	Luke A Codrington		(W)

Squash Rackets

Senior Individual	James I. Maskey	(D)
Under 16	Jason H McGee Abe	(B)
Senior Inter-House Cup	St Hugh's	
Junior Inter-House Cup	St Bede's	

Golf

Vardon Trophy	John Whittaker	(J)
Whedbee Prize	James W Faulkner	(E)

Swimming

Inter-House Swimming Cup	St Hugh's	
Individual All Rounder	Alan SH Lau	(D)
Senior Freestyle (100m)	Alan SH Lau	(D)
Senior Backstroke (100m)	Alan SH Lau	(D)
Senior Breaststroke (100m)	Morgan P Grant	(O)
Senior Butterfly (50m)	Alan SH Lau	(D)
Junior Freestyle (100m)	Patrick J Teague	(T)
Junior Backstroke (100m)	Patrick J Teague	(T)
Junior Breaststroke (100m)	Patrick J Teague	(T)
Junior Butterfly (50m)	Patrick J Teague	(T)
Individual Medley (100m)	Morgan P Grant	(O)

SUMMER TERM 2001

Cricket

Downey Cup for the best Cricketer	Peter M Gretton	(J)
Younghusband Cup for the best Bowler	Stephen C Mosey	(H)
Best Cricketer Under 15 Colts	James RW Pawle	(H)
Senior Inter-House Cricket Cup	St John's	
Junior Inter-House Cricket Cup	St Edward's	

Tennis

House Tennis Winners	St Hugh's	
Senior Singles Champion	Freddie JA Shepherd	(J)
Senior Doubles Cup	Freddie JA Shepherd	(J)
	James RW Hewitt	(H)
Junior Singles Champion	Alejandro Carmona Olias	(B)

Golf

The Baillieu Inter House Trophy	St Thomas's
Fattorini Cup	St John's

Soccer

Inter House Senior	St Hugh's
Inter House Junior	St Hugh's
Summer Games Cup	St Hugh's


UNIVERSITY ENTRANTS 2000

Aberdeen:	Lukas HMO	(O99) Economic Science/Management Studies
Bath:	Ng KF	(C00) Business Studies
Bristol:	Ansell DR	(A00) Mathematics
	Lam KY	(A00) Medicine
Bristol West of England:	Costelloe JP	(D99) Economics
	Scrope RCW	(E99) Real Estate
	West GJ	(H99) Marketing
	Lee CHA	(O00) Computing and Statistics
	Cartmell JRH	(D99) Business Administration
Cambridge:	Panchaud J-F	(C98) Mathematics
	Watt LJX	(D00) English
Cirencester (Royal Agricultural College):	Gilbey CN	(T99) Business Management
City University, Hong Kong:	Kwok Y	(J00) Law
Durham:	Farquarson AH	(T99) History
Edinburgh:	Foster TB	(H99) History
	Leach MGP	(D99) History
	Nesbit MJ	(H00) Business Studies
European Business School:	Spitz M	(C99) International Business Studies
	Vincis S	(T00) International Business Studies
Exeter:	Edwards PM	(E99) History
	Roskill OW	(H99) History
	Sherbrooke AJ	(W99) Politics
	Thomson WF	(H99) Politics
	Tolhurst PJD	(C99) History, Economy and Culture
Glasgow:	Fletcher HA	(O99) History
	Keogh JM	(W00) Architecture
Imperial College:	Lambe JM	(O99) Mathematics
	Kong HKW	(T00) Computing
	Li ACM	(D00) Mathematics
	Ma KK	(T00) Mathematics with Management
King's College, London:	Thornton PG	(B00) Biological Sciences
Leeds College of Art:	Burton ACD	(C00) Art
Liverpool:	Benson MD	(B00) English
	Dalghish AAC	(J00) Music/Popular Music
	McMahon AG	(J00) Mechanical Engineering
	Mullen DE	(O00) Geography
London (St George's Hospital Medical School):	Lau A	(A99) Medicine
London College of Printing:	Portuondo D	(A99) Art
Manchester:	Halliday DN	(B99) Music
Manchester Institute of Science and Technology:	Al-Ghaouli ZP	(J00) Economics
Manchester Metropolitan:	Scybold F	(O00) Economics
Newcastle:	Chapman-Pincher EHA	(E99) Politics
	Crichton-Stuart FJ	(E99) Politics
	Joyce TA	(A99) Geography
	MacLure RDL	(J99) Politics
	Mallory FWJ	(C99) Countryside Management
	Messenger RR	(C99) Biochemistry
	Montier AS	(H99) French and Politics
	Pacitti CA	(W99) Politics
	Poloniewski LF	(A99) Biomedical Science
	Tigg JM	(J99) French and Politics
	Bangham BK	(O00) Biology of Plants and Animals
	de Guingand PA	(D00) Mechanical Engineering

	Robertson LD	(C00) Economics and Business Management
Oxford:	Christie RS	(H99) Classics
	Roberts IJL	(J99) English
	Summer LB	(J99) History
	Horsfield JMJ	(D00) Classics
	Lawless TR	(C00) History
	Russcher T	(A00) Music
	Weston-Davies HAJ	(J00) Geography
Oxford Brookes:	Brennan EDC	(E99) History
	Sheridan Johnson FM	(W99) Extended Science
Southampton:	Gaynor JT	(T99) Medicine
Southbank:	Sexton ET	(J00) Law and Marketing
St Andrews:	Havelock AJ	(T99) Management (Science)
	Moretti C	(T99) Management (Science)
	Riddell-Carre JW	(E99) Economics and History
Staffordshire:	Orrell PGF	(J99) Computer Science
UCL:	McDermott CEC	(D99) Modern European Studies
	Detre MNB	(J00) French and German
	Lau H	(H00) Electronic Engineering
	Leung JCK	(W00) Civil & Environmental Engineering
	McHugh F	(B00) Italian and Design
Warwick:	Igboegwu GJ	(O00) Computer Science

UNIVERSITY AWARDS

OXFORD			
TW Rose	(T97)	Oriel	Exhibition in Classics
EHK O'Malley	(D96)	New	First Class in Ancient & Modern History
CAMBRIDGE			
HA Badenoch	(O97)	Trinity	First Class in Part I History
MJ Squire	(T98)	Trinity	First Class in Part I Classics
UG Igboaka	(D98)	Trinity	First Class in Mathematics



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THE UPPER SIXTH DINNER

HOMILY

LEO CHAMBERLAIN OSB

15 JUNE 2001

As you come to the end of your time in the school, there is one thing that I am confident you will all feel: friendship is sacred. I warned those of you who have had some authority that friendship must not be put before a duty to the school, which means a duty to each individual who is part of this community. I had to tell you that truth comes first – in the words attributed to Aristotle, roughly 2500 years ago: 'Plato is dear to me, but dearer still is truth'. There should be no conflict, but in human life it may be different. Believe me, you will find complications if you do not stick to Aristotle's rule. It's never complicated to tell the truth, though it may be difficult. Lying is very complicated. Look at Jeffrey Archer and his associates. As a matter of fact, real friendship is always founded on truth, and a real friend will never try to ask you to lie or evade or protect in wrongdoing.

We have just listened to words about friendship. They are found in the library of books that we call the Bible. It is different from other books: it is the Word of God. Unless, in a House retreat or at some other moment, you have given just a little time to read or listen to the Word, you may not realise that it is a living word: it is meant for all who hear it, here and now, in this place. It is different from all our own words. Although these words were spoken or written for a particular group, living 2000 years ago, they are still alive for us now. So we must think about what they tell us.

St Paul's prayer is for the group of Christians, living in the pagan town of Ephesus, whom perhaps above all others, were his friends. He wanted the best for them, as we want the best for you: to know the love of Christ, which is beyond knowledge. That means something beyond the scientific and critical knowledge, which over five years we have tried to give you in the school. It means an awareness of God, to know that God loves you. We have also heard Jesus's last words to his friends: 'I am with you always, even to the end of time'. Jesus also said, reflecting on his own actions, 'there is no greater love than to lay down your life for your friend'. That is an unselfish love, beyond feelings.

There is generosity and selflessness among you now. You care for each other. You may respond to the needs of those who have nothing to give you. I was touched to hear quite recently of a boy from Ampleforth who got into trouble at university. I am told he is all right now, and if he is, it is because his friends were not going to allow a disaster, and they saved him. You all understand very well that this is what friends are for.

Understanding, you will do much to justify all that has been done for you. Many people here have laboured for you, and if we have not wept over you, sometimes we have come quite close to it. When teachers consider the value of their work, and when a monastic community thinks about its commitments, this intense labour for a few sometimes seems unjustified – until we remember that it is in the generosity and commitment of your lives that we may find justification for the trouble taken over you. Compared with almost any others, you are advantaged, rich, and you may become powerful. But you are men and women of conscience and ideals, which you have already expressed in many of your doings, and I am confident that in your lives, your affections, your friendships and your loves, that you will give to others your own devotion and strength.

In doing so, you will have much to withstand. The human spirit is frail, and the vile temptations of our day, as of every time, are here to destroy you, and all of us, spiritually, morally, bodily, sexually and in your health. I need not go on about that now. But what I will

go on about is Christ, who in the Spirit can give us all strength. Remember that Jesus did not leave a book he had written, or commandments chiselled on stone. He simply told his friends to remember him by taking the bread and wine as he did and as we will do now, and to eat and drink of his body and his blood. In doing so, he gave friendship a new dimension, in communion with him, and a new responsibility, which does not end at the limits of our affections. I leave you to think about the ends to which you may be called. But remember what St Paul said to his friends: in the power of Christ, 'working in us, he can do more than we can ask or imagine'. And remember those comforting and also challenging words, 'I am with you always, even to the end of time'.

HEAD MONITOR'S SPEECH: GEORGE MURPHY

On behalf of Fr Abbot, Fr Leo and the Upper Sixth, I would like to welcome all our guests here this evening, and in particular Mr Joseph MacHale, who has generously given of his time to speak to us this evening. I would also like to express our thanks to Matron Edwards and all her staff for the tremendous meal that they have prepared for us this evening, and for the many times that we have eaten in this building.

In the beginning was the word; and the words became the speech, and the speech became humour – and the computer crashed, and I had to begin again.

You might justifiably be wondering what my rather banal attempt at humour was doing in a serious speech; well, its purpose is this: in one sense, we have reached the end – an end to lessons; an end (almost) to A levels; an end, indeed, to our time at SHAC. No longer will we sing *Jerusalem* in the Abbey Church, or have several thousand acres of green and pleasant land on our doorsteps; never again will we be subject to one of Fr James's vocab tests, or witness the biology department's legendary array of naturalist videos; no more block prep, lunch queues or interminable after-dinner speeches from the likes of me. Our time here is not the only thing coming to an end; the traditions of single-sex boarding, the A level exam and even, so we are promised, the uniquely 'character-building' accommodation of St Cuthbert's: all these are coming to an end too.

However, in another sense we are at the beginning: the beginning of our lives as Old Amplefordians, and as adults in the wider world. We have been given immense privileges over our time here, and because of this, much is expected of us. The pressure to achieve worldly success has never been greater; we are all expected to achieve high grades, go to good universities and gain high-flying jobs. In this respect, Ampleforth has served us well, but there are many other schools that could have done the same. The uniqueness of an Ampleforth education lies in the fact that we have been taught to aim beyond the merely temporal and transient objectives of wealth, power and instant gratification. If we want to be truly happy, we need to draw deeper lessons from our time here.

The most obvious difference between Ampleforth and other schools is that we share the valley with a living, working monastery. This of course means that there is considerable emphasis on religion within the school, both in the theory of theology and the practical side of regular prayer, but the strong Catholic ethos of the school extends beyond such overtly religious areas. The ethos of service and community are the defining features of this school, and they are the attitudes on which our reputation as a school is based.

It is often remarked upon by outsiders, but all too little appreciated by us, how we have a shining example of how to live these values in the lives of the monks. However, if we reflect on our time here, I hope that you will recognise as I do areas where we too have offered service and lived as a community. We have offered service to others in our team games, in the

D of E awards scheme, in the CCF or the many other societies and activities which we have participated in. Living in houses has taught us at the unglamorous, practical level of daily life how to live in a community, by appreciating and respecting the needs and wishes of others as well as ourselves.

There is, of course, another aspect to community, and that is friendship. Some of the friendships we have made whilst at Ampleforth cross countries and even continents, but many will last. Together with the rest of the oft scorned but socially active 'Old boy network', we form part of a community of friendship that will last a lifetime.

As we move on to other, hopefully greater things, we can reflect on our time here and draw whatever lessons we will from it. Whatever paths our lives hold for us, we have been taught an invaluable lesson in our time here – that we are privileged by our position in society, and it is our duty to give something back to society, through service and through the Christian values of community and friendship. In our new beginning, that is the lesson I hope that we will take with us.

SPEECH BY JOSEPH MACHALE (A69)

At Exhibition I was struck by the continuing tradition of excellence at Ampleforth in respect of classics: no less than eight gold medals in the National Latin Examinations. As I mused over what to say tonight, I bumped into Fr Benet who has had a long and distinguished career at Ampleforth and who taught me O level Latin. He told me that he was coming tonight and, inspired by the long Ampleforth tradition, I said that I might make my comments in Latin. He indulged me with a wry smile.

It was then that I remembered the last time that Latin and I last did battle on the examination field. It was when I was applying to read history at Oxford. In those days this was a separate set of exams, done in a seventh term of the sixth form, after A levels. There were various history and general papers and also a separate exam in Latin and French. These I sat, and after ten days or so I was summoned to Oxford for an oral exam.

The interview took place at 9.00pm. And I faced my three inquisitors, who began by reviewing my performance in my written papers. My history papers, they told me had gone well, in fact, in their words, 'surprisingly well'. My Latin and French paper, they added, had been graded VS and this clearly did not strike them as impressive. Seeking to combine the right levels of contrition with aggression, I responded that there were of course those who were better at Latin and French than I, but what, I enquired, was wrong with a mark of very satisfactory?

The head inquisitor fixed me with a glistening eye. 'Mr MacHale', he said, 'At Oxford, VS stands for *vix satisfaciit* and', he added, 'given the quality of your Latin, I should translate for you. It stands for scarcely satisfies'. Now my first message for tonight is that it is never too late to snatch victory from the jaws of defeat, as I was admitted to that college to read history. However you will all, and Fr Benet in particular, be glad to know that the remarks that I make tonight will be in English.

Some time in the next ten days or so, each of you will see the sun rise over Aumit Hill for the last time in your career as a pupil at Ampleforth. Great, you may think, at last I'll be able to find out what it's like to have more than two pints at the Malt Shovel on Saturday. No more having to get up in the mornings, no more having to put a towel across the bottom of the door before smoking. Yes these, and a host of other liberties and indulgences await you.

There will, of course, be a rather tense period between now and 16 August as you wait to hear how you fared in your A levels. But tonight, before you leave Ampleforth and before

you hear the fate the examiners have dealt you, let us reflect on why you have spent the last few years at Ampleforth and what you may or may not have learned that will stand you in good stead once you have left.

Hopefully each of you will attain the top level of academic achievement of which you are capable. I believe that Ampleforth provides the opportunity for every individual in the school to achieve the maximum level of his or her capability, but that is not, in my view, why you were sent to Ampleforth. Some of you will have excelled on the sports field, others in drama and the arts. Again all offered at Ampleforth but again not, in my submission, why you came here.

Of course, in most cases, your parents chose Ampleforth for you, often at considerable sacrifice to themselves and they believed that they had good reasons for doing so. These were summed up well by Fr Dominic, when he was Headmaster, in one of his Exhibition speeches. This part of my remarks borrows heavily from him as I think that he captured very well what I believe Ampleforth parents seek when they send their child to Shack.

We parents wanted you looked after, irrespective of whether you were brainy or dull, a musician or a rugby player, whether you were difficult, rebellious or lazy, whether you had a learning disability or not. We saw benefits in the non-selective entry policy followed at Ampleforth; in the great diversity, both social and academic, of those who have been your contemporaries. We wanted you to be educated, to be given space for growth. We wanted you to leave Ampleforth as people of wisdom, capable of continuing to develop your strengths and of living with your weaknesses. We wanted you to succeed, but not at the expense of your happiness or your faith. We wanted you to have encountered and studied the Catholic faith and to be capable, intelligently and honestly, of being disciples of the truth at whatever level. We want you to be men and women of innocence, not in the sense of being ignorant of evil, but in the sense of being more deeply attracted towards what is good. In fact, we want you to become good people and we would like you to know how to distinguish between what belongs to Caesar and what belongs to God. Of course we also want you to get your A levels, win your matches and stay off drugs.

So what about these A level grades that you'll hear about in August? Of course they matter, in fact they matter a great deal in the short term, as they will determine where and how many of you spend the next few years. However, keep the results in perspective. I am strongly in favour of as many of you as possible going on to higher education in whatever field interests you the most. My principal reason for this is that it opens up more options for you, but it is not an end in itself. Some of my contemporaries who got firsts at Oxford have achieved little since, so totally did they fall in love with themselves and their academic achievements.

Should you not be going on to further education, don't worry. When I was in the school, there was a form called the Upper Vth. This was a sort of intellectual limbo populated by the boys who had been unable to get into the Sixth form because of inadequate O level results but who, nevertheless, wanted to stay on at Ampleforth for two more years. When I was in the school, Abbot Patrick, who was then Headmaster, remarked in his speech at Exhibition that parents often asked him what happened to the boys in the Upper Vth. His response was that there was no need to worry: they ended up employing their contemporaries who went to Oxford and Cambridge.

I remember meeting one of my contemporaries, who was a member of the Upper Vth, many years after we had both left the school. He had done remarkably well financially. I asked him how he had done it. He told me that he bought things for £10 and sold them for £20 and, he confided, 'that extra 10% makes all the difference'.

There is no guaranteed or correct route for success. Shortly before I left Oxford, a group of us met a friend's father. He was a hugely successful man and each of us sought to pick his brains as to what we should do next. 'Am I best to qualify as a lawyer?' asked one. 'Should I become a Chartered Accountant?' demanded a second. 'How about the Foreign Office and languages?' enquired a third, and so on. After a while, the father said, 'it doesn't make any difference, if you are any good you'll make it and if you're not, you won't'.

I have one other thought for you, which is that it's never too late to do what you really want to do. Some years ago in New York, a woman who worked for me came to see me to resign. Worriedly I asked her which competitor had enticed her away and for how much more money. She replied that she was leaving to do what she had always wanted to do, namely become a doctor. She was 40 years old at the time, had no physics, chemistry or biology and so had to do a year's pre-med before she could even apply to medical school. She was then turned down because of her poor A level results, some 22 years earlier. She pushed on and, two years ago, aged 49, she qualified as a doctor.

You will all pursue different careers and live different lives, probably in a variety of different countries. Many of you will develop a voracious appetite for material success. You are unlikely to be dissuaded from these pursuits and indeed I have already pushed you in this direction with some of my remarks tonight. However, as one who has been along this path before you, let me offer some important thoughts to keep in mind and provide some balance against your drive for material success.

The only certain thing that faces all of us in this room tonight is that, sooner or later, we will die. However, there are a number of rich people who are determined that if they can't take it with them then they aren't going. There is a form of brainwashing in our society today, which is based on the endless repetition that owning things is good. More is good, more money is good, 'greed is good' as Michael Douglas, proclaimed in the film *Wall Street*. Repeated often enough, everyone starts to believe it and over time this can destroy our perspective on life. If we put our values in the wrong things, it leads to very disillusioned lives.

There is a rather sad phrase, repeated in jest but believed by many that 'he who dies with the most toys wins'. And so the temptation is to gobble up this, and gobble up that – the new car, the latest piece of property – embracing material things. But of course these things aren't that much fun unless you can tell everyone about it. It's the 'guess what I've got' syndrome. Yet, whether they admit it or not, they know that they are deficient in some way. These materialistic things don't really satisfy us and so we hurry on. Surely we will find meaning in the next job, the next house, the next car. But we don't and so we keep running.

What is missing is spiritual development. Now this is touchy-feely stuff and a dangerous area for a banker to stray into. What does spiritual development mean? I don't know, but I do know that if we are too involved in materialistic things to the exclusion of all else, then we are deficient in some way. Material things are not a substitute for love or friendship or gentleness or tenderness. Neither money, nor power will give you these, however much you have of them.

There is a big confusion over need and want. You need food; you want a chocolate ice cream. You don't need the latest sports car or the biggest house and they will bring you much less satisfaction than you expect.

People become mean when they are threatened and that's what our society does, what our economy does, what our culture does. Even people who have jobs feel threatened because they worry about losing them. When you feel threatened, you start looking out only for yourself. You start to make money your god. It's all part of our western culture.

So build your own culture. That doesn't mean that you should disregard every rule of your community. I am not suggesting that you run around naked or drive through red traffic lights. Obey the little things, but the big things, how you think, what you value, choose these yourself. You can't let anyone or any society determine these for you. Our culture may suggest to you that you are not a rich enough man, or a thin enough woman or a popular enough person. Don't believe it.

So, you may ask, why not move away to another country, another continent, somewhere less selfish than the Western world in which we live? My answer is that every society has its own problems and that running away from them does not solve these. So obey society's little rules but work at creating your own culture.

No matter where you live, the biggest defect is human short-sightedness. We don't see what we could become if only we could stretch ourselves to our full potential. All of you here tonight have had the benefits of a privileged education and yet all of you are more like your fellow man than you may care to admit. Whites & Blacks, Catholics & Protestants, Men & Women, if we saw each other as more alike there might be less prejudice and more willingness to join together as one large family. We all had the same beginning, birth, and when we were babies, we all needed others to survive. We will all have the same end, death, where again, especially in old age, we will need the help of others. The secret is that in between we need each other as well. So invest in the human family, invest in people, build a community of those you love and who love you.

Perhaps, if I talked about family as a synonym for community, you could relate to it more easily. You are all leaving the community of Ampleforth, which will have given much of what I have talked about, even if you don't realise it yet. Each of you will build your own community and Ampleforth and the friends you have made here will, I hope, be an important part of your personal community or extended family. If you don't have the support and love and caring and concern that you get from a family then you don't have much at all. Love is important. As Auden said, 'love each other or perish'. Being part of a family is about letting others know that there's someone who is watching out for them. You might call it spiritual security. Nothing else will give you this, not money, not fame, not work.

And so I wish you all luck, with your exams, with your careers, with your marriages and with your lives. You have had a unique opportunity to attend a school that has given each of you the chance to experience a spirituality that I have not found anywhere else. It is now up to each of you to build on that beginning.

Much of what I have said tonight has been borrowed in greater or lesser part from others because they can often express my thoughts with greater clarity than I am able to do myself. So I will end in like vein, remembering Polonius's instructions to Laertes at the beginning of *Hamlet*:

'This above all to thine own self be true,
And it must follow, as night the day,
Thou canst not be false to any man.'

Exhibition

HEADMASTER'S SPEECH

2001

LEO CHAMBERLAIN OSB

Good morning. On behalf of all at Ampleforth, a very warm welcome to each of you.

This is a very special day for us at Ampleforth, and it means a great deal to us that so many of you have taken the trouble to be here. Each year as you sit so patiently through the speeches, as you attend performances and inspect displays, I hope you also know the importance of your own role. Exhibition is more than a celebration of all we and the boys and girls of the school achieve together in academic, sporting and cultural activity. Above all Exhibition is a celebration of a community, a drawing together of the different threads in the skein of Ampleforth life – parents and friends, students and staff, lay and monastic.

Community has become a word cheapened by abuse. We all know what 'care in the community' has meant for some handicapped people. And where once a vigorous age might have talked of a thieves' kitchen, we might hear now of the community of the light fingered. Happily there are still genuine and strong communities within society. Most schools have gatherings and reunions, networks and societies. But I truly believe that there is no school in the land with such a strong sense of community as this one. I also believe this is no accident. Today, such a community has to withstand great strain from without, and worries from within. This is especially so at a time of rapid development. We understand very well that the growth, maturing and development of each person is unique, and that the worries of parents can be acute, so that our mutual concerns can be more fraught than in any other ordinary relationship, commercial or professional. Yet I believe that the experience of community is almost always strong enough here to overcome these strains.

The reason, I am sure, is that this extended and far flung community has at its centre shared prayer, shared beliefs and principles rooted in a living faith. The faith and virtue referred to in our mission statement is absolutely central to all we do. Ampleforth has always been a school concerned with more than just academic excellence (though academically excellent), more than just sporting prowess (though quite fearsome on the playing field), more than just reputation and standing. We believe in educating the whole child: mind, body and spirit. But we believe in duties as well as rights; we believe that each child must learn and understand his or her own role and responsibilities in society, in the places where they will find themselves in the years to come. In this sphere I must express particular gratitude for the example of academic and social commitment shown by the Head Monitor and his deputy, George Murphy and Benedict Carlisle.

It is frequently said, and often written that Old Amplefordians have a reputation for being 'nice' people. It's not my favourite adjective, but there are many worse things to be. And the decent, kindly and responsible qualities which may be the mark of the old Amplefordian – well, if these earn the description of 'nice', it's one that can be worn with pride. If there is one thing that fills me with confidence, it is the number of times that parents thinking about Ampleforth tell me of young Amplefordians they have met and liked. I hope we promote a generosity of spirit; one instance this year is the sponsored walk across Ireland being undertaken by Ed Chambers and Benedict Carlisle, to help the monastery of Christ the Word in Zimbabwe, where their old housemaster, Fr Christopher Gorst, is Prior.

But these characteristics go well beyond our students, old Amplefordians and their families. Over the years Ampleforth has built up an astonishing community of true friends who recognise here, and in each other, something quite rare and special; something that may be under threat as we enter the 21st century. Because many of these friends of Ampleforth

may not be former students, though their commitment and support matches all that you could ever expect of any Old Amplefordian, we decided a short while ago to introduce a special tie and a special brooch which our friends could wear in recognition and celebration of their place in the life of our greater Ampleforth community. I'm delighted to say that there has been steady demand for both since they were introduced.

The sense of supportive community was especially evident to those of us fortunate enough to visit Hong Kong with the Schola last December. The tour was wonderfully successful, with over £50,000 added to the Appeal after the celebratory dinner at which the boys sang, but the welcome and support went beyond a single occasion. We owe very much to them all – to Mervyn Davies and his selfless secretary Helen Yeung at Standard Chartered Bank, to Jeanne Davies, Lesley Flaherty and to all the parents and friends who took us in, too many to name. But you might like to know that there is now one Ampleforth friend's bow tie, specially made for the former parent and new Chief Secretary of the Hong Kong executive, Sir Donald Tsang, to replace his trademark bow tie, which he donated for auction at the dinner, and which was sold to an admirer for £2000.

The Schola has been active over the whole year. They are among our best ambassadors: they also gain immeasurably themselves, not only from the experience but also because musical training helps every other aspect of their education. We now have a wonderful video recording of last summer's very early morning service by the Schola on the BBC. It presents a whole picture of the significance of prayer at Ampleforth, and does it through the school's activities. You can see it (and buy it) in the main hall during Exhibition. Their newest CD, an excellent recording of the Fauré *Requiem*, has arrived and will be on sale. Also on sale is our own home-grown *ATV News*: Jonathan Lovat, Andrew Chamberlain, Philip Canning and their team have developed high expertise, and those of us at Wednesday's play performance, a triumph for a young cast, saw video cameramen directed from the greenroom by wire. The producer was able to select and edit exactly the camera shots he wanted for the film he was making, exactly the same technique used professionally.

But if we are part of a worldwide community, we are also very much a part of the local one here, in this blessed and beautiful county of North Yorkshire as the number of our day boys and now girls indicates. As with rural communities across the land, the grim shadow of Foot-and-Mouth disease has been a constant threat over the past few months. We hope it may now be almost past, although the fresh outbreak in North Yorkshire is most worrying. We still pray that our immediate area may be spared, but the cost has been heavy, for farmers unable to sell their sheep and cattle, for those who earn their livings from tourism and so for the rest of the enterprises of an inter-dependent countryside. Some local Ampleforth families have faced real difficulties, and some of our families around the country at large have suffered badly, and will continue to suffer loss of livelihood and the destruction of their herds. We help where we can. We offered local day students the opportunity to board without charge and when the threat was at its height we cancelled all school matches and postponed an important parents' weekend. Even this term, I have cancelled matches with a school close to an outbreak. I am grateful for the understanding which you, the parents, and the school, have offered for these decisions.

Here at Ampleforth we are determined that the qualities that have shaped this community will also shape our future. All around you today you will see signs of tremendous activity: new developments, new facilities, new plans. But this is not simply a question of more, better, bigger. It is about how we secure and ensure that all the resources are in place to enable us to fulfil our mission to the highest possible standards in the years to come. This is development with a purpose, backed by a vision. Every change, every plan, every new

development is tested against our constant responsibility to provide the best and most complete education for each and every child entrusted to our care. A secure and high academic standard must be guaranteed.

Last year's bad weather helped to ensure that many of you visited the Bamford Centre, to see the splendid new provision for business studies, economics, politics and science made possible largely by Anthony Bamford's generosity. I hope you will make time to go back this year to get a glimpse of the use we have made of it, as also of another excellent year's work in art, design and technology next door in the Sunley Centre. This summer sees the first awards of two innovative scholarships by Anthony Bamford: sponsorship through university for a young engineer, and a placement with JCB for another student. We are very grateful for this tremendous encouragement and I am pleased to say that we have students who will be worthy holders of these awards.

The school has won a number of external awards, John Townsend's position as runner up for the Blackwell essay prize, and distinguished performances in national and international competitions in Latin, physics and engineering all speak well for us. The last was especially impressive: the Ampleforth team were promoted from the junior to the senior competition and were runners up against winners years older than themselves.

It is not surprising that these high standards are reflected in examination results, both at GCSE and A level. The A level results, with 59% A and B grades are a particular credit to our candidates, of widely varying abilities, but because of the league tables I want to draw particular attention to the results of the ablest. Roughly speaking, the top half of Ampleforth's candidates at A level and GCSE would get into the selective schools of the south. This year I am publishing for the first time the calculation that shows their results. They are doing as well as they could do anywhere, anywhere at all.

You will also notice that our university entrance results are published in a new form. At Oxford or Cambridge, yet again, we have a very respectable percentage of the year group gaining places. I want also to emphasise the excellence of other courses. Even so, unless I tell you now, you may not notice that six Ampleforthians have gained places to read medicine, a tribute to their hard work, to the strength of our science teaching and to Fr Cuthbert's expert guidance. If I draw attention this year to the value of a place offered at Warwick in computer science, it is because Warwick is in mathematics and related fields, second only in national reputation to Oxford or Cambridge. Similarly, Imperial College is regarded as without peer for some courses. Even more so is the directed studies program at Yale, for which Matthew Devlin has been selected: with offers from both, Matthew chose Yale rather than Harvard. It is one of the premier universities of the United States, and the directed studies program is offered to only 120 out of the 1450 freshmen, themselves selected from some 10,000. I congratulate him, and I should add that I hope others will go that way. They are not ashamed of elites in the new world.

There is a price today just for participation in the burgeoning examination process. Forms and statistics are a delight for bureaucrats, but not for those who want to spend their time teaching and exploring the vast fields of knowledge with the young. I give you just one example. The examination boards have sent us, at this peak point of the year just as examinations start, a form requiring statistical information on all our AS candidates. There is no suggestion that this is optional. The reasons given for the exercise appear to us, let us say, opaque. Each head of department will have to fill in forms for each subject. It is yet another lengthy task that is being required on top of more coursework to mark and moderate. The amount of administration for public examinations this year is huge, a massive increase on what was previously needed. It is imposing a bureaucratic burden on hard-pressed teaching

staff which has reached an unreasonable level. I want to thank all our teaching staff, and especially Ian Lovat, the Director of Studies, for generously and competently sustaining this load, and I want to add our sympathy for maintained schools, which are bearing this and many other unnecessary increased burdens without the advantages of staffing we enjoy. If I add that I have gladly ensured that the salaries of our staff remain above the norm, it is because I believe you will understand the need for commensurate salaries for teachers who give all to their work and who want the particular commitment that a boarding school requires. They see the task as a vocation, as do we in the monastic community. In fact, we share membership of a community of devotion and friendship and mutual support.

It is always our intention to create an environment of intellectual challenge and stimulation at Ampleforth, not just in the classroom, but in the lives of our students. This must be an exciting community of learning. It was in this context that we agreed to become the sponsors of the National Chess Federation's Under 16 Masters' event for the country's top young chess players. The event is the most valuable chess competition of any kind currently being staged in this country, and the first year of our sponsorship was a great success. This year the event will be staged here at Ampleforth, and am sure that it will provide a tremendous boost to the recent resurgence of chess in the school, which itself owes much to Fr Justin Caldwell and to John Layden.

The internet provides new intellectual opportunities and challenges. All Ampleforth's academic departments are strong; for some time, our Classics department has been working on a proposal to share our expertise with others through the internet. The recent winnowing out of the dotcoms is the price of over-optimistic development, but the idea is still sound. We have been working with Schoolsnet, one of the strongest. The first of a series of Latin lessons is now available on their website, and more will follow. We have taken every step to encourage the Classics, and especially by making Latin and Greek available with almost every combination of subjects in our fourth form, and available simultaneously with the study of two modern languages at GCSE. We can now share our teaching with others.

Happily, we continue to share with St Mary's Menston the projects we began three years ago in Maths. This year, the co-operation has extended to the history department, and you can purchase *Benchmark*, now published in association with a team at St Mary's. The commercial acumen of the Ampleforth end of the team has provided enough advertising to pay for professional printing. It is another example of constructive use of ICT as well as an expression of Catholic co-operation.

High attainment is undoubtedly assisted by good facilities. Thanks to the combined efforts of Jonathan Barker the Estate Manager, along with our project managers, architects and contractors – and also thanks to the most demanding and diligent work by committees of members of our own staff, we are transforming our living and teaching environment. Hume House, as you can see, is advancing apace, and will be ready in time to welcome St Cuthbert's and St Wilfrid's this autumn. It is not in a state to welcome visitors, so you cannot see it yet for yourselves: there are some unexpected holes through which you could drop. So you must trust me when I tell you that the space it provides sets a new standard. I think that 13 year olds need to get to know each other, so they will be in rooms of six. The GCSE candidates will share rooms, two together. The sixth form will have single rooms, and the completion of Hume House means that already, this September, nearly all our sixth form all over the school will have single rooms. We will then proceed as fast as we can with the upgrading of other Houses, starting with Bolton House. By September also, the wooden buildings in the quadrangle will have disappeared after 50 years of slightly grim and jaded jokes about temporary buildings, and all our teaching will be in first rate rooms. We will also have the Matthews Rooms, which you can visit, as a sixth form common room, and

additional excellent lecture facilities in the Bamford Centre and the Cooper Room, named after the Prior of Ampleforth who built the old College.

That is by no means all. Our plans for an all-weather pitch near St Alban Centre are advanced, and we have important improvements in the theatre and gymnasium in mind. For the first time, Ampleforth will have a theatre director and theatre technician for whom the theatre will be the first commitment in September, but just how fast we can move in pushing forward all these improvements will depend on the Appeal, which, thanks to Fr Luke, is now completing the private phase of fundraising. This is our fourth Appeal in fifty years, and the very tangible support we are being, and always have been, given is eloquent of the value our friends place on the work of this Abbey and School. The Chairman of the Appeal is Sir George Bull, a distinguished Old Amplefordian and Chairman of Sainsbury's, who has given us his strong support over the last year, and you will hear from him this morning.

Our first boarding girls will arrive in September, and some of our present day girls will wish to board. This is a far-reaching change, and we are thoroughly aware of the degree of thought and preparation required. We owe the first group of girls with us now much gratitude for their whole-hearted commitment and support for the school, and it has been a delight to see their progress and growth in confidence. Together with the boys boarding in St Aidan's they have made the House a community of mutual support. I had already announced that the girls' house would be called after St Margaret of York, the wife and martyr, when I was touched to receive a letter from those girls currently in the House. Having been on a pilgrimage to points north, and having learnt about St Aidan, they don't want to lose him, so I hope you won't mind if this old member of St Aidan's is lending an ear to their thoughts. For the important position of our first housemistress, it was essential that we should find somebody who combined the attributes of warmth and empathy with an exceptional level of professional experience and competence. In Penelope Dixon I am confident we have found that person.

The numbers of girls expected this year will be close to the capacity of the present site of the girls' house. We are looking to a bigger entry in 2002, which will make a move to another part of the buildings, as already announced, essential. This September, again, I am expecting a rise in total numbers. The longer-term prospects for growth of numbers in the school also look promising. I referred in my recent letter to parents to the steady growth in confidence in the school shown in recent years. In the current year, registrations for future entry are up 30% on the average for the last four years, and enquiries are rocketing.

This does suggest that co-education is a welcome prospect to many Ampleforth families. Nevertheless, some caution in decision is right in a matter of this kind, and our research indicated no immediate desire among our families for coeducation before the sixth form. It is sometimes suggested that coeducation in the early teen years creates particular difficulties. We are fortunate to have a good Christian girls' school, Queen Mary's, Baldersby, only a few miles away. Because it does not have a sixth form, we have found strong interest from Queen Mary's parents in Ampleforth's sixth form provision. At the same time, I know that for parents thinking of sending their daughters to St Martin's Ampleforth, Queen Mary's represents an attractive local progression. But we also enjoy excellent relationships with a number of fine Catholic girls' schools in the south which offer education through to 18, and I would also be delighted to see those relationships cemented with a flow of girls from St Martin's Ampleforth.

By the time children are 16, most parents want their children living and working in a coeducational context, and I have come to believe this is quite right; it will complete their growth in maturity and self-confidence. They will learn in the sixth form to acquire the intellectual discipline to ensure that neither here nor at university will they be discomfited or distracted. It also means much to me that this is, I think, the unanimous view of our lay

staff, and the Community's support has been heartening. The university experience is now something quite different from the male dominated Oxford of my time, and professional life is no longer a male preserve. We want to equip our young people to work together co-operatively in the world as it is. Ampleforth will change, but I hope and pray that the sense of community and friendship of which I have spoken will grow, not diminish.

The rapidity and complexity of our development has called for far-seeing financial management, and a most demanding workload, especially in the current year. So I want to pay particular tribute to Peter Bryan for all he does, and especially for his constant and realistic understanding of the school's development. We are not his only concern; the direction of the Abbey's finances rests on his shoulders, and he has taken on much of the work for what promises to be the successful transition at Gilling Castle from the Junior School to St Martin's Ampleforth — to which I want to give my own welcome; a strong preparatory school across the valley will always be important for Ampleforth, and especially for the Schola which needs talented youngsters. So I welcome especially Stephen Mullen, whose sons were here, and who has run St Martin's so successfully for these last few years. It was pleasing to have a strong field in the entrance scholarships, and admirable results in an open competition from the Junior School, together with a scholar from St Martin's. The development can only mark a strengthening in our educational provision, a strength to our whole community here.

Recognition and gratitude are part of the living currency of any healthy community and I have to thank and congratulate a number of members of the lay staff who are now moving to other posts, and most especially Pat Adair who has made a steady contribution to design and technology over the years, and who is now retiring. He has also been a most generous and expert canoeist and has led many other outdoor activities. We thank him. We also offer best wishes and thanks for their considerable contributions here, as they move to other posts: to David Allott, who has made a mark here in just one term, to Robin Eagles, who has served history and the theatre well and now moves to work on the history of Parliament, to Katherine Mannings from the English department, to Robert Stewart, Christian Theology, and to Ashley Tilling, Head of Physics. But we especially thank Peter Galliver, who has served the school with distinction for 13 years, as my own successor as Head of History and recently as Head of Sixth Form; he now wishes to return to his home town where his elderly parents will benefit from his closer presence, as will the football team of which he is a devoted supporter.

If our hopes for the present and future signify anything, it is that those who work together in a genuine and supportive community can do so much more together than they can apart. This community of faith and learning is in the business of educating the young; we look to a confident and generous group of young people ready for the challenges of their own lives; it is a supremely worthwhile task with all its difficulties. Our young today have to meet extraordinary pressures. Our contemporaries have gradually moved away from religious practice, and have formed a new secular humanism which is the basis for social life today. The results are dubious, and the question put recently by an American Benedictine is worth our asking: put simply, can we be good without God? It does not appear so. Respect for honesty in language is diminished and standards of personal behaviour in public affairs have certainly dropped alarmingly. Sexual licence is encouraged by the easy availability of pornography and by sexual propaganda of the 'make it happy' type. There is a deliberate attempt to suggest that marriage is just one form of acceptable relationship; government is afraid to say anything which might alienate those with, as they say, other preferences. There is now the possibility of manipulation of the genetic code, and, immediately, the introduction of what is called therapeutic cloning: that is, the procreation of human embryos for research and ultimate

destruction. For our students, these problems are in the future. But right now, a young person tempted to disobey the law by buying spirits will have no difficulty in some off-licences, nor any difficulty in finding drugs of multiple types. Simultaneously, the growing pressure of examinations and the demand for the transmission and testing of utilitarian skills threatens the delight of learning. We need a strong community to face these problems, and I do not think secularism holds the key.

We are faithful to the traditions of liberal education: the skills like numeracy and communication, which the government is so keen to test, are needed, but they are best acquired in the course of studies of subjects chosen for their own fascination and interest. But they are not chosen in isolation, in solitary contemplation: distance learning may be a way of extending community, as I have already indicated. But we need our own close community first: this is a community of learning, and our care of it requires the most rigorous defence of all those constructive and helpful relationships in the Houses, in classes, in activities and games. It has to be founded on our school as a school of the Lord's service, with an emphasis beyond even the best of human endeavours, for a Christian humanism finds the purpose and goal of Christian community beyond the immediate satisfactions of this life, in the communion we share in the Body of Christ.

The recent deaths of two members of the monastic community and a lay Old Amplefordian brought this back to my mind. Their lives illustrate something of the spirit in which we hope to live, of our communion in Christ. Fr Gregory Brusey was a monk of Fort Augustus and worked in the school there; he is best known as the most convincing witness to the existence of the Loch Ness monster; more important, he was a musician of some talent and taught generations of the boys of the school. All this came to an end, and the monastery closed: not a very satisfactory outcome. But he came here and resumed a regular life with us, bringing us in turn the gifts of his smile and his presence, and a serenity which suggested that nothing is lost in Christ. So also was Fr Vincent Wace, one of our own, who never held a significant office, or was important in any ordinary sense. But he did much good. His presence and interest in the school, by the time he died, that of a great uncle rather than an uncle, was something of indefinable value – though I might add that the hours he spent fettleing up St Dunstan's garden benches for the House last winter was something of very immediate use to that House. It's worth looking after things in a real community. And finally, a lay Old Amplefordian, Francis Taylor, who died on Good Friday: he worked for an educational publisher. We did not see a lot of him, but after his death his widow kindly wrote to us about him and his good memories of Ampleforth. He had 50 years of married life, in itself a witness to a Christian ideal, and he devoted much unseen and uncelebrated time to the needs of Catholic marriage guidance at Westminster.

These old men speak to us of faithfulness: to quote a reflective and helpful remark of Cardinal Cormac Murphy-O'Connor's, God does not ask us to be successful but to be faithful. It is faithfulness that may lead in the end also to a different kind of success. I have been happy to celebrate with you some considerable measure of success, and to celebrate the good things being done here. I have scarcely touched on many of the activities successfully pursued at Ampleforth, from sub-aqua to skiing, from gliding to Duke of Edinburgh awards, all representing substantial commitment on the part of our staff and students. The success is welcome because it suggests an appreciation for what we are trying to do. It suggests also something more important: that we are indeed arming the young with the qualities of this special community to meet the needs of the world and faithfully to carry those qualities into it.

HEADMASTER'S LECTURES

20th Season: 2000-2001



Dick Powell (O69) and Peter Gretton (J), who was the School Monitor/co-ordinator of the Headmaster's Lectures

The 20th Season of Headmaster's Lectures covered such areas as art and Henry Moore, design, the penal system, the civil service, religion and conflict in Northern Ireland, the evolving nature of the devolved United Kingdom, the role of Her Majesty's Opposition and a Christian in public life. These eight lectures brought the total number of lectures in the 20 years since they began in the year 1981-82 to 156 lectures.

15 September 2000: **The Rt Hon Miss Ann Widdecombe MP, Home Affairs Spokesman for HM Opposition**

The Role of the Opposition

Miss Widdecombe spoke of the different aims of the Opposition and of the methods used by the Opposition both in Parliament and also in the country as a whole.

At the time of her visit (and until the election of a new leader on 13 September 2001) Ann Widdecombe was Shadow Home Secretary. She has been Conservative MP for Maidstone and The Weald since the 1987 election. She was a member of Mr Major's Government from 1990 to 1997. In 1984 she wrote a book A Layman's Guide to Defence. Outside politics, Miss Widdecombe has worked in the marketing division of Unilever [1973-75] and as a Senior Administrator of the University of London [1975-87].

6 October 2000: **The Rt Hon Paul Murphy MP, Secretary of State for Wales** *Political Challenges: The Future of the Devolved United Kingdom*

Paul Murphy considered the different challenges facing the British constitutional system of unitary government in the development of devolved government in Scotland, Wales and especially in Northern Ireland. Paul Murphy was the Minister who undertook much of the negotiations to achieve the Good Friday Agreement and he described this process and how it was achieved.

Paul Murphy was probably the first serving Labour Cabinet minister to speak at Ampleforth for about 50 years since Lord Longford (Stirley Williams, Bill Rogers and Harold Wilson all spoke in the Headmaster's Lecture series, but only after they left office in a Labour Cabinet; Estelle Morris in 2000 before she entered the Cabinet). Paul Murphy had held two posts: Minister of State in the Northern Ireland Office and, at the time of his visit, Secretary of State for Wales. He has been MP for Torfaen since 1987. Educated at St Francis Catholic school in Abersychan, in Pontypool, then Oriel College, Oxford, he has been a lecturer in History and Government. He is a founder of the recusant society of the Archdiocese of Cardiff.

3 November 2000: **Lord Butler, Secretary to the Cabinet and Head of the Home Civil Service 1988-97**

Sir Humphrey Appleby: Fact or Fiction?

Lord Butler took as his theme the Anthony Jay BBC TV series *Yes, Prime Minister*, with Nigel Hawthorne as Sir Humphrey Appleby, Cabinet Secretary and Paul Eddington as Jim Hacker, Prime Minister. Showing an extract from an episode of *Yes, Prime Minister* (an episode when the Cabinet Secretary was locked out of Downing Street and had to get in through the window), he considered how accurate the programme was both in terms of the geography of Downing Street and in its description of the relevant power of Prime Minister and Cabinet Secretary, at least in general terms. He had been with Mr Major in the Cabinet Room when the IRA had attacked Downing Street, and he described this situation. In answer to questions, he developed issues of security (in which as Cabinet Secretary he had a special role) and of the increasing power of the Prime Minister in the modern state.

Lord Butler of Brockwell was, as Sir Robin Butler, Secretary of the Cabinet and Head of the British Civil Service from 1988 to 1998, thus sitting in the Cabinet next to three Prime Ministers: Margaret Thatcher, John Major and Tony Blair. He has written and broadcast much on the nature of the British constitution and of the evolving power of Prime Minister, Cabinet and civil service. He is currently Master of University College, Oxford. He once played rugby for Oxford with John Willcox.

24 November 2000: **The Very Rev John Dunlop**

Precarious Belonging: Presbyterians and Conflict in Ireland

Dr John Dunlop discussed the cultural, religious and political issues that are at the heart of the Northern Ireland problem. As a former Moderator of the Presbyterian Church in Ireland and as one much involved in the Peace Process, he spoke with much generosity and insight into the issues facing different communities.

Dr Dunlop has been Moderator of the General Assembly of the Presbyterian Church in Ireland [1992-93]. He was awarded the Cultural Traditions Award in recognition of his 'established and continuing contribution to the debate on cultural diversity within Northern Ireland'. He has spoken at the Glenstal Ecumenical Conference at Glenstal Abbey in Ireland. He has been the guest in the USA of the US Catholic Conference, and he attended the White House Conference on Investment (in Northern Ireland) in 1995. His book A Precarious Belonging was published in 1995.

16 February 2001: **Dr John Wood**

Sculpture in Context - Henry Moore's studio-homes and their bearings

Dr Wood spoke of the early history of the studios of Henry Moore, illustrating his talk with a two dimensional (from two machines at the same time) series of slides of the nature of these studios.

Dr John Wood is Henry Moore Institute Research Co-ordinator at the Henry Moore Institute in Leeds.

2 March 2001: **Sir David Ramsbotham GCB CBE, HM Chief Inspector of Prisons**
The Role of Imprisonment

Sir David Ramsbotham presented a challenge on the future of our prison system. He described his role as Inspector of Prisons, going in turn to each prison and presenting a report to government on his findings. He presented an image of a prison system which was failing to achieve its purposes of deterrent and rehabilitation of the offender. He illustrated this picture with statistics and descriptions.

General Sir David Ramsbotham had been Her Majesty's Chief Inspector of Prisons for England and Wales since 1995 and was in his final months in this position when he came to Ampleforth. He served

in the army from 1952 to 1995, and was Adjutant General from 1990 to 1993 and ADC General to the Queen from 1990 to 1995.

7 March 2001: **Mr Dick Powell (O69)**

Let the force be with you

Using the Powerpoint computer presentation system, Dick Powell gave a tour of design possibilities, illustrating his talk and setting out to distinguish between good and poor design, between successful and failed designs.

Dick Powell (O69) is one of Europe's best known product designers. Forming Seymour Powell with his partner Richard Seymour in 1984, the consultancy has a commanding position with such clients as BMW, Minolta, Tefal, Casio and Cathay Pacific. The consultancy has won international awards for its design work. He was the winner of BBC Design Awards in 1994, and winner of the DE:AD President's Award for 'Outstanding contributions to design' (an award only made 17 times) in 1995. Dick Powell has appeared in many TV programmes, such as The Late Show, BBC Design Classics and in 1998 and 2000 presented a Channel 4 series on design, Better by Design. Mr Powell has been a member of the Design Council since 1995. He is a Governor of Cranleigh School. In 1983 he participated in an Appeal Video when we were building the Design and Technology Centre (Stanley Centre): his colleagues on that occasion were Sir Monty Finniston, Sir Tenace Connan, Professor (Sir) Ralph Dahrendorf and Fr Dominic Milroy.

27 April 2001: **The Rt Hon The Baroness Young of Farnworth DL**

A Christian in Public Life

Baroness Young spoke of the challenge of being a Christian and of defending Christian values in public life.

Baroness Young has been a Life Peer since 1971 and was a member of the Heath Government [1970-74 - in government 1972-74] and of the Thatcher Government [1979-1990 - in government 1979-87]. Her present role has been described as 'a doughty defender of family values in the Lords'. Lady Young was Leader of the House of Lords [1981-83], Lord Privy Seal [1982-83], Minister of State at the Foreign and Commonwealth Office [1983-87], Chancellor of the Duchy of Lancaster [1981-83], Minister of State at the Department of Education and Science [1979-81], and Baroness in Waiting (Government Whip) [1972-73]. She is Chancellor of the University of Greenwich [since 1993] and on the Council of Headington School. She is Patron of the Family and Youth Concern [since 1997]. She is Vice President of the Association of District Councils [since 1990]. She has been a director of Marks and Spencer plc, National Westminster Bank and UK Provident Institution. From 1957 to 1972 she was a member of Oxford City Council.

COMMON ROOM NOTES

Dr PETER GALLIVER came to Ampleforth College from Caterham School in 1988 as Assistant History Master. A man of singular intellect, with prodigious skills in teaching and management and a natural aptitude for educational issues, he quickly made an impression, becoming Head of History, Co-ordinator for Staff Development and Head of Sixth Form, whilst simultaneously completing his doctorate. He leaves Ampleforth after 13 years to take on new responsibilities in the History Department and management of the Sixth Form at Portsmouth Grammar School, no doubt exchanging Saturday afternoons at Sedbergh for Fratton Park. As a man with so many talents, who has contributed to Ampleforth in so many areas, it is extremely difficult to say goodbye to Peter. As a colleague, scholar, teacher and friend to so many, he is unique.

First and foremost, Peter is an outstanding teacher. As many parents, pupils and colleagues know well, to be taught by Peter is to be inspired, stimulated, entertained, informed and genuinely educated. It is to be given a learning experience that is second to none. Through his lessons, History is not just taught to the very highest standards, it is enjoyed and lived. Pupils want to be taught by him – the numerous invitations he received to House Pitches is testimony to that.

Secondly, he is an outstanding Head of Department. Those who were privileged to have been a member of his department have all been steered with purpose and direction, yet in a relaxed, human and good-humoured way. At the same time they have been encouraged to take on responsibility, to develop their own strengths and interests, and have been allowed a healthy degree of autonomy in the classroom. All have learned an enormous amount from Peter and owe him a large debt of gratitude.

His contributions outside the Department are many and varied. As Head of Sixth Form, he has provided both staff and students with expert guidance and support in what has been a year of considerable change for post-16 education, and has done much to provide foundations on which his successor, Bill Lofthouse, will be able to build. In the Games Department, he has successfully run teams in rugby, hockey and cricket – always with a determination to win if possible, but, more than that, with an emphasis on teamwork, camaraderie and the finest traditions of Ampleforth sportsmanship. As a House Tutor in St Dunstan's House, he has provided support which has been enormously appreciated by both his Housemasters and his tutees. Many are the Sixth Form boys who, over the last thirteen years, owe their success to Peter's guidance and support. Peter has also led, and lent support to, numerous societies and activities – not just the Historical Bench and Westminster Society in the History Department, but also others, such as debating and D of E Award community service.

More than the huge number of things he has done in so many areas is the style and manner in which he has done them, and all those who know him will remember him most affectionately for this. Peter is incredibly modest and humble, especially for someone so capable. In his own modest and understated way he is tremendously charismatic. He has a manner with people, pupils, colleagues and friends which, at the same time, makes them laugh, makes them respect him, makes them want to be taught by him or work with him or just be in his company. His rapport with everyone is deep and genuine. He is also an incredibly warm-hearted, kind and generous person. Whether one is a pupil who has perhaps not really worked as hard as one should have, but the night before an exam is in need of some last minute advice and reassurance, whether one is a colleague who needs some professional guidance and advice, whether one is a PGCE student who needs extra mentoring to get through the course, nothing is too much trouble. And it is not done with a sigh and a heavy heart; it reflects Peter's genuine desire to support others around him if he can.

Peter's many qualities are very evident – his brilliant mind and his breadth and depth of historical and general knowledge are legendary, and his faith, which underpins so much of what Peter is about, is absolute. Individuals at Ampleforth will miss Peter tremendously in many different ways: as an inspiring colleague, a mentor, a teacher, a friend and confidante. It will take some time to get used to the fact that we will be turning down corridors, going into classrooms, getting onto coaches for away matches, going up to lunch in the Upper Building, walking into the Common Room at break time – and he won't be there.

We wish Peter good luck, health and happiness as he starts a new chapter in his career in Portsmouth.

PTC

PAT ADAIR joined the teaching staff at Ampleforth in 1988, bringing with him a considerable range and depth of experiences. His father's engineering company had provided a solid grounding in the appreciation and execution of skilled workmanship. A period of employment in the Metropolitan Police force during the early sixties gave him particular insights into human nature. As well as clear strengths in discipline, the positive realism and frankness of Pat's relationships with his students stemmed, in part, from this experience. His teacher training was undertaken at Loughborough at a time when it was famed for the quality of its students' creative work. Teaching at schools in Brighton, Aldridge, Ilkley and Ripon brought him to Ampleforth as a mature and highly competent member of the Common Room.

His role in the Design and Technology department, initially working under the leadership of Marco Baben, was vital to the development and importance of the subject both within and beyond the curriculum. The current head of department writes in continuing gratitude for the strength of tradition that Pat did so much to generate. There are very many students who recall the devotion and stimulus of Pat's teaching and are grateful for the skills passed on to them. The confidence to solve problems and create truly functional solutions; the ability to manufacture and repair anything from cars to canoes, furniture to agricultural machinery; students going on to study and work in design and engineering; these remain as testimony to a dedicated and successful teaching career.

Throughout his time at Ampleforth, Pat made a major contribution to Outdoor Activities. He took leading roles in expeditions to Iceland, Norway, the Pyrenees and Skye (to name but a few). He trained and encouraged numerous students in mountain craft, climbing, canoeing, caving and sailing. During term times, there were very few weekends indeed that he was not out on the hills or down a pot-hole or crossing a lake with Ampleforth students. On almost any weekend when this was not the case, he would be found in the Bamford Workshops assisting with project design and manufacturing.

Pat Adair leaves Ampleforth with the great respect and deep gratitude of very many staff and students, past and present. He retires from teaching with our best wishes for the future.

BWG

ROB STEWART spent five years teaching in Ampleforth. In this time he made many friends, and contributed to the life of the School in many significant and important ways. He taught Christian Theology in a most dedicated and devoted way, always working sensitively as a lay teacher in a department staffed largely by monks; not always an easy task. Rob combined a real commitment to the Catholic mission of the department, with an understanding of the adolescent mind, even when this is not always perfectly receptive of Catholic truth. He always gave first place to his academic teaching, though he contributed in significant ways to other important aspects of life at Ampleforth. He loved coaching rugby and cricket, and he enjoyed the special camaraderie of the Games Room. He was a valued member of the CCF team. He served the Common Room as a member of the Salaries and General Purposes Committee. Rob would be the first to admit that he is not one of nature's administrators, but he was always ready to help when needed. He was resident throughout his time in Ampleforth in St Oswald's House, and here his excellent qualities as a schoolmaster were most particularly in evidence. He had a natural understanding of and appreciation for boarding school life and he was unfailingly loyal both to the House and to its Housemaster. All those who worked with Rob and enjoyed his company here were sorry to see him go, but ready to wish him well in his career in Eton. He has much to offer.

CGE

ROBIN EAGLES came to Ampleforth in 1997 on the completion of his DPhil research at Magdalen College, Oxford.

In his time at Ampleforth Robin impressed all as a first-rate scholar and gifted teacher. His lessons were meticulously prepared and lucidly delivered. He was particularly successful in the Sixth Form, where he taught Early Modern and Modern English History to a high standard. In the Common Room his good nature and sharp sense of humour were much appreciated.

Robin made a major contribution to the smooth running of the History Department. He ran the Historical Bench and played a major part in the production of the Exhibition magazine *Benchmark*. His contribution to the School, however, extended considerably beyond the confines of the History Gallery. His major involvement was in the Theatre where he became Theatre Director. In this post he was responsible for a string of successful student productions and in attracting high quality professional drama to Ampleforth. Besides this, Robin was also a Resident Tutor in St John's House, an Assistant Librarian and a coach of fencing.

Robin is a master of time management. In spite of the intensity of his involvement in the academic and wider life of the School, he was able to find time for historical research. In 1999 he published a chapter in *A Union of Multiple Identities*, edited by D Eastwood and L Brockliss. The year 2000 saw the publication of Robin's book, *Francoophilia in Eighteenth Century England*.

Successful as Robin has been as a schoolmaster, his great love is historical research and writing. It is to this that he now returns full-time as he takes up a post with the History of Parliament project. He will be much missed as a teacher and a colleague. He leaves Ampleforth with our thanks and best wishes.

PWG

KATH MANNINGS joined the English Department in September 1998; it was her second teaching post, and she was still relatively new from university and teacher training. Her degree was from Newcastle University, where she had specialised in English, but a background in Classical Studies stood her in good stead when she stepped in to do some Fourth Form teaching for the Classics Department. She was a versatile teacher, inaugurating the Fourth Form drama course as well, taking on the whole of the first year and introducing them to various skills of the theatre through the practical study of scenes from Shakespeare. She was also an important and popular presence in the Green Room, helping behind the scenes in many of the Theatre's productions and directing an energetic and very funny Exhibition play, Woody Allen's *Don't Drink the Water*, and *Lord Savile's Crime* for the Juniors in the Downstairs Theatre. She was a member of the Library team and a dedicated Sixth Form tutor in St John's.

But it was in her contribution to the work of the English Department that she was most valued, and will be most missed. It wasn't long before her sense of humour established her as vital therapy for the rest of us, and her intelligence and critical acumen were appreciated by colleagues and pupils alike. She was tireless in her preparation of texts for teaching and in the sympathetic encouragement of her sets; she introduced new texts and ideas into the classroom, with an emphasis on modern women writers, a surprise but a salutary one for some of her students. I was delighted when I heard that she was marrying a man called Byran (albeit with an a, not an o), though it turned out that her primary interest in him was not poetry but cooking. In the Department, discussions of food began to supplant the deconstruction of literature, and a further erratic element was introduced into our lives by the advent of Maggie, Kath's spaniel puppy, who was no respecter of persons or books. In our

newly ordered, centrally numbered classrooms, life is a little greyer since Kath left.

Kath has gone to join Byran in his new army post in Germany, and it was entirely characteristic of her that she set herself to learn German before she left Ampleforth. She and Byran are also expecting their first baby in November, and so we wish her and her new family well.

AC

ASHLEY TILLING arrived at Ampleforth in September 1999 to take up the post of Head of Physics. During his two years in this post he made a significant impact in the Science department and also contributed in many other areas of College life, at all times demonstrating the leadership, energy and enthusiasm which one might expect from a former serving officer in the Royal Navy. One of his first tasks after arriving was to help plan the Physics Department's move into the newly emerging Bamford Centre. He also oversaw the introduction of a new and challenging AS Level Physics course and took a major role in restructuring and updating the Physics department schemes of work. In the classroom he encouraged his students to think creatively while always demanding the highest standards in their work. He was always willing to suggest new ways of doing things, was never afraid to speak his mind or tackle a thorny issue. Ashley might easily have devoted all his energies to work in the Physics department but his range of talents meant that he was in demand outside the confines of the Bamford Centre. Working alongside staff in the Design and Technology department, he helped establish a thriving Young Engineers group. Within a short period students from this group were involved in the Engineering Enterprise Scheme and also won national 'Micromouse' and submarine-design competitions. Ashley was also an officer in the CCF and helped with the junior cross-country teams.

Ashley had not planned to move on from Ampleforth so soon, but when the opportunity arose for him to take up the post of Director of Curriculum at KCS Wimbledon he realised that this would be an excellent chance to develop his management skills in a new and challenging area. We wish him and his family every success and happiness in the future.

AST

The Common Room again welcomed several new colleagues in September 2000, three of them destined for the Classics Department. **John Layden** has had wide experience of classics teaching, joining us after ten years as Head of Department at Wellingborough. Before that he taught at Christ's College, Brecon and Bradfield College. **Edmund Thomas** and **Tom Hillman** have both just completed PGCEs together. Dr Thomas has worked previously on research projects in Oxford; at Ampleforth he has been developing an on-line Latin course for Schoolsnet, in addition to teaching. **Greg Smith** joined the full-time staff of the Music School. We were pleased to welcome **Alex McFaul** back to the School as artist-in-residence for one year. Since leaving St Dunstan's in 1990 he has completed degrees in Graphic Design and Fine Art besides exhibiting widely in the UK. Our three language assistants also received our best wishes on their departure at the end of the academic year: **Victoria Rodriguez** (Spanish) has studied History of Art and trained as a teacher in Madrid, and now moves to Latymer Upper School in London. **Sebastian Raliff** (German) has spent his gap year with us after leaving the Benedictine Gymnasium of St Stephan in Augsburg. He is moving close by to Bradford University to read Computer Science. **Olivier Boxberger** (French), a Philosophy graduate, was seconded to Ampleforth from Stanislas, where he returns to the Junior School to teach English and to assist the Headmaster. **David Allott** joined the Classics Department and St Hugh's for the Summer Term (following Tom

Hillman's departure), making a much appreciated all-round contribution in his short time with us. He was in transit from Wymondham College to Harrogate Ladies College as Head of the Girls Boarding House, classics teacher and examinations' officer.

GREG SMITH left the School in July to teach Music at Queen Ethelburga's.

EDMUND THOMAS left unexpectedly during the summer holidays to take up a Lectureship in Classics at University College, Galway. We send him our best wishes for this career move.

The Common Room gave their warm congratulations to Jo and Matthew Torrens-Burton on the birth, in May, of Josephine Elizabeth Mary; and to Lisa and Stephen Smith on the birth of Georgia Alice in June.

DFB

MUSIC ARTS SOCIETIES CLUBS ACTIVITIES DRAMA

The following societies continued to meet but have chosen not to contribute to this edition of the *Journal*

Amnesty International	Historical Bench	Science Forum
Bridge Club	Hockey Club	Scrabble Club
Euro Soc	OAG	Wine Society
Forum	Mathematics Society	

AMB

ART ACTIVITIES

This year saw the introduction of a new figure in the Sunley Centre: the Artist in Residence. The post is for a period of one academic year and the artist's role is to provide an example of effective practice, and produce art work for an exhibition at the end of the year. As this work takes place in the painting studio of the Sunley Centre, access is open and students are able to observe the work in progress and discuss this and their own work with the artist. In this way there is a close interaction between the artist-in-residence and members of the school, a link that the sixth form and those working towards exams have found particularly helpful. In addition the artist teaches the fourth and fifth form, assists during activities and gives lectures to the Art Society.

The first holder of the post was Alex MacFaul (D91). He writes: 'In December 1999 I was approaching the end of my Masters course in Fine Art at Canterbury Christ Church University College. When Fr Leo asked me if I would like to be Ampleforth's first Artist in Residence it seemed like the perfect next step. I am very fond of London where I have my studio, but a year in North Yorkshire was a very attractive proposition. It has been an enjoyable and productive year both in terms of my own work and the assistance I have been able to give to the students in the Art Department. There is a lot of artistic talent in Ampleforth and I am delighted to have been a part of its development, both in teaching the lower years and tutoring the Upper and Middle Sixth. The Sunley Centre is a fantastic place to work and I shall miss both the pupils and the staff when I return to London.'

Alex's work was exhibited, to general acclaim in the Postgate Room over Exhibition.

CHESS

Chess achieved 'lift-off' last year with the introduction of the House Competition of knock-out matches for teams of six. Building on that, this year we cast the net further afield.

In the York and District Schools Chess Championships, organised by the York Chess Club, we were placed in a northern zone of five schools, and won our first three matches, against Easingwold, Huntington and Bootham. For our fourth match we played at home against a very strong young team from Canon Lee, still unbeaten like ourselves. We held them to a draw, three games each, and both went through to the semi-finals against the two best teams in the draw.

In our semi-final we went to Fulford, and won a close match. In the final we found ourselves facing Canon Lee again, this time away, and were beaten by four games to two. It was a disappointment, but to be second out of nine schools in our first season was an encouraging result, while leaving us with the knowledge that there was still room for improvement. We were presented with a shield as runners-up in the competition.

We also entered two teams in *The Times* Schools Chess Championship. Our first team was beaten by St Bede's School, Bradford, who went on to play in the Finals. Played to a slow time limit, the games were of impressive quality and our team learnt much from the match, in spite of the result. The 'B' team was also knocked out by Yarm 'B'.

Peter Massey (D01) was an outstanding Captain, playing on Board One with maturity, perception, and consistent success. Other team members were David Leigh (D), Eric Tse (H), Zach Tucker (T), Derek Ng (T) and Tom Parr (B). All showed steady progress and benefited from the practice sessions on Monday afternoons. Sam Wojcik (D) and Gavin Williams (W) also played in several matches, and Josh Tucker proved an excellent captain for the 'B' team.

There was consternation in the semi-finals of the House Competition when St Thomas's defeated the holders, St Dunstan's, after a tie-break in an exciting match. Unfortunately, when it came to the finals St Thomas's were not in such good form. They lost heavily to St Bede's, who thus captured the Fattorini Trophy. Last year St Bede's was one of the weaker teams so they had obviously been putting in serious practice! They were well led by three members of the Upper Sixth, and supported by several good junior players. Thanks to those juniors, St Bede's also went on to win the Junior House Championships, beating St Dunstan's in the final.

JJC

CIRCUS

On 5 February 2001 Martin Vander Weyer of *The Spectator* talked to The Circus on *Mandy and Hindujas*, considering the implications of what happened after the resignation of Peter Mandelson from the Government. On 7 May 2001 Major Christopher Ghika (E88) talked to the Society on Kosovo and Sierra Leone. His talk *War and Peace* was illustrated with a video and used computer software. Christopher Ghika was in the NATO forces in Kosovo in 1999 and then in the UN forces in Sierra Leone in 2000.

Patrick Wightman (D01)

CLASSICAL SOCIETY



The highlight of this year's activities was an invitation to attend a *litterarum pugna Latina* on the theme of *St Benedict, Patron of Europe* at the Austrian Benedictine monastery at Melk. This competition was the brainchild of the Abbot of the famous Benedictine monastery and took place in the monastery school, Stiftsgymnasium Melk, between 4-8 October 2000. The competition was staged to coincide with the Provincial Exhibition of Lower Austria entitled *The Quest for a Paradise Lost: European culture as it is mirrored by its monasteries*, which traced the history of religious orders in Europe. Monasteries have always considered it a key element of their work to support people in this quest and so the Abbot was keen to provide an incentive for young Europeans to become more familiar with the life and Rule of St Benedict. Thus all

the Benedictine schools of Europe, together with all Catholic schools of Lower Austria, were invited to participate in a competition for which the Latin texts were *the Rule of St Benedict* and Book II of Gregory the Great's *Dialogi* (the life of St Benedict) to be tested in a four hour examination.

Harry Hall (E01) and Mark McAllister-Jones (E01) accepted the invitation to attend. They were joined by students from over 50 other schools with teams from Ampleforth, Worth and Downside representing the UK. The examination itself proved a mysterious affair. The students were allowed up to five hours to complete the paper, but little guidance had been given as to what this would contain. They were forbidden to take a copy of the question paper away and no results were ever published other than the names of the prize-winners. In the event Harry and Mark did not succeed in winning any prizes, though by a strange chance Ampleforth could subsequently claim a victor. The overall winner of the competition was Benedikt Lampl, a student at a Benedictine school in Augsburg who subsequently joined St Aidan's for half a term in the summer. His academic performance in that short space of time left no doubt that he must have been a worthy winner of the competition. Having survived the gruelling examination we were graciously entertained by our Austrian hosts and had the benefit of meeting young people from throughout Europe in an extraordinary and imposing location.

This year again saw an outstanding programme of lectures delivered by eminent academics. Dr Norman Postlethwaite, Head of Classics and Theology at Exeter University; Dr Matthew Leigh from St Anne's College, Oxford; Mr Michael Comber from Lady Margaret Hall, Oxford and Dr Jasper Griffin of Balliol College, Oxford, all delivered outstanding lectures on topics ranging from Greek Tragedy to Latin love poets.

Other activities undertaken by the Society included theatre trips to plays of Classical interest. In December the Actors of Dionysus made a welcome return to the Ampleforth Theatre, staging a powerful performance of Euripides' *Medea* in front of a packed audience. There was also the annual visit to the Sixth Form Study Day hosted by Newcastle University at which many leading lights of the world of academia gave talks or full lectures.

WFL

COMBINED CADET FORCE

SHOOTING

Jonathan Black (H01) was appointed captain of Shooting. The first event was Exercise Colts Canter, a military skills competition involving a five mile march-and-shoot which took place over the Catterick training area. Fourteen teams took part and we were placed third overall. Sixty-four teams took part in the Green Howards Country Life Competition. The 1st VIII were placed sixth overall and came third in the Landscape Target section. The 2nd VIII were placed 18th overall and were runners-up in the 2nd VIII competition. The winner of the First Year, 22 Shooting Competition was Joseph Allcott (H) with E Baclay (C) and Edward van Zeller (E) sharing second place. The Inter-House Shooting Competition (full bore) was won by St Bede's, with St Cuthbert's second and St Hugh's and St Oswald's in equal third place. The highest score was achieved by Jonathan Black. At Exhibition the Fathers and Sons shooting was won by Mr Iremonger and Josh Iremonger (C).

The Foot and Mouth epidemic meant that we were unable to carry out any full bore shooting at Strensall. This, compounded by the unexpected and unfortunate resignation of SSI Heard, due to ill health, meant that we were unable to attend the Schools' Meeting at Bisley. The Cadet target rifle (L81A2) is currently subject to a 'Not Fit to Fire' ban as a result of legal and contractual difficulties arising from the Parker-Hale 'Winding up' proceedings. Annual Inspections were not undertaken, but it is hoped that the ban will be eased by summer 2002: we will wait and see.

COMBINED CADET FORCE

At the beginning of the year the officers under the Commanding Officer Major VF McLean included: Lieutenant AR Tilling, OC 1st year; Lieutenant R Stewart OC 2nd year; 2nd Lieutenant S Mulligan; Flight Lieutenant P Brennan OC Royal Air Force Section; Flight Lieutenant J Ridge; WO2VM Heard School Staff Instructor. The army section remains well supported with 155 cadets, of whom 44 are in the first year, 38 in the second year, 35 in the third year, 28 in the fourth year and 10 in the fifth year.

The first year led by Under Officers Simon Lucas (E01) and Henry MacHale (W01), Colour Sergeant James Cozon (H), assisted by Sgt Leddingham DWT 9 Cadet Training Team and commanded by Lt Tilling, underwent their basic training which included Cdr GP rifle, map reading, orienteering and fieldcraft skills. They also learned to fire the No8 rifle, (a 22 rifle). The second year directed by Under Officer Harry Pearce (D01), Colour Sergeant Joseph Atkinson (C01), assisted by Matron Lee and 2nd Lt Mulligan, and commanded by Lt Stewart, trained for the Irish Guards Cup, Number 1 and 2 Section spent much of the term learning section battle drills and patrolling skills, culminating in a recce and fighting patrol exercise planned by Under Officers Luke Bartosik (A01) and Harry Pearce (D01). Number 3 and 4 Sections carried out first aid and self-reliance training, culminating in an exercise on the North York Moors. The third year were in a cadre course run by Non Commissioned Officers from the Guards Training Company at Catterick and the 2nd Battalion regiment. The fourth and fifth year not acting as Instructors to the junior cadets carried out advanced tactical training under the Contingent Commander.

During the course of the year we have been visited by the Royal Navy Presentation Team, which gave the Contingent a slick presentation. The Army Team also visited and gave a presentation, providing a useful insight into today's army. They produced an external weapons stand. Brigadier Andrew Farquhar MBE, the Commander 15 (North East) Brigade and Garrison Commander York, visited and attended a lunch hosted by the Headmaster. He

saw the cadets training and had tea with the Officers and Senior Cadets. The Brigadier kindly invited six senior cadets to his Headquarters in York and subsequently entertained them to tea at his Official residence.

Once again we entered the Land Orienteering Championships, which were held at Strensall Training Area. Under Officer Jonathan Black (H01) won the Best Individual Trophy, with the fastest time. The Colts Canter team was placed third overall in their competition and members were presented with Bronze medals.

In the Lent term, thoughts were directed towards the field day. Foot-and-Mouth restrictions unfortunately meant that we were unable to use the Army Range and training areas. First year cadets remained busy in the school grounds: shooting, orienteering, going over an indoor obstacle course and engaging in field-craft. Although 1st and 2nd sections were unable to carry out their self-reliance exercise on the North York Moors, the second year were able to visit 9 Regiment Army Air Corps at Dishforth. The highlight of the trip was the opportunity to fly in a Lynx helicopter. I am grateful to Lieutenant Colonel Iain Thomson, the Commanding Officer, and Captain Denis O'Reilly, Canadian Air Force, for laying on such a memorable day. The fourth year spent a day at the Infantry Training Centre at Catterick where their training programme included an assault course, a climbing wall and command tasks. They also used the Small Arms Trainer (SAT), a computer-based simulator which uses the SA80 and Light Support Weapon to fire a laser at a high resolution image projected onto a screen.



Luke Codrington (W) tries to escape...



Dominik zu Loewenstein with Brigadier Roberts

In June we were honoured to be Inspected by Brigadier SJL Roberts OBE (J72), Regimental Lieutenant Colonel Irish Guards and Director Corporate Communication Army. He was received by a Guard of Honour under the command of Under Officer Dominik zu Loewenstein (C01) with Corporal Nicholas Ledger (C) as Right Guide, supported by the Pipes and Drums of the 1st Battalion Kings Own Scottish Borders, by kind permission of Lieutenant Colonel JM Castle, Commanding Officer. The Guard rose to the occasion and looked smart and professional. In the afternoon, Brigadier Roberts watched command tasks, weapon training, shooting, field-craft, first aid (second year), Platoon Attack (third and fourth year) and the culmination of the first year section competition. He saw the RAF Section being instructed by Flight Sergeant James Hewitt (H) and carrying out leadership tasks and field cooking at Brook Bridge. I am grateful to the Officers, School Matron, Members of the Leeds UOTC Cadet Training Team, NCOs from Guards Training Company Catterick and Sergeant Browne, Irish Guards, for their contribution which helped make this such a successful day. I would particularly like to thank 9 Regiment Army Air Corps who provided a Gazelle helicopter at short notice and who managed to take up twenty first year cadets for a short flight. Thanks are also due to Brigadier Farquhar who judged the Nulli Secundus Competition with Major Chris Ghika Irish Guards (E88), Major Dino Bossi Welsh Guards and Major David Crawford Royal Signals.

At the prize-giving Under Officer Jonathan Black (H01) received both the Nulli Secundus and the Royal Fusilier's cup. Lance Corporal Rory Tyrrell (D) received the Armour Memorial Trophy. The Green Howards Trophy, presented for the first time, was won by Section C (first year) under the command of Lance Corporal William Tulloch (E). Major MacLean gave Brigadier Roberts a framed print of the School grounds as a memento of his visit. In his address, the Brigadier was generous in his praise and it was clear that he was impressed by the cadets and the training.

Congratulations go to Under Officer Mark Reynolds (C) on achieving an Army Scholarship.

VFPMcL



Guard of Honour

RAF SECTION

In addition to the usual preparation for the annual inspection, the summer term saw the section purchase a powered model aeroplane. The motivation for this came from a number of interested cadets and was inspired by James Hewitt (H) who has recently built his own model plane. Mr Bob Smith, a national model-flying champion, comes regularly to train the cadets. This combines well with the theory content of the RAF syllabus, which all the cadets must undertake as part of their training. Aspects of aerodynamics and airframe design can be brought to life with the use of a working model. Many of the boys are discovering that there is more to flying than they first thought: the aptitude and concentration needed to keep the model safely airborne is demanding. Whilst attempting a tricky manoeuvre Bob had a spectacular crash, destroying a delta winged aircraft that he had made along with a few tiles on the cricket pavilion roof, proving that even the experts can get into difficulty!

At RAF Leeming the Grob trainer replaced the Bulldog and proved popular with the cadets who reported that they felt they had 'more room' in the cockpit, although the design is no bigger. Gliding at Sutton Bank has proved to be as popular as ever with the cadets, and a new training programme designed to cater for those specifically interested in gliding has been set up. This involves all the theory as well as practical experience necessary for cadets to reach Solo standard (although no solo flying is permitted whilst at school).

Next year the organisation of the training is to be managed differently as all first year cadets are training together, irrespective of the different military sections. Those staying on will choose army or air force at the end of the year. Flt Sgt M Reynolds (C) has special responsibility for the first year with Flt Sgt Hewitt (H) in charge of gliding. The adjutant, Sgt O Mankowski (B), has developed his interest in computer flight simulators and is busy training cadets to cope with the demands this presents.

PMJB

PARACHUTING 2001

Parachuting is one of those sports which rely on the weather, particularly when you are a beginner. If wind exceeds 20 miles per hour you cannot jump and if there is rain or snow there is not even the chance of flying. However, it is one of the most exhilarating sports you can do, and we found that it was certainly worth the wait.

We attended a course for anyone between 16 and 19 years old, run by the Royal Artillery. It is held in June and July, as the summer months are supposed to offer a good chance of getting at least two or three out of the five jumps. We stayed at the Officers' Mess at Larkhill, which is the training camp for all Artillery officers and soldiers. Every morning we were taken up to the Joint Services Parachuting Centre at Netheravon, just a ten-minute drive from Larkhill.

On the first day we learnt the fundamentals of parachuting: what to do if the main 'chute' does not open or function properly; a vital lesson in anybody's book! We also found out about different types of parachuting, the important equipment required, and other aspects of the sport. Although there are some civilian instructors, we were taught by a member of the parachute regiment. 'Our' Para had done almost 1200 jumps in various locations around the world, including charity events in front of various celebrities and royals. He was expert in many different techniques, and highlighted to us the variety his sport offers. On the ground we were also taught how to pack the parachute, which is fiddly, time-consuming but necessary. Knowing that you are going to be the one who jumps with it next is a great way to focus your attention on doing the job properly!

The second day was rather a disappointment for us as the weather prevented us from jumping, but on the third day we were luckier. We were crammed into a small aircraft and took off, rising to an altitude of 3500 feet. When the door opened and it was our turn, we hung in the standard position half in, half out of the plane, looking into a camera which was filming us, and then we were gone. Freefall lasted for about three to four seconds and because we were on a static line course, the parachutes were opened by a cord from the plane. After it had opened we had about five minutes in the air under the highly controllable canopies. Having navigated to the 'holding area' we were able to play about and attempt spins and dives. There is a complicated landing procedure, but the drop zone is the biggest one in Europe, so those who missed were subject to much mockery by the Paras.

We managed to get a second jump on the last day, and all those who didn't manage all their jumps within the week were given vouchers to go back and complete the course at any time in the following six months. Before we left we were given a video of our jumps, supplemented by half an hour of the Paras showing how to do it properly, so we can show what we did to anyone who is interested.

Despite the weather's best (or worst!) efforts, we had great fun; parachuting is an exhilarating sport and we recommend that everyone try it at least once. Those who become more enthused can take it further either as a civilian or in the military. Further details are available from Major MacLean.

Lce Cpl W Tulloch (E) and Lce Cpl B Sinnott (J)

THE JUNIOR DEBATING SOCIETY

The Junior Debating Society met several times during the last academic year to deliberate over a wide range of topics. A debate was held in the Christmas term with the motion that *This house would rather read the book than watch the film*; Paul Scully (W) and Richard Flynn (O) proposed the motion, while Charlotte Barker and Zeena Gorton (both of Queen Margaret's School, Escrick) opposed it. Members of the floor voted that the motion should be opposed. Representatives of the Society travelled to Escrick in May to debate the motion that *This house believes that fame makes you happy*; Daniel Cuccio (E) and Charlotte Barker spoke for the proposition and Zach Tucker (T) and Alice Braithwaite spoke for the opposition to the motion. When voting, the floor opposed the motion 33-16. Various internal debates were also held, including one in June with the motion that *This house believes that trust encourages responsibility*, where Michael Cumming-Bruce (O) and Jozef Wojcik (D) proposed the motion and Edward Burden (J) and Charles Montier (H) opposed it. The motion was not carried as the majority of the floor abstained from voting. Prominent speakers in the floor debates this year included Alasdair Blackwell (D), John Basil Donnelly (H), Richard Knock (W), William Hickman (O) and Piers Osborne (J), among others. Thanks must go to Miss Beary for helping with the arranging and organisation of all the Junior Debates as well as acting as Chairman and providing useful tips and points of encouragement for many first-time speakers.

Richard Flynn (O)

THE SENIOR DEBATING SOCIETY

The Senior Debating Society continued under the auspices of a joint chair, Dr E Thomas and Mr T Hillman. Although the Society started on a less sure footing than in previous years, by mid term confidence had settled among the new Middle Sixth speakers and the quality of debating was encouraging.

Matthew Devlin (J01) and John Heaton-Armstrong (E01) swept through the first round of the Observer Mace competition with the motion, *This house would disestablish the Church of England*. The speeches were well researched and stylishly outlined the position of Britain's established church and how its position today is not outdated. Unfortunately, victory in the following round eluded them.

Back at school the debating continued with the gusto of previous years. The debate *This house would elect judges* offered a final chance for John Townsend (O01) to enliven the floor with his impressive oratorical talent and offered Matthew Devlin the chance to reiterate America's superior system of government and elections. Benedict Leonard (J) proposed the next debate, *This house believes that there is only one thing important in life*. He held a firm line with his fellow speaker Tony Marzal (J) with the assertion that 'the most important thing in life is life itself'. Antonio's final words, 'if you disagree with me, please do not hesitate to vote for us' seemed to ring the changes in a floor debate that had hitherto been hostile to the proposition's single assertion, and the motion was carried by 11 votes.

The House Debating competition saw the trophy returned to St Oswald's as they fought off competition from St Hugh's, St Aidan's and St John's. Dominic McCann and Tom Gay, representing Oswald's, were ultimately victorious, having successfully redefined and opposed the motion. However, also opposing the motion were St Aidan's, represented by Lucy Dollard and Adam Trevor who came a close second. St Hugh's and St John's proposed the motion, and strong performances were given by Richard Heathcote (J), Antonio Marzal

(J), Benedict McAleenan (H) and Jonny Morris (H). However, the most remarkable aspect of the debate had to be the motion itself, *This house believes that the Man who returns home to find that his Wife has not cooked the meal has more cause for righteous indignation than the Woman who finds that her Husband has not returned home to eat it*.

Together with the judgement came announcements of School Debating Colours, which were awarded to John Heaton-Armstrong (E01), Benedict McAleenan (H), Dominic McCann (O) and Lucy Dollard (A). Dominic McCann was offered the position of secretary for the year 2001/2002. Both Mr Hillman and Dr Thomas have since moved on to new posts and we look forward to another successful year under the new Chairman, Mr Berlie.

Dominic McCann (O)

DUKE OF EDINBURGH'S AWARD

The Award Scheme remains popular, with 130 active participants. Over-subscription is only just avoided by applying the dual criteria of demonstrable commitment by each participant and availability of adequate resources of opportunity and staff help within the Unit.

We congratulate those who were presented with their Awards by the Chairman of Ryedale District Council, Councillor David Cussons, at Ryedale House in November 2000, where Dr Billett, Award Chairman, presided. *Bronze*: A Bulger (W), A Crichton-Stuart (E), T Davies (H), A Frere-Scott (O01), N Ledger (C), H Lydon (T), B McAleenan (H), R Meinardi (C), C Murphy (E), T Ramsden (D), G Reutter (O), B Sherbrooke (W), B Sinnott (J), O Williams (C) and E Walton (O00). *Silver*: J Black (H01) and E T del C-Nisbett (D00). *Gold*: Z Al-Ghaoui (J00), D Ansell (A00), H Brady (W00), H Foster (H00), W Kong (T00), O Lamb (T00), H Lau (H00), T Leeming (H00), A McMahon (J00), J Shields (J00), P Thornton (B00) and O Roskill (H99). Jonathan Black (H01) gave a well-received account of our Unit's activities to other Award winners from local Units, parents and supporters. He then presented his colleagues individually for their Awards, except those who were away at University or on a gap year. After Gold Awards have been finally approved the winners are invited to receive their Awards from the Duke of Edinburgh at a Presentation Ceremony at a Royal Palace. On one such comparatively rare occasion in February, six recent OAs, their parents, a brother, and the Unit Leader were all invited to St James's Palace. The Ampleforth group was welcomed by Vice Admiral Michael Gretton (B63), the Director of the Award Scheme.

Participants who have recently completed all five Sections of the Gold Award include: J Black (H01), F Chambers (B00), P Dobson (C01), J Heaton-Armstrong (E01), B Higgins (H01), C Hollins (B01), P Jourdiere (B01), A Roberts (H01), R Thompson (J01), J Townsend (O01), D Walsh (B00), W Weston (C01) and J Whitaker (J01). Others will qualify if they complete Community Service reports, Skills, brief Residential Projects, or merely the final administrative papers; a significant minority unfortunately seem unable to fulfil their promise and do not achieve their Awards.

The Expedition Section has had a challenging year. In the Autumn Term two Bronze groups completed assessments successfully on the NY Moors. During half-term in October Gold and Silver assessments were organised. J Faulkner (E01), T Gay (O), J Lovat (H) and A Woodhead (O) had a challenging and enjoyable Silver venture in variable conditions, achieving all of their objectives admirably, according to expert assessment of Mr T Schofield (Pickering). The Gold group was unlucky to be compromised by injury and their venture became unviable after two days. One member, Hal Clive (B01), was able to complete an



Pictured outside St James's Palace after the Ceremony: Edward Hodges (W99), Bobbie Christie (H99), Dr Billett, Sandy Christie (B98) (kneeling), John Shields (J99), James Molony (J97), Killian Sinnott (J99) and Hugo Varley (H98).

Open Gold expedition in the Cevennes region of Southern France in July. We managed to fit in good Silver and Gold training in Swaledale and on the NY Moors in the Lent Term, before the Foot-and-Mouth restrictions were imposed. These have severely disrupted D of E expedition work nationally. Plans to run Gold and Silver expeditions in the Yorkshire Dales or on the NY Moors in July were withdrawn, and our efforts during the Summer Term were directed instead to other aspects of expedition training and detailed planning for ventures in the Peak District, a new wild country area for the Unit, in October. At Bronze level, we were permitted to operate in restricted areas locally, on the edge of the NY Moors; indeed, four groups were trained and two were assessed.

Community Service has also been a pressure point during the year. A wide range of our normal activity has been maintained: with the elderly and those with special needs; as classroom assistants in local schools; in conservation and environmental work. We are grateful to our host organisations for making this possible. Inevitably we are sometimes affected by their staffing difficulties. Work at Malton Hospital and with the Forestry Commission has been in abeyance for much of the year, although it has expanded slightly with the National Trust at Nunnington Hall and Rievaulx. We continue to seek Service opportunities within the Ampleforth establishment. Service as NCOs in our CCF continues to be a valuable route for several Silver and Gold participants.

The range of activity in the Skills Section is vast; almost any interest or hobby can be approved. The Physical Recreation Section is well catered for within the School and sailing and weight training have been used successfully for the first time. Gold Residential Projects undertaken recently are similarly individualistic and varied: working with the elderly and young people in different settings; with pilgrims at Lourdes; music, sailing and language courses; cathedral and canal conservation camps.

I would like to thank several Gold participants for their help during the year, especially John Townsend (O01), Jonathan Black (H01) and Peter Gretton (J01). As always, the Unit is grateful for all the help that enables it to function: from adult leaders and many others within and outside the School for training, guiding assessing and transporting participants; and from parents, who give support and encouragement.

DFB

ENGLISH SOCIETY



Les Murray in the Alcuin Room.

The highlight was undoubtedly the visit of Les Murray, the Australian poet, who has become a friend of Ampleforth. This was his second stay, and he brought with him as a present for the department copies of the new American edition of his *Selected Poems*, called *Learning Human*. The Australian edition of these poems had been the text studied by some of the Upper Sixth as part of their English syllabus, so it was a unique experience for them to meet their A Level subject matter in the flesh. Murray read his poetry, including a number of yet to be published pieces, to a packed Alcuin Room and talked with some of his readers afterwards, signing copies of his books with his characteristic generous witticisms. The 2000 Polidori Lecture was delivered by Professor Jonathan Bate, Shakespeare scholar and author of the recent, highly acclaimed study of poetry and its relationship to the natural world, *The Song of the Earth*. He gave a fascinating account of the life and 'green language' of John Clare, a poet who has had to suffer neglect and misrepresentation, but whose forthcoming biographical study by Professor Bate will give him his rightful place among the English Romantics.

Steve Siddall is Head of English at The Leys School, Cambridge and has helped launch the teaching careers of two members of the Ampleforth department. He is also a successful theatre director, well known in Cambridge for his productions of Shakespeare. He gave a talk to the Sixth Form on *Hamlet*, full of insights and ideas gleaned from practical experience of the play. A little earlier in the term we had been taken by storm by 'The Chaucer Man', Trevor Eaton, a distinguished philologist and medievalist, who gave a vivid rendering of *The Reeve's Tale* at great speed and in Middle English, while leaping about the Alcuin Room

being an excited horse and several other characters, and illustrating the infamous bed trick with shoe boxes. Not surprisingly after that, our A Level candidates did very well in their Chaucer paper!

AC

FACE-FAW 2000-2001

'Friendship and Aid for Central and Eastern Europe, Friendship and Aid for the World'

This year Face-Faw activities were organised through the Co-ordinating Group [COG], under the joint chairmanship of Matthew Gilbert (J01) and Alejandro de Sarriera (O01) and supported at different stages by Tim Farr (T01), John Heaton Armstrong (E01), William Weston (C01), Ben Villalobos (C01), Chris Johnston Stewart (D01), Alistair Roberts (H01) and Tom Stanley (W01). At the Assembly in the Abbey Church on 25 January 2001, Matthew Gilbert spoke to the school about the aims and projects of Face-Faw. He reminded his audience of the special privilege Face-Faw offers in allowing us to help directly those who help the most needy as well as thanking all those who continue to support Face-Faw.

Perhaps this sense of shared gratitude for the opportunity of sharing in the needs of others is put into context by some of the words of Ferdinand von Habsburg (E87). In the Sudan Ferdinand continues to coordinate our aid to the refugees and war victims. He has lived in Africa for 10 years and currently holds the post of project coordinator for the Diocese of El Obeid, situated in the rebel Sudanese Peoples' Liberation Army (SPLA)-held regions of Southern Sudan. Based in Kenya, he travels regularly to the war-torn communities to develop sustainable projects for education, water/sanitation, food security and other priority areas. He is married to Mary Nyanut, a Dinka from the Bahr El Ghazal region of Sudan. He wrote:

'On 8 February [2000] our mission school of the Holy Cross at Kaudy in the remote region of the Nuba Mountains was directly targeted by an Antonov bomber sent by the National Islamic Front (NIF) resulting in the slaying of 21 children and their teacher, and the heart-attack of a mother whose loss was too great on that day, "at the foot of the cross". On 2 June [2000], our mission at Gumriak in North-Western Upper Nile was bombed from the air and then razed to the ground by NIF troops and militias, leaving 32 civilians dead and many hundreds displaced. On 23 November [2000], our mission at Turalei in Northern Bahr El Ghazal was targeted by an NIF Antonov, but the bombs fell wide. Just before this Christmas [2000], coinciding deliberately with the visit of our Bishop (His Lordship Macram Max Gassis), bombs were dropped around our mission at Kauda on two occasions, with a "prowling plane" being reported the following day over our other mission of SS Peter and Paul at Gidel.

'The casualties in terms of human life have been great and wholly unnecessary. No amount of justification has served to cleanse the stained record of the NIF government. Countless thousands have been terrified into going over to so-called peace camps (where further atrocities are perpetrated), and many more live their daily lives in terror of renewed attacks. The children of the schools cower in terror at the sound of any aircraft. Many more incidents of deliberate targeting of the church and civilians have been recorded over the last twelve months within our diocese alone. The other dioceses have seen similar occurrences with the targeting of missions, hospitals, churches and villages. Clearly, the demarcation of military targets is no longer sufficient for the NIF regime and "soft targets" are more and more regularly sought out. The Church stands outspoken and mostly alone. With many

recorded incidents of atrocities against non-military targets, the Sudanese church has stood its ground and condemned outright the NIF regime. Advocacy abroad through the Catholic networks has produced many articles that have circulated many times over in newspapers, magazines, on the internet and over the radio.

'This has negated the NIF's claims of a good human rights record and also damaged its international standing, resulting, for example, in its exclusion from the United Nations and the blocking of normalisation of diplomatic relations with America. However, much ground is yet to be covered when most of Europe and other countries worldwide still appear to believe Sudan's government to hold a spotless human rights record. Much of this apparent "blindness" could be attributed to the hypocrisy and double-standards of many nations intent on making a business out of the terrible 17 year old conflict. Arms sales to Sudan are clearly benefiting many governments, while oil exploration by outside companies directly fuels the conflict and provides the NIF with a much needed "oil for weapons" programme.

'Our diocese seeks to continue applying greater pressure on nations supporting the NIF while asking others to do so. The double standards of sending humanitarian agencies to help the wounded, displaced and starving while contributing to the conflict through oil exploration and weapons sales seem almost too incredible to believe.

'Many years ago, I so vividly remember being a schoolboy singing on that most auspicious of feast days of Christ the King. The words resounded around the Abbey church with power: "Christus vincit, Christus regnat, Christus imperat!" This feast never had such significance for me again until this year, the Jubilee year, in the heart of Sudan.

'Torn from my sleep by the booming of heavy artillery, a tragedy unfolded before me, leaving wounded, homeless, traumatised victims. Those worst off were taken by the militia to an uncertain future, probably never to be seen again. I found all the evidence of acts of inhumanity in the ashes of burnt houses, charred corpses of goats and confused children. How many times within the month that I stayed did this happen? Over five.

'When you build in Ampleforth, others will destroy in the Nuba Mountains. When we build in Sudan, others will try to destroy in Ampleforth. When Christ overcomes, He will do so over the charred destruction and hollow victory of our enemies; when Christ reigns, He will do so with selfless love over the hatred of humanity; when Christ rules, He will do so absolutely in our hearts at every cost to ourselves and to the glory of His Father.

'Your prayers are linked to ours. The Eucharist is offered up for the salvation of the world. We are linked intrinsically to one another, praying for peace, love and unity. When you seek justice for the world, we will receive it. As the martyrs of Sudan spill their innocent blood in the soil of their country, so will the church go on being redeemed in Europe.'

A fuller version of this article was printed in The Diary, 24 April 2001, page 6.

In addition to helping in Sudan, Face-Faw continues to support a variety of people and projects. This year Eastern European projects included sponsoring refugee children in Croatia and sending aid to projects in Kosovo through Simon Scott (T57) of Scottish European Aid in Edinburgh. We continue to support the work of Peter Sidgwick (C97) for orphan children in Romania and orphanages in Vietnam. In Tanzania, a number of Amplefordians have worked over recent years in a blind rehabilitation scheme.

This year nine OAs went on Face-Faw related projects. In January-March 2001 Anthony Agnew (J00) and Thomas Dollard (D00) went to Thabon, a small village in northern Thailand in a project providing support for the local bishop and the school there. Ampleforth was invited in 1999 by Chainarong Monthienvichienchai [Vice-Chancellor of

the Catholic University of St John, Bangkok and father of Peter (O95) and Charles (O99)] to share in this millennium project of St John's Catholic College in Bangkok. With the *Alliance for International Monasticism* [AIM] James Jeffrey (C97) was in Ethiopia in late 2000 and Mike Hirst (A96) in India. From March to September 2000 George Byrne (O00), Dan Davison (O00), Adrian Hulme (D00) and Luke O'Sullivan (B00) were with the Manquehue Movement in Santiago, Chile. Tom Leeming (H00) went to help at the orphanage in Kontum, Vietnam.

Four students from Catholic schools in Vilnius (Lithuania), in Plzen (the Czech Republic) and in Cracow (Poland) visited Ampleforth for a term as part of the scheme which began in the mid-1980s with students from Hungary.

As usual there was a series of fundraising events through the year. A rock concert was held in St Alban Centre in March 2001, organised by Ben Villalobos (C01). Ben also co-ordinated the marketing of rock concert T-shirts. The whole school was involved in three fast days – days of simple food from which £750 was saved and used to help a variety of projects. There was the now traditional Insiders-Outsiders rugby match which took place in January 2001 – between the top years [the Insiders being those who once went to JH/ACJS and Outsiders those who came from other prep schools], the Sedbergh Guessing Game in October 2000 and the balloon race at Exhibition. Limited edition prints of Ampleforth were sold by Inigo Harrison-Topham (E), Harry Morshead (E), Charlie Murphy (E) and Matthew Waterkeyn (T). A considerable donation was made to Face-Faw from the London Dinner of the Ampleforth Society and John Morton (C54) in October 2000.



Serving at the Face-Faw Exhibition stall 26 May 2001 – Duncan Phillips (D), Simon Lewis (C), Zach Tucker (T) and Bara Simotti (J). They were some of about 25 who helped Face-Faw over Exhibition. The Face-Faw stall was held at the Sunley Centre, at the invitation and courtesy of the Director of the Sunley Centre, Mr Gillespie.

The Face-Faw newspaper, *The Hedgehog and the Fox* continues to be published from time to time and distributed through *The Ampleforth News* and *Grid*. Its intention is to help raise awareness of Face Faw's commitment to fundraising for aid projects, OA participation and supporting visiting students. The editor this year, following in the tradition established by the founding editor William Weston (C01) in 1999-2000, was Joshua Tucker (T), assisted by Johnnie Stein (B). *The Hedgehog and the Fox* was illustrated regularly with Patrick Wightman (D01) cartoons.

Matthew Gilbert (J01)

GLOBAL TEACHERS: MILLENNIUM AWARD

Early this year, Suzanne Mulligan, Head of EFL, won one of the Millennium Global Teacher Awards, sponsored by Link Community Development. She is one of the youngest recipients of the award, most of which were offered to Head Teachers and those with many years' experience in the field of education. The aim of the charity, which works in Uganda, Ghana and South Africa, is to improve the prospects of disadvantaged children and their communities in rural areas and townships of Africa. In these areas the education for local children is inadequate, schools lack resources and there is a huge shortage of qualified teachers. Many of the students leave school with no qualifications and no prospects.

As part of the award, Suzanne spent five weeks in South Africa during the summer. She writes, 'I travelled with twenty-five other teachers from the UK, and we were placed in Secondary Schools in the area. We worked closely with the Principals on school issues, such as Positive Discipline and Development plans. I had an amazing experience and managed to achieve a lot in a relatively short time. I was also able to hold formal and informal workshops on Teaching, Learning, and Fundraising for staff and governors.'



My school was in the Transkei, in the Eastern Cape, a much-neglected area. Thandicizwe Commercial High School was basic. It was made of tin and there were no toilets or windows. There was no electricity and the walls dividing each classroom were not finished. In spite of such poor conditions, staff and students were focused and it was a pleasure working with them. They made me feel welcome. I lived with a local host family, which was a privilege because it offered a unique opportunity to learn about a culture so different from my own. I was able to understand through experience the difficulties that the local people faced.

I am now expected to share my experience in the UK. I am hoping to use the experience to bring a more global dimension to my department, and to other departments in the school. I am also hoping to spend some time and establish links with the local primary schools.

SMM

GLIDING



Tom Spanner (W)

This year has seen the re-establishment of the Ampleforth College Gliding Club. The six-strong group is made up of dedicated and enthusiastic fliers and has been a resounding success: flying takes place every Monday, weather permitting, at Sutton Bank Gliding Club. The aim is to get the members to reach the stage where they can fly solo. Achieving this requires practical 'hands-on' experience and technical knowledge, as well as awareness of the safety procedures on an airfield. Members have so far had between three and five flights. They have been able to take control of the aircraft from the beginning and learn the skills required for take off, landing and following the aerotow aircraft. (This is, in effect, formation flying.)

We made the best of the summer weather, and some were able to venture as far as the college, whilst others have experienced the thrills of aerobatics and the technique of ridge flying. When not able to fly, we have been given lectures on

principles of flight and recently learnt the important skill of how to drive a tractor when towing an aircraft back to the take-off point! The members, Tom Spanner (W), Antony Mollinger (C), Tom Flaherty (H), Daniel Smith (O) and James Hewitt (H) would like to thank Mr Brennan and Dr Ticehurst for setting up the club and to Mr Hurst for taking the position of adult in charge, and driving the group to Sutton Bank every Monday afternoon.

J Hewitt (H)

MATHEMATICS PARTNERSHIP PROJECT

2000-2001 proved to be the successful culmination of the Mathematics Partnership Project that has been running between Ampleforth and St Mary's Roman Catholic Comprehensive School, Menston, Leeds. The project has been running for three years, and each term twelve different students from Ampleforth have teamed up with students from St Mary's to work on a series of mathematical investigations. Other than initial and final meetings held at each of the two schools, all communication between the two groups required the use of e-mail.

During the year, the teams responded well to a variety of mathematical challenges. Tasks included investigations on chaos theory, continued fractions, geometry and proof, problem solving and using probability to model the tennis serve. Groups of four students (two from each school) each studied a particular task for one term, then produced a joint written report at the end. Without fail, each group presented an impressive final piece of work, which demonstrated good teamwork, a competent use of often-unfamiliar mathematics, together with an appropriate use of ICT skills to bring the task to fruition. A fitting finale for all of the hard work came on 26 June. Seven teams from the year were chosen to present their work to an invited audience of parents, guests, pupils and staff from the two schools. Each team had to produce and give a ten-minute PowerPoint presentation of their work. This proved to be the ultimate test of teamwork, presentational skills and ICT use as all the work for this had to occur during the day of the presentation. After seven excellent performances, the panel of judges chaired by Prof John Truss from the Mathematics Department at the University of Leeds, awarded the three prizes as follows: First Place: Oliver Mankowski (B), Richard Flynn (O), Katie Sargeant and Louisa Jackson (St Mary's) [Fractal Curves]. Second Place: Chris Barnes, James Todd (St Mary's), Clemens von Moy (O), Ralph Anderson (J) and Joe Wojcik (D) [Geometry]. Third Place: Sasha Hindmarsh, Jade O'Donnell (St Mary's), Chris Tan (D) and Manuel Pereira Fernandez (O) [Problem Solving].

The other Ampleforth students participating in the final presentation included: Eric Davison (T), Zachary Tucker (T), Joe Thornton (T), George Bacon (W), Gregory Carter (D), Andy Kong (C), Richard Gibbons (C), Derek Ng (T) and Daniel Yuen (B).

RW



St Mary's Menston & Ampleforth Partnership

l-r: Mr N Hutton, ICT Co-ordinator, St Mary's; Dr R Warren, Assistant Head of Mathematics; Mr CGH Belsou, Head of Mathematics; Mr M Pyle, Headteacher of St Mary's; Fr Leo Chamberlain, Headmaster; Mr B Craig, Head of Mathematics, St Mary's; Miss E Cox, Deputy Head, St Mary's; Mr I Flouat, Director of Studies; Mr MA Barnes, Head of ICT

STANISLAS 2000



The Lycée and Collège Stanislas in Paris, which includes Charles de Gaulle amongst its former pupils and Frédéric Ozanam, founder of the Society of Saint Vincent de Paul amongst its former teachers, has an established link with Ampleforth. Many joint academic and cultural projects for the future are being considered but the first venture has proved to be a resounding success. In the Lent term ten boys from Ampleforth spent four weeks hosting partners from Stanislas, and four weeks attending lessons in Paris with them. The visits gave both sets of students the opportunity of becoming familiar with a new educational environment, rooted in their own Roman Catholic faith. The linguistic benefits for students were evident to their language teachers in both schools, but the value of the experience was felt by all students to be more than simply academic. Students and their parents have forged friendships and shared spiritual and cultural experiences which will, I am certain, live long in their memories.

The students from Ampleforth participating were: C Montier (H), M Cumming-Bruce (O), F Cook (E), R Anderson (J), R Flynn (O), B Thompson (B), E Burden (J), E Davison (T), T Parr (B), J Pawle (H).

JPR

PILGRIMAGES

THE 46TH AMPLEFORTH PILGRIMAGE TO LOURDES

The 2001 Lourdes Pilgrimage was the 46th pilgrimage in a series stretching back to 1953. The size of the pilgrimage rose significantly this year from 280 to over 380 pilgrims, making it the largest pilgrimage to date both in terms of total numbers and sick pilgrims. Of the 100 sick pilgrims, 84 stayed in St Frai Accueil and the rest in the hotels. The pilgrimage, from 13 to 20 July 2001, also differed this year in its emphasis on smaller groups.

The small group is the first and most intimate level of pilgrimage. Each one consists of about 20 helpers, a combination of *brancadiers* and lady helpers, doctors and nurses. Traditionally, each group is led by two young helpers, with a chaplain as an additional member. Helpers are allocated to a specific ward for two-day periods, caring for specific sick pilgrims. This allows helpers to get to know the hospital pilgrims, and build up a good rapport. This initiative arose at the request of some of the sick from previous years who felt that being greeted and cared for by familiar faces provided more reassurance. This year, besides its duties of service within the workings of the pilgrimage and especially in the St Frai Hospital, each group had three half days away from the pilgrimage. On two days they went with their sick pilgrims to celebrate Mass as a group. On the third day the group left the city of Lourdes for a period of prayer, recollection, discussion and relaxation. In addition, there was a 'Refectory Group', of senior members of the pilgrimage with Fr Abbot as Chaplain, helping with meals.

The second, wider, level of the pilgrimage was meeting as a whole. For many years now, at the opening ceremony on the first morning at the chapel of St Bernadette in the Rosary Square, the hands of the sick and of helpers were blessed in anticipation of the service each would give to each other. On the final full day of the pilgrimage and on the 20th anniversary year of his ordination, Fr Jock Dalrymple (E75) celebrated the Mass of the Anointing of the Sick at the mountainside Pyramid at Cité St Pierre, the centre for those who can stay in Lourdes free of charge. Three talks were given by Fr Abbot on the spirituality of Lourdes and Ampleforth shared in a Mass at the Grotto.

The third level of pilgrimage is sharing with the international pilgrim, which is always a central experience of pilgrimage in Lourdes. Each pilgrim has his or her own special highlight of the pilgrimage, but objectively the central event was the International Mass on Sunday, with all the pilgrims of Lourdes: the Church gathering to offer the Sacrifice of Christ in the Basilica of St Pius X. At the Mass there was Tamil dancing and a Peruvian band played. This Mass now involves the effective use of large television screens to provide unity, cohesion and vision as well as the practical details of texts and music. At the end of the Mass the concelebrating priests and many others processed to the Grotto to pray the Angelus. We took part in the Blessing of the Sick in St Pius X, the *Procession Flambeau Mariale*, the Torchlight Procession of the Rosary, and night visits to the Grotto.

Our sick pilgrims, on the second floor of St Frai Hospital, sometimes found themselves on the roof at night in what is known in the pilgrimage as 'Café Society'. Late nights had elements of party and there was much commitment, generosity and joy.

The pilgrimage depends on the many who help in the organisation and planning. Fr Richard has been Pilgrimage Director since 1996. Katie Pfister is the Lady President, Anna Mayer is Chairman of the Committee, Mark Shepherd (B63) is President of the Pilgrimage [previously called *Chef des Brancadiers*] and Paul Williams (T69) is Administrative Director. Cath Gaynor [the wife of John Gaynor (T70)] and her deputy, Lucy Rowan-Robinson [the mother, granddaughter and niece of Amplefordians] did much detailed planning with our Chief Nurse, Alice Green, to match each group of 25 helpers to the service of the sick. In advance of the pilgrimage, there were training sessions with the group leaders in London, and many of the current Amplefordians visited sick pilgrims from previous years to discover more about the pilgrimage. Bregie and Mike Dawson organised the travel and Paul Rietchel (H65) organised the embarkation of the sick at the airport in England. Dr Robert Blake-James (D57) was the Chief Doctor.

There were 20 priests, one seminarian and four nuns on the pilgrimage, most of whom were members of a working group and served as chaplains within groups. In addition to Fr Abbot (T60) and to the Director of the Pilgrimage, Fr Richard field (A59), Ampleforth monks on the pilgrimage were Fr Maurus Green (W38, died 12 September 2001), Fr Alberic Stacpoole (C49), Fr Edward Corbould (E51), Fr Bonaventure Knollys (C51), Fr Francis Dobson (D57), Fr Hugh Lewis-Vivas, Fr Bernard Green, Fr Luke Beckett and Fr Chad Boulton. Other priests were Fr John Armitage [National Vocations Director, just appointed as Vicar General of the Diocese of Brentwood], Fr David Bingham MBE (B50 - Mill Hill Missionaries), Fr Paddy Bluett [Diocese of Middlesbrough], Fr Tony Bluett [Florida, USA], Fr Jock Dalrymple (E77 - Archdiocese of Edinburgh), Fr Anthony De Vere [Archdiocese of Birmingham], Fr Simon Everson [Chaplain at Farleigh School], Fr Leo Gorman [Passionist from New York] and Fr Christopher Whitehead. Group chaplaincy service was also undertaken by William Vattermott [a seminarian from St Louis Archdiocese, USA], two members of the New Hall community, Sr Margaret-Mary Horton CRSS and Sr Moira O'Sullivan CRSS, with Sr Renata Stewart and Sr Pat Robb.

In addition, other Amplefordians on the pilgrimage included: Anthony Angelo-Sparling (T59), Jack Arbuthnott (E96), Mungo Birch (T), Dr Robert Blake James [Chief Doctor of the Pilgrimage] (D57) with Rowan, Tom Bowen Wright (H97), James Carty (H95), Edward Caulfield (E75), Edward Chambers (O01), Felix Clarke (E), Archie Crichton-Stuart (E), Donall Cunningham (A45), Tom de Lisle (O98), Alejandro de Sarriera (O01), Arnaud de Villegas (B96), Charlie des Forges (W92), John Dick (O77) with Fiona, Paul Dobson (C01), Lucy Dollard (A), Ben Fitzherbert (E), Pat Gaynor (D43) with Thyrsza, Daniel Gibson (E93), Toby Gibson (E87), Tony Gibson (O55) with Bryony, Colonel Michael Goldschmidt (A63) with Margaret, Edward Hall (E99), Harry Hall (E01), Roger Harle (C01), Edward Hickman (O01), Robert Hollas (T99), Tony Huskinson (O61), Daniel John (W), Simon John (W63) with Kathy, Nicholas Ledger (C), Hugh-Guy Lorrinan (H92), Henry MacHale (W01), Joseph MacHale (A69), Edward Martin (J90), David Maunsell (O46), Ali Mayer (J91), James McBrien (O86), Dominic McCann (O), Ewen Moore (T), John Morton (C55), Charlie Murphy (E), Dick Murphy (C89), George Murphy (D01), Hugh Murphy (J98), John Murphy (C94), Richard Murphy (C59) with Mary, Peter Noble Mathews (E42), Inigo Paternina (W86), Dr Christopher Petit (W47), Mark Pickthall (B76), Richard Plummer (W80), Rupert Plummer (W75), Mark Reynolds (C), Alistair Roberts (H01), Matthew Roskill (H97), Andrew Sanders (E59) with Jane, Mark Shepherd [President of the Pilgrimage] (B63) with Alice, Tom Shepherd (H96), Ben Sherbrooke (W), Hugh Sherbrooke (C66) with Nicky, Paul Squire (T95), Richard Tams (J86), David Tate (E47), Michael Vickers (C41), Peter Westmacott (A01), Philip Westmacott (O71) with Sue, Chris Williams (W98), Gerald Williams (D64), Henry Williams (E01) and Paul Williams (T69). Thus, there were on the 2001 pilgrimage a total of 83 Amplefordians (including nine priests, seven monks and two others) – this compares with 64 (including five Amplefordian priests) in 2000.

20TH AMPLEFORTH STAGE GROUP TO LOURDES 6 TO 15 JULY 2001

The Ampleforth Stage Group consisted of Edward Cameron (C), Benjamin Delaney (O01), Simon Goodall (W96), Br Sebastian Jobbins, Benedict McAleenan (H), Antonio Morenes-Bertran (O00), James Neave (O01), Edward Sandys (H), Anton Seilern-Aspang (O00), Ferdinand Seybold (O00), Alexander Strick van Linschoten (O), Borja Vilaleca and Fr Francis.

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Simon Goodall made his *engagement* to the *Hospitalité* at Mass on 11 July 2001. This 'Commitment within the *Hospitalité*', is fourfold: 'the mission of the *Hospitalité* by coming regularly, as far as is possible, to Lourdes, welcoming and serving all pilgrims'; the acceptance of undertaking humbly the work which will be asked by the persons in charge of the *Hospitalité*; an agreement to respond to the message of Lourdes; a commitment to follow this message of Lourdes at home. After his *engagement*, Simon was appointed as *Responsible of an Enkenpe*.

OTHER AMPLEFORTH PILGRIMS IN LOURDES

John Dick (O77) was appointed by the *Hospitalité* of Lourdes as one of the *Responsables* of all the Ceremonies [previously known as *Chef de Service*]. As such he is one of those responsible for events in the exterior of the Grotto, at the International Masses in St Pius X, at the Blessing of the Sick each afternoon in St Pius X, and at *Flambeau Mariale* (the night candlelight procession of the Rosary). He is the first Amplefordian to hold this position.

Besides John Dick, other *stages* included those done by Julien Horn (J96), Nicholas Kenworthy-Browne (E90), Killian Sinnott (J99), John Strick van Linschoten (O97) and Kenneth Williams (E67). Killian Sinnott and John Strick van Linschoten were leaders of *Enkempes*. Myles Pink (D90) is President [*Chef de Service*] of the Pilgrimage of the Archdiocese of Westminster, and those on this Pilgrimage included Vice Admiral Michael Gretton CB (B63), Peter Gretton (J01), Alexander Hickman (D90), John Hickman (A60) and Hugh Young (D90).

THE 8TH AMPLEFORTH PILGRIMAGE TO THE
PARISH OF ST JAMES, MEDJUGORJE
19 to 24 October 2000



Alex Strick (O), Harold Thompson (O97) Ben Delaney (001) George de Stacpoole (J) & Paul Costelloe (D01)

The eighth Ampleforth group to visit the Parish of St James, Medjugorje, Bosnia-Herzegovina went there from 19 to 24 October 2000. The visits first began in December 1987, six and half years after the apparitions were reported to have begun on 24 June 1981. Ampleforth monks first went in about 1984. The group shared in the life of the parish, the community Mass and other events in the church, climbed the Mountain Krisevac and the Hill of Apparitions, and visited the community of Cenacolo, a rehabilitation centre for drug addicts and others based on prayer and community. They travelled to the mountain shrine and monastery to listen and pray with Fr Jozo Zovko, the parish priest of Medjugorje when the apparitions began. The group also visited Mostar early one morning, walking across the temporary bridge amidst much destruction. On the return journey to the airport, the group spent two hours in Dubrovnik.

The group, which consisted of Paul Costelloe (D01), Donall Cunningham (A45), Ann Donnelly, Peter Donnelly (J), George de Stacpoole (J), Lawrence and Tish Deacon, Ben Delaney (001), Alex Strick van Linschoten (O), David Tate (E47), Harold Thompson (O97), George West (A45) Ben Delaney (001) and Fr Francis, met with Vicka at her home, and she talked and then prayed with the group for over twenty minutes. Of the six visionaries of Medjugorje, three [Vicka, Ivan and Jakov] continue to receive daily apparitions and the other three [Mirjana, Marija and Ivanka] now receive periodic apparitions. They say that the Mother of God is calling on people to pray, to fast, to follow a devotion to the Eucharist and to read the scriptures. In 1981 the visionaries were aged mostly 17 and 16, with Jakov the youngest aged 10. Now five of them are married, and they live diverse lives. Ivan lives in Massachusetts, Marija and Jakov in north Italy, the others in Medjugorje, though they all

return frequently to Medjugorje.

While in Medjugorje, the group met with Fr Slavko Barbaric, who spoke to them about the messages and experience of Medjugorje. His talks were memorable for their easy and friendly style. He is also remembered for his leading of Devotion and Rosary in the church, especially for the way he prayed during the Exposition of the Blessed Sacrament. We said good-bye to him on 23 October 2000 at the end of the pilgrimage. A month later, on 24 November 2000, Fr Slavko died suddenly on the Mountain Krisevac. As on many Fridays, so on the afternoon of 24 November Fr Slavko led about 70 parishioners up the rough stone path of Krisevac. Having reached the top, he started to descend, pausing at the 'Resurrection' Station, he then prayed aloud a prayer to Our Lady for a happy death, turned and blessed the crowd, and, a few seconds later, stumbled and lay down on the rock, dying almost immediately. They carried his body down the hill to the parish church and two days later 30,000 people attended his funeral. The day after his death the visionary Marija said that Our Lady had told her that 'your brother Slavko' was now in heaven. Twenty-nine years earlier, celebrating his first Mass, Fr Slavko said that 'the only tragedy was not to be a saint'.

Fr Slavko Barbaric was the Franciscan priest who acted as the spiritual director to the six visionaries. Over these years he had become perhaps the principal animator of Medjugorje. In 1983, the local bishop, Zanic of Mostar, wanting to prove that the visions were unauthentic, asked Fr Slavko – a trained psychotherapist – to investigate the reported visions. After many interviews with the young visionaries and lengthy investigations, Fr Slavko came to believe in the visions and in the messages himself. From 1984 onwards, he was appointed to the parish of St James in Medjugorje. Dedicated to the spreading of the messages, each day he would rise at 4am to pray for two hours on the Hill of Apparitions or on the 1,700 ft Mountain of the Cross known as Krisevac. After participating in the parish Mass at 7am, he spent the day giving talks to pilgrims, absolving sins in the confessional, leading the prayers of the people, often climbing again with pilgrims one of the two hills. In the evening, he would share with the other priests in offering Mass, and in leading the rosary and prayers before and after Mass. He led the prayers in seven languages, often with his head on the ground in adoration for an hour or more before the Sacrament. He said that Our Lady had not come to announce catastrophes but to show us how to avoid them. It was, he said, a positive message of hope. Over the years many tens of thousands met with him. Princes, rulers and ordinary pilgrims were all treated equally: greeted with directness, simplicity, often humour and always a sense of balance. On many days he fasted, living the messages of the Peace of Our Lady of Medjugorje.

Fr Slavko travelled throughout the world, visiting all the continents, from Australia to the United States, from Africa to Korea, from South America to Europe. He regularly visited many parts of Britain, in particular the pilgrim centres of Aylesford in Kent and Walsingham in Norfolk. He had visited Ampleforth three times, speaking to about 250 of the school in St Alban Centre in 1987, attending the Conference of Eastern European Christians at Ampleforth in August 1990, and speaking to the whole school with the visionary Ivan on 2 September 1992. When not travelling, he wrote a series of spiritual books, and these have been translated into 20 languages, and printed in many countries, selling over 20 million copies. He wrote regular commentaries on the Medjugorje website: www.medjugorje.org. Fr Slavko worked especially with the poor, with children and with refugees. He created a home for orphans and other deprived children in Medjugorje. There too, he supported the foundation of the community of Cenacolo, assisted by his own psychotherapeutic formation. In the wars of the 1990s, he supported refugees, later founding the 'the Mother's Village' for the care and education of war orphans, elderly abandoned persons and sick children.



Fr Slavko, (left) on one of his three visits to Ampleforth. He is seen on 2 September 1992, with (l-r) Fr Justin Arbery-Price (Prior at that time, now Parish Priest of St Austin's, Grassendale near Liverpool), Ivan Ivankovic (one of the six visionaries of Medjugorje), Fr Dominic Milroy (then Headmaster) and Bishop Augustine Harris (then Bishop of Middlesbrough). They are seen returning from the School Assembly at which Ivan had addressed the school.

Fr Matthew went to Medjugorje with a group from his parish in May 2001.

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SCIENCE

YOUNG ENGINEERS: ROYAL NAVY CHALLENGE

Earlier this year Gregory Carter (D) and Hugh O'Gorman (J), then in the Fourth Form, decided to enter a competition sponsored by the Royal Navy to design a miniature, remote-control submersible. After successfully gaining approval for their ideas in the first stage of the competition, they spent their summer holidays building the craft and, having tested it in the SAC pool on several occasions, travelled to *HMS Sultan*, the Navy's marine and air engineering school in Gosport, on 6 October for the final.

Their vessel had to be capable of diving, navigating a course and then surfacing as close to a target as possible. Not only did the challenge set out to test the pupils' design and construction skills but also their ability to present their ideas in a formal presentation to the senior naval officers invited to act as judges. Due to the level of sophistication of their design, the quality of their practical engineering and the professional standard of their presentation, they were judged against the senior competitors, and it is a credit to their tremendous hard work that they were awarded the runners-up prize, a cheque for £250 to support further Young Engineers' projects at the school.

ART

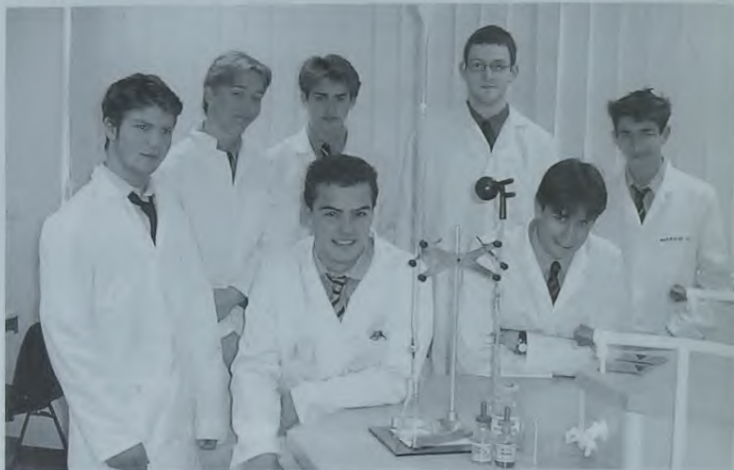


Gregory Carter and Hugh O'Gorman

COMPETITIONS

In the Lent term, nine of the Upper Sixth took part in the National Physics Olympiad, consisting of a demanding three hour Competition Paper. Peter Jourdir (B) came in the top 300, earning a Bronze Class 1 award. Peter Massey (D01) and Peter Westmacott (A01) followed in the next 100, attaining Bronze Class 2 awards while Adam Wood (A01), Ben

Carlisle (O01), Hal Clive (B01) and Ed Chambers (O01) all earned Commendations. Also in the Lent term, seven students from the Middle Sixth took part in the Valid Analytical Measurement (VAM) competition, run by the Laboratory of the Government Chemist (LGC) in conjunction with the Nuffield Curriculum Projects Centre. The seven participants were given the task of ascertaining the liquid concentration of three unknown samples of ethanoic acid as accurately as possible. Both groups were awarded a Distinction for their work, placing them amongst the most successful of the 90 or so schools that were involved.



*James Pritchard (D), James Hewitt (H), Charles Goodway (H), Ronan McGinty (B),
Iain Barrett (D), Niklaus von Moy (J) and Mark Reynolds (C).*

Iain Barrett (D)

IEE MICROMOUSE COMPETITION 2001

On 16 June four boys and two intelligent robotic 'mice' took part in a competition that was the climax of a year's worth of hard work and determination. Both the 'Manky Mouse', operated by Oliver Mankowski (B) and Piers Osborne (J), and 'Thomas the Mouse', operated by Joe Thornton (T) and Zach Tucker (T), raced to victory claiming first and second prize respectively, in the Formula Three Competition. In this event the competitors' mice had to race around a circuit with no input from their controllers. Last year's mouse was also entered, but this time in the harder Formula Two competition. 'Abbey Mouse' gained second prize, only 1/10th of a second behind the winner.

Gregory Carter (D)



Zach Tucker (T), Joe Thornton (T) and Oliver Mankowski (B).

EPSRC'S SCIENCE RACE

A team of eleven students from the fifth and remove forms entered EPSRC's National Science race. This is an Internet-based competition in which the contestants race against the clock to answer 20 challenging science questions. In the first round the team performed admirably, coming 24th in the country out of the 260 schools that competed. In the second round, a slightly different team fared less well, but still managed to gain the runner-up prize for Yorkshire and North Lincolnshire.

Gregory Carter (D)

AMPLEFORTH SUB-AQUA CLUB



Tom Fitzherbert-Brockholes (D),
Michael Edwards (H) and Ed Foster (H)

The second year of ASAC has been tremendously successful. Twenty-four new members joined the course in September and began training for the Club Diver qualification. Existing members continued training to become Sport Divers, which requires both pool and open water training sessions. The sheltered water training took place in SAC pool with several weekend visits to Capernwray near Lancaster for the open water component.

Undoubtedly the highlight of the course is the opportunity to take part in an overseas expedition, which this year was to Jordan. An unusual holiday destination perhaps, but the quality of the diving is second to none. Those who participated found it an exhilarating experience; with visibility often in excess of forty meters. The sights were incredible as the reefs in the Gulf of Aqaba are covered in a vast array of marine life. Beautiful corals, angelfish, clown fish, lionfish, moray eels and even

a barracuda were amongst the many colourful sights seen; the diversity of life was amazing. The night dive proved a challenge but was well worth the effort as we were provided with a totally different set of fauna from earlier in the day. Wreck diving is not a major feature in Jordanian waters but we managed to dive to a ninety-metre long merchant ship that had been sunk in Jordan's marine park for the benefit of the scuba brigade.

Ben Villalobos (C01) relinquished his post as School Dive Leader at the end of the year and is currently spending four months of his gap year as a dive guide in Grenada, whilst qualifying for his Dive Master ticket with PADI. It is to him that ASAC owes many thanks for his initial initiatives and enthusiasm. He passes the mantle over to Anthony Bulger (W) who takes on the responsibility in the coming year. The culmination of that year, it is hoped, will be an expedition to Grenada.

Without the input from both school and visiting instructors the club would not be able to function as well as it does and so we are grateful for the unselfish way in which they give of their time.

PJMB

MUSIC

ST CECILIA CONCERT

'How will next year ever live up to this?' With those words last year's reviewer of the Exhibition concert concluded his article. Members of the music department frequently ask themselves the same question over the summer months, knowing that so many good musicians will have left the school on the completion of their A levels. As always, though, new students arrive at Ampleforth and bring their valuable talents and experiences. Those further up the school assume leading positions and it is not long before pleasant sounds are coming out of the rehearsal rooms. Even so, it always seems a rush to get a complete concert programme ready for the St Cecilia Concert, which this year took place on Sunday 26 November.

As a curtain-raiser the brass and percussion of the Orchestra played the *Russian Funeral Music* by Britten – a sombre, but impressive opening – and the Concert Band contributed short works by Arbeau and Haydn. We have come to expect well-honed proficiency from the Pro Musica and this was clearly displayed in their performances of the popular Mozart *Divertimento in Bb* and Vivaldi's *Concerto for two violins in A minor*. In this latter piece the soloists were Anna Borrett (A01) and Timothy Lacy (J). The reconstituted Brass Quintet performed *Fancies, Toys and Dreams* by Farnaby and the programme concluded with the full College Orchestra playing *Kaiser-Walzer* by Strauss and *Finlandia* by Sibelius. Much hard work had gone into making this a successful concert and it was pleasing that the audience was larger than on many previous occasions.



Anna Borrett (A01)

THE EXHIBITION CONCERT

Exhibition is always the department's showpiece and the same groups that had played at the St Cecilia Concert contributed to the programme. The Concert Band repeated the Arbeau and Haydn works but the Brass Quintet, now a more assured and proficient group, played the *Battle Suite* by Scheidt and Debussy's *Le Petit Nègre*. Britten's *Simple Symphony* is certainly a misnomer in terms of the difficulty of the string writing: the title more justifiably refers to the material that the composer extracted from works he had written between the ages of nine and twelve. It was a considerable undertaking for the Pro Musica to perform the whole of this work, but guided through by William Leary, it was clear that the players themselves, as well as the audience, derived much pleasure from their command of the work gained after many hours of intensive rehearsal. The College Orchestra's contributions were *Polonaise and Waltz (Eugene Onegin)* by Tchaikovsky and Elgar's *Pomp and Circumstance March No. 4*. As usual the audience demanded an encore and a repeat of part of the Elgar was enthusiastically given.

THE SCHOLA CANTORUM



The start of the year is no different for singers. The first few weeks are always tentative and those who have been in the choir for some time look around nervously wondering what might be possible, given all the new faces. It is always a source of amazement that within a couple of weeks the new group has settled down and the pattern of Sunday and Friday Masses re-established without hiccups.

The annual Meditation for All Souls took place on Sunday 5 November in the Abbey Church with the Schola giving a performance of Fauré's *Requiem*. Edmund French (ACJS) was the treble soloist. A week later the work was repeated as part of the Remembrance Sunday observation at St Peter's Church, Osmotherley; again Edmund French sang the treble

solo with Alex Strick performing the baritone solos. Both events drew large audiences.

To complete the autumn term the Schola gave its traditional concert in the Abbey on Sunday 10 December. The first half of the meditation traced the Advent story with music by Praetorius, Mendelssohn, Bach, Gibbons and Handel, as well as traditional plainchant. In the second half Christmas was reflected with familiar and less familiar carols and motets by Hylton Stewart, Walford Davies, Vaughan Williams, William Walton and William Mathias, and the programme concluded with the haunting plainsong melody *Hodie Christus Natus Est*.

SCHOLA TOUR 2000: HONG KONG

Monday 11 December was a normal school day for most. However, that day the Schola departed on a remarkable tour of Hong Kong. The emphasis of the tour was on publicity for the school and fundraising. This shift in focus also entailed a shift in location; so instead of singing mostly in churches, we sang predominantly in public places.

The start of the tour was not without its difficulties. We waited at the post office in the rain at the time we hoped the bus would arrive. Tom Little was there to see us off and we allowed him the opportunity to entertain us. When the bus finally arrived the driver discovered, to her embarrassment, that she didn't have any of the keys to the baggage compartments. The problem, and her resulting irritation, was much compounded by the rain, which still fell – a presentiment of weather to come.

The hampers – filled with cassocks and music – were taken on board the bus along with various other bags. We went via Gilling, where we collected the trebles. Mr Mulvihill led the farewell party and those joining the bus had to bring their bags on board. On our way at last, we savoured the last few moments of silence before cries for a video to be put on were voiced – by both junior and senior members. Even Mr Little found it hard to get to sleep once the film had started. This was the first of many screenings. Our progress slowed when we encountered rush hour traffic on the M25, but we eventually arrived at Heathrow.

Peter Massey was there to greet us, having made alternative travel arrangements, while Mr Wilding and others dealt with the more official business of checking us in. After what seemed a very long time, we passed through the customs checks and were given free-reign in the departures lounge. We were told to meet Mr Wilding at 9.00, but he didn't appear. Soon afterwards an announcement over the loudspeaker system called for Mr Little; there was a problem with the CDs (all 500 of them), which had hindered Mr Wilding. Eventually we boarded and settled down at the back of the plane. There was much place-swapping and games were handed out.

About this time, we met Dave, a Welsh flight attendant who had once been a co-pilot. Filled with a vivacious spirit, he was to be a permanent feature of the flight. Drinks were served while waiting for a stray passenger, and the in-flight entertainment systems were switched on, much to the joy of many members of the party. During the meal, which actually consisted of quite nice food, Joey Dexter became ill and was, due to his condition, upgraded to First Class – along, it must be noted, with Mr Wilding, who *had* to keep an eye on him.

Tuesday happened sometime during the flight, when most were asleep. I chatted with Dave for several hours and covered most of the important questions in life. I was still awake when the sun rose over the Himalayas – a spectacularly beautiful sight. Many were on their fourth film by this stage of the trip, their eyes wearied by their self-imposed marathon. Mr Dore was asleep, sprawled across three seats.

Breakfast was served just before we landed and there was time for a very impromptu performance by the Barbershop before we disembarked into a new land, filled with promise.

Those sentiments were not reflected in the weather however, for we were greeted by storms and more rain. We were told that this was uncommon for the time of year, a line that was repeated many a time during our stay. It did seem that we had brought the weather with us! Fr Leo was there to greet us, accompanied by host families who shepherded members of the party home.

By Wednesday the sun was shining through and our first cultural experience was in Pacific Place, an upmarket shopping centre (although we had lunch at McDonalds!). That particular culture shock was not to be experienced again during the tour. Mrs Flaherty took us on a semi-tour, and we were dazzled by the immense structures that towered over us. We took a ferry ride into Kowloon, during which we all signed cards for Mrs Pattison and Tom Little before arriving at our goal, the Chinese Arts Centre – a gift shop with many trinkets. A group photo was taken on the Pier of the Ferry station, and we returned to Hong Kong proper, passing an immense ferry auspiciously named *Superstar Leo*.



On the pier

After what had been a moderately relaxed day sightseeing we congregated at the Davies' apartment for dinner, along with our hosts. A lavish feast provided the backdrop for the first (in?) formal appearance of the Barbershop Quartet Quartet (Ozzy Osborne (J97), Tim Lacy (J), Robert Meinardi (C), Hugh Lydon (T) and Jonny Morris (H)). Several numbers were sung – some were only half-sung – then the Ampleforth Singers, slightly reduced in number, gave a performance of carols. After the party, feeling rather full and satisfied, my host took Peter Massey and me to the Peak to see Hong Kong 'from the top'.

On Thursday we went to the Kadoorie Farm and Botanical Gardens where various schemes were being put into place for conservation of wildlife and forests. It was remarkable to see so much forestland so close to the city. We had lunch on the top of a mountain, in the vicinity of the Gate to the Garden of Love. There were also interesting exhibits in the park, including one showing different breeds of chicken. We headed back into central Hong Kong

and met up with members of the Hong Kong Youth Arts Festival. We rehearsed with them and took the opportunity to learn music for the next day. In the break we played an absurd game of 'zipping' and 'zapping'. Members of their choir organised our first opportunity to sample Chinese food, albeit in 'The American Restaurant' – evidently a compromise by the Ampleforth organisers! The food was good, however the precise details of what we ate were never fully revealed to us, although the full menu was filled with delights such as 'fried sea cucumber'!

We had yet to sing in public – the days of relaxation before were to allow us to recover from any jet lag we might have – and our first chance came on Friday morning where we sang at the Landmark, in a prominent place in the shopping centre. A good crowd gathered to hear us and we performed well, our plaintive melodies reaching out to unsuspecting shoppers via an amplification system. Meeting Fr Jeremy there, we went on to a last rehearsal for the highlight of the tour – a dinner in our honour at the Conrad Hotel.



The Hong Kong shopping experience

The dinner was essentially a publicity and fund-raising event complemented by a short Schola 'concert', with an additional Barbershop Quartet performance. Places at the dinner cost £130 but raffles and auctions also took place. Prizes included a dinner at the Davies' cooked by Mr Davies himself. The evening was a huge success – raising over £50,000 for the school – and certainly one of the high points of the tour.

Next morning we sang at the Standard Chartered Bank (SCB) near the Landmark. The event was broadcast on regional television and photos appeared in several newspapers the next morning. We then moved off towards Kowloon where we took part in a far less formal occasion: for the SCB staff and their families (roughly 350 people). We sang a range of pieces and ended with well-known Christmas carols. Everyone enjoyed the event and it was good to have a break from the more formal concerts.

On the way back from Kowloon we stopped off at a Hong Kong trade fair and perused

the stalls. Many took the opportunity to buy metal scooters for £10, and Mr Davies bought various, unidentifiable, seafood 'delicacies' – including, as I later discovered, dried baby crabs – which some people tentatively sampled. Members of staff pointedly refused to participate. Our first church engagement at the Immaculate Conception Cathedral took place later that evening. It was a repeat performance of the Christmas concert at Ampleforth: carols interspersed with readings by members of the school living in Hong Kong, and a short homily by Fr Leo.



A more conventional performance.

We reconvened early the next morning at the Cathedral for Mass – this time singing alongside the local parish choir. In the afternoon we chartered two boats to take us to Lamma Island for lunch. Our aim on this small island was to eat pigeons on top of its hill. Some people also ate the pigeon heads – a true delicacy – and all were treated to three Barbershop performances. The boats then took us out to Power Station Bay, where we (including Fr Leo, Fr Luke, Mr Dore and Mr Wilding) swam and had the chance to water-ski. We stayed there till late afternoon, savouring the glorious sunset, and then headed back towards mainland Hong Kong, where our hosts picked us up.

Our last day was possibly the most hectic of all. We had a moderately relaxed morning, which most spent shopping for bargains in Stanley Market. More scooters were bought. We reconvened *chez* Davies, and departed for the Hong Kong television studios. We recorded a brief medley and Fr Luke gave an interview. The programme was broadcast on Christmas Day on Hong Kong's version of MTV. Straightaway we left for 'Euro Christmas', an initiative to give Chinese people the experience of a British Christmas, (a slightly dubious idea in my humble opinion). We sang there to a large audience and ended up singing with a Welsh Male Voice Choir – a group of amateur singers, who, though able, weren't quite equipped to

match our baritone section! Unable to postpone our departure any longer, we left for the airport. One more surprise greeted us when we arrived: we were all to be upgraded to Business Class (with staff isolated in First Class) if we sang some carols in the departure lounge. We duly obliged, to the initial bemusement of our fellow travellers.

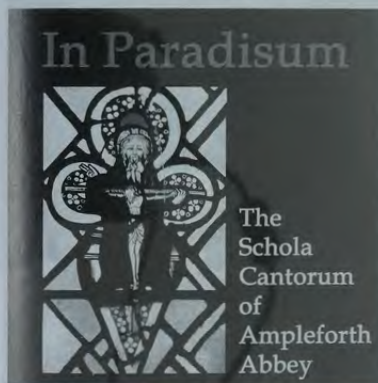
All in all, the tour was a great success – in the words of Fr Leo, 'a kaleidoscope of an experience for all' – and it should be noted that a large part of this is due to Mr and Mrs Davies, Mr and Mrs Flaherty and all the hosts who made us most welcome in Hong Kong.

Alex Strick (O)

YORK MINSTER – Saturday 10 February 2001

Collaborations are always exciting and not only because they can produce a sense of rivalry! There have been joint performances between the Ampleforth and York choirs in the past, notably a performance of Durufle's *Requiem* a couple of years ago. On this occasion the boys and girls of York Minster and members of the Ampleforth Schola joined forces to sing the Knabenchor parts of Mahler's *Symphony No. 3*. Jean Rigby, the internationally renowned mezzo-soprano, was amongst the many fine musicians taking part and the forces were drawn together under the baton of Simon Wright. Over 1,000 people filled the Minster, despite the rain and snow of what proved to be one of the coldest days of the winter, and were amply rewarded by a plethora of fine performances.

DEPARTMENT RECORDINGS



Two recordings have been issued during the course of the year. *In paradisum* features a performance of Fauré's *Requiem* along with plainsong sung by members of the Community. *With voice divine* is a collection of solos and duets recorded by some of the best singers of recent years.

IDL

THEATRE

The theatrical year was, as usual, busy. The season started in mid-October with the Junior Play, an English version of Molière's *Tartuffe*, performed in the Studio Theatre. Meanwhile, the Seniors were rehearsing for their production of Shakespeare's *The Taming of the Shrew*, which went up at the end of November.

*Tartuffe*

The principal theatrical activity of the Lent term was the House Play Competition, held over four nights in March. This is always an enjoyable event, and all participants threw themselves into it with gusto. St Edward's House won the production award for their version of *The Rocky Horror Show*; Tom O'Brien (St Hugh's) won the actor award for his performance as the eponymous baby in *Baby-sitting Calvin*, and St Thomas's House took the prize for best concept with their production of *Be it ever so Humble*.

We approached the Summer term's Exhibition Play with anxiety, as the re-vamped public examination schedule drew not only the Remove and Upper Sixth Years, but also the Middle Sixth into its over-capacious maw. Consequently we had to rely upon the Juniors again to provide the major part of the cast – with the notable exception of one brave Fourth Year – and this in turn meant a careful choice of play. As it happened, Sheridan's *The Critic*, with its uproarious second half, proved just the ticket and was played to an appreciative packed house on all three occasions.

In addition to home-produced fare, we hosted three visiting productions: Guy Masterson was here twice, once to perform *Animal Farm* and again to give us *Under Milk Wood*. Under the aegis of the Classics Department, the Actors of Dionysus performed *Medea* to an audience of students from Ampleforth and others who had been invited from neighbouring schools.

A full programme of films, twenty-four in all, was shown by the Ampleforth College Kinema and Ampleforth Film Society throughout the Autumn and Lent terms.

Sadly, at the end of the academic year, we said goodbye to Robin Eagles, who had run the Theatre as Manager since the departure of William Motley. We owe Robin a great debt of gratitude for the way he stepped into this position and for his untiring support of and work for the Theatre.

CJW

PLAY REVIEWS

These articles have been printed in the Ampleforth Newsletters

THE TAMING OF THE SHREW

The Taming of the Shrew is not an easy play to perform. Its structure, encumbered by the Sly scenes at the beginning, makes its staging difficult to pace. More significantly, for a 21st century audience the subject matter is hard to stomach. The defeat of a proud, independent spirit by an authoritarian bully is uncomfortable to watch, and challenging to portray in anything other than a brutal manner. It remains, however, a good and interesting play, and one that for the very reasons that make it at times heart-rending to experience, ought to be performed far more often.



It was, therefore, good to see it enacted by a strong and enthusiastic cast, made up of both old faithfuls and newer talent. A number of the problems in the play, the treatment of Sly (Daniel Smith (O)) and the final taming of Katherine (Lucy Dollard (A)), were treated

with real intelligence by the actors, who were not afraid to portray the more disturbing features in all their stark vindictiveness. The put-upon Sly was, therefore, cast out into the cold at the close of the play, and the supposedly subservient Katherine left the audience wondering exactly how completely Petruchio (Nicholas Geoghegan (H01)) had domesticated his new wife.

There were fine performances from the company. Peter Westmacott (A01) was amusingly cynical as the father Baptista, and Isabelle Pearson (A) suitably coquettish as his younger, arguably more malign daughter, Bianca. Archie Crichton-Stuart's (E) comic timing in the wooing scenes was carefully crafted, while Nicholas Geoghegan and Lucy Dollard produced finely balanced performances in the central roles.

As ever, the production owed much to Green Room imagination and hard labour, toiling to create an impressive pub surrounding for this ultimate piece of pub theatre. Drama at Ampleforth will be the poorer next year for the want of Paul Benton (T01) at the head of his dedicated team of ferrets, dukes and gaffers, but the whole *Taming of the Shrew* production should encourage those taking on the mantles of those leaving to aim high, and be prepared to tackle complicated and controversial material.

RDEE

HOUSE PLAYS

False breasts and silly wigs were brought out of their dusty closets as the biennial house play competition took place. Eight houses performed in a mammoth week-long schedule. The first was St Aidan's highly ambitious *Definitely Eric Geddes*. Some fantastically comic situations were created out of the premise that an ordinary man, Eric Geddes (a fine performance by Peter Westmacott), can become famous through cynical marketing. The production did not quite live up to its promise, although it is understandable that some lines were forgotten, as performers had about nineteen parts each! Enjoyable as this was, it was overshadowed by St Cuthbert's. Their performance offered a powerful and profound message on how social divide and fear of the unknown creates bloody conflict. It was also outrageously funny, with slick, well-learned dialogue. I feel that this enjoyable and visually stunning play was unjustly overlooked in the awards ceremony. St Dunstan's put on a performance of *The Chinese Mask*. Capably acted by all, it had its moments, including witty repartee; but it was never a real contender.

A highlight was St Edward's production of *The Rocky Horror Picture Show*, directed by Hugo Madden. Billed as the event of the century, the audience was certainly not let down by this faithful production of the cult classic. Bizarre and outrageous from the outset, it featured Henry Williams in unforgettable drag and Archie Crichton-Stuart as the deadpan butler. This production deservedly won the Best Play award. The story of the corruption of Brad and Janet was played out with feeling and innovation.



The Rocky Horror Show Cast

St Hugh's put on a superlative production of *Baby-sitting Calvin*, a quirky play about a reincarnated infant. Baby Calvin is left with a baby-sitter for the night, whom he realises was his wife (played delightfully by Jonathan Black) in a former life. He therefore resolves to stop an evil womaniser (enthusiastically played by Nick Geoghegan (H01)) from seducing her, which is a considerable challenge since he cannot speak. This production was rightly the runner-up for the Best Concept award for being 'challenging and funny', and Tom O'Brien's Calvin won him the Best Actor's award.

St Oswald's put on an enjoyable production of Tom Stoppard's *On the Razzle*. Involving all the usual farcical themes of mistaken identity and romantic confusion, this production sported twice as many false breasts as St Edward's, and Morgan Grant got a round of spontaneous applause for his awesome costume. Although certain scenes worked well, the production was hampered by a plot so complex as to be incomprehensible to the audience.

St Thomas's (directed by BC Abbott (T01)) won the Best Concept award for their masterful production of *Be it ever so Humble*, a horror story that had its tongue stuck firmly in its cheek. This was a highly polished production with a lavish set and astonishingly well-learned dialogue. Crispin Eccleston (T01) was brilliant as the ghost and Rory Mulchrone (runner-up Best Actor) was equally excellent as the pipe-smoking mad professor. Anton Ingleheim (T01) provided a hilarious cameo of the ghost detective.

St Wilfrid's once again vied for the top spot in terms of drama and passion with Dennis Potter's *Blue Remembered Hills*. I feel that this play was also unfairly neglected by the judges, Tom Spanner, the bullying Peter, and Rupert Horsley's excellent Donald Duck were provocative. All credit should go to them (and director Tom Stanley (W01)) for attempting such a production: a memorable finish to a competition marked by accomplished acting and production.

John Townsend (O01)

EXHIBITION PLAY; *THE CRITIC*



Exhibition Plays have tended of late to be light frothy pieces, big on comedy and full of seasonal jokes, and this year's offering was no exception. *The Critic* by Sheridan is a fun piece, satirising the critic's trade, while also cocking a snook at the military preparations for the expected French invasion of 1778. It is quite a while since the school offered any Sheridan, who tends to be sadly overlooked these days, but a spirited young cast, dominated by the first and second years, made a fine

first of interpreting the witty salon humour, as well as coping with the arch ham-acting which dominates the second half.

The play opens with the impresario-critic Mr Dangle (Anthoni Woodley (C)) at breakfast over his favourite paper, *The Weekly Gazette*, boring his long-suffering wife (Michael Edwards (H)) to tears with his constant theatrical babble. They are joined by a motley assemblage of writers and brother critics, the vicious Mr Sneer (William Beckett (O)) and narcissistic Sir Fretful Plagiary (Edward van Zeller (E)) and eventually wind up at the rehearsal of a new drama written by one of Dangle's acquaintances, Mr Puff (Alasdair Blackwell (D)). The play, needless to say, is awful, and made worse by Puff's pretentious twitting as he attempts to explain his terrible prose.

The Spanish Armada is a hilariously awful play. The actors have nothing to fall back upon but their power to edit as they go along, and the audience is spared vast swathes of nauseating drivel by their intervention, though what remains is horrible enough. Certainly the onset of coarse acting of the most obvious kind awoke real vigour in the cast, and there were a number of fine (hopeless) performances. Michael Edwards back in the guise of Sir Walter Raleigh sustained a fine impression of Buzz Lightyear, while Ralph Wyrley Birch (O) relished the opportunity to emphasize the simpering qualities of his camp Sir Christopher Hatton at every turn. Henry Tugendhat (O) (Tilburina) and Harry Doñoghue (B) (Confidante) were a fine double act playing the hapless heroine and her mirror image

chaperone. It was good to see old theatre stalwarts Peter Westmacot (A01) and Archie Crichton-Stuart (E) (Sentinels 1 and 2) showing all their professionalism with their one-line roles, never failing to win a round of applause after their mercurial appearances on stage. They demonstrated admirably to the younger members of the cast just what the Theatre is all about.

As usual, the actors were able to rely on the good offices of the Green Room to help them through the turmoil. Special mention should be made of Jonathan Lovat (H) who designed the lighting in between juggling his exams and editing the Exhibition edition of *ATV News*. Sadly, though, a thoroughly enjoyable evening of dire drama was over all too soon and the whole appalling farrago was rounded off with a rousing rendition of *Rule Britannia*.

RDEE

PANASONIC ROOM

This has been a very active year. A new *Activities* video plus two new editions of *ATV News* have been produced. Students are planning a new film, live editing has been resurrected and the purchase of a new copying system means that sales are back on track. Seven students are now members of the Panasonic Room, possessing a collective technical competence not seen for a while.

The Panasonic Room is still in the Theatre and remains under its auspices. This means that plays continue to be recorded and integration with the Green Room remains ongoing. We have been grateful for Robin Eagles' active interest and involvement in all our work - he has played a major part in encouraging Panasonic's current strengths. We wish him all the best in his new job and look forward to a new chapter in the Theatre's life with Edward Max and Joe Shevelan.

Current members: PJ Canning (W), AT Chamberlain (T), AS Czartoryski (W), JP Lovat (H), RT Mulchrone (T), AJN Trapp (W) and JRA Tucker (T).

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SPORT: AUTUMN TERM

RUGBY UNION

P 12 W 4 L 8

THE FIRST XV

221-226

The advent of sports scholarships (in its essence pay for play) is making it increasingly difficult to sustain the level of past achievements on a circuit which in any case has always been a hard one. If this was one reason why this XV struggled, there were two others: firstly it took too long to sort out exactly what the best team was and secondly there was an extraordinary number of injuries, this latter not helping the selection process. It did not help when the prospective No 8 returned to school with a back injury caused by holiday high jinks and could not play for the entire season. Nor when the No 6 twisted his ankle in the first school game, did it again in a practice three weeks later and did not play until after half-term. To complete a sorry tale he was badly concussed in the first tour match and didn't play in the second one. With Swann at scrum-half also injuring himself in training and unable to play against Bradford, the XV played their first game with two-thirds of the back row and the scrum-half out of action. Since the tactics for the season had to be to rely on a big pack and the running ability of the scrum-half and the No 8, this was not an auspicious start and a game was lost which the XV should have won with ease. All teams of course have their problems with injuries but this one, not blessed with many high-class players, could have done with rather better luck. No fewer than 27 players were pressed into service during this short season of 12 matches.

The backs lacked pace. The fastest boy was D John on the right wing who did reveal potential but his concentration, determination and work-rate were not of the highest quality; nevertheless he has it in him to become a fine player. J Hewitt started at full-back but the dearth of wings meant that he had to move to that position where his whole-hearted enthusiastic defence made up for the lack of pace. W Leslie at full-back was an enigma: a gifted runner with a good sidestep, he was never satisfied in creating things for others and tried to do too much. His big kick was often wildly inaccurate but his brave tackling saved many certain tries and he tried hard to improve. H Madden made progress in the centre. He was a reliable defender and although his decision-making was not always good, his reading of the game got better and he was prepared to go for his breaks. N Arthachinda's game had been much admired lower down in the school and there is no doubt that his lines of running in the centre are exceptionally good but for some reason both his hands and his defence became so brittle that he became a liability and he had to be dropped. When B Fitzherbert took his place there was an immediate improvement to the defence and to the retention of the ball in attack; he was positive and aggressive. P Gretton was probably the only member of the team with vision and flair. Scrum-half was the position to which he was best suited and there is no doubt that he will be, if he so desires, a high-class player. But L Swann, an old colour, was already installed in that position and it was felt that he would be incapable of making the transition to fly-half. Gretton made an admirable fist of his difficult task, grew into his new position and made the best of the players around him. He will long remember scoring all the points (16) in the game at Hymers! Of L Swann at scrum-half much has already been written. He is a wonderfully courageous player whose hesitancy in the first few matches was abnormal and due to the injury which prevented his playing against Bradford. After half-term he was revitalised; his speed of hand and foot returned, along with an ability to torture the opposition with clever, tactical kicking. He began to run the game and as his rehabilitation coincided with a vast improvement in the pack, confidence returned to the team and they began to string together a series of impressive performances, and it was a pity that the opponents on the London tour were two of the strongest sides of the year.



1st XV 2000

Back Row L/R: BJB Fitzherbert, H Ede B Madden, SC Mosey, AC Roberts, AB Bulger, RAH Chidley, WA Leslie, JRW Hewitt, DH Thompson
Front Row L/R: RN Harle, CT Hollins, LAE Swain, PA Dobson, PM Gretton, DL John, MT Cartnell



1st XV 2000

Back Row L/R: BJB Fitzherbert, HEdeB Madden, SC Mosey, AC Roberts, AB Bulger, RAH Chidley, WA Leslie, JRW Hewitt, DH Thompson

Front Row L/R: RN Harle, CT Hollins, LAE Swann, PA Dobson, PM Gretton, DL John, MT Catterall

The improvement of the pack at this stage may have been natural and it certainly should have appeared earlier, but the return of Hollins to the blind side after his long injury, the increasing comfort, competence and confidence of Chidley at No 8 and the outstanding success of the conversion of Thompson from a threequarter to No 7, admittedly tried in desperation, certainly had much to do with it. C Hollins has never been one to believe in the maxim that discretion is the better part of valour. He followed his nose and since his nose was never far from the ball, it was frequently bloodied. He was the one who made the big tackles most often. His close support play and his ability to Hoover the ball up and drive forward meant that he was the heart of the pack. How much he was missed in the first half of the term only became apparent when he returned and when he was injured yet again in the John Fisher match on tour. R Chidley was forced into the No 8 position after the Bradford game and it took him time to strike an understanding with his scrum-half. But by half-term he had seen what was required; he had wonderful hands as could be seen every week in his domination of the line-out. He was quick and his covering tackling became exemplary. D Thompson was a revelation at No 7: S Mosey had started in this position but had struggled with both the stamina and speed needed and eventually went with relief back to his position in the second row to which he was better suited with his strength in the tight-loose. On the other hand Thompson's speed, good hands and fierce tackling were ideal for a No 7 and after a couple of games he had improved rapidly to complete a formidable trio. S Mosey always played wherever he was asked and with immense heart. It was sad that when he finally returned to his old position, he had to miss two games through injury. His companion in the second row, A Bulger, was not lightning round the field, nor did he have good hands except, strangely, in the line-out but his apparent clumsiness belied an ability to anticipate where the ball was going. His support play was outstanding. Unsurprisingly he was often in position to make the necessary tackle and when he made a tackle, he meant it. A Roberts played in the second row with Bulger until half-term when the return of Hollins and the installation of Thompson in the back row pushed Mosey forward. His strength and powerful running never quite made up for a tendency to lose the ball but he was unlucky to lose his place. The front row was powerful: in every match it more than held its own. R Harle on the tight-head side had superb hands, a killing tackle and read the game well. A certain lack of pace was a weakness but his invaluable work and speed of thought in the tight-loose more than compensated. M Catterall was the hooker in this solid front row. He was an extra back row forward, such was his speed in the loose and his handling ability. He hooked well but had difficulty with his throwing-in. He tried hard to put this right, for it was the only facet of his game which remained an annoyance to him.

P Dobson not only captained the side but led by example. He was an outstanding forward by any measure, powerful in the tight and tight-loose and formidable in the loose, his close support play being extraordinarily good. He had good hands and a deadly tackle. Desperate though he was at the poor results of what might have turned out to be a thoroughly good team, he was a mature and measured captain, helpful and loyal to everyone around him and a delightful personality off the field. Placid and thoughtful by nature, he found it difficult with his little experience to make adjustments on the field of play but he soon picked this up. As an example to everyone in training, he could not have been bettered. Nor could his consideration, encouragement and kindness to his own players. It was a shame that better results could not have blessed an excellent captain.

Team: WA Leslie* (E), JRW Hewitt* (H), DL John* (W), B Fitzherbert* (E), HEdeB Madden* (E), PM Grettton* (J), LA Swann* (J), PA Dobson* (C), MT Catterall* (T), RN Harle* (C), RAH Chidley* (B), AB Bulger (W), CT Hollins* (B), SC Mosey* (H), D Thompson* (B).

Also played: N Arthachinda (J), MD McAllister-Jones (E), MM Reynolds (C), SH Morshedd (E). JGW

MALTON COLTS 5 AMPLEFORTH 31

True, the team were missing three good players and true, most of the others were feeling the effects of the two previous gruelling days. But this does not excuse the lack of enthusiasm, determination and decision-making in the first half. Perhaps the XV thought this first match would be easy, but Malton had other ideas and shook the team with a try by their lively fly-half. The forwards at least got the message: Dobson, outstanding throughout, led by example and where he went Hollins, Mosey, Bulger and eventually Catterall followed. Swann scored a try and Dobson another before half-time when they turned to play with the breeze. The backs however could make nothing of their many chances and it was the forwards who had to add the three further tries. It was not an auspicious start.

HARTLEPOOL COLTS 7 AMPLEFORTH 27

A strong end-to-end wind was always going to test the tactics of both sides and the XV, welcoming the return of Grettton (fly-half), Harle (prop) and Chidley (second row), made a fine forward effort in the first half, continually driving 30 or 40 yards from a line-out or at ruck and maul. It was such pressure that produced the first try, made by Mosey and scored by Hollins, the two outstanding forwards of the half. But despite making plenty of chances the XV could not score again. The backs were too flat and inaccurate with their passing. Turning to play with the wind, the school soon added a penalty kicked by Leslie and when the same player with some magical footwork scored a try and converted it, the match looked as good as over. But the colts had strengthened their pack at half-time and immediately replied with a try under the posts when the defence on the blind-side proved inadequate. At last the XV started to use the wind rather better and a series of attacks led to a fine try by the impressive Madden. The school must have felt safe but made it doubly sure with a final sparkling try by John.

BRADFORD GS 10 AMPLEFORTH 7

This was a disappointing result in a disappointing game. Already short of the services of Swann and Gilbert, injured, the team were to lose Hollins after 20 minutes with a sprained ankle. This was unfortunate as the forwards were playing well, Chidley reigning supreme in the line-out. Bradford had opened the scoring with a penalty when a failure to find touch cost the school dearly but Dobson, leading as usual from the front, scored for Whittaker to convert and to put the school in the lead at half-time. The second half should have been meat and drink! Playing downhill with the breeze in their favour, the XV refused to play a simple game. Instead of putting the ball into touch or behind the defenders, they insisted on running from their own half and found a variety of ways to give the ball to the opposition. They could not relieve pressure on their own line, being incapable of finding touch. Inaccurate and powerless, the awful kicking simply encouraged Bradford who, two minutes from the end, took advantage of yet another dreadful kick, their wing running through what can only be described as a wafer-thin tackle.

MOUNT ST MARY'S 5 AMPLEFORTH 50

It was good to see Swann back and in his pomp. His acceleration and speed of hand made two tries for John, one in each half and he revelled in the supremacy of his pack, thoroughly enjoying himself at their heels and being a continual thorn in the side of the opposition. True Mount were a young side and could not cope with the power and weight of the bigger and heavier Ampleforth forwards who quickly demonstrated this superior fire power with both props scoring tries in the first half. They also provided the ammunition for John to score two in the first half. Chidley had another magnificent game in the line-out, and the two newcomers in the pack, Roberts and Murphy, could be proud of their debuts, but there was as yet little cutting edge outside Gretton, the backs still lacking pace and power. There was room for improvement here, but this was an encouraging day, whatever the opposition.

AMPLEFORTH 5 NEWCASTLE 26

The 1st XV opened this first game at home with promise and for a quarter of an hour camped on the Newcastle 22. During this time they failed to kick two simple penalties and refrained from taking another. Sadly Newcastle rubbed this in by kicking a penalty on their first visit to the Ampleforth 22 and followed with a try encouraged by a heel off the head. When the kick-off did not travel 10 metres, Newcastle were further encouraged to score again. From a position of some strength, a possible 9-0 lead, the XV found themselves 0-17 at half-time. The second half opened with a fine try worked by Gretton and Swann and scored by John but after that the superior speed, stamina and skill of a fine Newcastle side overwhelmed the XV, whose only aid was their courageous tackling.

AMPLEFORTH 0 ST PETER'S 11

Mosey, spraining his ankle in the house the previous night, became the third of the first XV to miss this match. His late withdrawal could not but have discouraged the team. Nevertheless, in incessant rain, the XV started well in the first half, refusing to take two eminently kickable penalties and once being held up over the line. They had surprisingly the better of the first half but found themselves 0-3 down as St Peter's took the lead more or less on the stroke of half-time. But the second half was disappointing: control of the set pieces disappeared, the tactical kicking – so important on such a day – became inaccurate or was not used at all, and the XV incurred the referee's wrath too often at the tackled ball. Every means of gaining possession of the ball and territory with it was shut down. St Peter's first scored another penalty and then, surprising their opponents by not taking yet another one at goal, scored a try with a few minutes to go.

AMPLEFORTH 3 SEDBERGH 35

Much of the same! Once again the XV started brightly, and in the first quarter the school spent much of the time in the Sedbergh 22, scoring a penalty and going close to a try on two separate occasions. However, Sedbergh, on their first realistic attack, scored – creating an overlap for the right wing and for the fine conversion that followed. A few minutes later an Ampleforth attack forced a relieving kick, which an Ampleforth defender hacked ignorantly and instantly back into midfield. Five rucks later Sedbergh had scored under the posts. Sedbergh were encouraged and scored yet again before half-time. With the benefit of a slight breeze, the school were better in the second half but Sedbergh were well on top, adding two more tries before the last quarter. In this period, Dobson appeared to be over and Leslie went close, but once again it was too little too late. Many of the players had not yet made the improvement of which they were capable and that was the big disappointment of this game.

STONYHURST 14 AMPLEFORTH 11

The pitch, saturated by the week's heavy rain, was not conducive to good rugby, but Stonyhurst scored an early excellent try through their full-back when the Ampleforth defence stood and watched as he ran 60 yards to score. It was an abysmal piece of defence play, from which they never recovered. Gretton then kicked a penalty and Catterall scored a try, but an 8-7 lead at half time was not enough, even though the XV had looked the better team for the majority of the half. They maintained the superiority for much of the second half and when Gretton added another good penalty with ten minutes to go, it did not seem likely that Stonyhurst could score, granted the condition of both pitch and players. The XV's line-out play then fell apart, the source of possession dried up, they gave away stupid penalties, they played for the final whistle rather than to win the game, and in the end Stonyhurst mounted another phase of pressure to score and to earn the spoils.

HYMERS 12 AMPLEFORTH 16

The Hymers pitch, though still wet, was in surprisingly good condition after all the floods and Hymers started confidently, happy in the knowledge that their results were better than those of their opponents. But the XV, with a lesser share of the ball, did not shirk in the tackling department and weathered the early storm. Then on their first visit to the Hymers 22, Gretton chipped ahead and when the full-back fumbled, hacked on again and scored under the posts to put the side into a lead, which lasted until half time. With the slight breeze now in their favour, the XV made a clever start to the second half, continuing to play a limited game. Swann kicked high and when Hymers were offside at the subsequent knock-on, Gretton kicked the penalty. The scenario was repeated minutes later and the school led 13-0. With 20 minutes left, Hymers started to play more ambitiously and scored a try when an Ampleforth defender failed to complete a tackle almost already made. But Swann forced the full-back into another error and Gretton obliged again. At 16-5 with 12 minutes to go, things went catastrophically wrong; Hymers threw everything into attack, the XV panicked and when Hymers scored under the posts to make it 16-12, the XV could be forgiven for thinking that the cup was to be dashed from their lips for the third time. But they held out courageously for an impressive victory.

DURHAM 12 AMPLEFORTH 5

On paper the XV had little chance against a side which had defeated Sedbergh, trounced Hymers and had lost narrowly to RGS Newcastle and to St Peter's. When Durham scored in the first minute, courtesy of dreadful mistakes in succession, it was felt that one's worst fears were about to be realised and that the XV would be lucky not to concede a cricket score. And had they continued to play as in the first minute, it would have been. But stung by this reverse, the XV played in an even sharper way than they had against Hymers. The pack were immense; led by Dobson, Harle, Catterall and the back row (of whom Chidley was outstanding), the team carried the fight to their adversaries, spent much of the time in their opponents' 22 and were unlucky to be still 0-7 at half-time. At this point Durham changed their No 8: this had a galvanising effect on their team and for a quarter of an hour the XV were involved in desperate and heroic defence. Sadly this was eventually pierced and Durham moved to a 12-0 lead. But again the XV would have none of it: Gretton and Swann continually drove the opposition back with a succession of clever kicks and eventually, after much pressure, John scored in the corner. Two relatively simple penalties were missed but the longer the game went on, the more apparent it became that the XV's backs did not quite have the speed to take advantage of the wonderful play of their forwards.

AMPLEFORTH 26 POCKLINGTON 6

The forecast that the torrential rain and strong wind were to increase later persuaded the XV to play against the elements in the first half. The whistle for half-time commanded the rain to stop and the wind to drop . . . and they did! At this stage, the XV – soaked, black with mud and tired out – had done well to be behind by only one point, Pocklington having scored two penalties and Dobson (who was in commanding form throughout) having replied with a try. The perversity of the elements only stiffened the resolution of the team, whose pack now took more or less complete control. Swann at scrum-half had plenty of time to trouble the Pocklington defenders with a series of judicious kicks, while his partner Gretton not only added to their torment by kicking to the corner but also kicked three penalties out of three from a surface which resembled a paddy field. The first of these, almost immediately after half-time took the school into the lead, increased moments later by a well deserved try from Harle in the wake of a forward drive initiated by Dobson. Soon afterwards Gretton obliged with a second penalty and then a fine conversion of Swann's try from close range after more fierce forward pressure on the Pocklington line. 23-6 soon became 26-6 as Gretton added a third penalty and the match was won. Pocklington showed their metal by pounding the Ampleforth line in their turn, but proud tackling kept them out. So confident at this stage was the team that a penalty was eschewed for the sake of trying to run in a final try. Fitzherbert was pulled down inches short after Thompson had made the extra man.

AMPLEFORTH 15 LEEDS GS 7

Although the match ground was unplayable, the strong wind had dried out Ram 4 to give the players a firm footing and the XV only disappointed in the first half by their failure to capitalise on the numerous chances provided by their clear superiority. Even against the wind they had much the better of the territorial advantage and had the majority of possession. Fortunately John scored a good try in which he demonstrated an increasing speed and skill. The strong wind at their backs should have seen the XV swamp the opposition but a number of old faults surfaced. The team found the most extraordinary ways to give the opposition the ball and though they moved out to a 15-0 lead with a penalty by Gretton and another fine try by John, they could no longer control the game and when one of the Leeds centres was allowed to run through five attempted tackles to score under the posts, Ampleforth hearts began to beat more quickly. Happily the last ten minutes saw them re-impose their former superiority and they ended a rather disappointing game on the attack.

JOHN FISHER 37 AMPLEFORTH 10

If Hewitt had not been in inspired form this might have been a cricket score. He it was who, gathering a rolling kick, ran round the opposing wing and when challenged kicked cleverly ahead, the opposing full back fumbled and Chidley hacked it on to score a try already against the run of play. And so it was not long before Fisher drew level, their vastly superior forwards gaining and retaining possession at will. But two incidents aided their cause. Firstly Chidley and the captain were publicly admonished by the referee over a technical infringement of the law relating to the tackle; almost immediately Gretton was sin-binned for the same offence. Secondly Hollins was taken to hospital with concussion. The XV had lost their best ball-winner and were frightened to attempt to win the ball on the floor. Morale suffered, discouragement set in and when Madden went off with blurred vision at the start of the second half, prospects of any success had slumped to zero. So rare was any offensive tackle, except by the excellent Thompson, that it was a collector's item and John Fisher continued to stretch their lead, their secure progress only interrupted by a try by Thompson from a penalty move.

WHITGIFT 25 AMPLEFORTH 8

Whitgift extended their normal hospitality before and after this match but they were not quite so generous on the field. Their good record was no exaggeration and their lively backs, a handful in the first half, sealed the game in the second. The XV however played with verve up the slope in the first half, twice putting John free on the right and the pressure they exerted through the forwards created other scoring opportunities. With 30 minutes gone and the score showing an exchange of penalties, Whitgift's speedier backs – who had already excelled in defence – breached the school's defences on the left flank to move into an 8-3 lead. For five minutes, the school were sharply tested as Whitgift were encouraged by this score and began to play with confidence. But the XV weathered this period well and turned to play down the slope with an opportunity to dominate up front and win the game. And they certainly did the former. For long periods they were in the Whitgift 22 and enjoyed a greater share of possession but the cutting edge was not there, chances were not taken. Three times Whitgift were in the Ampleforth 22 and three times they scored, firstly from a penalty and then from two worthy tries from a talented back division. It was no more than the school deserved when Mosey at the end of another prolonged assault on the Whitgift line crashed over for a try. If the score did not do the XV justice in that it did not quite reflect the closeness of the contest, the superior speed and skill of the Whitgift backs in both attack and defence made the critical difference.

P 10 W 6 L 4

2ND XV

286-111

We travelled to play a rather better than usual Bradford GS 2nd XV having had only one training session. We started slowly and due to a mixture of careless handling, which gifted our opponents easy possession, and a lack of commitment in the tackle, which allowed Bradford to make ground, we found ourselves behind 0-14. To make matters worse, our captain, Mark McAllister-Jones, was called to the 1st XV. We rallied with Murphy CP, Roberts AC and Chambers ECP to the fore. We managed to draw level at 21-21 midway through the second half and, having gained the upper hand, looked poised to win the game. However, poor defensive work and handling errors let us down at crucial stages and despite an excellent try from Fitzherbert BJB we were unable to rescue the game, eventually losing by a single score 28-33.

There was much to work on in the week before we were to travel to play Mount St Mary's. There were encouraging signs during the match: the pack were scrummaging well and line-out ball was being secured and taken from our opponents. The backs used the ball well throughout and were ably supported by the back row. A convincing win by 49-0 was well deserved.

We were on our travels again the following week to play Newcastle RGS. The XV started well, gaining an upper hand in the forwards, and Johnston-Stewart CRH, playing his first game at fly-half, drove the team forward into the Newcastle 22m area. We were awarded three penalties in quick succession but Whittaker J and Johnston-Stewart CRH failed to convert any of these opportunities. Despite this setback we took the lead with a good try from Reynolds MM. We then lapsed in concentration and conceded a poor try. At 5-5 we were nervous but still confident of victory given our forwards' superiority in all departments, with only Newcastle's resolute defence keeping them in the game. However, rather than developing their play and allowing the kickers to re-establish their rhythm, the XV decided to run the ball continually. This seemed to have paid dividends when we created a simple two on one situation only yards short of Newcastle's line. Unfortunately, the pass was intercepted and the Newcastle wing raced the length of the field to put them into the lead. There was

still time to gather ourselves and to win this game, but a poor handling error gifted a now buoyant Newcastle side another score. The XV were unable to recover and lost by a score of 5-19. It was important that in the next week we worked on our goal kickers so that territorial advantage would result in points on the board. Secondly, we had to get our forwards to 'pick and drive' rather than rucking and passing the ball out to the backs with a rugby league styled defence waiting to knock us backwards.

At home for the first time, we were keen to show against our local rivals that despite two defeats we could be formidable. Black JCB came into the team as open-side flanker and was a revelation in both his ball winning and his tackling. We got off to an excellent start when Morshead SH recovered his own chip ahead to take us into an early lead. The nerves were settled by a further score from Fitzherbert BJB and accurate kicking from Whittaker J, who had rediscovered his timing. Two mistakes – a charge down and a fumbled ball on our own line – gifted our opponents two easy scores to put them back into the game. The XV, having learnt their lessons from the previous week, regrouped and returned to the basics that had given them the lead and never looked back. They secured a well-deserved win by 28-12.

We arrived at Sedbergh to play in atrocious conditions: driving rain and a heavy, ram-sodden pitch. We played against the slope and the driving rain in the first half. Despite conceding an unconverted try, our forwards had gained the upper hand. In the second half, we hoped the elements that were now in our favour would allow us to pin Sedbergh back and force them into errors. A good break out by Sedbergh established a 12-0 lead and gave them a little more to defend. Ampleforth came roaring back with tries from Clarke FJA, who had been outstanding throughout the season, and Johnston-Stewart to narrow the gap to 10-12. Unfortunately, the ground conditions were such that if the kicks to be taken were not directly in front of the posts and very close in, it was impossible for the kicker's standing leg to remain in place. We continued to put pressure on the Sedbergh defence but they were as resolute as ever. It was to be Sedbergh's day. Ampleforth had won this encounter last year in the dying seconds but it was Sedbergh who squeezed home this year 17-10.

Despite the loss to Sedbergh we were now a more established and formidable team. Stonyhurst travelled to Ampleforth to meet a team who wanted to show their home supporters that they were a far better side than the record so far indicated. Leonard BF, Chambers ECP and Murphy CP punched holes in the Stonyhurst defence throughout the day. The other forwards, who were always in close support, capitalised on these breaches with the prop, Ramsden TPA, scoring a brace of tries and Clarke FJA, Chambers ECP, Madden JAG and Morshead SH each scoring a try. The XV won 39-7, having shown that they could defend when they needed to but could be rampaging going forward.

We travelled to Hymers in confident mood but met a Hymers team that was the best they have produced in a number of years. They defended aggressively and were able to turn us over far too often. In a tight match we were undisciplined in that we tried to play an expansive and attacking game in areas of the field where more caution was required. Hymers secured three penalties and kicked each. We missed a straight-forward kick and, of our best two chances, we were held up over the line and knocked on a ball only yards from their line. We missed the powerful running of Fitzherbert BJB who had been called up to the 1st XV. Hymers were the best defensive side we were to play and were deserving of their 9-0 victory.

In the remaining games we went from strength to strength. Against a reasonable Durham side the forwards produced excellent ball all day and continually made ground. The backs took full advantage of the situations created and ran in eight tries. Madden JAG scored four tries, Reynolds and Morshead both achieved a brace of tries and the outstanding Black JCB gathered a solo try. Ampleforth secured a resounding 58-0 victory.

Pocklington were a much sterner test. Early errors gifted them a 10-0 lead, and then to make matters worse, McAllister-Jones MDA was summoned by the 1st XV. It seemed like a re-run of the Bradford GS game. The pack, however, responded tremendously. They dominated their opponents in the scrum and line-out. They drove forward in the loose time and again, with Leonard BF and Chambers ECP prominent. Each time we made a mistake Pocklington, with their lead to defend, kicked us back deep into our 22m area. Whittaker J was successful, with three kicks from three attempts to bring us back in contact at 9-10. Pocklington became more adventurous and seemed to have worked a score for their right wing. However, Wightman PJ did well to recover and force him into the corner flag before he was able to ground the ball. Ampleforth re-doubled their efforts. From a penalty wide on the left, which given the conditions was not in a kickable position, a tap penalty was called and Leonard BF, showing considerable commitment and an excellent body position, drove over the line. The kick was unconverted. It did not matter. Ampleforth secured a win by 14-10.

In the final match, against Leeds GS, the XV were outstanding. On a cold day their play was inspiring. They rucked and moved the ball in the Ampleforth tradition and were a joy to watch. Whittaker J and Arthachinda N made excellent breaks and the returning Stanley TEC was a revelation at full-back. It was pleasing, in particular, to see von Moy N, who has been the rock on which the pack has been built, score his first try. The XV secured a 55-0 win. It was a fitting high on which to finish.

Results:	v Bradford GS	(A)	L	28-23
	v Mount St Mary's	(A)	W	49-0
	v Newcastle RGS	(A)	L	5-19
	v St Peter's	(H)	W	28-12
	v Sedbergh	(A)	L	10-17
	v Stonyhurst	(H)	W	39-7
	v Hymers	(A)	L	0-9
	v Durham	(H)	W	58-0
	v Pocklington	(H)	W	14-10
	v Leeds GS	(H)	W	55-0

Team from: McAllister-Jones MDA (E)*, Capt, Whittaker J (J)*, Black JCB (H)*, Leonard BF (J)*, Clarke FJA (E)*, von Moy N (J)*, Robertson JS (D), Reynolds MM (C), Fitzherbert BJB (E), Arthachinda N (J), Madden JAG (E), Stanley TEC (W), Johnston-Stewart CRH (D)*, Morshead SH (E), Ramsden TPA (D), Chambers ECP (O), Roberts AC (H), Farr TMA (T), Murphy CP (E), Wightman PJ (D).

Also played: Thompson DH (B), Costelloe GV (D), Rotherham MT (T), Arricale GP (A), Hall HJD (E), Weston WT (C), Devlin MR (J), Donnelly SPJ (J).

DW

P 8 W 8

3RD XV

364-37

The 3rd XV started the new millennium with their best season since the mid 1960s. In winning all eight games, they became only the fourth 3rd XV side since 1977 to achieve a 100% winning record. Was this one of the best ever Ampleforth 3rd XV's? Statistics alone insist they were. They became the first Ampleforth team to complete 'doubles' over Durham and Fyling Hall, and in their final four matches they scored a staggering 39 tries, conceding none in reply. It is not statistics, though, for which the side will be remembered but for the quality and freshness of their play.

The season began with a trip to Fyling Hall. This was a demanding opening match; however, a fully professional first half performance by Ampleforth saw the team hold an 11-0 advantage, thanks to a try from P Wightman (D) and two A Radcliffe (H) penalties. The start of the second half was delayed by more than 20 minutes due to the injury of a Fyling Hall player. The delay disrupted the rhythm of the Ampleforth play and Fyling Hall closed the gap with an unconverted try almost immediately after the restart. For the next 10 minutes, Ampleforth had to withstand a torrid examination of their line but their well-drilled defence was not to be breached again. A Radcliffe (H) settled the issue with a third penalty in the latter stages of the contest. The team moved on to St Peter's and, without ever hitting top form, they were comfortable winners over their hosts. The turning point of the game was a fine try by H Lesinski (J), just before the interval.

Two wins from two games was a satisfactory start but the team did not seem to be realising its full potential. This was rectified in their next game, against arch-rivals Sedbergh. The return of G Arricale (A) provided a huge boost to the side. He had been an outstanding player for the team last year, notably in the record-breaking win at Sedbergh, and had also scored a hat-trick for the A XV in the spring term. However, a loss of confidence had seen him drop back to LX2. Ampleforth surprised previously unbeaten Sedbergh with a whirlwind start, from which their visitors could never recover. Quick, crisp handling by W Weston (C), Arricale and Radcliffe created the space for Wightman to score within three minutes of the kick-off. A second try by J Hitchen (W), from a well-worked tap penalty move, gave Ampleforth a 12-0 interval lead. Three further tries were added in the second half in an awesome display of running rugby. The speed and dexterity of the handling could scarcely have been improved upon. But for an unusually disappointing performance by Radcliffe with the boot, the margin of victory would have been far greater. There was also little doubt that this was the best Sedbergh 3rd XV for several years and that they had come fully expecting to break their current losing run against Ampleforth. The performance was made all the more significant by the fact that the Ampleforth 1st, 2nd, 4th and 5th XVs were all beaten, many of them by comprehensive margins.

The return visit of Fyling Hall appeared to offer another stern examination of the team's unbeaten record. However, another early blitz by Ampleforth, this time scoring twice in the first four minutes, saw the game won by half-time, Ampleforth leading 24-5. The second half continued in much the same vein, although, for the one and only time during the season, the team eased off in the later stages and conceded three rather soft tries. The outstanding moment was a superb individual try by Arricale in the 18th minute. Receiving the ball just inside his own half, a step off his left foot created the gap in the defence, which enabled him to break clear. When confronted by the full-back, he deftly chipped the ball ahead and then re-gathered before diving over in the left corner.

The remaining four matches saw Ampleforth reach unparalleled heights as they played wonderful football, their desire to keep the ball alive producing thrilling and sustained passing movements. Hymers were the first to be overwhelmed, Ampleforth scoring 11 tries without reply. Wightman scored a hat-trick, with D Pacitti (W), Arricale and B Villalobos (C) all adding two tries each. Hambleton and Richmond offered more competitive resistance but were unable to hold back the continuous wave of attacks. Two brilliant tries by H Lesinski (J) emphasised the quality of the Ampleforth side. His second was probably the best try scored by any College team for some time. Ampleforth regained possession behind their own line through E Moore (T). Moore, instead of opting for the conservative option of putting the ball into touch, fed O Williams (C). Williams combined with Pacitti and Arricale to release Lesinski. Despite making 30 metres, it appeared that the visiting side had their opponents

covered. However, Lesinski proceeded to weave in and out of five mesmerised defenders before sprinting the final 50 metres to the line for a truly exceptional score.

Durham were systematically routed by a record score of 113-0 by opponents too quick, too powerful and too imaginative. Seventeen tries were scored in a match of only 30 minutes' duration. Pacitti scored an amazing seven tries, whilst Arricale and Radcliffe added hat-tricks. Radcliffe was also in superb form with the boot, kicking 14 conversions - distance and angles proving no deterrent - for a personal haul of 40 points.

The final match was a return fixture with Durham, following the postponement of the away fixture with Sedbergh. Against a much changed side, Ampleforth finished in style, scoring seven tries without reply. This was despite losing E Moore (T) on the evening before the match, forcing Williams to play at scrum-half and T Stanley (W) making a return at fly-half, following a broken collar-bone. Pacitti added another hat-trick whilst both Radcliffe and Arricale bagged a brace of tries. Most of the points came in the second half. It was as if the team was giving a résumé of all the good things they had displayed in the preceding months. It was an intoxicating mix, and provided an appropriate finale to a dazzling campaign.

Throughout the season, the full-back role was filled by perhaps the forgotten man of Ampleforth rugby: A Radcliffe (H) had played for a number of the team sets lower down the school but had drifted away from rugby. His re-emergence, in a new position, rekindled his enthusiasm and gave him the freedom in which to exploit his talents. His lines of running, and his ability to draw the man subtly and set free the quicker members of the threequarters, led to many of the tries scored. His goal kicking was, in general, outstanding and he finished the season with a haul of 109 points. On the wing, P Wightman (D) and H Lesinski (J) both had genuine pace and this was illustrated by the fact that they scored 17 tries between them. A number of the set moves exploited their electrifying acceleration to full advantage.

W Weston (C), at inside centre, added backbone to the side defensively, repeatedly snuffing out opposing attacks. G Arricale (A) had an outstanding season after returning to the 3rd XV. Careful work on his tackling technique helped dispel the myth that he could not, or would not, tackle. Going forward, he gave the team new options in attack which few, if any, 3rd XV side has ever had at their disposal. He scored a number of brilliant individual tries.

O Williams (C) had played all the way through the junior part of the school at scrum-half. However, the switch to fly-half transformed his game and gave him the necessary time and space to utilise his talents. His ability to stand up defenders off his left foot created many openings which, inevitably, with the speed outside him, led to a large number of tries. E Moore (T) partnered him at scrum-half. Again, Moore had played in a number of positions lower down the school, notably full-back and fly-half. However, playing at scrum-half was much more suited to his talents and his tenacious tackling was also more effectively utilised. The fact that so many of the pack emerged as strong, direct runners, owed much to his skill as a distributor.

In the forwards, the front row were outstanding. Whilst many opposing teams were still somewhat dominated by leaden-footed front rows, the 3rd XV had an outstanding front three. They highlighted the emphasis placed by the team on mobility and speed. For much of the season B Villalobos (C) played through the pain barrier, both with a damaged shoulder and then an injured leg. However, this did not seem to affect either his mobility or his enthusiasm, which rubbed off on the team. J Klepacz (T) made excellent progress and he produced the 'hit' of the season in the final game against Durham with a spine-tingling tackle. His accuracy at the line-out secured the side possession, which the backs ruthlessly exploited in expansive style. M Salomon (H) was another player obtained from LX1.

However, a move from centre or wing to prop revolutionised his game. He never gave less than 100%, an impact player whose tackling and go-forward, through plenty of rugby league practice, was something to behold.

A von Pezold (C), J Anderson (O), D zu Lowenstein (C) and M Devlin (J) all played in the second row. All four were consistent performers and the only slight disappointment was the limited number of games that Devlin played. He was deceptively powerful and good at stealing the ball in close contact.

In the back row, J Hitchen (W), an ever-present, was honesty epitomised: a player who would not know how to give less than his best and he fully deserved his colours. D Pacitti (W) had an excellent season, mainly playing as a flanker; however, due to injury, he also played in the centre and, in the last game, on the wing. His superb support play led to him scoring a record number of tries, 13 in all, including ten against Durham. N Leonard (O) showed his versatility by playing in a number of positions and he was a more than adequate replacement.

M Moore (B) made the No 8 position his own and was an inspirational captain. He organised the team superbly and induced an infectious team spirit. He was good-humoured and articulate off the field, but there was no doubting who was in control on it. The way in which his team-mates greeted his tries against Durham was testimony to his popularity. His ability to move seamlessly to half-back at the breakdown and his mobility around the pitch gave the side a great deal of variety in attack. He fully deserved the honour of leading, statistically, the most successful Ampleforth 3rd XV for almost 40 years and arguably the best ever.

Results:	v Fyling Hall 1st XV	(A)	W	14-5
	v St Peter's	(A)	W	17-3
	v Sedbergh	(H)	W	27-7
	v Fyling Hall 1st XV	(H)	W	38-22
	v Hymers	(H)	W	71-0
	v Hambleton & Richmond	(H)	W	41-0
	v Durham	(H)	W	113-0
	v Durham	(A)	W	43-0

Team from: MR Moore (B)* Capt, AHJ Radcliffe (H)*, PJ Wightman (D), WT Weston (C)*, GP Arricale (A)*, HMF Lesinski (J)*, OP Williams (C)*, WE Moore (T)*, BM Villalobos (C)*, JP Klepacz (T)*, M Salomon (H)*, AFCLFS von Pezold (C)*, MR Devlin (J), JR Hitchen (W)*, DE Pacitti (W)*.

* = colours

Also played: TEC Stanley (W), JC Anderson (O), JWB Morris (H), NPD Leonard (O), DWC zu Lowenstein (C), MT Rotherham (T), BP Dixon (H), JAG Madden (E), JCB Black (H).

SJH

P 2 W 1 L 1

4TH XV

61-38

The 4th XV's season was restricted to only two matches due to the inclement weather and a couple of postponements. The season began with a demanding opening fixture at home against Sedbergh. An injury-ravaged side was put to the sword by rampant opponents who scored six tries without reply. Despite the size of the score-line, a number of individuals including M Armstrong (T), C Dalziel (B), G Costelloe (D) and J Morris (H) performed creditably, in a depleted side, and lost nothing in defeat.

The 4th XV's other fixture resulted in an amazing turn-around in their fortunes with a 61-0 thrashing of Pocklington. Under a new coaching structure, and with a team showing no less than nine changes from the team which played Sedbergh, the 4th XV displayed their potential in an eleven-try rout. F McAndrew had an outstanding game as captain, leading from the front, and he was ably supported by outstanding performances from C Lau (C), J Morris (H) and A Crichton-Stuart (E).

Results:	v Sedbergh	(H)	L	0-38
	v Pocklington	(H)	W	61-0

Team from: F McAndrew (W) Capt, M Armstrong (T), A Ingelheim (T), C Dalziel (B), C Lau (C), R Brulhart (A), B Higgins (H), W Hollins-Gibson (H), N Leonard (O), S Donnelly (J), M Birch (T), B McAleenan (H), J Morris (H), G Costelloe (D), B Carlisle (O).

Also played: C Ofori-Agyemang (J), B Dixon (H), J Atkinson (C), N Ledger (C), H Nesselrode (J), A Crichton-Stuart (E), J Anderson (O).

VH

P 9 W 6 L 3

U16 COLTS

290-161

The season saw a team that developed substantially in the technical aspects of the game but failed to conquer the psychological challenges. On the first Saturday in September, beautiful conditions allowed a satisfying performance of running rugby when the foundations laid in the Lent term were evident as an advanced level of skill and execution ran the Bradford side off their feet and Ampleforth scored 69 points. This was an accurate reflection of the whole term on Old Match Ground as the obviously intimidating trip to Ampleforth by visiting teams was justified because the team were able to confirm the fears of the away sides and assert the psychological edge. The fact that the three losses which were to come were all away from home proves the value of this home advantage and its importance to the confidence and conviction of the side.

In wet conditions at St Peter's, but before the Ouse flood submerged the playing fields, the side lost a close contest by three tries to their imposing left winger against Ampleforth's two. Some astute decisions by O'Sullivan (B) at fly-half and intelligent captaincy by Hill (B) meant that the XV were pressing for victory in the final quarter, but a combination of an inability to retain possession in contact and poor decision-making by the three-quarters, with extra men on the outside, denied them victory. At home to Newcastle the ball was recycled more efficiently from the contact situations and the energetic XV profited from their efforts with a comfortable victory.

At Stonyhurst the team conceded the psychological edge from the start, unable to travel with the innate self-assurance they had demonstrated at home. Overwhelmed and starved of possession, they stayed in touch with a break-away try from Madden (E), and after the break they produced a level of rugby they had not previously matched to dominate the third quarter and take the lead. They failed to capitalise on this ascendancy, however, by losing their

composure, as control was sacrificed for pace in the game, and lost to a cruel brace of tries as they could not resist a period of relentless late pressure.

Disappointingly, the same lack of self-confidence was evident in the following visit to Sedbergh and the home team immediately seized the initiative and dominated throughout. It was a remarkably advanced performance from a team able to combine power in the forwards and irresistible handling in the backs in wet conditions, scoring 11 tries. They were equally determined in defence and the Ampleforth XV were never able to compete. This inferiority is perhaps not surprising, with the memory of an equally heavy defeat the previous year, but the psychological edge should not have been surrendered so easily and the insecurities of the Sedbergh team may have been exposed.

Confidence was restored with two impressive home victories. A powerful forward display, described by the visiting staff as the most effective on the circuit, allowed tries on the outside as a Hymers team uncharacteristically capitulated. Against Pocklington, a similarly devastating performance by the forward pack – with the advantage of the wind in torrential rain – established a strong foundation. Victory was ensured in the second half as the rain stopped, the wind fell and sunshine returned immediately after the break!

The penultimate game at Durham confirmed the difficulties the XV had in dealing with playing away from home. The intensity and conviction which had overwhelmed sides at Ampleforth was replaced with a lethargic and apprehensive start. Durham gained in confidence and stature and took a deserving lead. Ampleforth nevertheless stole victory with three isolated moments of inspiration from Melling (H) and Lesinski (J). It was a victory, however, that did not reflect the expected improvements of the season.

Thankfully the final game against Leeds did reach expectations and the season ended as it had begun with a great victory in fine sunshine. The technique and dynamism of the forwards overwhelmed the visitors with aggressive rucking and powerful driving play which allowed the backs to exploit the wide-open spaces and score ten unanswered tries. It was a satisfactory conclusion and a tribute to the team's hard work in training which allowed skills and technique to develop and the intensity of their play to reach effective levels.

Hill (B) was an intelligent and intuitive captain who also led by example with his irresistible competitiveness in every contest. The forward pack followed his lead as Clacy (C) developed into a strong and accomplished prop. He trained relentlessly to improve his fitness, while the much smaller Yamada (W) relied on flawless technique and tireless speed to compete in the forward exchanges. Brennan (E) completed a dynamic front row with destructive ball carrying and powerful driving play. Jackson (C) was an effective fourth back-row forward from lock with a remarkably high tackle count, and Corrigan (H) added fighting spirit from the second row. Iremonger (C) has a natural map of the field and was effective due to his efficient lines of running from the blind-side flank. Maddicot (H) complemented the back row well with thoughtful play.

Freeman (J) was an effective and quick servant behind an advancing pack, and O'Sullivan (B) developed into a clever decision-maker at fly-half, lacking only a long kick to guarantee field position in the close encounters. Melling (H) was unstoppable at times and often inspirational in his running, and can make an impressive centre with improved handling skills and decision-making. Swann (H) was employed at outside centre to feed a quick back three and his timing of the pass and lines of running are those of a natural three-quarter. He will be a superb all-round footballer as his speed increases with maturity. Lesinski (J) finished well on the right wing, matched by the raw pace of Madden (E) on the left. Together they shared the majority of the team's tries. Mulvihill (O) also contributed regularly with his willingness to counter-attack, and unrivalled elusiveness, able to side-step off either

leg with mesmeric success.

The B side supported the team well, and themselves enjoyed an unbeaten season, led by MacFarlane (W). Stagg (W), Scully (W), Lewis (C), Sugrue (C) and Freeman (J) all played admirably when called upon by the A side. Clacy (C), Yamada (W), Iremonger (C), Jackson (C), and Melling (H) all receive their colours.

Results:			
v Bradford (A)	W	69-10	
v Newcastle (H)	W	41-15	
v St Peter's (A)	L	10-19	
v Sedbergh (A)	L	0-70	
v Stonyhurst (A)	L	15-17	
v Hymers Collego (H)	W	29-17	
v Durham School (A)	W	22-11	
v Pocklington (A)	W	46-3	
v Leeds GS (H)	W	58-0	

Team: JP Mulvihill (O), JRG Lesinski (J), SFM Swann (H), JS Melling (H), ECO Madden (E), FHU O'Sullivan (B), NHB Freeman (J), J Clacy (C), JEN Brennan (E), R Yamada (W), PR Corrigan (H), MR Jackson (C), JJ Iremonger (C), GA Hill (B), EAD Maddicot (H).

Also played: PB Hollas (T), GHR Stagg (W).

RS

P 11 W 8 L 2 D 1 U15 COLTS 254-110
Any illusions the team may have had before their first game at U15 level were quickly shattered with a loss at Bradford GS 0-32 and the double blow of HCM Byrne (O) out for the season with a shoulder injury. Our next match was a 51-5 win away to a weak Mount St Mary's team but, once again, we were not playing with confidence or conviction. The following game was away to a big, strong team at Newcastle RGS. They quickly went to a 20 point lead in the first quarter, but in the second half we started to tighten our defence and have most of the game and, although we finished up losing by 10-29, we were much the stronger team. This was the turning point in the season – the belief was there and one could sense a different attitude running through the team. In our next game, against St Peter's, we ran out worthy winners by 30-5. This was followed by the Sedbergh fixture, which was an outstanding match. Both sides gave their all, in a game in which we ran out 14-12 winners after a hard-fought struggle. The team went on to beat Stonyhurst 31-5 and Hymers 10-5. We then travelled to Durham and were most unfortunate to come away with a 12-12 draw. The team now had three more fixtures to complete and was determined to end the season on a winning note. Ashville College were our next opponents, whom we beat by 41-0. Then, on a wet and windy day at Pocklington, we overcame the opposition by 17-5 in a hard-fought game. Our final game was against Leeds GS, which we won 40-0.

The squad for the season consisted of RHJD Miller (T), DP Brennan (W) and FA Bader (H) in the front row; AC Pearson (D) and AJ Hitchen (W) in the second row; flankers HL Jones (D) and MA Cumming-Bruce (O); and, at No 8, JE Foster (H) who had an outstanding season both as a player and captain. In some cases the backs played various positions but, like the forwards, they each in turn played a most important role towards the success of the season. Playing on the wings were CG Borrett (D), TFC Sommer (T), JRW Pawle (H) and T Ratanatraphob (B); JH Warrender (W) gave good service at scrum-half; fly-half FJA Shepherd improved throughout the season; at centre we had the good combination

of TC Ikwueke (C) and MH Swann (W); and, finally, at full-back CA Montier (H) made this position his own by some brave tackling.

The 'B' team had a most successful season, proving too strong for all opposition. They played good quality rugby, especially against the strong opposition at Sedbergh, where they recorded a most impressive win. They were willing and able replacements for the 'A' team when the need arose.

Results:	v Bradford GS (A)	L	0-32
	v Mount St Mary's (A)	W	51-5
	v Newcastle RGS (A)	L	10-29
	v St Peter's (H)	W	30-5
	v Sedbergh (H)	W	14-12
	v Stonyhurst (H)	W	31-5
	v Hymers (H)	W	10-5
	v Durham (A)	D	12-12
	v Ashville (H)	W	41-0
	v Pocklington (A)	W	17-5
	v Leeds GS (H)	W	40-0

Team: CA Montier (H), JRW Pawle (H), MH Swann (W), TC Ikwueke (C), CG Borrett (D), TFC Sommer (T), JH Warrender (W), DP Brennan (W), RHJD Miller (T), AJ Hitchen (W), AC Pearson (D), MA Cumming-Bruce (O), JE Foster (H), FA Bader (H), FJA Shepherd (J), T Ratanatraiphob (B), HL Jones (D).

Also played: M Jessop (B), HCM Byrne (O), TJ Lacy (J), RO Anderson (J).

R.C

P 11 W 4 L 7

U14 COLTS

247-293

On the face of it this was not a successful under-14 team with only four victories recorded. However, the results do not tell the full story. As usual the Bradford match was played before the side had got to know one another and the games against Newcastle, St Peter's, Sedbergh and, particularly, Leeds were all close affairs which could have gone Ampleforth's way. The only side to outplay us was Stonyhurst whose side was one of the most impressive seen on an under-14 ground for a number of years. This side did play good rugby and scored excellent tries. However, defensively the side was collectively fragile and it did not manage to develop a competitive edge which would have given it the advantage in close matches. Too often the side let itself down at critical stages and allowed the opposition to take the advantage.

In the front row Pembroke and McAleenan scrummaged well but both will need to work on their effectiveness in the loose. Ryan, at hooker, always played with gusto and was a genuine competitor. He set a good example to his colleagues. Marsden, too, gave of his best and made progress in developing his skills. Wright used his size and footballing ability well for the most part but had a tendency to let the opposition get the better of him in tight situations. The same could be said of Pitt and Sherbrooke although both are big and powerful. Faulkner played solidly on the open-side and will develop into a fine player the more he gets to learn what is, for him, a new position. Vaughan, too, showed promise in this position.

Sandeman played with courage and quick wit at scrum-half and will improve as he develops his pass. Tulloch is talented and improved his tactical awareness. He was courageous in the tackle. We rarely had a settled centre partnership because of various injuries.

Codrington came up from full-back and played with determination. He captained the side with quiet authority and good example. When fit Touloumbadjian posed a threat with the ball in his hands as did Melling. Both need to work hard on their handling and their tackling. Wing and full-back were positions that proved hard to fill, with various combinations making appearances. Ellerington, Teague and Colacicchi all had their moments.

Results:	v Bradford (H)	L	0-29
	v Mount St Mary's (H)	W	55-5
	v Newcastle (H)	L	17-39
	v St Peter's (A)	L	15-29
	v Sedbergh (H)	L	14-29
	v Stonyhurst (H)	L	3-74
	v Hymers (H)	W	31-5
	v Hambleton & Richmond (H)	W	36-15
	v Durham (H)	L	19-39
	v Pocklington (A)	W	34-5
	v Leeds GS (A)	L	23-24

Team from: LA Codrington (W) Capt, PJ Teague (T), RA Colacicchi (T), A Touloumbadjian (C), B Melling (H), WJ Ellerington (B), DA Tulloch (E), AHJ Kisielewski (H), EGM Sandeman (H), CJR McAleenan (H), CD Pembroke (E), ACM Faulkner (E), JP Ryan (T), IAFFM Wright (E), AAH Marsden (H), WAJ Pitt (W), LLP Sherbrooke (W), JJ Vaughan (J). Also played: LL zu Oettingen Wallerstein (J), MR Forsythe (J), MM Rehm (D), AD Hobhouse (O), DW de Suys (T), AW Outhwaite (B).

H.C.C

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SPORT: LENT TERM

RUGBY: THE A XV

AMPLEFORTH 52 HARTLEPOOL ROVERS 7

This was a promising start on a beautiful, crisp January day. With the pitch in perfect condition, the new XV did not take long to show that they intended to run the ball. After some wayward passes the two half-backs, Swann and Morshead, neither of whom had ever played in their respective positions before, settled down and ran the game, putting John in for two tries on the right. Bulger joined in with two more tries to demonstrate that the forwards had a similar superiority in the pack and the school turned at half-time with the score 25-0. With Fitzherbert repeating his feat of the first half by opening the scoring with a penalty, the XV began to run everything. Clarke, an outstanding hooker, scored one try, Morshead thoroughly deserved his, and Madden added two more, the second of which made up for the chances he had spurned in the first half. A number of players made significant advances: it was all most encouraging.

AMPLEFORTH 8 MALTON COLTS 7

Following the disappointment of being beaten by the weather the preceding weekend, the XV took the field against Malton looking to make up for lost time. The forwards immediately produced a plethora of ball for the backs. Despite this domination the backs rarely produced the incisive thrust to turn the possession into points. Only once did they manage to cross the Malton line in a fine move that began with a rolling maul from a line-out and saw the three-quarters tie in the Malton defence to release John to score a fine try in the right hand corner. This had followed a John penalty earlier in the half to give the XV a 8-0 lead at half time.

This should have formed the foundation for a good second half but the strong Malton defence and the lack of incisive running saw the XV continue to squander the constant supply of possession. Malton grew in confidence and weak Ampleforth tackling allowed the Malton backs to break through to score and make the last five minutes very tense in a game that should have been put beyond the visitors in the first half. The XV hung on to win the game but had not done themselves justice.

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SPORT - LENT TERM

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THE 1ST SEVEN



1st VII 2001

The Easter term 2001 will long be remembered by the boys, and all for all the wrong reasons. The hideous outbreak of Foot-and-Mouth meant the seven could not play in any of their scheduled tournaments either at home or away. Nevertheless they trained hard knowing that on their way home they would be able to play in the National sevens at Rosslyn Park. Indeed the seven was nearly in London when a telephone call put an end to all their hopes and aspirations. The National Tournament was cancelled after 24 hours of sleet, snow and rain had made the pitches unplayable. It was a bitter final disappointment as the side promised to be a very good one. All of them were fast, all of them had excellent hands, most were ball-winners and most were good tacklers. Their success was going to depend very much on how ably D John would cope without the searing pace of the real flyer. The signs were that he could. There was a suggestion too, that the play of P Gretton and D Thompson would open a few eyes at Rosslyn Park. The robust tackling and ball-winning of B Fitzherbert and M Catterall and the height and speed of R Chidley meant that the team was well served at all set pieces. L Swann could open up any defence with his acceleration over 20 yards and H Madden was an impressive defender. The chemistry of a fine team was there but sadly it was never tested.

Team: D John (W), H Madden (E), D Thompson (B), P Gretton (J), J Hewitt (H), E Madden (E), N Arthchinda (J).

JGW

CROSS-COUNTRY



We had a good but short season. The 1st VIII won four of their five matches. The 2nd VIII ran in all the matches but only had three official matches. They won one out of these three. Rory Henderson (O) captained the 1st VIII and Patrick Wightman (D) was vice captain. Both trained well and raced bravely. They set the standard for all to strive towards. Graziano Arricale (A), Edward Brady (W), Henry MacHale (W), Cristobel Sainz de Vicuna (J) and Christopher Sparrow (E) formed the nucleus of the team. Dominic Berner (J), Jack Bevan (B), James Hewitt (H) and Ben Leonard (J) also ran well.

The season started with a midweek match at Durham on a flat, three-lap course. The team ran well given their lack of training so far and secured a comfortable victory, with Henderson setting a new course record.

On the Saturday, we welcomed back the Old Amplefordians. The old boys presented a rather magnificent cup to be competed for at this annual event. In respect for Fr Edward's contribution and dedication to Ampleforth Cross-Country, the old boys decided that this cup should be named in his honour: 'The Corbould Cup'. The School narrowly won the race. The cup will be displayed in the Gamesmaster's room. The race was won by Rory Henderson with Patrick Wightman close behind. The evergreen Robert Rigby (T79) led the Old Amplefordians home, finishing in third position with Toby Gibson (E87) and Mark

Wood (W76) running strongly to claim fourth and fifth places respectively. Oliver Heath (E90) organised the old boys, and 21 ran. He hopes for an even larger turnout in 2002.

We travelled to Sedbergh to face a strong team and competed well over their new Pepperpot course. This hilly course, which involved several laps, was testing indeed. This course provided good viewing for spectators but was tough mentally on the competitors. Sedbergh were too strong for us on the day. However, Henderson and Wightman both fared well, finishing fourth and sixth respectively, and Arricale and Brady were getting closer to them with each race. We managed to get four runners into the top eight places. We needed our next two runners to press on and close the gap between them and our best four runners to make us into a strong team.

The following Saturday we returned to the comfort of our own course and achieved a good win against Welbeck College. Wightman ran particularly well to secure his first individual victory. Unfortunately, Henderson was starting to suffer from shin splints and struggled home in fourth position.

Our next fixture was a home match against Stonyhurst. We drafted in B Leonard, J Hewitt and B Fitzherbert from the rugby squads, all of whom had a good pedigree of cross-country running, to gauge their state of fitness and to see whether they could strengthen the team for the Midland and Northern Schools Cross-Country Championships. The team as a whole ran exceptionally well, with all now racing the course rather than thinking about merely completing the course. The major plus of the day was that our new runners had filled positions five, six and seven in the team and had all finished within a minute of our fourth placed runner, and this was their first race. The return of a fit MacHale would make us very strong. We could look forward to the Midland and Northern Schools Cross-Country Championships and our own Invitation event confident that we could field a strong team.

Unfortunately, the Foot-and-Mouth epidemic curtailed our training routes and in the end the restriction on movement prevented us from hosting our own Invitation event and stopped us from travelling to the Midland and Northern Schools Cross-Country Championships.

1st VIII: REA Henderson (O)*, PJ Wightman (D)*, GP Arricale (A)*, EWG Brady (W)*, HS MacHale (W)*, C Sainz de Vicuna (J)*, CEF Sparrow (E), DE Berner (J).

2nd VIII: J-W Heaton-Armstrong (E)*, DE Berner (J)*, JJM Bevan (B)*, HRJ Deed (W)*, M Kacer (D)*, JRA Neave (O)*, HPJ Row (D)*, PLH von Bayern (J)*.

Results:

1st VIII v Durham: Won 28-52
1 Henderson, 2 Wightman, 4 Brady, =6 MacHale, =6 Arricale, 8 Sainz de Vicuna,
15 Goodall, 16 Sparrow

v Old Amplefordians: Won 37-45
1 Henderson, 2 Wightman, 3 R. Rigby (OA), 4 T Gibson (OA), 5 M Wood (OA), 6 Arricale,
7 Brady, 8 B Goodall (OA), 9 K Sinnott (OA), 10 MacHale, 11 Sparrow, 12 Sainz de Vicuna,
13 Berner, 16 J O'Brien (OA), 18 R Kirwan (OA), 19 C Morton (OA), 20 E Ruane (OA),
23 J Kerr-Smiley (OA), 27 H Brady (OA), 28 C Copping (OA), 31 W Eaglestone (OA),
33 F Thompson (OA), 34 I Fotheringham (OA), 35 O Heath (OA), 36 M Pike (OA),
39 P Thomas (OA), 41 N Kenworthy-Brownie (OA), 42 R Toome (OA), 43 M Savage (OA)

v Sedbergh: Lost 52-30
4 Henderson, 6 Wightman, 7 Arricale, 8 Brady, 13 Sparrow, 14 Sainz de Vicuna, 15 Berner,
16 Deed

v Welbeck: Won 31-47
1 Wightman, 2 Arricale, 3 Brady, 4 Henderson, 10 Sainz de Vicuna, 11 Sparrow, 15 Berner, 24 Deed

v Stonyhurst: Won 22-66
1 Wightman, 2 Henderson, 3 Arricale, 4 Brady, 5 Leonard, 7 Hewitt, 8 Fitzherbert, 9 Sainz de Vicuna, 10 Sparrow

2nd VIII v Sedbergh: Lost 59-33
v Welbeck: Lost 63-21
v Stonyhurst Won 15-55

House Cross Country Results:

Due to the Foot-and-Mouth restrictions the usual courses could not be run. Courses within the school playing field were set up. The boys, I am sure, missed Park House Hill!

Senior	Individual
1st St Edward's 297	1st PJ Wightman (D) (22mins 39 secs)
2nd St John's 377	2nd REA Henderson (O)
3rd St Hugh's 413	3rd GP Arricale (A)

Junior 'A'	Individual
1st St Edward's 149	1st CEF Sparrow (E) (15mins 28 secs)
2nd St Hugh's 208	2nd MA Cumming-Bruce (O)
3rd St Wilfrid's 217	3rd EPJ Guiver (H)

Junior 'B'	Individual
1st St Wilfrid's 41	1st LA Codrington (W) (15mins 58 secs)
2nd St Edward's 67	2nd DW du Suys (T)
3rd St Hugh's 92	3rd EPC Holcroft

DW

1ST XI HOCKEY

P 7 W 4 L 3

This was one of the better, possibly the best, Ampleforth XIs of the last decade. The core of the team had played together since the third year and this gave it a cohesion lacking in some earlier XIs.

The season started inauspiciously with a 2-3 defeat at Ashville. This was a match dominated by Ampleforth but, despite leading 2-1 for much of the game, the XI contrived to miss a string of chances which would have put the score beyond the home side's reach and then conceded two late goals.

The response to this disappointment was to defeat Read School, Drax, 5-1, St Peter's, York, 9-0 and Sedbergh 8-0 on astroturf pitches before beating St Peter's for a second time, but on this occasion on grass, 5-2. In these matches the XI played well in all aspects of the game; the goalkeeper inspired a sound defence and the midfield created a multitude of chances for a sharp attack.

Some of the best hockey was played in the 0-4 defeat against Scarborough College. The Scarborough XI boasted several players with county and regional honours and were led by an England under-18 international. For much of the match, however, the XI were able to match their hosts. The goals which won the game were of exceptional quality, as they had to be to breach a resolute defence.

The season finished on a disappointing note when, after playing so well, the XI contrived to reproduce its form of the opening game. A lead was thrown away by the missing of clear-cut chances and the conceding of careless late goals.

All matches were played away from home.

Team: J Tucker (T), M Catterall (T), O Williams (C), J Black (H), J Klepacz (T), W Freeland (E), D Lieser (C), A de Sarriera (O), T Sommer (T), B Higgins (H), A Radcliffe (H), C Johnston-Stewart (D).

Results: v Ashville	L	2-3
v Read School	W	5-1
v St Peter's	W	9-0
v Sedbergh	W	8-0
v St Peter's	W	5-2
v Scarborough College	L	0-4
v Pocklington	L	3-4

PWG

SQUASH

This was a mixed season, where most success was achieved, for the first time in many years, by the U15 team. All teams, as usual, worked hard both in practices and matches, maintaining the high standard of play and sportsmanship displayed by Ampleforth's squash teams. The 1st V worked well, but competition for places was not as keen as in previous years and our traditional strength, lower in the order, was not apparent. However the initiative of entering both the 1st V and the U15V for the SRA National Competitions proved successful and will be repeated.

Under the efficient leadership of James Maskey (D), the 1st V produced good performances, but were unable to convert these consistently into victories. No fewer than five matches were lost 2-3; this represents half of the matches played, so it is clear that most matches were close. James Maskey (D) continued to improve at No 1, and his position at the top of the order was never under threat. He has become more patient on court, keeping his head better in the longer rallies, and his enthusiasm and determination are admirable. Alice Warrender (A) completed her time at Ampleforth, maintaining the No 2 position all season. This was an excellent achievement, and it was achieved through hard work and quiet determination. Her contribution to the cause of girls' games at Ampleforth has been outstanding. At No 3, James Scott-Williams (T) showed that he has the talent to hold his own at this level, but retaining match fitness proved more difficult. As the likely No 1 player next season, he has an opportunity to show everyone what he is capable of; he must aim to show more consistency. The best record, seven wins out of ten matches, belonged to Charles Wright (T), who improved enormously. He changed his game successfully to adapt well to a higher level, and he is to be commended for this achievement. He should make a good Captain of Squash next season. At No 5 James Prichard (D) used his natural ability to good effect at times, but the determination to sustain his effort in long rallies often eluded him. Franz Oettingen-Spielberg (E) played three games, rounding off his squash career at Ampleforth with a couple of victories, and Tom Flaherty (H) made a winning start in his one appearance. Matches were played at 2nd V and U16 level against Barnard Castle, Pocklington and Woodhouse Grove, but there was not enough depth at that level to be confident of success.

The successful U15 team prospered through competition for places. A strong pool of eight players was playing regularly, challenging each other, and no player was sure of his place.

Jason McGee-Abe (B), playing at No 1, was a supportive captain who improved enormously. He plays hard and is willing to listen to advice. His rivalry with George Bacon (W) was one of the highlights. Although George had the better record in matches, he never managed to take the top position from Jason. In two years' time, they should become one of the strongest pairings at the top of the order at Ampleforth for some time. In the middle of the order, Tim Hallinan (H) and Adam McGee-Abe (D) both had excellent seasons and improved considerably. They will have to keep playing squash in the quiet U16 year so as not to lose touch in matchplay. George Outred (H) also made a key contribution, winning six of his eight matches. In the SRA U15 National Competition, a narrow defeat against Leeds GS was followed by victories against Bootham and Woodhouse Grove. Against the eventual finalists, Royal Newcastle GS, some excellent squash was played, and it was clear that the team relished the opportunity to play against strong opposition.

Once again, the squash set is indebted to several people for their help. James Maskey (D) and Jason McGee-Abe (B) captained their teams efficiently, and helped in the day-to-day running of squash. Brian Kingsley, our loyal and dedicated coach, continues to balance his numerous musical commitments to enable him to spend at least one day a week on the courts. His attendance at matches is appreciated. The staff of the St Alban Centre have worked hard in making the courts clean and safe places to play, and further improvements are planned.

In the school competitions, in a repeat of last year's final, St Hugh's this time overcame St Dunstan's to win the Senior House Matches and, by coincidence, the same thing happened in the Junior House Matches, St Bede's defeating St Hugh's in a close final. In the Open Competitions, our captains, James Maskey (D) and Jason McGee-Abe (B) won their respective titles, the latter in an exciting and close encounter with his twin brother.

The following students played for the 1st V: J Maskey (D) (Captain), A Warrender (A), J Scott-Williams (T), C Wright (T), J Prichard (D), F Oettingen-Spielberg (E).

The following boys played for the 2nd V: F Oettingen-Spielberg (E), T Flaherty (H), J Halliwell (O), M Rizzo (H), E Graham (T), B Phillips (O).

The following boys played for the U16 V: T Flaherty (H), J Halliwell (O), M Rizzo (H), E Graham (T), B Phillips (O).

The following boys played for the U15 V: J McGee-Abe (B) (Captain), G Bacon (W), T Hallinan (H), A McGee-Abe (D), G Outred (H), A Carmona (H), P Waller (B).

The following boys played for the U14 V: R Simpson (D), D Phillips (D), B Forbes-Adam (D), R Noel (W), H Gibson (T), N Scott (J).

House Matches:	Senior: The Ginone and Unsworth Cup	
	Junior: The Railing Cup	
Open Competitions:	Senior	St Hugh's beat St Dunstan's 3-1
	Junior	St Bede's beat St Hugh's 3-2
		J Maskey (D) beat A Warrender (A) 3-2
		J McGee-Abe (B) beat A McGee-Abe (D) 3-2

SPORT - LENT TERM

	1st V	2nd V	U16 V	U15 V	U14 V
v Barnard Castle (A)	L 2-3	L 1-4			
Woodhouse Grove (H)	L 2-3	L 1-4			
Pocklington (A)	W 5-0				
Jesters (H)	L 1-4			W 5-0	
Barnard Castle (H)					
Leeds GS (H)	L 1-4*			W 4-1	L 2-3
Barnard Castle (H)	L 0-5	L 0-5		L 2-3*	
Pocklington (H)			L 2-3		
Bootham School (H)	W 3-2*			W 5-0*	L 1-4
v Durham School (A)	W 5-1				
Leeds GS (A)	L 0-5				
Barnard Castle (H)				W 4-1	
Sedburgh (H)	L 2-3			W 4-1	L 2-3
Woodhouse Grove (A)	L 2-3*			W 3-2	
St Peter's (H)				W 4-1*	
Newcastle RGS (H)				L 0-5*	L 0-5
	P11 W3	P3 W0	P1 W0	P9 W7	P2 W0

* Matches in the Squash Rackets Association (SRA) National Competitions, U19 and U15

KJD

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SPORT: SUMMER TERM

CRICKET

1ST XI	P12 W3 D7 L2				
<i>Bating</i>	Innings	Not out	Highest Inn	Total	Average
BJ Fitzherbert	12	4	559	109	69.99
PM Gretton	13	2	622	103*	56.54
TE Stanley	13	2	523	95	47.54
JR Smith	12	1	215	51	19.54

<i>Bowling</i>	Overs	Maidens	Total	Wickets	Average
SC Mosey	145	30	476	25	19.04
CA Woodhead	118.4	27	315	13	24.23
TE Stanley	56	6	315	10	31.50
JN Brennan	157	20	548	17	32.21

Every year as I sit down to write the 1st XI report I promise myself that I will not have to dwell on the poor weather, but sure enough the XI were no different from the recent sides who were blighted in the early part of their season with the heavy rain that caused the cancellation of three of their matches, and more importantly slowed down the team's start. It is no coincidence that as the XI began to play more regularly so too their performance became more consistent.

Having said all this, the XI could have had a fantastic season statistically, had one or two things gone their way. They lost two games, one the first of the season as the opposition were embarking on their fourth, and one in which they actually scored 252, but failed to defend their large total. The season was full of 'nearly but not quite' games. They chased well but were not quite able to see the job through. The XI did however learn from the cricket they played and the occasions when they were not able to complete the challenge, as was shown in the impressive performance they put in to win the two-day game against Wickersley, when the individual success of Gretton and Stanley with the bat blended with a quality team performance.

Mosey led the bowling attack and grew in confidence. He is one who particularly benefited from playing regular cricket and once he found his rhythm he became a handful for any batsmen with his ability to make the ball leave the bat late in its flight. His haul of 25 wickets is impressive enough but with a little more good fortune he could have taken, and indeed deserved, in excess of 30 wickets. His opening partner, Woodhead, bowled with a maturity which belied his years. He was economical and made the batsmen play. This creates a pressure on the batsmen which others can capitalise on and although his own bowling analysis did not do him justice, he served the XI well.

The seam back-up was varied as several injuries restricted players. T Fitzherbert was the main support and he had battled with the jump to 1st XI cricket, had just made the adjustments, and was beginning to be a real threat to the batsmen when he sadly broke a bone in his hand in what seemed to be a fairly innocuous piece of fielding. Both Gretton and B Fitzherbert had their moments with the ball but were both hindered by shoulder problems.

Stanley struggled with his leg spin and was never able to establish the type of rhythm he would have liked but did take valuable wickets. The big bonus this season was Brennan, who at the start of the term would not have expected to play 1st XI cricket but worked tirelessly at his off spin craft and became a good bowler. He still has technical issues to address but his



1st XI
 Back Row L/R: JRM Smith, JEN Brennan, WR Freeland, SC Mosey, WI Moore, CASS Woodhead, TJ Fitzherbert
 Front Row L/R: AHJ Radcliffe, TEC Stanley, PM Gretton (Captain), BJF Fitzherbert, LAE Swann



1st XI

Back Row L/R: JRM Smith, JEN Brennan, WR Freeland, SC Mosey, WI Moore, CASS Woodhead, TJ Fitzherbert
Front Row L/R: AHJ Radcliffe, TEC Stanley, PM Gretton (Captain), BJB Fitzherbert, LAE Swann

thirst for the game and his desire to improve should see him become an outstanding bowler.

The team was a young XI but was led by the senior players manfully. The batting was the real strength. Stanley, the vice-captain, had a superb season with the bat and opening the innings with Gretton they were never equalled as a pair. His shot selection was outstanding and he managed to dominate the bowling often without the fielding side realising it. He ran superbly between the wickets and his ability to play the ball late saw him regularly pierce the field with glorious strokes. He was unfortunate not to claim a hundred and if anyone deserved to do so it was he. The left-handed Gretton batted imperiously throughout and showed himself to be a level above most of the bowling. His temperament is magnificent as he takes every situation in his stride. He proved to be equally strong off the front foot and the back, and looked genuine class. His partnerships with Stanley were superb but he regularly then took the game on further and made everyone who batted with him feel at their ease. He led the side from the front with the bat and was a delight to watch.

Both Stanley and Gretton scored well in excess of 500 runs and were joined in this feat by B Fitzherbert who too showed himself to be high class. He always looked to dominate the bowling and regularly did: his 100 at St Peter's was a masterful innings full of aggression and glorious stroke play. He has added another dimension to his game though and that is he can play the supporting role too. He shared large partnerships and was able to play both the leading role and the supportive one, which allowed him to build long innings. The three batsmen were supported by Smith who fought hard to come to terms with the jump from Colts cricker to 1st XI. He learnt about the game at this level and about himself as a cricketer. I was thrilled to see the mature way in which he batted the XI to victory in the final game, showing just how much he had learned.

There were several other good batting contributions from Brennan, Woodhead and Ratcliffe as the XI became a strong batting line-up.

If there was an area where the XI were disappointing it was the fielding. As a team they were occasionally flat in the field, which could lose them the initiative. It certainly cost the game at St Peter's where their poor display in the field gave the home side at least 30 runs they should not have had. They were well served at wicket-keeper by Ratcliffe and then later by Lacy, both of whom were tidy and demanded high standards from the field.

Gretton led the side magnificently as captain, assisted by the ever reliable and knowledgeable Stanley. Gretton was a strong leader in all aspects of the game. He has the rare ability of making players of any age feel at ease in the side and appreciated. This was seen clearly at the end of term when several enforced changes occurred and young players like A Faulkner, J Pawle and T Lacy joined the senior players. All these changes were handled with calm confidence. He was as effective off the field, during training and hosting opposition, where he was a superb ambassador. He led a happy team who enjoyed their cricket, being in the nets or in matches, and who showed a heartfelt enthusiasm for the game which, I hope, will stay with them for years to come.

With permission of GDT, a statistician of the XI's performances since 1919 writes:-

GDT mentions that the XI 'could have had a fantastic season statistically, had one or two things gone their way'. He is too modest to spell this out directly. In all seven of the draws, the XI, batting second on all occasions, were within whiskers of comfortable victories: level scores with Saints CC, 6 to win with 7 wickets remaining, 5 with 2, 2 with 3, 9 with 4; and overwhelming favourites to beat Sedbergh and MCC as well. Statistically, that sequence alone is remarkable even if on each occasion they were 'not quite able to see the job through'. But in respect of the batting of Gretton, Fitzherbert and Stanley, the statistics are indeed 'fantastic' - the best ever since 1921. Below are listed a choice few:

Gretton and Stanley three times (168, 162, 151) opened with partnerships of over 150. Since 1919 there are only two other occasions: 206 in 1959, 155 in 1971; Fitzherbert's batting average of 69 (virtually 70) far surpasses any predecessor and Gretton's 56 average joins him on over 50 - never before attained by two boys in the same season. Only CF Grieve (64 in 1932, 56 in 1933), JH Sullivan (62 in 1955) and JEW Kirby (54 in 1953, 59 in 1954) managed over 50. Stanley joined these two in collecting 19 scores of 50+ between them - well ahead of any other trio of quality players (17 scores of 50+ in 1981, 15 in 1962, 14 in 1961 and 1932). Gretton's career average of 39.1 is only marginally inferior to the record held by JEW Kirby (1951-4) of 40.1. Even CF Grieve's 2400 runs in six years in the XI were scored at only an average of 38 - though he started in the XI when in the old Junior House. Moreover collectively the XI averaged 36 runs per wicket, way ahead of what was considered to be itself a record: 30 in 1981. And only 12 matches - instead of up to 18 often managed in recent decades. The boys might have broken all records had they had a full season; they might have lost form! And, sadly, they were unable to ply their talent against some previous opposition, especially schools, this year managing a mere six school matches instead of an accustomed dozen or more.

AMPLEFORTH lost to WORKSOP by 3 wickets

The far too familiar loss of the first two games blighted the XI yet again. The volume of water lying in the valley reduced the school to two middle practices, hardly adequate preparation to travel and take on a strong Worksop XI, who were playing their fourth game. That being said, the XI made an encouraging start, having been asked to bat first on a damp but drying pitch. Stanley and Gretton batted with ease and style as they punished any loose deliveries. They also ran well between the wickets and put on a useful stand of 33 before Gretton was undone by a rearing delivery, the only one that misbehaved all day! Smith, inspired by Stanley's control, fought doggedly to establish himself. This he did and together, despite Stanley falling to his only loose shot, took the XI to the strong position at lunch of 90-2. After lunch Worksop bowled well and began to make inroads into the school's batting. Only the determination and concentration of Smith prevailed, reaching a fine 51 and, despite a brief flurry from Mosey, the XI were bowled out for a score that was probably 30 runs short of what it should have been. Worksop made a steady start as the opening pair bowled with accuracy and menace, but it was not until Brennan came into the attack that the school struck. That brought Patel to the crease, who immediately launched a savage attack on the bowling and scored a spectacular 35 to put the hosts in a strong position as Brennan claimed his wicket. The XI continued to fight manfully and chipped away at Worksop's batting and, as the game entered its last over and Worksop scored the winning run, were left ruing the 30 runs they were short in their innings.

Ampleforth 168 ao (Smith 51, Stanley 41)

Worksop 169-7

AMPLEFORTH drew with MCC

On a bright but fresh morning the XI lost the toss and were asked to field by the MCC captain Dominic Harrison (H81). The opening pair of Mosey and Woodhead bowled with accuracy and menace and were unfortunate not to capture any MCC wicket. The school stuck to their task well but were given a lesson by their guests in how to punish loose deliveries. Hardly any short or wayward bowling was spared as the MCC batsmen accelerated their run rate. All the school's bowlers suffered in this way but managed to regroup after lunch following a superb 100 by Bradshaw, and managed to claw back the

MCC run rate to restrict them to 199-3 dec. The school, faced with this challenge, started well but a loose shot by Gretton cost him his wicket and a dreadful mix up saw Stanley run out. Fitzherbert B then joined Smith and the two set about restoring control for the school. They managed this and began to make inroads into the MCC total. The fall of Smith, followed by two quick wickets, put the school back under pressure and left Fitzherbert having to guide the school's innings first to safety and then to attack the MCC total. This he did with style. He struck the ball crisply and hard and scored freely to push the score along. Swann, who batted sensibly, supported him well. The two were not able to overhaul the MCC total but Fitzherbert's mature and elegant innings of 90 not out was one he could be genuinely proud of.

MCC 199-3 dec (Bradshaw 101, Roope 55)
Ampleforth 178-6 (Fitzherbert 90 *)

AMPLEFORTH drew (scores level) with SAINTS CC

The hot, dry spell continued and on a quickly drying match ground a strong Saints side won the toss and elected to bat. The luckless Mosey and Woodhead bowled with pace and accuracy. They restricted the Saints to 23 from 13 overs when Mosey made the breakthrough. Fitzherbert T also threatened the batsmen backing up the opening pair but, as the rest of the support bowlers toiled, the Saints began to enjoy a superb batting wicket. Brennan bowled a good spell with a tight line and was only punished in his last two overs. The Saints pressed on late in their innings and declared at 215-4 from 53 overs. A good start was essential for the XI and this they got as Stanley's supreme form continued. He drove the ball majestically and, backed up by Gretton's incisive running between the wicket, they took the XI to 50-0 at tea. They continued their progress after lunch to reach 94 for the opening partnership before Stanley, having achieved his 50, became impatient and was caught behind. Two quick wickets followed and it fell to Moore and then Radcliffe to join the immensely focused Gretton, who was by now finding his form. The two boys supported Gretton well as he accelerated his scoring whilst not taking risks. His concentration was an example to all as he took the XI towards their target. The XI began to lose wickets at the other end as the late middle order played some rash strokes placing further pressure on the captain. In a flurry of excitement Gretton reached a wonderful hundred from the penultimate ball and equalled the Saints' score from the last ball. The pleasure of Stanley's fine innings and Gretton's magnificent hundred went some way to compensating for the disappointment of not achieving the win. It had been a fine effort by the school to reach 215 from just 48 overs.

Saints CC 215-4 dec
Ampleforth 215-8 (Gretton 103*, Stanley 57)

AMPLEFORTH drew with SEDBERGH

For the first time in the season, Gretton won the toss and inserted his hosts on a damp but true pitch. Rain fell just after the toss, making the outfield wet, which hindered the school's bowlers initially. The Sedbergh openers showed their intentions straight away as they launched an attack on the school's opening pair. They hit blistering shots, but could have been caught on several occasions as they narrowly avoided fielders. The XI stuck to their task manfully and with tight, aggressive bowling from Mosey, Woodhead, Fitzherbert B, and Fitzherbert T, Sedbergh had to work hard. Nevertheless Sedbergh did bat well and, spurred on by a fine 79* from Mason and Ross, the Sedbergh captain, were able to set a good declaration at 217-5. This gave the XI every chance of winning if they could bat at their best against this good and in-form Sedbergh team. It looked as though the luck was going to go against them when the one edged shot played by Stanley was brilliantly caught at slip. Smith

and Gretton re-established the innings, Gretton continuing his fine form, and guided the XI to 50-1 at tea. Gretton continued his progress and, despite losing partner Smith, pressed the run chase on with the aggressive Fitzherbert B. The two began to dominate the attack, running well between the wickets and despatching the bad ball to the boundary. As the XI reached the last hour they were well placed to launch an attack on the Sedbergh score, but the loss of Gretton's wicket hindered the campaign and the XI were never able to dominate the attack sufficiently to reach their target.

Sedbergh 217-5 dec (Nickell-Leon 63, Mason 79*)
Ampleforth 182-3 (Gretton 63, Fitzherbert B 73*)

AMPLEFORTH drew with OACC

Despite the late start because of the prize-giving, the XI and the Old Boys quickly made up for lost time as the Old Boys took to the crease. H Srope (E92) batted impressively, punishing anything loose and, despite spells from Woodhead and T Fitzherbert, the Old Boys in the guise of D O'Kelly (C81) and T Codrington (J91) increased the run rate. Both scored impressive 50s and Codrington was able to set a challenging target of 217 for the school. Gretton and Stanley again gave the school the best of starts. They put on a mammoth opening stand of 151. Both boys struck the ball crisply and their running between the wickets was dynamic. They put the school in a strong position as Gretton fell and Fitzherbert continued the run chase with Stanley. It was a terrible shame that Stanley did not quite crown a wonderful innings by reaching three figures. The XI were not quite able to keep the momentum going after this and they finished five runs short.

OACC 217-3 dec (D O'Kelly 71*, T Codrington 55*, H Srope 56)
Ampleforth 212-3 (Stanley 95, Gretton 51, B Fitzherbert 42*)

AMPLEFORTH drew with OACC

Day two's Exhibition cricket was to be every bit as good as day one. It was a day for returning captains as six of the day's 1st XI had ex 1st XI captains as fathers. M Gretton (B63), the XI's captain's father, opted to bat first. He led his side, which had three current fathers, one uncle and a cousin of the boys, into the crease. The school gained an early advantage as they reduced the Old Boys to 41-3 in the morning session, but typically the Old Boys fought their way back and built up their score and, despite a good return of 4-82 from Stanley, the XI was set a score of 152 to win. The Old Boys' attack, spearheaded by F O'Connor (B77), showed a nagging accuracy and proved difficult for the XI to dominate. B Fitzherbert led the school's batting challenge and although he batted well he was never able to dominate the bowling. The XI's inability to take advantage of the failing agility of some of the Old Boys in the field was to cost them dearly, as they were not quite to reach their total. An aggressive 28* from Brennan brought the XI close, but they were to fall five runs short for the second time in the weekend.

OACC 191-8 dec (Stanley 4-82)
Ampleforth 186-8 (Fitzherbert 55)

ST PETER'S beat AMPLEFORTH by 5 wickets

The XI was asked to bat first on a typically good batting track. The overnight rain and the accuracy of the St Peter's bowling made scoring difficult in the early stages and Stanley's frustration cost him his wicket. Smith soon joined him back in the pavilion and at 28-2 the XI were in some trouble. Fitzherbert and Gretton began to rebuild the innings and fought manfully before lunch to consolidate things and then Fitzherbert launched a savage attack on the bowling after lunch. He hit the ball with immense power and began to destroy the

hitherto dominating attack. Together with the admirable Gretton he put together a fine third wicket stand of 157. He raced to a magnificent 100 and, with Gretton scoring 84, the captain was able to declare, leaving the game poised with all three results possible. The home side took up the challenge immediately and sloppy fielding allowed them to dominate the bowling. On a batting wicket as good as St Peter's it is essential that the fielders back up the bowlers. The XI never managed to exert sufficient pressure in the field and a fine batting display by the St Peter's team saw them pass the school's score from the penultimate ball.

Ampleforth 252-6 dec (Fitzhebert 109, Gretton 84)
St Peter's 253-5 (Smith 99, Spilman 49)

AMPLEFORTH beat POCKLINGTON by 6 wickets

A morning of frustration, with heavy showers, forced the teams to take an early lunch. After hard work from the ground staff soaking up standing water with the help of copious amounts of sawdust, Pocklington began their innings at 1.30pm. The XI immediately enforced their stranglehold upon the game as first Mosey and then Woodhead claimed the early Pocklington batsmen's wickets. So good was this opening spell that the visitors were reeling at 27-6. They recovered with a stand of 62 for the seventh wicket, but Mosey made short work of the tail on his return to the attack to finish with fine figures of 5-17 from 9.2 overs to go with the 4-22 of Woodhead. The Pocklington attack bowled well in trying to defend their small target and indeed claimed four Ampleforth wickets, but Stanley was at his imperious best and he guided the XI to victory. He sealed the victory with a glorious square drive, which also brought up his own personal 50.

Pocklington 93 ao (Mosey 5-17, Woodhead 4-22)
Ampleforth 94-4 (Stanley 52*)

AMPLEFORTH drew with YORKSHIRE GENTLEMEN

After yet another disappointment, having lost the Durham game to the weather, the XI welcomed the Yorkshire Gents and was asked to field. The XI's guests made an encouraging start as they scored at four an over, until T Fitzherbert and Brennan bowled tidy spells to fight back for the XI. Once this tightness had been established, the fielders backed their bowlers up well and the batting side was made to work hard for their runs. Gretton and Williams also bowled well and the highlight of the bowling performance was a wonderful caught and bowled by Williams that helped him to gain figures of 3-40. Despite this good fielding effort, the Yorkshire Gents batted well and reached the total of 228-7 when they declared. The openers, Gretton and Stanley, who put on another superb partnership of 122 for the first wicket, once again served the XI marvellously. Stanley in particular was in fluent form and took the attack to the Yorkshire Gents. Fitzherbert also batted magnificently and, backed by some useful support from Radcliffe and Williams, took the XI ever nearer the visitors' total. However, against experienced bowling, the XI were again to fall one run short of victory.

Yorkshire Gents 228-7 dec (Williams 3-40)
Ampleforth 227-7 (Stanley 83, Fitzherbert 73)

AMPLEFORTH beat BRADFORD GS by 10 wickets

Gretton lost the toss and the Bradford captain elected to bat. Mosey and Woodhead then produced a marvellous spell of opening bowling that put the side in command. After 13 overs Bradford were reduced to 12-2. From that moment on they were never able to recover properly. Their young No 3 batsman showed great resolve as he battled against the bowling, but neither he nor his teammates were able to dominate the Ampleforth bowling. Mosey returned to claim another five-wicket haul and, after 65 overs of fascinating cricket, Bradford

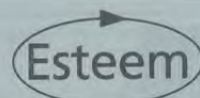
declared on 161-7. Having bowled and fielded so well, the XI embarked on complementing the performance with their batting. Gretton and Stanley did not disappoint. They showed a superb attitude as they began to build the innings. There was a calmness about their approach as they kept the score moving and showed an understanding as a pair that was a joy to see. Gretton reached his 50 first, closely followed by Stanley. The two boys put on a marvellous batting display, both carrying their bats to guide the XI to a thoroughly deserved, emphatic 10 wicket victory.

Bradford 161-7 dec (Mahomed 93, Mosey 5-30)
Ampleforth 163-0 (Stanley 83*, Gretton 67*)

AMPLEFORTH drew with STAFFORDSHIRE XI

Sadly the Foot-and-Mouth crisis saw the school lose the NYSCC fixture and so the XI was delighted to pick up the fixture against a Staffordshire XI captained by Lord Stafford.(C72) As they began their batting they quickly showed their quality with the bat and began to build their total. Despite this the school bowled well, with Mosey and Brennan leading the way. The XI showed patience as they began to eat into the Staffordshire batting line-up. Their patience was rewarded as they finally bowled out their guests for 200. The XI lost the early wicket of Stanley, but Gretton, supported by Smith, put on a fine stand of 117. Gretton showed great maturity as he played each ball on its merits and punished anything loose. Smith too, although slightly less fluent than Gretton, supported manfully. However the end of a fine innings from Gretton was closely followed by Smith's wicket and that of Moore and Fitzherbert. This placed pressure on the XI and although there was a late flurry from Williams and Brennan, the school could not quite reach their target, falling eight runs short to draw a fascinating game.

Staffordshire XI 200 (Mosey 4-51, Brennan 3-70)
Ampleforth 192-6 (Gretton 76)



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AMPLEFORTH beat WICKERSLEY by 7 wickets

A two-day game at schoolboy level is a fairly rare occurrence in England and usually brings with it a new interest for those involved in it. This game with Wickersley was no exception as both batting sides battled with the concept of the longer game. The visitors batted first and made steady progress against the XI's seam attack. It was only when Brennan was introduced into the attack that the XI started to pressurise. He bowled superbly and, while tying down the batsmen, he began to take wickets and finished with figures of 5-41 from 19.2 overs. This helped the XI to reduce Wickersley to a total of 189. As the school began their response, once again the weather had a say in proceedings as the heavens opened. Fortunately the square dried up and the school managed to begin their campaign and finished the day at 60-2. This left the school debating overnight how to play their first innings in order to keep the game alive. Their plan worked, thanks to a steady innings of 35 from Smith and an exhilarating 57 from Fitzherbert which allowed Gretton to declare on 129-4. This left plenty of time for the school to bowl out Wickersley or indeed allowed them to set a good declaration. On day two batting appeared to be somewhat easier. Wickersley too made good progress with the bat, as Cummins played a fine innings of 85, taking Wickersley to 163-2 and giving them a lead of 233 as they declared. This left the school a difficult target in just 46 overs. Both Gretton and Stanley got them off to a wonderful start with an opening stand of 168 as Gretton dominated the attack and Stanley supported his skipper manfully. The two gave the school's reply a really positive momentum and, even as Stanley lost his wicket for 60, Gretton continued his imperious form and was unfortunate to fall just three short of his second century of the season. This left Smith and Pawle calmly to guide the XI past their target to record an impressive victory with four overs to spare.

Wickersley	1st innings 189 (Brennan 5-41)
	2nd innings 163-2 dec (Cummins 85)
Ampleforth	1st innings 129-4 dec (Fitzherbert 57*)
	2nd innings 224-3 (Gretton 97, Stanley 60)

GDT

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FIVE FORMER CAPTAINS AND THEIR SONS



At Exhibition 2001 five former captains of the Cricket XI found themselves in opposition to their sons as members of the current XI.

Back row left to right: Richard Freeland (H64), Francis Fitzherbert (now Lord Stafford) (C72), Michael Gretton (B63), Willie Moore (C71), John Brennan (W60).

Front row left to right: William Freeland (E), Toby Fitzherbert (J), Ben Fitzherbert (E), Peter Gretton (J), Euan Moore (T), Nick Brennan (E).

For the record: the career statistics of the five fathers is:-

1960	JJE Brennan	56 : 10 : 1402 : 136*	30.48	+ 91 wickets
1963	MP Gretton	31 : 2 : 928 : 140	32.00	
1964	RG Freeland	28 : 1 : 714 : 92	26.44	
1971	WA Moore	25 : 0 : 770 : 131	22.00	+ 30 wickets
1972	Hon F Fitzherbert	47 : 7 : 660 : 45*	16.50	+ 52 wickets

JFS

2ND XI

This was a difficult season, bedevilled by bad weather and the demands of a new Sixth Form examination regime. Five matches were lost to the weather and in the final day defeat at Bradford GS U15 B players had to be fielded to produce an XI. In spite of these problems, however, Ampleforth's 2nd XI cricketers contrived to play some good and enjoyable cricket. There was only one victory, an eight wicket win over Worksop, but in three of the draws, against Ripon GS, Sedbergh and Pocklington, the XI was a hair's breadth away from success.

The team was captained by Matthew Gilbert (J). He made progress as a tactician and ensured that the game was always played in a good, but competitive, spirit. His forceful batting was an inspiration to the team. The wicketkeeper, Graham (T), while occasionally untidy in his glove work, was an effective stopper and encouraged the side to committed performances in the field.

Although the seam bowling attack was built around the Upper Sixth Former, Johnston-Stewart, the majority of the side was made up of Remove and Middle Sixth boys. The promise shown by such stalwarts as Outhwaite (B), Freeman (J), Davies (H), Clarke (E) and Mulvihill (O) augurs well for the future of Ampleforth cricket. A particularly pleasing feature of the season was the promotion of Moore (T) and Freeland (E) to the 1st XI as batsmen.

Others who played were: Clarke (E), Hickman (O), Williams (C), Klepacz (T), Harle (C).

PWG

3RD XI

A typical English early summer and examinations conspired to make this a short but not uneventful season. In a fixture moved from its habitual end of season slot, yet another new-look side met local rivals Ampleforth Village. Strong, confident performances from the top order of Hollins-Gibson (H), Adams (H) and the captain Massey (D) gave the 3rd XI batting a greater resilience than in previous years although a middle order collapse resulted in 130 all out. The reply from the Village never really took off and they managed only 108-6 by close of play.

This promising draw was followed closely by another, this time against a Yarm side that is habitually strong. Incredibly accurate bowling by the openers Outhwaite (B) and Hickman (O) frustrated the visiting batsmen and forced uncharacteristic errors so that Yarm finally declared well after tea on only 147-8. Given little time to reply, the Ampleforth batsmen nobly went for an unlikely victory, sharing the runs between them in order to reach 107-7 by the end. The final game against Sedbergh saw the side finally fulfil their promise and gain the victory that their previous hard work with bat and ball truly deserved. A rugged batting display earned Ampleforth 106 all out before the bowlers went to work with a vengeance. Debutant Freeman (J) brought venom into the attack and was ably supported by Hickman once more. The spinners Lydon (T) and Macfarlane (W) picked up four wickets between them and it was encouraging to see Maddicott (H) finally add penetration to impressive pace. Sedbergh were dispatched for only 66 to finish the season with a timely flourish.

JSJ

P8 W1 D4 L1 A2

U15 COLTS

There is little doubt that this group of boys show a competitive and enthusiastic spirit on the sports field. The difficulties have been in complementing this spirit with an intelligent appreciation of the game of cricket. One of the great frustrations of this season was the inability of some players to conquer their fears and live up to their own high expectations. A lack of confidence persisted which, when one examines the wins they gained, perhaps seems surprising.

Their greatest day came shortly after Exhibition, when the team bowled an unbeaten St Peter's side out for 68. The bowling, fielding and batting were a revelation as the side went on to win by eight wickets. Another good win was achieved earlier in the season against Yarm when the side again bowled their opponents out for under a hundred and the captain, Pawle, scored an impressive unbeaten 48 to secure victory. Later in the season his lack of form cost the side dearly, and the side always depended too much on his performance with the bat to feel confident when he was out cheaply.

Another good performance was produced against Cumbria schools, when the side just missed winning when they ran out of time 10 runs short of the 143 they needed for victory. The bowling of Waller was excellent as he produced figures of 5-33 in 14 overs. Likewise the bowling was excellent against Pocklington, when the side bowled out their opponents for 121, but the batting was poor and the match was lost. Other draws were gained against Worksop and Bradford Grammar School, demonstrating that this team can compete with all opponents and give them a substantial challenge.

Certainly there were some worthy performances. Warrender bowled with energy and ambition and opened the batting with courage and often good concentration. Foster developed into a useful all-rounder. Lacy kept wicket immaculately and will make an excellent 1st XI keeper when he gains more experience. T Ainscough bowled with pace and batted with power and eccentricity. McGee Abe was the find of the season with his gentle swing bowling, which was consistently accurate. Borrett missed much of the season, but was useful on his return, and Thornton bowled well and displayed an ability to hit the ball with great timing. N Ainscough was promoted, against the odds, to open the batting and played increasingly well as the stakes were raised. Cumming-Bruce produced a similar effort and performance. The Dollard twins fielded well and batted with quiet determination. Entwisle gave support to the middle order but never fully produced his best when put under pressure. Guiver deputised for Lacy when the latter was called up to keep for the A XI.

The following played: Pawle (H), Warrender (W), Waller (B), Ainscough N (E), Ainscough T (W), Foster (H), Lacy (J), McGee Abe (D), Dollard W (O), Dollard B (D), Cumming-Bruce (O), Thornton (T), Guiver (H), Entwisle (T).

RMS

U14 COLTS

This was a very successful under-14 season. The side, which was unbeaten, played positive cricket and demonstrated skill with bat, ball and in the field. More importantly, the side played with a sense of enjoyment.

There were easy wins against weaker sides - Barnard Castle, Worksop and Yarm in particular. Three other games were closer than the score suggests - against Sedbergh, Merchiston and St Aidan's. The latter two were particularly welcome additions to the fixture list. Merchiston were on tour from Edinburgh and St Aidan's, a Catholic Comprehensive school from Harrogate which - rarely - devotes time and resources to cricket. Finally there were two thrilling matches against St Peter's and Bradford Grammar School. Both games

P8 W2 D3 L3

P9 W7 D2

were between sides which were prepared to play positive cricket with both bat and ball.

The team had batting talent in depth. Seven different players scored over 35 in one innings or another and there were six 50s in the season, three of which came from Wright. Allcott and Kislewski frequently gave us a good opening partnership. Allcott plays pleasingly straight and Kislewski is a talented left-hander but has a few technical deficiencies which let him down. Faulkner and Tulloch alternated between the 3 and 4 slot and both had their moments. Tulloch's resolute innings against Bradford in partnership with Wright was particularly impressive. Codrington came in and, at his best, played with power and timing and ran well between the wickets. Wright scored his three fifties from No 6. He learned to build an innings as the season progressed. He shared a partnership of over 100 with Codrington against Workop but the highlight of the season was his 65 against Bradford. He and Tulloch came together when the score was 0-4! They put on over 90 and, at one stage, looked as though they would reach the target of 188 at the rate of 8 an over. It was a splendid performance. However, perhaps one of the most pleasing aspects of this side was the batting of the lower order, several of whom put in crucial batting performances when the top order had failed. Outhwaite's 50 against Sedbergh won us the match, as did Forsyth's 58 against St Peter's. The latter took to keeping wicket with enthusiasm and determination and has much promise.

The bowling attack was led by Faulkner, whose smooth action developed pace and swing. He took five wickets three times in the season and his spell of 6-0 off five overs against Workop was one of the highlights. He was supported by Wright who was more inconsistent but, at his best, bowled effective away-swingers. One of the features was the conversion of both Kislewski and Tulloch from seam to spin. The former's conversion to off-spin was rewarded with eight wickets against St Aidan's and Tulloch's leg spin won us the match against Merchiston. They both have the talent to develop into an effective bowling partnership. If these four took the bulk of the wickets, they were ably supported by Allcott's medium pace, Pitt's left arm orthodox spin and Woodhead's left arm wrist spin. The variety of styles on show was a delight for spectators.

The team was well captained by Codrington. He was quick to learn and was not afraid to experiment with bowling combinations and field placings. He had a preference for the attacking option and encouraged his side to remain lively in the field. He was prepared to take decisions but often consulted before doing so. In this he was supported well by Faulkner, Kislewski and Tulloch in particular.

Team from: LA Codrington (W) (Capt), DA Tulloch (E), AHJ Kislewski (H), IAFFM Wright (E), ACM Faulkner (E), MR Forsyth (J), AW Outhwaite (B), FMM Woodhead (O), RA Colacicchi (T), WAJ Pitt (W), OT Wadsworth (B), PJ Teague (T), AAH Marsden (H), A Connery (B).

HCC

TENNIS

1ST VI

P6 W2 D1 L3

The 1st VI have had a disappointing season. The players selected for the 1st VI were capable but too many arrived back at the start of the term having failed to practise enough during the Easter holidays. Basic strokes were not grooved, with players struggling at times to get a serve into play rather than being able to dictate a point by good placement. Confidence was sapped as points well won were thrown away on basic errors. Edward Chambers (O), having played successfully throughout last year and gained his colours, returned to captain a young and inexperienced side.

In the first match against Stonyhurst, Freddie Shepherd (J) and James Scott-Williams (T) as second pair won all three rubbers. Unfortunately, our first pair of Chambers and Cyril Lau (C) only secured 0.5 points out of a possible 3 points. The third pair of Dominic Berner (J) and Franz Oettingen-Spielberg (E) secured one point. The match ended in a draw.

After such a poor first match we drilled the players throughout the week, hoping to instil greater confidence in their basic shots before the visit of Bradford GS. James Hewitt (H) was promoted to the 1st VI and partnered Chambers in the first pair. They secured two rubbers out of three and played well as a partnership. Shepherd and Scott-Williams managed one point. Berner and Lau secured only a half point. The team played far better than in the previous match but Bradford were the more consistent and won deservedly by 5.5-3.5 points.

The boys were keen to improve and worked hard in the week leading up to the Sedbergh match. The boys played well but were not put under too much pressure. They won the fixture convincingly by 9-0.

St Peter's arrived at Ampleforth with their best team in ten years. They had played indoor tennis throughout the winter and had won all their matches. Our first pair of Hewitt and Shepherd were a good match for them, winning against their second and third pairings. They unfortunately lost a close match 5-7, 5-7 to their first pair, having been ahead in both sets, but were unable to close out either set. Our second and third pairings lost all their rubbers despite playing some good tennis. St Peter's won deservedly by 7-2.

We travelled to Pocklington hoping to develop on the positive aspects of the season so far. Hewitt and Shepherd were again in fine form from the off and won all their rubbers comfortably. Chambers was paired with Scott-Williams and this pairing managed to secure three wins but almost all of these were won after gifting their opponents leads which they had to claw back. To their credit, when matches were slipping away from them they played their best tennis. Berner was reunited with his partner from last year, Fergus O'Sullivan, for this match. They only secured half a point on the day but there were signs that this young partnership could develop into an effective one for the future. The VI won the match by 6.5-2.5.

Leeds GS arrived without several of their outstanding players. This resulted in a fairly close match. Hewitt and Shepherd won two rubbers out of three, but having beaten their first pair they slumped to a loss against their second pair. This loss was vital. Had we won this rubber, Ampleforth would have secured a 5-4 victory. The second pairing (Chambers and Scott-Williams) won one rubber against their third pairing but lost close matches to their first and second pairings. Leeds secured a narrow 5-4 victory in the end.

Full 1st VI tennis colours were awarded to JRW Hewitt (H). Half colours were awarded to F Shepherd (J), JRW Scott-Williams (T), D Berner (J) and F O'Sullivan (B).

Results:	1st V1	v Stonyhurst (H)	Draw	4.5-4.5
		v Bradford GS (H)	Lost	3.5-5.5
		v Sedbergh (H)	Won	9-0
		v St Peter's (H)	Lost	2-7
		v Pocklington (A)	Won	6.5-2.5
		v Leeds GS (H)	Lost	4-5

School Tennis Competitions:

House Tennis Winners:	St Hugh's
Senior Singles Champion:	F Shepherd (J)
Senior Doubles Cup:	J Hewitt (H) & F Shepherd (J)
Junior Singles Champion:	A Carmona Olias (B)

Parent & Son Doubles Competition: Mr C Moretti & J Moretti (T)

DW

2ND VI

P6 W3 L3

This year's second VI squad was a fairly experienced group. Throughout the season we tried to develop these players so that they could perform well at this level whilst at the same time looking to develop their skills so that they could compete for places in the 1st VI.

The 2nd VI started well at Stonyhurst with a convincing 9-0 win. Bradford GS was always likely to offer a sterner challenge and so it turned out. The second and third pairs managed 1 and 1.5 points respectively but Harry Hall (E) and Franz Oettingen-Spielberg (E) were unable to bring their excellent practice match form to this School match and lost all three rubbers. Bradford secured a 6.5-2.5 win. Sedbergh was to be the next test and the side passed with flying colours: a resounding 9-0 victory, with James Cozon (H) and Ben Higgins (H) the best performers on the day, having lost only one game in four sets.

For our remaining matches the players were shuffled to fit in with examination revision. Unfortunately St Peter's, our next opponents, were too strong and cohesive and won deservedly by 7-2. Against Pocklington we fielded some new players but hoped that the first pair of Cyril Brenninkmeyer (H) and Cyril Lau (H) who had first team experience would provide us with 3 points. It was not to be as lack of practice and examination worries resulted in them losing all three rubbers. Pocklington won the fixture by 6.5-2.5 points. In the final game some pride was restored with a good 6-3 win over Leeds GS.

2nd VI colours were awarded to J Cozon (H), C Brenninkmeyer (H), H Hall (E), F Oettingen-Spielberg (E), B Higgins (H) and C Lau (C).

Results:	2nd VI	v Stonyhurst (A)	Won	9-0
		v Bradford GS (A)	Lost	2.5-6.5
		v Sedbergh (A)	Won	9-0
		v St Peter's (H)	Lost	2-7
		v Pocklington (A)	Lost	3-6
		v Leeds GS (H)	Won	6-3

DW

U15A

P6 W5 L1

U15B

P1 L1

After a shaky start against a strong Bradford GS, the A team went on to produce excellent performances. After the Bradford GS match, few sets were conceded. They trained and played together in exemplary fashion and strong partnerships have emerged which should flourish over the next two seasons. Unfortunately, the B team could not repeat their performance of the 2000 season against Bradford GS. The Under 15 Tournament produced a worthy winner in A Carmona-Olias (B). His hitting and consistency proved too strong for the rest of the field.

The following boys represented the school in 2001: MCA Church (T), JP Bommers (T), A Carmona-Olias (B), JHG Critchley-Salmonson (E), CA Montier (H), TA Fitzherbert-Brockholes (D), TFC Sommer (T), APJ Kurukgy (T), EH Burden (J), EJ Davison (T), TE Hallinan (H), AA Alexander (E), KK-Y Woo (E).

JY

ATHLETICS

This season failed to match the unbeaten domination of the previous year, but was notable for the competitiveness of the circuit and the ultimate selection of a number of boys to represent North Yorkshire in the regional rounds of the national qualifiers. Indeed it was often only the relays that separated the teams, and that there were five boys who gained county colours was a reflection on the quality of the team.

At Stonyhurst the senior team were beaten by a powerful sprinting display including the Nigerian Ademuweyo who would later set an all-comers record of 10.8 seconds at the Ampleforth Invitation. Victory in the 800m for captain Patrick Wightman was the first in a sequence that would see him bettered only in the North HMC Championships. He ran outstandingly all year and recorded a best of 2.03. The intermediate team drew an exciting contest, denied victory in the relays.

A strong victory followed for both senior and intermediate teams against Worksop as a warm-up for the North HMC Championships. The senior team finished a credible third, were in contention into the final relay event, but beaten by the winners, Lancaster RGS and Sedbergh who finished second. They comfortably retained the 400m relay cup to make up for this disappointment. The intermediate team also finished well, in fourth position. This is a young team and to achieve such a result from 15 competing schools is testament to the health of athletics in the lower school. There were silver medals for Wood (400m), Madden E (200m) and Weston (pole vault) in the senior event, and bronze medals for Weston (hurdles), Wightman (800m) Arricale (1500m), Wood (triple jump). In the intermediate competition, Iremonger won the gold medal in the javelin, while Clacy (shot and hammer), Mellings (high jump) and Ofori-Agyemang (pole vault) won bronze.

In the Ampleforth Invitation the result was again decided by the final relay event in the senior section and Stonyhurst's strong sprint contingent prevailed to beat Ampleforth into second place before Sedbergh, St Peter's and Pocklington. The intermediate event was less exciting as Sedbergh won every track event and won comfortably. Stonyhurst this time beat the Ampleforth team into fourth place.

At Sedbergh's triangular event with Stonyhurst this tussle was resumed, and Sedbergh were too strong while Stonyhurst beat Ampleforth again in the relays. The previous result was reversed in the U17 event in the relays.

In the final event at home to Durham the senior team completed a successful year with

a comfortable win, while the shine was taken off the intermediate season with a narrow loss. Unfortunately, a number of poor individual performances denied the team a suitable finale.

This year Ampleforth entered a team for the county trials. Impressively, every boy who had reached the qualifying standard achieved selection for the North Yorkshire trials. Some of the senior boys were struggling with the demands of the imminent A levels and the impact on their fitness and time meant they could not honour their selection. Nevertheless, Salomon, Grant, Weston, Madden J and Madden E all competed in a triangular match with Nottinghamshire and Humberside.

Wightman was an exemplary captain with only one loss in the season. Wood also performed with style with only one loss at the Northern HMC avenged at the Ampleforth Invitation. He came close to the school record with a best time of 52.5 in the 400m. Perhaps he was denied this as his fitness lapsed near the A level exams and he pulled out of the county match. Weston was a stylish and consistent performer in the hurdles, rewarded with county selection, and Sainz de Vicuna was always competitive with a best long jump of 5.72. Dobson has been a determined athlete with a positive influence on junior shot-putters. They all receive their colours.

Madden E had a difficult season, struggling with a developing physique and, despite running around a second slower than the previous year, was still the fastest sprinter in the school. As such, he competed for the senior team as a junior and struggled as a result. He was still competitive in the 200m, his better event, however, with a superb silver medal in the Northern HMC Championships and proved his class in reaching the county team.

There is a strong cohort of junior boys in the lower school. Iremonger was outstanding, improving with each event and winning the gold medal at the Northern HMC (43.65m) before sustaining a shoulder injury. Nagy, Law, Stadelmann and Touloumbadjian are all still a year young for the intermediate team. Prospects for the future health of the athletics team are good.

RS

GOLF

Match results of four wins, three losses and two halved do not sound impressive. In fact we had a strong side. James Faulkner (captain), John Whittaker and Tom Davies all had low single figure handicaps; Toby Fitzherbert, Ben Wagner, Alistair Sequeira, James Vickers and Tom Ainscough were close behind, and Matthew Rotherham, Martin Catterall, Richard Judd and Alexander Faulkner all had moments of glory. The problem, as always, was the conflict with other team games and, in the summer, exams, which meant that our best team was not often available.

We were particularly pleased to win back the Stonyforth Bowl at Stonyhurst, and to beat Sedbergh on their own course, with a remarkable recovery by John Whittaker and Matthew Rotherham who came back from dormie three down to halve their match. Another memorable achievement was the win by James Faulkner and Martin Catterall in the second (halved) Bernard Castle match against Robert Dinwiddle (+1 and a county player) and his partner.

In our own competitions there was a record round by John Whittaker of 72, three-over-par, in the Vardon Trophy/Open Championship. James Faulkner and Tom Davies were only one stroke behind. For the thirteenth year in succession Dick Whedbee (O44) gave valuable prizes for this and the other Christmas term competition – an ongoing nine-hole stroke-play competition all the term. The prizes were: a set of Titleist 990 irons, Callaway steelhead driver

and 7 wood, Dolphin waterproof, Footjoy shoes and 48 balls. We are most grateful for his wonderful generosity. The latter competition was won by James Faulkner with two-under-par, Tom Davies and Toby Fitzherbert were equal second with one-over-par; the winner of the junior prize was Tom Ainscough with two-over-par.

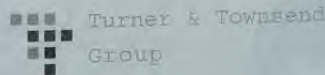
In the summer term St John's (John Whittaker, Toby Fitzherbert, Laurence Swan and Edward Domecq) won the Fattorini Cup (nine-holes Stableford) with St Edward's second and St Wilfrid's tied third.

The Baillieu Trophy (18-hole foursomes) was won by Matthew Rotherham and Alistair Sequeira for St Thomas's with St John's second and St Edward's third. At the end of the term a few boys took part in the qualifying round for *The Daily Telegraph* Junior Golf Championship. James Faulkner won with three-over-par. In both Lent and summer terms Andrew Hoyle, professional from York GC, Strensall, came and coached some of our golfers.

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Edu-K

Ampleforth College staff involved with Junior School teaching

Music: Mr ID Little, Mr SR Wright and other part-time teachers

Students

Mr Michael McMahon, Mr Liam Foran, Mr Joseph Ritchie and Mr Joel Patterson

Administration

Mrs G Skehan

Mrs V Harrison

Mrs J Thompson

School Secretary

Assistant Secretary

Housekeeper

Matron's staff

Mrs S Heaton RGN SCM

Miss A van Lopik

Miss R Brannagan

Mrs L Harrison

Mrs P Reeve

Matron

Assistant Matron

Assistant Matron

Seamstress

Linen Room

Staff departures

FR EDGAR MILLER taught carpentry at Junior House and when this merged with Gilling Castle he came to Gilling and continued to offer boys the opportunity to make furniture. His classes were much loved by boys and they were proud of the furniture they made under Fr Edgar's tutelage. Fr Edgar offered more than just carpentry classes and became as much a part of Gilling as the 'Mousy Thompson' furniture.

Fr Edgar attended Gilling Castle as a boy and had interesting tales to tell about life at

Gilling in the late 1950s. Fr Edgar regarded Gilling as his home and helped to maintain the building with loving care, preserving its character. Fr Jeremy, Headmaster, made Fr Edgar steward of Gilling Castle and if staff wanted any maintenance doing, Fr Edgar was the man to see. He could get things done that not even the Headmaster could achieve. He cared passionately about the building and was always trying to improve the facilities for both staff and pupils alike. Fr Edgar also maintained the Benedictine tradition of having a glass of the local brew at lunch each day. Under his care, you could guarantee that the local bitter was in excellent form. His charming, friendly and courteous presence around the place will be sadly missed by all.

PM

JOANNE QUIGLEY was appointed by John Hampshire to take charge of Art upon the retirement of Fiona Wragge. Joanne, in her first year of teaching, quickly won the respect of her colleagues and pupils. Her enthusiasm for her subject clearly and quickly came across. The standard of Art display work around school improved and became a focus for visiting parents. Joanne was unique in the way she could inspire pupils who did not have a natural ability in the subject. In one year she managed to instill in pupils a self-confidence that they did not think was possible. Joanne was selfless with her time and devoted many extra hours to making scenery for drama productions and giving a hand where it was needed. We wish her well in her post-graduate studies and in her future career.

PM

OFFICIALS AND NEWCOMERS

Head Monitor

EVB Thompson

Monitors

EIGF Heneage, MI Lovat, JM Martin, MD Pacitti, VPS Phillips, BW Thurman, PGQ Williams

Deans

BJ Ainscough, MJ Domecq, CCC Ellis, RMA Ferro, NR Khoaz, C Maw, PSfJB McCann, JCWY Spence, TH Wood

We welcomed the following pupils to the Junior School:

September 2000

AJD Archibald, CIW Bird, RFG Broadfoot, THG Broadfoot, MXK Caddy, NXC Caddy, RT Cahill, W Chan, G de Sarriera, LG Domecq, A Entwisle, TA Fox, E Gutierrez-Herrero, CR Hawkesworth, HD Hawkesworth, D Hernandez-Flores, JJ Hill, TPN Irven, PTM Lydon, TE MacHale, EWH Maddicott, RJR Marsden, BJ McGarvey, W Moore, E Moreno de la Cova, PM Pettet, LJH Picard, JC Portillo Bustillo, AJP Reid, JC Ryan, BJ Scodeller, WLT Simpson, RD Thornton, ACF Wu.

January 2001

PB Garety, S Portillo Bustillo, JW Tate, FC Tate.

April 2001

C d'Avout d'Auerstaedt, T Savage.

The following pupils left the Junior School:

December 2000

JJ Hill.

March 2001

JJ Natrass, PL Solomon.

July 2001

TJA Adamson, BJ Ainscough, MXK Caddy, C d'Avout d'Auerstaedt, J de Aldecoa Garcia-Quintana, J Dobson, MJ Domecq, CCC Ellis, I Estefania, RMA Ferro, TA Fox, RH Goodway, E Gutierrez-Herrero, TD Halliwell, JP Hassett, JF Hartshorne, DAP Haworth, EIGF Heneage, D Hernandez-Flores, GCB Jones, NR Khoaz, MI Lovat, LG Lucarini, JM Martin, CI Martin, DGM McAndrew, PSfJB McCann, W Moore, MD Pacitti, VPS Phillips, LJH Picard, AJP Reid, BP Rodrigues-Vina, JC Ryan, TF Scott, WEG Shepherd, JIM Simpson, JCWY Spence, EVB Thompson, BW Thurman, PGQ Williams, FA Wilson, TH Wood, ACF Wu.

DEBATING – ACJS v QUEEN MARY'S BALDERSBY

A new venture this year at ACJS has been debating against Queen Mary's School Baldersby. There was no shortage of volunteers from the top year to be the main speakers. Almost all of the boys who attended spoke from the floor.

The first debate which we proposed was *Looks are more important than personality*. The main speakers were Peter McCann and William Shepherd who both spoke eloquently. Perhaps surprisingly the motion was carried by a large majority.

For the second fixture a coach load of boys went to Baldersby. Here the motion we proposed was *Schooldays are the happiest days of our life*. Rupert Goodway and Jacob Simpson put forward some excellent points – Jacob almost revealed some family secrets about the exploits of his relations whilst at SHAC but, in doing so, managed to convince the audience that schooldays were indeed the happiest time of one's life.

The final fixture, back on home ground, was *A woman's place is in the home*. Here the boys were opposing the motion. Although not quite a unanimous vote, it was pleasing to note that the motion was defeated by a large majority. The speakers in this debate were Thomas Fox and Freddie Wilson who both acquitted themselves well.

It is a pity that Mr Buttery – Head of English at Queen Mary's – is retiring at the end of the summer term, but his successor has expressed his desire to continue. Many in the current year 7 are looking forward to making their debut as the main speakers. A large number attended the debates and gave excellent floor speeches, which augurs well for next year.

GERARD WILLIAMS MEETS ANNE FINE, QUENTIN BLAKE ET AL

During the Lent term boys were invited to write a review of their favourite living author for entry into a competition organised by Waterstone's bookshops. Gerard Williams was chosen for his review on Brian Jacques. He was invited to London to meet the new Children's Laureate, Anne Fine. Amongst other authors there were Jacqueline Wilson and the illustrator Quentin Blake.

TOM'S MIDNIGHT GARDEN

On 10 May the first years and Foundation went to York Theatre Royal to see David Wood's acclaimed production of *Tom's Midnight Garden*.

The production did not rely heavily on scenery and props but left the audience to imagine scene and time. It was obvious from the enthusiastic comments of the children afterwards that this had been successful. Many of them said the best part was when the geese escaped into the garden or when Hatty fell out of the tree.

ENGLISH SPEAKING BOARD

As is our normal practice, all year 7 boys were entered for the English Speaking Board examination at the Senior Introductory level. Each candidate has to give a talk of approximately three minutes' duration, then answer questions, recite a poem and read a passage from a chosen book. The choice of topics for the talks was extremely varied – they included: War Hammer, World War 1 Aircraft, Open Golf, Hunting, Auschwitz, British Airways, *The Odyssey* and Bullfighting. Seven boys gained overall Distinctions. They were: Conrad Bird, Edmund French, Louis Wallace, Ben Comery, Fred Donoghue, Ben Scodeller and Julio Portillo. Many of the other candidates were awarded distinctions for parts of their programme.

For the first time this year the Foundation also prepared a programme and were entered for Junior Level 3. Boys in 2.1 (year 7) English acted as mentors to the younger children. Out of the group of 14, three gained Distinctions. These were Jemima Tate on Francis Drake, Ben McGarvey on *The Beano* Comic and Lucas Domecq on Golf.

Several top year boys asked if they could prepare a programme for examination post Common Entrance. Several have opted for a joint presentation. Eleven boys were entered and were examined on 29 June. Topics included Mummies – Vaughan Phillips and Rupert Goodway, Greek and Roman History – Jake Simpson and Timothy Scott, The Lions – Edward Heneage and William Moore, Middlesbrough Football – Tom Fox, For and Against Computer Game Consoles – Cameron Spence and Freddie Wilson, The Highland Games – Peter McCann, and Impressions – Richard Ferro.

SCHOLARSHIPS

ACJS has had a successful year in competitive examinations: Rupert Goodway won this year's top academic scholarship to Ampleforth College, and Jonathan Dobson also gained a major award. Academic scholarships were also granted to Edward Thompson, Gawain Jones and Ben Thurman, while Cameron Spence achieved success in the Music Scholarship exam.

EXHIBITION PRODUCTION

As time was limited for rehearsals it was decided to divide the drama production into year groups. Mr Brooks coped with the first years and conducted a rendition of *Food Glorious Food* from Lionel Bart's *Oliver*. The Foundation was managed by Mr Neal with a recital of *The Lion and Albert*. Mrs Scott took on a small group of top years who performed *Five Green Bottles* by Ray Jenkins. The second year was left for Mrs Dean who adapted a version of *The Nun's Priest's Tale*.

The Rock Band, consisting of boys and girls from all age groups, entertained everyone with three numbers.

All those who took part worked extremely hard and it would be wrong to try to single out any individual as all contributed to the overall success of the show.

HELPING HANDS IN ZIMBABWE

On behalf of the charities that are supported by the Monastery of Christ the Word we would like to thank you for the support given to the fund-raising events during Exhibition. Over the weekend we raised £1040 which was taken by Fr Luke to Zimbabwe.

The Community there decided last year to share any contributions sent to them between the needs of the people who live near the Monastery, the orphans who are helped by Sister Mercy in Harare and Mashambanzou which is an Aids Centre in Harare, Sister Margaret and her teams of outreach workers provide help and visit the deprived people of Harare in their homes as well as at the centre.

We hope that as a result of shared experiences during the retreat we will continue to give support by raising further funds.

POST COMMON ENTRANCE PROGRAMME

This year, for the first time, the leavers took the Common Entrance examination a week after Exhibition. This allowed time for a number of special events in the last weeks of term:

The Ampleforth College French Department put on a screening of *Jean de Florette* and *Manon des Sources*. The prospect of watching two films in French (even with subtitles) seemed daunting, but the boys found them to be both engaging and moving. They were also most impressed with the French lunch that was provided in the interval, complete with baguettes and crêpes.

A whole day was devoted to a workshop on physical drama, led by Em Whitfield; by 5pm the boys were able to entertain the rest of the school with four groups offering wordless presentations on the themes of Earth, Air, Fire & Water, followed by a gymnastic display from the whole troupe.



Mark Pacitti and Vaughan Phillips demonstrate their acrobatic skills.
Drama Workshop performance – 22 June 2001

As part of an exploration of the history of Gilling Castle itself, 3ii visited Barnard Castle, to find out what 14th century castles were like, and went on to the Bowes Museum to examine the 18th century decor that was removed from our Long Gallery in 1930.

There were also visits to the Science and Geography departments at the College. The first of these combined an introduction to the College facilities with some practical activities, such as making nylon and assessing the size of a maggot population. In the second, the boys had an opportunity to show their geographical skills in various activities, which began with having to navigate their way around the College to the department.

Mrs Perry, accompanied by Mrs Dean, organised a visit to York for the EFL boys and non-French. After a visit to the revamped Jorvik centre, the group tackled a treasure hunt round the streets of the city. After lunch the boys climbed the 285 steps of the tower of York Minster. They were rewarded for the effort with a magnificent, clear view of the Vale of York. Finally the boys were given free time to shop!



Third year visit to York

*R Ferro, B Rodriguez, D Hernandez, M Caddy, C Maw, T Fox, L Picard, I Estefania,
A Wu, J Martin*

CHAPEL NOTES

The summer term saw some wonderful highlights among the usual round of prayers and Mass.

On Exhibition Sunday Inaki Estefania, William Moore, Philip Pettet, Edwin Maddicott, Charlie and Henry Hawksworth all made their First Communion, followed a week later by Lucas Domecq. Our prayers and congratulations go with them.

13 and 14 June saw our school Retreat on the theme of the Eucharist, with special emphasis on the needs of the people of Zimbabwe. My grateful thanks to all those members of staff who worked so hard to make it a success, perhaps especially to Mr Brooks, Mrs Quigley, Mrs Scott and Mrs Sturges.

Day one ended in unusual fashion with the whole school processing round the games

fields praying the Stations of the Cross. The presentations given were as thought provoking as ever.

Retreat Mass took place in St Aidan's Church, Oswaldkirk, many thanks to Fr Edgar, at which some fabulous Art, Drama and Music enhanced our celebration of Corpus Christi – the African singing certainly stirred the Spirit.

RUGBY 2000-2001

<i>1st XV</i>		<i>U11</i>	
Moorlands	Won	Moorlands	Won
King's	Won	King's	Won
Yarm	Won	Yarm	Won
Pocklington	Won	Lyndhurst	Won
Cressbrook	Won	Red House	Won
Catterall Hall	Cancelled	Catterall Hall	Cancelled
Bow	Lost	Bow	Won
Mowden	Lost	Mowden	Lost
Scotland	Won	Malsis	Cancelled
North East	Won	Terrington	Cancelled
Malsis	Cancelled	St Olave's	Lost
Terrington	Won	Moorlands	Won
St Olave's	Lost	Aysgarth	Won
Hymers	Lost	King's	Won
Moorlands	Won		
Aysgarth	Won		
King's	Won		
Terrington	Won		

SCOTLAND v THE NORTH EAST v YORK

In November ACJS hosted the annual triangular tournament between Scotland, the North East and York. The York squad contained 13 Ampleforth boys (the Scottish side contained Rupert Forsyth, an ex-ACJS boy). It could not have gone better, with the home side registering two outstanding wins.

York 33 – North East 14

York 28 – Scotland 7

ACJS GETS ITS FIRST INTERNATIONAL

Earlier this year Ignacio Martin was selected for the Spanish Under 21 side.

CRICKET

1st XI

The season was severely disrupted by the weather and the side had only played five matches at the time of writing. The season began with two convincing wins over Mowden Hall and Yarm, but after these victories the side lost three on the trot. On paper we had a well-balanced side, but unfortunately both the batsmen and the bowlers were inconsistent. The disruption caused by the weather did not help the boys develop their confidence. Ainscough led the side competently and used the bowlers available to him effectively.

Against Mowden Hall all the bowlers bowled extremely well, with V Phillips excelling in taking six for 18, as Mowden were bowled out for 66. After losing quick wickets, Thurman and Shepherd steered us home with 18 and 21 not out respectively. Against Yarm the bowlers continued their sparkling form and skittled Yarm for 40, V Phillips taking three wickets, Shepherd four and H Phillips two. Thurman and Shepherd again steered the side home.

After such a promising start, particularly by the bowlers, we disappointed against Bramcote, with none of the bowlers finding their length or direction. Having been invited to bat we struggled to take the game to Bramcote, and only Ainscough and Shepherd, of the top order, made runs. A good last wicket partnership between V Phillips and his brother Hugo took the total to a disappointing 91. We bowled poorly, with the exception of Ainscough, and Bramcote knocked the runs off for the loss of three wickets. Against St Olave's we also disappointed, with only Connery and Shepherd scoring runs worthy of reporting.

Against Malsis we scored 142 off 35 overs which was a reasonable total after a slow start. Williams and Thurman put on 44 for the first wicket and after this stand the innings faltered until Connery with 47 and Wilson with 13 not out, brought some respectability to the total. The bowlers, with the exception of Broadfoot, bowled disappointingly and Malsis won comfortably by seven wickets. Reid was brought into the side as a big hitter and, when he actually believes in himself, can score runs. Hassett, leg spinner, has much promise and has bowled well on occasions.

Ben Ainscough was awarded his colours for his consistent bowling and for the way he has captained the side, leading by fine example.

3rd & 4th XI

The 3rd and 4th have proven to be an enthusiastic and enjoyable group to be with. The squad has continued to grow throughout the term and this has produced a healthy, although not too serious, level of competition.

Both teams include a large number of boys who have had no previous experience of cricket but have produced some impressive performances in either batting, bowling or fielding, and in more than one instance all three disciplines.

The highlight of the 3rd XI season was the game against Bow 2nd XI which produced an excellent performance in the field: Louis Wallace, Galceran de Sarriera and Cameron Spence to name but a few. Rupert Goodway produced an excellent batting performance as did Ed Heneage and the game was won by three wickets. Anka Wu took the only opposition wicket in a very good spell of bowling.

The 4th XI also showed their metal against an experienced St Olave's team. After an explosive batting display that saw Rupert Goodway knock away an unbeaten 46, the 4th managed to field themselves into a winning position. In the final over, an Anka Wu wicket secured an emphatic three-run victory.

It has been, as cricket should be, great fun throughout the season. Many thanks to all boys involved.

U11 XI

The U11's cricket team enjoyed what was a short but successful cricket season. Selection was pleasantly difficult due to the strength and depth of this year's U11 squad. The season began with an excellent batting display against Mowden, which saw Peter Lydon hit an impressive 38, closely supported by Richard Thornton with 20. Defending a total of 112, the boys bowled well, Peter Lydon taking four wickets. The total had been just enough, as the victory was only assured in the final over.

Bramcote and Malsis were also very close games. Patrick Garety taking six wickets for seven runs and scoring 60 runs, Peter Lydon scoring 45, William Simpson taking three wickets all helped to ensure success.

At Sedbergh, in a six-a-side competition, they were joint leaders of their group, having scored over 50 in their wins; only a mathematical calculation ruled them out of place in the final.

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TIME TO REMEMBER, TO LEAVE

With joy I look back and remember,
All the things we did last September.

And even further to the year before,
When I came new to this front door.

I was welcomed in and made a part,
Of all things here except art.

The music was another thing,
But sadly I could never sing!

The sport was there to be done,
But there was just not the sun!

And so that year quickly passed,
And it was the greatest blast.

Though at the end Fr Jeremy went,
And to us, Mr Hampshire was sent.

But to Christmas he did not last,
For he could not face our Lenten fast.

This year began quite normally,
Even though the punishments were done
more informally.

Until the day we were all informed,
That by girls we were to be stormed.

In January the first girls came,
But they were not to be our bane!

Instead one day it was announced to us,
St Martin's kids would share our bus.

Though we have managed to live on
through,
As we have nothing else to do.

And onto other things I go,
So as not to seem too slow.

The sport this year was not so dud,
'cause I o'er came my fear of mud!

Also the art was brought to life,
By a certain Mr Quigley's wife!

As well this year the food was better,
Though still it was not quite fetter!

The music too was as good as ever,
Thanks to our music master's endeavour.

But still I enjoyed all the rest,
And it could be described as the best!

And now it is time for us to go away,
And I have only one more thing to say.

I thank you all for the time I've had,
It has not been all that bad!

I have enjoyed the past two years,
And now I say goodbye with tears.

Rupert Goodway



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