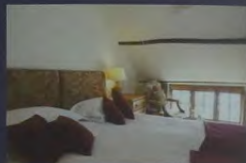




THE DURHAM OX — CRAYKE —

Fourteen years on and The Durham Ox continues to evolve. Our focus remains on serving the best locally sourced food in a professional yet fun environment. The Ox Barn and Kitchen has replaced the marquee and provides a great additional private party space to complement existing areas within the pub. We have converted another of the outbuildings into a spacious ensuite bedroom; we now have five converted cottages and the studio suite.



We are also really excited about exclusively catering all events at The Abbey Inn, Byland - a fabulous venue, well known to many of the OAs for the inn and the ruined abbey. As always, Sasha and I are always delighted to catch up with Amplefordians past and present.

With our best wishes.

Michael Ibbotson (H89)

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The Ampleforth Journal



September 2012 - July 2013
Volume 117

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EDITORIAL

FR DOMINIC MILROY OSB

EDITOR OF THE AMPLEFORTH JOURNAL

Ampleforth, the Laity and Vatican II



THE *DAILY TELEGRAPH*'s headline AMPLEFORTH TO LOOK OUTSIDE CHURCH FOR NEW HEADMASTER, may have been inspired by a naughty desire to cause outrage in Tunbridge Wells. In fact, of course, it simply reflects the peculiarly English usage of the term 'the Church' to mean the Clergy as opposed to the Laity. Even at this level, however, the statement was bound to represent a significant culture-shock. Ampleforth has been, for some time, appointing lay men and women to key positions, both in the School itself and at the level of

governance. It is a process which has enabled us to maintain the standards of excellence which were recognised by the recent ISI Inspection, and which certainly could not have been achieved without the injection of a great deal of professional lay expertise.

The extension of this process to the appointment of the Headmaster obviously takes the process to a new level altogether. Such a decision could not be taken without much heart-searching. It represents a clear threat to a unique and long-standing educational tradition. It became equally clear to us, however, that, in today's world, we would incur an even greater risk if we failed to open up this particular appointment in a way that would attract applicants of the highest possible quality. It is obvious that the reduction in the number of available monks has been a conditioning factor in the whole process, but it is no more than that.

When John Willcox was appointed Housemaster of St Cuthbert's in 1988, or Lucy Warrack appointed as Head of the Sixth Form in 1990, there were monks 'available' to fill these posts. This was also the case when Professor Werner Jeanrond was appointed Master of St Benet's Hall in 2012. Our aim has been to recognise the realities of a changed world and to ensure, at every level, the best possible combination of Catholic commitment and professional excellence. There are two imperatives at work here. The first is largely local and pragmatic, and has to do with the sort of quality control which Ampleforth must exercise if it is to continue to compete at the highest level. The second has wider and deeper long-term implications, and concerns our aim to embody, in all our works (and in practice as well as in theory), the mission with which we have been entrusted by the Church.

The central document of Vatican II (*Lumen Gentium*, 1964) asked for a considered and urgent 'up-grading' of the professional role of the laity in the Church's mission: 'The laity are given this special vocation: to make the Church fruitful in those places and circumstances where it is only through them that she can become the salt of the earth' (LG, 33). The Council later devoted an entire Decree to the expansion of this theme.

The Council's emphasis on the apostolic role of lay people, well prepared in the specific disciplines of secular society, represented a cultural revolution at the heart of the Church's life. Education (including religious and theological education) is now, more than ever, a highly professional field, which requires specialised preparation, and in which the demands on leadership are complex and exacting. What this calls for is a radically new way of perceiving the complementary roles of monastic witness, priestly ministry and lay collaboration in the whole of Ampleforth's complex apostolic mission. This is what we have been working on for some time. It is an approach which is consistent, not only with good ecclesiology and with good management, but also with commonsense, and there is some evidence that it seems to be working.

It is obvious that any Headmaster of Ampleforth must have a profound sympathy with the school's Benedictine roots and ethos. Fortunately, we have discovered already that such people exist, and the school's present well-being owes a lot to their presence. One of the many fruits of our long association with the Manquehue Movement in Chile has been the deepening awareness that the Benedictine tradition has as much relevance, in today's world, for lay people as it has for monks.

St Benedict himself was not a cleric, and the monastic movement itself was predominantly a lay enterprise. The Rule is very clear on two points. Priesthood within the monastery was a ministry not a power-base; and the criteria for appointments were clear and objective: '*Vitae autem merito et sapientiae doctrina eligatur.*' Regardless of any considerations of precedence, appointments should be based on 'quality of life and wisdom of teaching.'

The Fourth Estate

JOURNALISM is a career which often attracts Old Amplefordians, several of whom, like Patrick O'Donovan (W37), Hugo Young (B57) and Andrew Knight (A58), achieved a certain eminence in the profession. Two years ago, we carried an article by Jeremy O'Grady (W70), who is Editor-in-Chief of *The Week*, and in this issue we publish articles by three Old Amplefordians who are currently active in their own particular fields. 'High' journalism is an important feature of our culture, and each contribution throws light, in a different way, on what constitutes it.



THE ABBEY

From the Abbot's Office

RT REV CUTHBERT MADDEN OSB
ABBOT OF AMPLEFORTH

THOSE WHO know us well (and who read this Journal) are by now more than aware of the challenges we have been facing, for some years now, as a result of the reduced size of the Community.

When I joined the Community in 1980, we numbered over 100. Now we are about 70. This may still sound quite a lot - we are still one of the larger communities in Europe - but there is also the fact of age, 32 are over 70: these represent the tail-end of the great boom in vocations that followed World War II. The obituaries in this issue reflect the same pattern.

Over the last century we have acquired big commitments, not only in our schools and parishes, but also in our foundations at Oxford and in Zimbabwe. It is obvious that we no longer have the manpower to run all these the way we used to. What we have been trying to do, rather than simply withdraw from them in a piecemeal and negative way under the pressure of immediate circumstance, is to develop a clear and coherent policy of redeployment. This policy is focussed on enabling our monks to do what only monks (and priests) can do, and to make sure that the lay collaboration, on which we increasingly depend, is of the highest quality.

In his editorial in this issue, Fr Dominic explored this from the perspective of the Second Vatican Council and the enhanced role which it envisaged for a well-prepared laity. I want to focus on what this implies for our redefinition of our own monastic identity. What is the Church asking us to be and to do at this moment of our history? Monasteries all over the world are facing the same question.

The building of new communities, and the rebuilding of older ones, hinges on a return to the sources of inspiration. In our case, this means the Gospel, the Rule of St Benedict and the related documents from the early monastic movement. The Council has asked us to reshape, on this basis, the way we relate to the world around us.

St Benedict says surprisingly little about the relationship between his monks and the world. But much can be deduced from what he says about hospitality - the reception of guests. He insists that monks should welcome, in every guest, in every newcomer, the person of Christ himself. They should pray with each one of them, share the good news of the Gospel with them, and then, but only then, attend to their human

needs.

This approach to hospitality, rooted in this special call to recognise Christ in the other person, is a very inspiring one. It has always been a strong feature of monasticism, and in a particularly rich way in the English tradition, with its complex links with the wider society outside the monastery. These links remain deeply important for us. But they are changing shape, as they have done several times before in our long history. We are being challenged today, both by our own situation and by what is happening in the world around us, to find new forms of expression for St Benedict's very strong vision.

The challenge is a double one. If we are to find new ways of deploying the varied gifts of our brethren, we must above all make sure that our way of living our specifically monastic vocation is coherent and eloquent enough to send a strong message to those we encounter, in particular to the young men who are coming to our monastery with questions to ask about what the Lord is asking of them.

As some doors close, others open. Elsewhere in this issue of *The Journal* it is noted that we have recently received our 25,000th visitor to our Visitors Centre. The valley and the monastic Choir are rarely empty of visitors, ranging from parish and university groups to pre-Olympic Cycle Races and the nascent Cricket XI of the Republic of China.

Along with the many pastoral links which we still cherish in our traditional works, all this represents a new dawn, which is throwing a keen light on the searching questions which we must ask of ourselves, and which we must interpret with good planning as well as with wisdom.

THE AMPLEFORTH COMMUNITY

THE COMMUNITY AND THEIR RESPONSIBILITIES AS FROM OCTOBER 2013

	RESPONSIBILITIES	PARISH/RESIDENCE (other than Ampleforth)
Rt Rev Cuthbert Madden	<i>Abbot</i>	
Abbot Patrick Barry (W35)		
<i>Titular Abbot of Lindisfarne</i>		
Abbot Timothy Wright (T60)		<i>Illinois, USA</i>
<i>Titular Abbot of Westminster</i>		
VR Fr Terence Richardson (J72)	<i>Prior</i>	
	<i>Dean of Hospitality</i>	
Fr Christopher Gorst (O65)	<i>Sub-Prior, Novice Master</i>	
	<i>Hospitality</i>	
VR Fr Henry Wansbrough (W53)	<i>Teaching, Chaplain, St Oswald's</i>	
	<i>Cathedral Prior of Durham</i>	
VR Fr Dominic Milroy (W50)	<i>Editor, Ampleforth Journal</i>	
	<i>Cathedral Prior of Chester</i>	<i>Secretary to the Confraters</i>
VR Fr Leo Chamberlain (A58)		
	<i>Cathedral Prior of Gloucester</i>	<i>Parish Priest Easingwold</i>
VR Fr Mark Butlin (O49)		
	<i>Cathedral Prior of Norwich</i>	<i>Alliance Inter-Monastères</i>
Fr Edward Delepine		
Fr Martin Haigh (E40)		
Fr Theodore Young (D40)		<i>Leyland</i>
Fr Augustine Measures (W45)		<i>St Benedict's, Bamber Bridge</i>
Fr Aidan Gilman (A45)		
Fr Adrian Convery (O49)		
	<i>Vicar Episcopal for Religious</i>	
Fr David O'Brien		
Fr Michael Phillips (E52)	<i>Chaplain and Librarian</i>	<i>St Benet's Hall</i>
Fr Edward Corbould (E51)		
Fr Anselm Cramer (O54)	<i>Archivist</i>	
Fr Alban Crossley	<i>Monastery Guestmaster</i>	
Fr Francis Davidson		
Fr Stephen Wright (T56)		<i>Leyland</i>
Fr Gregory Carroll		
Fr Gordon Beattie (D59)	<i>Parish Priest</i>	<i>Parbold</i>
Fr Aelred Burrows		
Fr Jonathan Cotton (H60)	<i>Parish Priest</i>	<i>Leyland</i>
Fr Felix Stephens (H61)		

Fr Bonaventure Knollys (C53)		
Fr Matthew Burns (W58)	<i>Priest in Charge</i>	<i>Gilling East</i>
	<i>Monastery Infirmarian</i>	
	<i>Hospitality</i>	
Fr Edgar Miller (O61)	<i>Priest in Charge</i>	<i>Oswaldkirk</i>
Fr Francis Dobson (D57)	<i>Chaplain, St Cuthbert's</i>	
Fr Alexander McCabe	<i>Choirmaster, Teaching</i>	
	<i>Chaplain, St Thomas's</i>	
	<i>Hospitality</i>	
Fr Peter James (H69)	<i>Chaplain, St John's</i>	
Fr Cyprian Smith		
Fr Antony Hain		
Fr Hugh Lewis-Vivas	<i>School Guestmaster</i>	
	<i>Chaplain, St Hugh's</i>	
	<i>Secretary, Ampleforth Society</i>	
Fr Bede Leach	<i>Parish Priest</i>	<i>Ampleforth</i>
	<i>Hospitality</i>	
Fr Jeremy Sierla		
Fr Bernard McNulty		
Fr James Callaghan	<i>Teaching</i>	
	<i>Chaplain, St Margaret's</i>	
Fr Paul Browne		<i>Leyland</i>
Fr Andrew McCaffrey		
Fr William Wright (A82)	<i>Parish Priest</i>	<i>Knaresborough</i>
Fr Raphael Jones	<i>Parish Priest</i>	<i>Brindle</i>
Fr Kentigern Hagan	<i>Parish Priest</i>	<i>Kirkbymoorside</i>
	<i>Abbey Sacristan</i>	
	<i>Visitor Centre Warden</i>	
Fr Gabriel Everitt	<i>Headmaster</i>	
Fr Cassian Dickie	<i>Assistant Priest</i>	<i>St Mary's, Brownedge</i>
Fr Xavier Ho	<i>Parish Priest</i>	<i>Lostock Hall</i>
Fr Luke Beckett	<i>Chaplain, St Dunstan's</i>	
	<i>Assistant Procurator</i>	
Fr George Corrie	<i>Parish Priest</i>	<i>St Mary's, Brownedge</i>
Fr Oswald McBride	<i>Vocations Director</i>	
	<i>Acting Superior</i>	<i>St Benet's Hall</i>
Fr Chad Boulton	<i>Head of Chaplaincy</i>	
	<i>Chaplain, St Aidan's</i>	
VR Fr Colin Battell	<i>Prior</i>	<i>St Benedict's,</i>
		<i>Bamber Bridge</i>
Fr Kieran Monahan	<i>Hospitality</i>	
	<i>Master of Ceremonies</i>	

Fr John Fairhurst	<i>Chaplain, SMA Gilling</i>
	<i>Head of Religious Studies, SMA Gilling</i>
Fr Wulstan Peterburs	<i>Procurator</i>
Fr Philip Rozario	<i>Chaplain, St Edward's Wilfrid's</i>
	<i>Assistant Novice Master</i>
	<i>Master of Oblates</i>
Br Columba Moujing	
Br Cedd Mannion	<i>Teaching</i>
Br Ambrose Henley	<i>Teaching</i>
	<i>Assistant Chaplain, St John's</i>
Fr Kevin Hayden	<i>Hospitality</i>
	<i>Acting Chaplain, St Bede's</i>
Nathan Too (J12)	<i>Postulant</i>
Alan Jones	<i>Postulant</i>

MONASTERY OF CHRIST THE WORD, ZIMBABWE

MONKS OF AMPLEFORTH

VR Fr Robert Igo	<i>Prior</i>
Fr Richard Field (A59)	<i>Sub-Prior</i>
Fr Barnabas Pham	<i>Novice Master and Bursar</i>
Br Placid Mavura	<i>Guestmaster</i>

FORTHCOMING PUBLICATION



ABBOT TIMOTHY WRIGHT has been based in Rome for seven years and has been working with the Abbot Primate on Muslim-Benedictine relations. He is now lecturing on the same theme as Procopius Abbey in Illinois. He recently wrote a book entitled *No Peace without Prayer: Encouraging Muslims and Christians to Pray Together; a Benedictine Approach*.

COMMUNITY NEWS

ON 12TH FEBRUARY **Abbot Cuthbert Madden**, having completed his eight-year term, was re-elected for a further eight-year term as Abbot.

In June the biennial 'Gathering' of the Confraters was held at Ampleforth. 38 Confraters and their spouses attended, including 13 new Confraters, who were received by Fr Abbot in a short service in the Abbey Church. Talks were given by **Fr Abbot, Fr Gabriel and Fr Dominic**.

The annual Ampleforth Pilgrimage to Lourdes took place from 12-19 July. The preparations for this year's Pilgrimage were overshadowed by the flooding which affected the Sanctuary at Lourdes, resulting in the closure of the Underground Basilica of St Pius X and changes to the Blessed Sacrament Procession. The following members of the community were present: **Abbot Timothy Wright, Fr Matthew Burns, Fr Francis Dobson, Fr Luke Beckett, Fr Oswald McBride, Fr Chad Boulton and Fr Philip Rozario**. **Fr Christopher Davis**, from Portsmouth Abbey, Rhode Island, was also present.

On 22 August, the Ampleforth Visitors Centre, managed by the Warden **Fr Kentigern Hagan** and his group of local volunteers, welcomed its 25,000th visitor. Ampleforth receives more visitors than ever (partly thanks to the tea room and the Visitors Centre).

Abbot Patrick Barry continues to participate actively in the liturgical life of the monastery, and (as can be seen from his article elsewhere in this number of *The Journal*) is intellectually and pastorally active in other fields.

After seven years working as a Spiritual Director at Rome's Pontifical Bede College, and completing a Doctoral Thesis on the Relationship between Christianity and Islam, **Abbot Timothy Wright** has moved to St Procopius Abbey in Illinois.

Fr Terence Richardson continues as Prior and plays a very active role in hospitality. He is also a very assiduous tour guide. **Fr Christopher Gorst**, whilst continuing as Sub-Prior and in his retreat work in The Grange, has also been appointed Novice Master. **Fr Henry Wansbrough**, in addition to his many activities, does translations for the 'Bulletin' of the Alliance Inter-Monastères (see under Fr Mark). **Fr Dominic Milroy** continues as Secretary of the Confraters and Editor of this Journal. **Fr Leo Chamberlain** has had to undergo treatment for ill-health in the course of the year, but has been able to resume his work as parish priest of Easingwold.

The present residents in the monastic infirmary, in addition to **Abbot Patrick** are **Fr**

Edward Delepine, Fr Martin Haigh, Fr Aidan Gilman, Fr David O'Brien and Fr Aelred Burrows, all of whom are able to participate in various ways in the life of the Community.

Fr Mark Butlin still holds his very demanding post in Alliance Inter-Monastères (AIM). This involves co-ordinating contact and support between monasteries in Europe and many developing monasteries in the Third World. His recent journeys have taken him as far as Vietnam, the Philippines, various African countries and Brazil. The new Director of AIM, **Abbot Jean Pierre Longeat** (Abbot Emeritus of Ligugé in France) recently spent a very happy month at Ampleforth strengthening his command of English.

Fr Adrian Convery continues to be Vicar of Religious for the Diocese of Middlesbrough. His role is to act as a link between the Bishop and the houses of various religious orders in the diocese. **Fr Michael Phillips**, after his long experience of our parishes, is now Chaplain and Librarian in St Benet's Hall at Oxford. **Fr Edward Corbould** continues to be one of the main pastoral links between the Abbey and its far-flung wider community. **Fr Anselm Cramer** continues as Archivist in the monastery. He has produced and edited the memoir of **Fr George Forbes**, which is reviewed elsewhere in this number.

Fr Alban Crossley, after his long spell in the parishes and in the Monastery of Christ the Word in Zimbabwe, is Monastery Guest Master. **Fr Bonaventure Knollys**, after retiring as parish priest in Ampleforth village, has been acting as assistant priest in Leyland during the temporary absence of **Fr Stephen Wright**, who has been on sabbatical in Zimbabwe. **Fr Matthew Burns** continues as priest in charge in Gilling, a regular retreat giver in The Grange, and Infirmary in the monastery.

Fr Edgar Miller continues as priest in charge in Oswaldkirk. His own Golden Jubilee coincided in September with that of his parish. **Fr Francis Dobson** continues as chaplain in St Cuthbert's House, his activities in the School's charitable FACE-FAW work and in his daily contact with many OAs throughout the world. **Fr Alexander McCabe**, in addition to his teaching in the school and his chaplain's work in St Thomas's House, is Director of monastic music. **Fr Cyprian Smith** having taken on the chaplaincy work in St John's House, continues to move around the campus at some speed and with great dexterity in his sophisticated vehicle. **Fr Hugh Lewis-Vivas**, who has a base just off the Main Hall, combines his work as School Guest Master with being chaplain in St Hugh's House, and Secretary of the Ampleforth Society.

Fr James Callaghan has retired from his post as Novice Master in order to concentrate on his teaching in the school (Modern Languages). **Fr Kentigern**

Hagan, in addition to his work in the Visitors Centre, is parish priest of Kirkbymoorside (and Helmsley) and Sacristan of the Abbey.

Fr Luke Beckett, in addition to being Assistant to the Procurator, with special responsibility for the estate and Chaplain to St Dunstan's House, is also responsible for running the Lourdes Pilgrimage and for advising the Abbot in matters relating to Canon Law. **Fr Philip Rozario** has succeeded **Fr Anselm Cramer** as Master of Oblates, and is also Assistant Novice Master.

On the Feast of the Nativity of the Blessed Virgin Mary, 8 September 2012, **Br Ambrose Henley** made his simple profession as a monk (ie temporary vows for three years) in the presence of the Abbot and the monastic community.

On 10 August 2013 **Br Columba Moujing** and **Br Cedd Mannion** were ordained deacons by the Bishop of East Anglia, the Right Reverend Alan Hopes.

In the past four years the Ampleforth Trust has had to give up a number of its parishes. Following withdrawal from the parishes of Workington and Warwick Bridge in 2009, the Community ceded the pastoral care of the parishes of Grassendale and Warrington to the Archdiocese of Liverpool in 2012. In 2013 the Middlesbrough parish of Osmotherley, which has been served by monks of Ampleforth since 1997, was formally handed back to the Diocese of Middlesbrough.

With the closure of St Austin's parish in June 2012, **Fr Theodore Young**, aged 90, returned to Leyland. **Fr Cassian Dickie**, Parish Priest of St Austin's, returned to Bamber Bridge to serve as the Assistant Priest. In September 2012 **Fr William Wright** moved from St Mary's, Warrington to become the Parish Priest of St Mary's, Knarborough, taking over from **Fr Stephen Wright** who had been priest in charge there for one year. **Fr Stephen** returned to St Mary's, Leyland, as Assistant Priest. **Fr David O'Brien** moved to the monastery infirmary at Ampleforth in September 2013 after 11 years at St Benedict's Monastery, Bamber Bridge.

On the last day of the 2013 summer holidays there was a devastating fire at St Mary's High School in Leyland, which destroyed two-thirds of the school buildings. The Governors, Teachers, Council and Diocesan official and parishioners are working hard to ensure the School is quickly relocated to a new site until St Mary's can be re-opened in 2014.

Monastery of Christ the Word, Zimbabwe

IN THE LAST 12 months, over 130 people have visited the Monastery of Christ the Word for directed retreats, and the brethren from the monastery have given seven preached retreats outside the monastery.

Fr Abbot made his annual visit to Zimbabwe in January 2013. Joining him this year were **Fr Oswald McBride** and **Nathan Too**. **Fr Stephen Wright** was also welcomed by the community when he visited for two months from July to September 2013.

2013 was a mixed year for the Zimbabwean monks: after much deliberation **Br Joseph Dinala** decided to leave the community, however, **Br Placid Mavura** asked to make a solemn profession of his vows. **Br Placid** is involved in the care of the livestock and the garden and has taken on certain duties of the Guest Master, as well as being Master of Ceremonies and Sacristan. He visited Ampleforth for August Chapter in 2013 along with **Fr Robert Igo**. The community at Ampleforth was delighted to meet and get to know **Br Placid**. The other brethren at Christ the Word, **Fr Barnabas Pham** and **Fr Richard Field**, have also managed to visit Ampleforth for Chapter in the past year, in August 2012 and March 2013 respectively.



ST BENET'S HALL

PROFESSOR WERNER G JEANROND

MASTER OF ST BENET'S HALL

ST BENET'S Hall in the University of Oxford is part of the larger Ampleforth family. Since September 2012 the Hall is governed by the St Benet's Trust which is chaired by the Abbot of Ampleforth. Hence, it may be of interest to the readers of *The Ampleforth Journal* to receive regular updates on what is happening in St Benet's Hall. Today I wish to present our lecture programme to you. This programme wishes to engage with the wider public concerned with significant developments in faith, church, and society.

On 7th November 2013, together with the Faculty of Theology and Religion St Benet's co-hosted the visit of Professor William Simon, Jr., from Los Angeles. Bill Simon is a leading businessman, lawyer and philanthropist who also teaches law and economics at the University of California in Los Angeles. His most recent book, co-authored with Michael Novak, *Living the Call: An Introduction to the Lay Vocation* discusses how Roman Catholic lay people need to reconsider their Christian vocation in a church with a greatly reduced number of priests. His Oxford lecture suggested new ways of encouraging men and women to assume leadership roles in the church. Professor Simon also met with members of the Faculty of Theology and Religion as well as with students and fellows in St Benet's Hall.

Professor Simon's visit sets the tone for a programme of lectures involving St Benet's as the Hall continues to contribute to a Roman Catholic intellectual presence in the University of Oxford. In the twelfth century, Benedictine communities played a part in developing the mind, body and spirits of some of Oxford's brightest students. Today, St Benet's continues to apply its Benedictine values to its long-term aspiration of being a global centre of excellence in learning, teaching and research.

In February 2014, St Benet's hosts the visit of Cardinal Reinhard Marx, the Archbishop of Munich and Freising, the President of the Commission of the Bishops' Conferences of the European Community, and a member of the Pope's committee of cardinals charged with revising the Roman Curia. Cardinal Marx will deliver the annual Newman Lecture in the University of Oxford on 11th February 2014 at 5pm. The lecture will be chaired by Lord Patten, the Chancellor of the University of Oxford.

On 17th May 2014, St Benet's welcomes the public to a study day on the Christian vocation of the laity with contributions by Aldegonde Brenninkmeijer-Werhahn (*The Domestic Church in Marriage and Family Life*), Judith Wolfe (*The Praxis of Faith*

in the *Global Family*), and Werner G Jeanrond (*The Christian Call to a Praxis of Love*).

All of us who work and study at St Benet's hope that you may find our outreach programme of interest. In the spirit of Benedictine hospitality and learning we would like to welcome you to our public lectures and seminars in Oxford.

FR JUSTIN CALDWELL OSB 1929-2013

FR ADRIAN CONVERY OSB

John Bernard Caldwell born 10 April 1929; educated at Gilling Castle and Ampleforth College (St Bede's); Clothed 21 September 1947; Ordained 22 July 1956; 1955-57 Junior House Assistant; 1957-71 Gilling Castle Assistant; 1971-81 Headmaster Gilling; 1981 Assistant Priest, Lostock Hall appointed Parish Priest 1983-84; 1984-86 Assistant Priest St Mary's, Leyland; 1986-89 Assistant Priest, St Mary's, Bamber Bridge; 1989-99 Assistant Priest, St Michael's, Workington; 2001-10 Assistant Chaplain, St Martin's Ampleforth; 2006-12 Chaplain, St Bede's House; 2012-13 Assistant in Central Chaplaincy; Lifelong Chess teacher and ten times champion of Clergy Chess Club; died at Ampleforth on 29 March 2013.



FR JUSTIN died very suddenly and unexpectedly on Good Friday morning. He had concelebrated the Mass of the Lord's Supper on Maundy Thursday evening and processed down to the crypt to the Altar of Repose. From there he went back to his room where he suffered an attack of angina. Shortly after midnight this seems to have eased, but later that night he had a further attack and died on Good Friday morning.

John Caldwell was born on 10 April 1929 in Warrington, which was then in Lancashire, and he certainly saw himself and his family as being of Lancashire stock, and strongly connected to Ampleforth. Fr Gervase Knowles and Fr Mark Knowles were both closely related, and Fr Alban Caldwell was a monk of Ampleforth who died in 1870. John came to Gilling in 1938 and then moved through the Junior House to the Upper School into St Bede's House under Fr Paulinus Massey. From there he joined the monastery in September 1947 taking the monastic name of Justin. In 1950 he went up to Oxford to St Benet's Hall where he read French and Spanish before returning to Ampleforth for his Theology, being ordained priest in July 1956.

Fr Justin was a very able man with many interests, widely read and well informed. He was a very competent golfer, an enthusiastic and very knowledgeable bird watcher, had a considerable knowledge of astronomy and a deep love of music. He was also an extremely meticulous person who liked everything to be in order and tidy; he was a very good organiser and administrator. Temperamentally, he was shy and diffident, gentle and kind, always with a ready smile. He was also a man of

enthusiasms and ultimately his over-riding enthusiasm became chess. He was an extremely proficient player himself; ten times between 1991 and 2009 he was champion of the Clergy Correspondence Chess Club - they used to play by post but had latterly changed to e-mail.

Soon after returning from Oxford, Fr Justin became an Assistant Housemaster in the Junior House under Fr Peter Utley - a post he enjoyed immensely and where he thrived. But the year following ordination he was moved to the Prep School at Gilling Castle. Initially he was sad to leave the Junior House, but very soon settled happily at Gilling where he remained for the next 24 years. He was a natural with the children, entering with enthusiasm into their world as form master, in the classroom, on the games field and out 'cubbing,' and his ready smile and gentle good humour made him greatly loved and appreciated. In 1971 the Headmaster, Fr William Price, died suddenly, and Abbot Basil appointed Fr Justin to succeed him. Here his great organisational skills stood him in good stead. But he was a natural worrier and scrupulously conscientious and the strain told in 1974 when he suffered a heart attack and was off work for four months. He returned to the Castle and resumed his role of Headmaster, but the death of Fr Bede Emerson in 1980 was a great blow, and the following September he moved to the parishes where he remained for 18 years, first at Lostock Hall as Parish Priest, then at Leyland, Brownedge and finally at Workington where he spent ten happy years.

In 1999 Fr Justin moved back to Ampleforth and soon slotted into life in the Abbey. His enthusiasm for chess found him involved in chess in the school where he organised chess house matches as well as chess matches against other schools. He also became an assistant Chaplain at Gilling, now St Martin's Ampleforth. As in everything he did he threw himself wholeheartedly into this just as he did when he became Chaplain to his old House, St Bede's, from 2006 until 2012. St Bede's was now a girls' house, and he strove constantly to ensure that the girls should enjoy equal status with the boys. He believed strongly that Ampleforth was now not a boys' school which took girls: it was a mixed school of boys and girls.

His reaction to the introduction of co-education was typical of his capacity to combine a deep loyalty to tradition with a wholehearted acceptance of necessary change. His gentle manner concealed a very robust and Lancastrian sense of values and of what was the essence of being Catholic. He was much more inclined to be intolerant than he ever let on, and it was his openness to the enthusiasms and the needs of the young that helped him to make these later stages of his life so fruitful. There is no doubt that his loyalty to the insights of a Community living through an age of transition helped him to be not only patient, but also enthusiastic, in his sustained advocacy of Ampleforth's commitment to co-education in its fullest sense.

Shortly before his 80th birthday Fr Justin was operated on for intestinal cancer. He made a splendid recovery and resumed his work as Chaplain to St Bede's, which he greatly enjoyed. But last summer he underwent a further operation on his right lung and had recently been told that the cancer in his colon had reappeared. So his death was a merciful release. He will be greatly missed by his brethren no less than by his family and his many friends. He was buried with his brethren in the Monks' Wood at Ampleforth on 9th April, the day before he would have been 84.

FR GEOFFREY LYNCH OSB 1926-2013

BR CEDD MANNION OSB

Christopher Lynch born 26 September 1926; educated at Ampleforth College (St Dunstan's); Clothed 19 September 1948; Ordained 21 July 1957; 1957-67 Assistant Housemaster, Junior House; 1968-94 and 1999-2002 Secretary to the Abbot – served four Abbots; 1968-83 Assistant Priest at St John's, Easingwold; 1976-83 Novice Master; 1977-83 Chairman of Benedictine Novice Masters; 1980-2001 Secretary to Union of Monastic Superiors; 1983-87 Warden of the Grange; 1987-94 Prior of St Bede's Pastoral Centre, York; 1987-94 Chaplain to York CMAC (Marriage Care); 1994-99 Parish Priest St Joseph's, Brindle; 1999-2002 Monastic Bursar; 1999-2006 Parish Priest, Our Lady and the Holy Angels, Gilling East; died at Ampleforth on 8 February 2013.



JOHAN CHRISTOPHER Lynch was born on 26 September 1926 in New Brighton, Wirral, to John ('Jack') Lynch and Dora Clarke, the first of three children. Christopher was sent as a young boy to the Benedictines for his education, first to the Preparatory School at Gilling Castle, subsequently moving across the valley to Ampleforth College.

It is interesting to see how the influence of two key figures interacted as tentative thoughts of his future vocation began to crystallise in Christopher's mind during his time at the College. On the one hand was

his father, a military man with a distinguished service career and clearly someone to whom Christopher looked with deep admiration and respect; on the other was his Housemaster, Fr Oswald Vanheems. He clearly felt pulled in both directions, and the tension between the two poles came to something of a head when Fr Oswald asked him, before he left the College, whether he had considered becoming a monk. Fr Geoffrey later wrote of this conversation that 'he did not press me on the subject, but just sowed a seed. He did the same to quite a number, including Cardinal Basil Hume. I just told him that there was a war on, and I intended to join up.'

The military had won out, at least for the time being. The key factor seems to have been that, with the war continuing, he felt that the only justifiable course of action was to offer himself for the service of his country. Nevertheless, during an early period of training in Torquay, he prayed much over the question of a monastic vocation, and decided that he would definitely try his vocation at Ampleforth after

hostilities ceased.

The end of hostilities was to come reasonably quickly, and he was eventually demobilised in 1948. He applied to join the community at Ampleforth, entered in September 1949, and was given the monastic name Geoffrey. His novitiate appears to have been relatively unspectacular. Perhaps not surprisingly after the war, the majority of his cohort were ex-servicemen, and they had a certain maturity and experience. They seemed to appreciate the encouragement they received from the novice master, Fr Kenneth Brennan. After the novitiate and simple vows, Br Geoffrey was sent to St Benet's to read for a degree in Geography. His three year period in Oxford seems to have been fruitful. His involvement in both studies and sports in the university context provided the opportunity to meet large numbers of new faces; he was naturally gregarious, and meeting people was something he relished throughout his life.

It was during his time at Oxford that the question of solemn vows arose. 'It was,' he writes, 'a challenging decision, but one that I had really made on my knees in that church in Torquay some eight years before.' He took solemn vows in September 1952, and returned to the Abbey full-time in the summer of 1954, having completed his studies at Oxford. Life could be more than hectic, as juniors were then expected to complete a course of theological studies in preparation for ordination, whilst at the same time being engaged in teaching and running other activities such as scouting in the College or the Junior House.

He was ordained priest in 1957, and was then assigned to the Junior House as assistant housemaster. He appears to have enjoyed the job, but was keen to avoid some of the potential pitfalls that could arise from living outside of the monastery during term time: 'While in the Junior House, I always used to make a point of passing through the cloister or dipping into the church as I moved to the Upper School to take a class or to do other business. I found this an important habit in my battle to maintain my monastic instinct and to keep me in touch with the monastery.'

He was asked to become secretary to Abbot Basil in 1968. This too was a task he clearly enjoyed, and he was to continue in the role under successive Abbots until 1987. He also had a variety of other tasks, including periods as secretary to the Chapter and assistant priest at Easingwold. These could often be assigned to him at short notice, simply because there was a gap which had to be filled. This seems to have been particularly true of his appointment as Novice Master in 1976. He writes: 'the Chapter Secretary business only came to an end when I was appointed Novice Master under Abbot Ambrose. The first hint of that appointment came when the then Prior got up at Chapter and pronounced that he thought I had done enough time as Secretary to the Chapter; I immediately smelt a rat and the following day I was

proved right.' Still, this was a job he relished, thriving on his contact with those entrusted to his care.

He was also involved in a wide variety of roles outside the community, perhaps most notably as Chair of the Benedictine Novice Masters' Meeting and Secretary to the Union of Monastic Superiors. Here too, he seems to have enjoyed the exposure to the wider monastic world, and was clearly keen to learn as much as he could from it, whether as Novice Master or simply as a monk who strove to follow the way marked out by Christ and St Benedict.

There were many other appointments during his long working life that are too numerous by far to be noted in any detail here, including parish priest of Brindle and Gilling East, warden of the Grange, and prior of St Bede's, York. Nevertheless, the common thread linking all of these is his enjoyment of the work, and his eagerness to embrace it on behalf of the community.

Some of the most significant and lengthy trials in his monastic life seem to have come from his health. As a relatively young man, he was plagued with painful osteoarthritis, which eventually led to several bouts of hip replacement surgery, which gave some relief. He took no small delight in speaking of this, and indeed gloried in displaying one set of redundant surgical metalwork in a glass frame on the wall of his cell for some years. In 2002, he had to undergo major coronary artery bypass surgery.

His already considerable dealings with the medical profession entered a dramatic new phase in February 2006. Driving on the road between the Abbey and Oswaldkirk, his small car collided with a more substantial 4x4 vehicle, and - in his words - 'came off worse.' He sustained considerable injuries, and had to be cut out of the wreckage of his car, and airlifted to hospital in York. Over the course of the next several weeks, there were many operations to repair broken limbs and other injuries, and eventually his left leg was amputated below the knee - a substantial risk indeed for a patient of his age.

After a lengthy period of recovery, he was able to return to the Monastery Infirmary on his 80th birthday. Several weeks later, during a postponed celebration of both his birthday and his return to the Abbey, he spoke at length to the assembled community of his time in hospital, in terms of both the difficulties he had encountered and indeed the graces he felt he had received, in the process making at least two attempts to describe for those present the nature of his amputation surgery (during which he had been semi-conscious, having been too weak for the surgeons to risk a general anaesthetic). These attempts were eventually abandoned only very reluctantly at the somewhat impassioned entreaties of Fr Abbot, who was particularly worried about

the more squeamish brethren, more than one of whom were beginning to look a little fragile.

It would be facile to describe the accident and its consequences for Fr Geoffrey as 'life-changing,' but this it certainly was. He was now physically very dependent upon assistance, and many of the tasks he had enjoyed before the amputation were now impossible. And yet he showed a great capacity to accept what had happened to him with equanimity. He sought to find God in his trials, and strove to become increasingly independent and to play a more active part in the life of the community. He was present in the calefactory and the refectory each day. He attended daytime Offices in the Church, and listened faithfully to the early morning offices from his room in the infirmary 'across the wires,' as he would say.

Eventually he sought work, firmly convinced that he should contribute in some practical way whilst he still could. This came in the form of assisting in the monastery library, and a Saturday morning slot manning the Reception desk in the main hall, where many an unsuspecting prospective parent was no doubt gently coaxed into sharing their life story. He also began to serve as a chaplain to a local 'Team of Our Lady,' whose monthly meeting he relished, drawing much inspiration from the impressive and sincere commitment the members of the group showed towards their faith.

The Ampleforth Lourdes pilgrimage became something of an annual highlight, providing a change of scene, and a much-coveted opportunity to meet new people. Though he often did some work as a group chaplain there, he loved to award himself the status of 'malade,' a title which earned him not a little teasing from the staff of the infirmary, and indeed some of the brethren. The car journeys to and from Stansted airport for the pilgrimage were great fun, awash with typical Lynch bons mots for those who were fortunate enough to be present. The journey back could be particularly crucial, as he had to be brought up to speed with every possible development that had occurred during his absence from the Abbey.

At this later stage of his monastic life, involvement in the daily monastic round of Office, meals and recreation seemed a real pleasure to him, and his presence in the calefactory in particular was enlivening to say the least. His commentary on the various happenings of the day was often picturesque, and delivered with his characteristically wry term of phrase, 'as one might say.' Not infrequently, an innocent attempt to walk past his wheelchair on the way to some other task would be met with a glint in the eye, an extended, pointing finger, and the inimitable command: 'Hold it!' What followed usually took the form either of a request for some sort of simple practical assistance or - perhaps more often - a gentle grilling. Nor was he unable to laugh at himself and brethren occasionally teased him by

withholding information he knew they possessed; this was met by convulsions of laughter, both from him and others.

The pace of life really began to slow when it became obvious that his heart was beginning to fail, and this meant the stripping away of the various tasks he had come to treasure, one by one. Perhaps one of the more obvious consequences was that he began to repair to the Abbey Church at least an hour before Vespers, simply to pray quietly in the presence of the Blessed Sacrament.

In the last few months of his life, his health began to decline considerably. He could become visibly very tired when 'out and about,' and would quickly retire to his room. To see a man increasingly confined to his room, who had spent much of his monastic life enjoying the company of brethren and friends, was, perhaps, the saddest aspect of his last illness.

Eventually, he clearly sensed that time was short. In typically calm and well-ordered fashion, he summoned Fr Abbot to his room in the infirmary, and informed him that he wished to make his last Confession, receive the Sacrament of the Sick and Holy Communion. This was slightly surprising, as, although his health was clearly waning, it did not seem to many that he was particularly close to death. Nevertheless, Fr Abbot gladly acceded to his request, and the sacraments were duly administered.

A mere two days later, Fr Geoffrey seemed calm and his condition relatively unchanged when the infirmary carer checked on him one last time before retiring to bed. He was, then, somewhat surprised, as we all were, to discover, when returning to the room early the next morning, that Fr Geoffrey had died peacefully in the night. In the midst of the sadness of his passing, some of those who were particularly fond of Fr Geoffrey remarked wryly that they were somewhat surprised that he had died before casting his vote in the then very imminent Abbatial Election. Clearly, the Lord's invitation had been pressing, and Geoffrey, as ever, had been quick to follow.

How to sum up the long life of such a colourful figure: the witty, lively and inquisitive old man, the enthusiastic and dedicated monk, the kindly and conscientious priest and pastor? Perhaps his own words provide the most fitting testimony. Towards the end of his memoir, he writes: 'That is the story so far. I put my faith in God that I will continue to serve Him in whatever He wants - it could be anywhere and anything, judging by what has gone before.'

Fr Geoffrey was, then, perhaps most essentially someone who sought the will of God, and accepted whatever it brought his way in faith. It is our prayer that his long life's labours will be richly rewarded by the Lord he so persistently sought to serve.

FR RUPERT EVEREST OSB 1931-2013

FR DOMINIC MILROY OSB

Michael Everest born 27 June 1931; educated at Ladycross and Ampleforth College (St Edward's); Clothed 24 September 1950; Ordained 19 July 1959; 1960-68 Senior Geography Master; 1968-72 Assistant Procurator; 1972-78 Assistant Priest, Seel Street Parish, Liverpool; 1978 Pontifical Diploma in Sacred Liturgy (Maynooth); 1979 Assistant Priest St Mary's, Bamber Bridge and 1980-84 p/t Chaplain to Wymott Prison; 1982-84 Parish Priest, St Mary's, Leyland; 1984-92 Parish Priest, St Gerard's, Lostock Hall; 1992-97 Parish Priest St Michael's, Workington; 1997-2007 Parish Priest St Benedict's, Ampleforth; 2007-12 Chaplain St Edward and St Wilfrid's House; died 9 August 2013.



MICHAEL EVEREST was born on 27 June 1931, the only son of Robert and Catherine Everest. He came to St Edward's House from Ladycross. As a boy in the school, he was quiet and reserved and his apparent aloofness somehow suited his surname (Mount Everest had been named after one of his forebears). He was very much an all-rounder, not particularly academic and a more than competent games player. He excelled in athletics, where he became the school's leading high jumper. His contemporaries will remember the long and chilly pauses when Everest sat quietly in his track suit, for

what seemed ages, before attempting the next level. Temperamentally, his consistency and quiet reserve were marked by a quality of tough integrity. He was also a boy who had prayed devoutly since his childhood. It was probably this combination which led Fr Paul Nevill to appoint him Head Monitor in his last year. In this post, he did nothing spectacular and never courted popularity, but he was meticulous, efficient and fair. These were qualities that would characterise his approach to all his later pastoral and practical responsibilities.

He joined the monastery in September 1950 a few months after leaving school. He was the quiet one in a large, varied and rather ebullient novitiate, and he never wavered in his commitment to his choice of the monastic life. After three years he was sent to study Geography at St Benet's Hall, and then undertook his theological studies in the monastery under Fr Basil Hume, alongside his work in the school. In 1959 he was ordained to the priesthood and a year later was appointed Senior Geography Master - a post he held for eight years. He was one of the first of a new

generation of geographers and he and Fr Geoffrey made considerable changes in the teaching of the subject, notably with regard to the introduction of extensive fieldwork.

During this time, he and Fr Augustine Measures used to take groups of housekeeping and catering staff on pilgrimages to Lourdes, and this was a devotion which endured to the end of his active life. In 1968, Fr Rupert was asked to join the Procurator's Department, where his eye for detail and his reliability stood him in good stead. This move was the beginning of a series of appointments which led him to be engaged in a very wide range of Ampleforth's monastic and pastoral work. He was able to undertake this work and the many changes of life that it involved because of the depth of his commitment to the Community's varied apostolate. His contemporaries never remember his complaining about being moved from one work to another. He took his vow of obedience with quiet seriousness and simply did whatever was asked of him. In 1972, he was sent to St Peter's, Seel Street, Liverpool, as assistant priest. He had never worked in a city parish before and he found the work challenging and rewarding. He was keen to develop new initiatives and from 1974-78 he produced a regular lifeline column in Liverpool's Catholic Pictorial. He was deeply interested in the implications of the liturgical renewal following Vatican II (not many people knew of this interest, but it had a considerable influence on his pastoral ministry).

In 1978 he was given a year's sabbatical at the Irish Institute of Pastoral Liturgy at Carlow, and achieved a pontifical diploma in sacred liturgy. In 1979 he returned as assistant priest at Bamber Bridge, and three years later was appointed parish priest in one of Ampleforth's strongest parishes at Leyland, becoming Dean of the Leyland Deanery in 1983. During these years he was also a part-time chaplain to Wymott Prison. From 1984-92 he was parish priest at Lostock Hall, and towards the end of this period he was appointed Chairman of the Liturgical Committee of the Northern Province. In 1992 he moved to be parish priest at another of Ampleforth's strongest parishes at Workington. He became very involved in the life of each of these parishes, and each move represented not only a challenge but a human and personal wrench. His pastoral sense was very strong and he was an efficient and reliable administrator. His reserved manner meant that this versatility, which marked his pastoral work on the parishes, was not always recognised, but those who worked closely with him always had a deep respect for the balance that he was able to sustain between the complex business of developing a modern parish, and his own commitment to a deep life of personal prayer. He was not one to talk very much about prayer and was not particularly interested in the newer forms of spirituality which were being advocated during this period. He simply remained quietly faithful to the search for God for which he had been committed from his earliest years.

In 1997 he was recalled from Workington as parish priest of Ampleforth. This post

was in many ways a challenging one for him. His health was beginning to fail, and the strangely hybrid character of the post, which required him to run the parish whilst living the full monastic life at the Abbey, placed a considerable strain on him. He had for some years suffered from high blood pressure, and he had increasing bouts of ill health. In March 2007, Abbot Cuthbert decided to ask him to retire from the village and it looked as though this might represent the end of his active life. It turned instead to be the beginning of a rather remarkable golden autumn.

His retirement from parish work coincided with the development of chaplaincy work in the school, and with his usual willingness he took on the responsibility of being chaplain to St Edward's Wilfrid's. The wheel had gone full circle and he found himself once again working in the house, which he had left more than half a century ago. He discovered, somewhat to his own surprise, that the work was both challenging and refreshing. It was not too demanding in terms of administration, and his main contribution was a double one: partly sacramental and liturgical (and in this area his wide experience stood him in good stead), and partly that of a simple presence. He took a great interest in the activities of the house and of its individual members, was always available and gave shrewd and calm support to the house staff. In many ways this became one of the happiest periods of his long involvement with Ampleforth's works. Those who worked with him quickly recognised this new lease of life and it was only ill health that finally compelled him to step aside. Meanwhile, he was wryly amused when in his late seventies the Abbot invited him to join the Council as its Secretary. Here again, his experience of complex administration and his eye for detail were of considerable value. His final illness was a challenging one because he had several serious conditions simultaneously and the various treatments tended to be in conflict with each other. He was in and out of hospital during the last few months. He was always inclined to be stoical and patient in the face of difficulty, but what marked this last phase was the gradual emergence of a strange sense of joy. He was increasingly welcoming and even forthcoming in his conversations with the brethren, and he approached the moment of his death with great simplicity and serenity, remarking to the Abbot that 'there were worse things in life than dying,' and that he had spoken to his parents about it, and that they had told him there was nothing to fear, and that they were waiting for him with Jesus Christ on the other side.

FR DUNSTAN ADAMS OSB 1926-2013

FR DOMINIC MILROY OSB

Anthony Adams born 30 March 1926; Clothed 20 September 1953; Ordained 22 July 1962; 1959-75 Teaching in the College; 1968-72 Housemaster St Dunstan's; 1975-76 College Guestmaster; 1981-85 Teaching in the College; 1992-98 Retreat and Chaplaincy work; 1998-99 Assistant Novice Master; 1999-2003 Retreat and confessional work; died 16 August 2013.



ANTHONY ADAMS was born in Barnet, Hertfordshire on 30 March 1926. At the age of 19 he took an intermediate post-war course at University College, London, before going on to work as a temporary assistant librarian at the National Central Library in London for a year. He then taught for three years at All Hallows, Cranmore, shortly after being received into the Church by Fr Joseph Christie at Farm Street. He had worried about how his conversion would be regarded by his closest brother, only to discover that the brother himself had become a Catholic in

Nigeria on the same day. In 1950, he first put his monastic vocation to the test at Downside Abbey, but left after a few months and did some temporary supply teaching at Worth. In 1953, he went into merchant banking (a fact which caused many raised eyebrows amongst those who knew him well when Fr Abbot referred to it at his funeral), and for three years did some voluntary teaching at the Working Men's College in Camden Town.

In September 1953 he joined the novitiate at Ampleforth. He took a degree in English at St Benet's Hall and completed his theological studies in the Abbey under Fr Basil Hume, at the same time as teaching in the school. He was ordained to the priesthood on 22 July 1962. Between 1959 and 1972, Dunstan was deeply involved in his work in the school. He had a full timetable in English and was for four years Housemaster of St Dunstan's. In retrospect it is quite hard to imagine how a man of such sensitivity managed to withstand the pressures of that particular decade. It will be remembered that these were years of great turbulence in the educational world, student revolution was in the air, and the conventional assumptions about religion and tradition and discipline were all being questioned. All this created an educational climate which, although it was in some respects exhilarating, was also very challenging. Dunstan was, by temperament, a fastidious and very well organised

person, who had a distaste for situations of conflict and who was at his happiest in areas where the well ordered and tranquil pace of the monastic day could be extended seamlessly into the life of the school. However, he had a very deep love of literature and was able to communicate this, if not to the more rumbustious members of his 'O' level classes, most certainly to more mature students, many of whom came to appreciate the perceptiveness and warmth of his teaching style. He was always an extremely good listener and quick to encourage his pupils whenever he detected a genuine desire to get to the heart of great literature. What is remarkable is that he should have survived four years of housemastering at a time when that task was a particularly complex one. The whole of this period represents the first of several paradoxes in Dunstan's life. He was a deeply private person and a highly sensitive one, who found the sound of a hanging door almost physically painful. He also loved the rhythm and the silences of monastic life. Nevertheless, he was able to commit himself for a prolonged period to a very demanding academic and pastoral life, surrounded by noisy adolescents. He was able to do this partly because he loved the challenge of bringing the young into contact with great literature, and partly because he had committed his life to a monastery in which this represented one of its principal works.

The whole experience, however, took its toll and his health began to suffer. It became clear that he needed a serious break from the pressures of his work in the school. He retired from housemastering in 1972, but continued teaching and for a year he also took on the task of Assistant Guestmaster. During the following five years he lived, by normal Ampleforth standards, a rather strange life. Circumstances had put him in touch with the life of the Church in the Scilly Isles, and he was allowed to spend two periods of several months there and also gave retreats in South Africa. Here we encounter the second main paradox of his life. Both his monastic vocation and his temperament were marked by a strongly eremitical streak, as well as by a deep love of Community life. In the latter respect, he was far more gregarious and sociable than he sometimes appeared to be. Above all, he had a remarkable capacity for relating at depth to individual members of the Community, and for this reason was often in demand as a confidant and spiritual director. He also had a strong, if idiosyncratic, sense of irony and of fun, and could be an extremely entertaining raconteur with a rare gift for genuine wit. At the same time he loved to be alone with God, and this period of solitude and space which the Scilly Isles represented for him gave him the opportunity to strengthen and develop his inner life. It was no accident that this led to a period in which he was much sought after as a retreat giver and as a spiritual director.

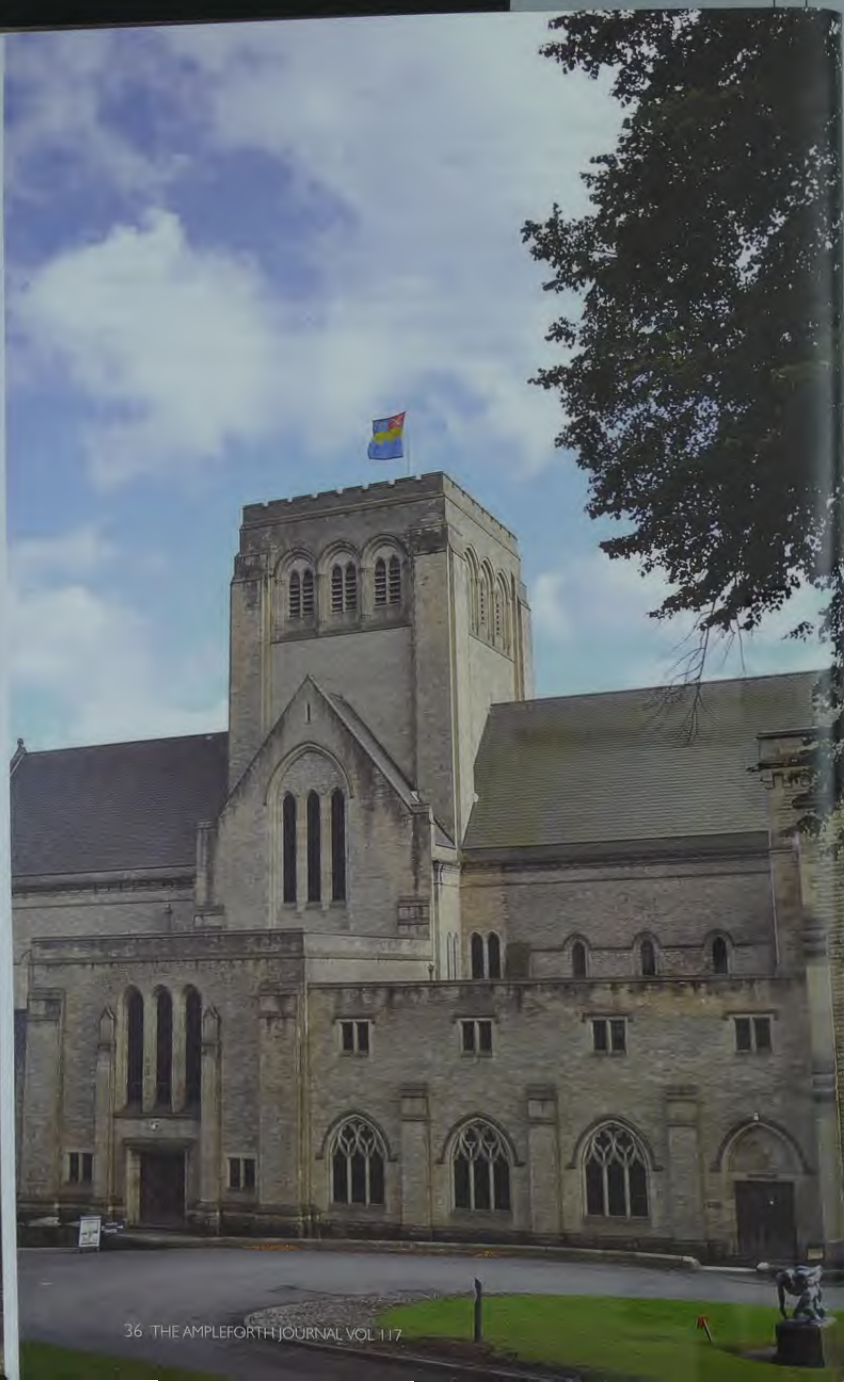
It was typical of his deep commitment to Ampleforth and to its complex pressures that he was able to return in 1981 to teaching in the school, from which he eventually retired in order to concentrate on his pastoral work as a retreat giver. His health,

however, was continuing to deteriorate, and in 1995 he was diagnosed as suffering from coronary artery disease. The last period of Dunstan's life fell into two very distinct phases. During the first, which lasted until within two years of his death, he suffered from increasing ill health but was still able to participate in the communal and liturgical life of the Community. He continued giving retreats and was able to spend some time as Assistant Novice Master, and was in much demand in the confessional, whether in the monastery or school or elsewhere. It was typical of him that he recorded on his CV his great pleasure at being relieved of the duties of being hebdomadarius (ie leading the Community in prayer). One of the problems that arose for superiors was whether he should be allowed to retain the room in the monastery to which he had been very attached for many years. This attachment was understandable since the room was isolated and very quiet. The difficulty arose from the fact that it was on the top floor about 80 steps above ground level – not an ideal situation for an elderly man with a serious heart condition. Somehow he stuck it out until two years before his death. He was deeply reluctant to relinquish control of his monastic rhythm and of the way he lived the long hours of the monastic day, and was convinced that moving to the Infirmary would represent a kind of defeat. He continued to read a great deal, and in the course of these years he produced his two books: in 1998 *What is Prayer?* and in 2003 *Me Accuse Myself?* This is not the place to comment on the literary and spiritual quality of these works. All that needs to be said is that they were the fruit of long pastoral experience, of his careful reading of Newman, the English Mystics, books on Celtic spirituality and indeed anything where he found the love of God wedded to the beauty of the human word. He always looked, as he started to climb the wooden stairs, as though he was about to drop dead, but he never did so and retained both his control and his dignity.

The second phase came when it did eventually become necessary, in November 2011, for him to move to the monastery infirmary. He was now very weak and he was beginning to lose, at first imperceptibly but in an increasingly evident way, both the physical independence which he had valued so much and also his mental strength. This was to be the last major paradox of his life. He always loved to be in control both of his thoughts and of his daily disciplines, and he now had no choice but to let this control slip away. He had to undergo hip surgery in 2012, and from then on he entered into that zone of partial dementia, which is such a burden for those of active mind and spirit. He was not an easy patient to care for because he found the symptoms of old age acutely distressing. He had always been a very wise and empathetic counsellor to those suffering from various forms of spiritual darkness. At times he understood very well that this sort of stripping down of his faculties was the way in which God was inviting him to share the kenosis of Christ, but at other times (as was to be expected by the very nature of things) he raged helplessly against the impotence to which he had been reduced. He was quite a difficult person to visit since one never knew whether one would receive a warm and quite conversational

welcome or a curt 'go away.' The deep quality of his acceptance of this experience was never in doubt, but his personal sensitivity and his love of good order simply made him hate it.

Towards the end, he started singing from time to time in an apparently aimless way, but there was no doubting the joy with which he joined in when some of the brethren started singing the *Salve Regina* at his bedside a couple of days before he died. His death, when it came, was very peaceful. His had been a very distinctive monastic life marked by his great loyalty to a vocation which he found very challenging, and by an intensive and continually renewed search for God.



THE BUILDING OF THE ABBEY CHURCH

FR PATRICK BARRY OSB

IT IS A fact which should be universally acceptable that a Benedictine community of men who live together a life given to God and devoted to the worship of God and to the good of mankind must have a Church or chapel to pray in. It should also be readily accepted that their Church should be the most important and the most treasured building on the campus. It is important to be clear about this, because in no other age than our own have so many Churches or chapels of the past been judged redundant and destroyed, or dedicated anew to purely secular pursuits. St Benedict was clear about it when he insisted that nothing in a monastery should be put before the Work of God, by which he meant the common prayer of the monks in their Church.

It would be possible to sketch the history of our Ampleforth Community by a series of pictures of the Churches in which their prayer has been offered to God, for the good of our country and the salvation of all mankind. The pictures would start with Westminster Abbey. Then would come the Priory Church of Dieulouard for our time in exile. Then, after the French Revolution, a miserable remnant fled back to England under the Penal Laws and found a refuge in Fr Bolton's little house in an obscure valley on the edge of the Yorkshire Moors. This heroic return to England is recorded in a Latin inscription in the floor of the Main Hall at Ampleforth, which reads thus when translated:

"It was in this very position that Lady Ann Fairfax of Gilling Castle had built for her Chaplain Dom Anselm Bolton the house which ten years later was given to the surviving brethren who were driven from Dieulouard and here again restored their full observance of monastic life."

Everybody knows something about monks and their Churches, but in this God-forsaking age there are few who have the courage to acknowledge them in public, unless, of course they are safely in ruins.

We get a lot of visitors in our monastery, and not long ago I met some visitors who were having an excited argument, and they appealed to me to settle their dispute. "Is this a monastery?" they said. I assured them that it is indeed a monastery. But they still found it difficult to believe me and sought to demolish my case with a clincher - "well then, where are the ruins then?" they said triumphantly.

When the ragged remnant, which had escaped from the French revolutionaries arrived here, and settled in Fr Bolton's little house, of course they should have started building a great Church. But it wasn't allowed. It was 1802 and the penal laws to

exterminate Catholics (or by taxation reduce them to the state of paupers) were still in force, so the most they could provide for God was to decorate, as best they could, a loft over one of the farmyard barns - not the first time that the Lord had such lowly accommodation provided for Him.

As soon as they earned some money to build, they put two wings onto Fr Anselm Bolton's little House. The west one looked like an ordinary house, but in fact it was a disguised chapel, where Mass was offered daily and the Blessed Sacrament was cherished. There was a plaster design in the ceiling. It marked where the Sanctuary Lamp had hung in those far off days. It was still visible in a room where I slept in the Old House during my early days in the School.

It was a tenuous start in 1802/3 with only one Priest and one Lay Brother. They had had a hard time since they escaped from the French revolutionaries. The School had been transferred to Parbold, and originally it had been decided that there was to be no school at Ampleforth. However President Brewer was a very great man and had a better idea. He was a brilliant scholar and a fighter who had been chased through the streets of Bath by an anti-Catholic mob. Now, on being made President of the Congregation he found that the English monastery at Lamspringe in Saxony had been closed by the Prussians. Brewer brought a group of English junior monks and novices to Ampleforth. They made it a viable community, and he then brought the St Laurence's School from Parbold to Ampleforth. It was the real beginning of the School. After the French Revolution a proposal had been discussed that the only thing to do was to combine the remnants of the St Laurence's Community with the Downside monks. It was the President who saved the day.

In the early days after 1806 all went well. Novices came, and pupils for the school. Of course it was strictly illegal to build a Church - or any Catholic building - in England in those days, but build they must, so they added two wings and a top storey to Fr Bolton's little Georgian house. In fact the two storeys of the western wing formed an attractive little chapel. In it there hung a sanctuary lamp, marking the presence of the Blessed Sacrament, which was at last in a modest but fitting home across the valley from its first home in Gilling Castle.

Although all seemed fair for the development of Monastery and School, the financial scandal of Prior Park set everything back until the strong revival of forward thinking under the Priorship of Prior Cooper in the 1850's. He was a great man in every sense, including physical bulk. When he went on a journey he always ordered two seats, but he was foiled on one occasion when they booked him two seats, as requested, but one was inside and the other was outside of the coach. He opened the quarry on the hill. He built the bridge over the road. He built the impressive School wing. And he built the Church, which was designed by the Hansom brothers. It was

opened in 1847 and was a great event for Northern Catholicism. It was the first fitting shrine for the Blessed Sacrament in the valley, the first open restoration of the daily prayer of the Monastic Choir and the first fitting locus for the full celebration of the liturgy as a means of educating the young. It was justly celebrated as a great event by the Catholic Church. At last the presence of Christ in the monastic Church in our Valley could be openly recognised after so many years of hidden presence.

The time came, however, when the Hansom Church was no longer able to cope with the growing Monastery and School. A much bigger monastery was built in 1900. The School began to grow, and after the horror and devastation of the First World War a new and definitive Church was begun.

The new Church was designed by Sir Giles Gilbert Scott. He was the Catholic architect of Liverpool Anglican Cathedral, who had won the competition with his design at the age of only 21. Even when he won, they thought he was too young for such responsibility. They appointed a watch dog - William Butterfield, the architect of Keble College in Oxford, to check all he did. In this oppressive harness Sir Giles built the 'Ladies Chapel' (as they quaintly called it). By then he had had enough of Butterfield, who had anyway rejected his own design and had thought of something much better. He decided to resign the commission, but, before he got to the Dean,

March 1957



Butterfield died. The Dean and Chapter refused his resignation and told him to go ahead on any design he wanted, and so was the world given that splendid Cathedral. Sir Giles was the architect who was chosen for the new Abbey Church for Ampleforth.

By 1924 the Monastic Choir and first four chapels of the crypt were completed. It was built in Bramley Fall stone and the internal arches and structural features were in Blue Hornton. It was built onto the Hansom Church, which was turned round to provide the nave of the new structure, and the combined buildings served for the Church for the next 53 years. All available money was spent on the decoration of the new choir structure. Some excellent stained glass was installed and Robert Thompson completed the Stalls and other furnishings. It had its moments during Hitler's hideous war, it proved possible to 'black out' the choir and so the full daily liturgy, including Midnight Mass at Christmas, was celebrated through all those terrible years. In fact the BBC world service broadcast the full liturgy of Midnight Mass on two occasions from Ampleforth for all the secret radios of the West. The experience of that secret outreach was unforgettable. The Grenadier Guards were training in this area before the invasion of Europe. The Colonel asked to attend Midnight Mass and afterwards commented that he didn't understand it all 'but he thought the drill was damn good.'

We struggled on through the war and later through the depressing un-triumphant times when Victory turned out to mean the loss of the British Empire and the loss of calm and security, as the nuclear age brought the gradual erosion of hope.

Then, in the fifties, came the strange combination of the sudden growth of the School and the sinister disintegration of values of society. The monks could never enter the bifurcated Abbey Choir without being haunted by our dreams of its longed-for completion. The fabric of the old church (now the nave), leaked steadily on boys and public, while the monks were happy in their own lordly half-completed structure.

Then everything began happening, as it had to if we were going to survive. The School could either remain small and gradually sink into national irrelevance and close, or it could grow and develop. Under the splendid leadership of Fr Paul Nevill we entered on the demanding road of development, and inevitably all our resources seemed to be going into the School. The war had cut off development of the School, and now that it was over there was a heavy backlog, which was increasing with the years. Apart from the backlog, the Foundation in the United States was under way; many essentials were still lacking for the School; the backlog for repairs and renovation was formidable. A further postponement of the Abbey Church seemed inevitable - however regrettable to some wise heads in the Community. It was in those circumstances that Abbot Byrne opened a Council meeting by announcing that

we had no choice but to abandon any idea of building the Church for the foreseeable future. Fr Terence Wright, the Procurator, who was already a sick man, concurred.

There was a deathly silence of shock. I was the youngest member of the Council and felt the shock of the Abbot's announcement acutely. I thought of Fr Paul, who had died three years before, and what he would have said. It helped me to find my voice. I broke the silence by saying that, if we abandoned the building of the Church at that juncture, we should put an end for all time to every shred of credibility that we ever had with Old Boys and other supporters. It was true, and once it had been said in Council, it could not be ignored. Even the Council minute asserted their enthusiasm and unity. We simply had to begin work on the Church, however long it might take to complete.

We consulted another architect on the quiet. At that time the estimated cost of the completed Church was £500,000 to £1 million, which, with the whole burden of School development, was quite impossible. We turned to Scott and he told us that there was only one way of getting a significant reduction of the overall cost of the Church and that was by abandoning the use of Blue Hornton stone in the interior. He said he would think about and reconsider the whole project. After a few weeks he came back with the new plan, which was what we actually built.

The new design was a brick building, using brick dimensions in the pillars and arches and covering the interior with rough plaster. It brought the price within the range of possibility. Scott was disappointed but heroically saw some virtues in the new design. He was, however, adamant in insisting that the altar arch must remain and be moved twelve feet to the East: he insisted that it was necessary in order to unite the different designs of the choir and the nave and make a coherent interior.

With this design, the Abbot went nervously to Chapter. The proposal was to build in stages, the first being the main crypt chapel with temporary walls and roof to the nave above. Until more money came in, the building would have to remain at that very unattractive stage.

For this decision of Chapter, the Procurator had estimated that we could expect to get from donations not more than about £20,000. It was a great tribute to the community that they were not put off by this uninspiring proposal, but decided that somehow we must go ahead.

That dismal vote of Chapter was transformed into radiant and triumphant optimism by inspiration from an American, and it was Fr James Forbes who brought it to bear on the building of the Church. Fr James was the School Guestmaster and after Fr Paul's death had more contact than anyone with Old Boys. It was natural that he

should take over the task of appealing for funds to build the Church. It was Fr James who achieved the dramatic change from gloom to optimism.

Fundraising in England was in its infancy. During the 50 odd years since the building of the Choir, our fundraising had hardly got further than an elegant Thompson box in the guest hall for contributions for St Laurence's Guild - a medieval touch which was expected to help the money to flow. What made the difference was an advertisement in *The Times* for a meeting in the Savoy Hotel. An American fundraising firm had taken a suite in the Savoy Hotel in which they were going to make presentations of their fundraising expertise to any English independent institutions who might be interested. Fr James told me - somewhat to my alarm - that he was going. Fr James went, and made contact with the Leader, and so charmed him that the American said he would like to come to Ampleforth to advise Fr James, and that there would be no charge. So far as I remember the man's name was Mr King.

Mr King came and stayed a few days. Fr James briefed him thoroughly. But the problem was to get the Abbot to see him. He wasn't keen on Americans and didn't think they had much to tell him about getting money in England for building the Church. The Abbot still hadn't seen Mr King when suddenly he announced that he was leaving for a parish at 1.00pm and could give him a brief interview immediately before leaving.

Fr James told me that he himself had other guests to attend to and he did me the honour of asking me to take Mr King to see the Abbot. I think Fr James knew well what Fr Abbot would say and in despair he put me in the line of fire. He didn't expect much but he knew I would do my best.

In the end the day came, and I took Mr King from the Upper Building, past the absence of an Abbey Church, to Fr Abbot's room. I warned him that the reception might not be enthusiastic. The Abbot was standing inside 'all booted and spurred' and anxious to be off on his journey for the day. After my brief introduction the Abbot, without a pause for breath, addressed the American tycoon like this: "Mr King, we are not engaged in selling ice cream or cornflakes, and whatever we do - if we do anything at all - to persuade our benefactors to give us money for the Church, we want it to be respectable and decent. Now I am ready to hear what you have to say."

I expected Mr King to walk out, but instead he put back his head and roared with laughter. It was real prolonged belly laughter and it stopped the Abbot in his tracks. It wasn't what the Abbot expected and he hardly knew where to look. Mr King suddenly came out of his paroxysm of laughter and started talking gently and fast: he wouldn't want to do anything the Abbot disapproved of. In fact he wouldn't do

anything himself. He would simply coach Fr James by giving him *carte blanche* to all his techniques and 'know-how.' Fr James was a very special guy and Mr King would sure like very much to give him a top job in his American organisation (at which proposal Fr Abbot winced). He was a great guy, and could do the job with a little bit of coaching from Mr King. He knew we hadn't the sort of cash it normally took, and so he wouldn't charge anything. He would do everything for free.

Fr Abbot, when he heard there was no charge, dropped all his carefully prepared defences and gave Mr King and Fr James permission to go ahead. That gale of laughter which had greeted the carefully prepared initial response of the Abbot opened the way for Fr James's brilliant fundraising campaign.

As we came away from the Abbot's room after that fateful visit, Mr King had another laugh and he said: 'Gee I just cannot wait to get back to Philadelphia to tell the boys about that Abbot.'

The Abbot in fact adapted wonderfully to American methods of fundraising. Over the next four years he performed brilliantly at the countless fundraising meetings and dinners he spoke at and adapted admirably to the American style of fundraising which Fr James then began to apply to our clientele with great skill and brilliant success.

Not everyone was converted immediately to the 'new look' Appeal. We had got the project through Chapter by a piecemeal approach. The first commitment was only to the demolition of the Old Church and the foundations of the New. After that we were prepared to stop and wait for new money. So we would have had to put up - possibly for years - with a temporary nave with a flat roof at the level of the string course. With suitable panache Fr James began by persuading an American relation of the Maxwells, Mr Griffin, to fund immediately the Lady Chapel and the six chapels (at nave and crypt levels). It was all given in memory of William Constable Maxwell (O44) who was a victim of the war. He is commemorated in a stone in the Lady Chapel. It was a magnificent gift and a truly inspiring beginning.

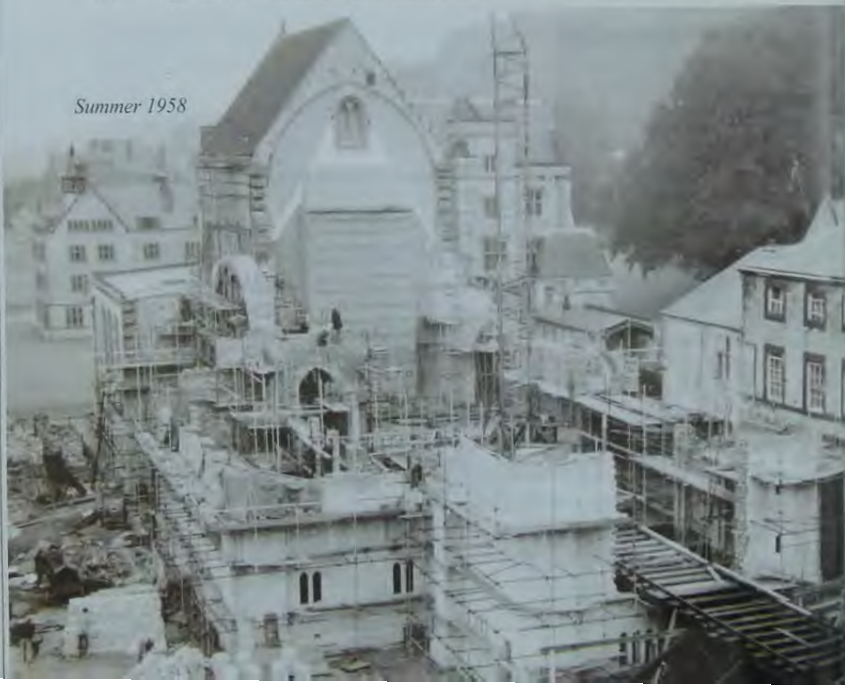
The message of the Appeal was simple and direct. The brochure had a full page picture of the completed church (tower and all) with the message: 'See it built NOW.' Fr James had no assistant except one Old Boy, Kenneth Bromage (E51) to help him. He had attractive handwriting and sent hundreds of personal letters. He was greatly assisted by members of the Ampleforth Society, who gave much time and enthusiasm to the Appeal. Fr Terence had been Procurator when the question of building the Church first came to Chapter, and he had warned the Community that we could not expect more than about £20,000 from an Appeal. He died soon after that Chapter and Fr Robert took over. Fr Robert often exuded a rather ironic note of gloomy

pessimism, and his nickname was 'Black Bob.' He rather cherished this reputation, but it did not do him justice. He had enormous strength of character and was extremely efficient, and he was to make an outstanding contribution to the building.

As we began the Church he achieved two huge feats which were an enormous help at this time. The first was that he found and purchased second-hand a huge temporary hut, which had served as a canteen on a large building site in Lancashire. It fitted exactly next to the School wing, stretching from the terrace of the Old House to the top walk, and it provided a temporary Church, which would take the whole School and the community on a Sunday. It was called St Laurence's on the Lawn. Right next to it was an enormous crane with a jib which stretched across the whole site as far as where the tower would be. The crane was too much of a temptation to one of the boys much attracted to climbing. During one night just before Christmas he climbed the crane and tied a message to the far end of the jib. It read 'Happy Christmas.' It was the only such episode at the time and reflected well the excellent spirit of the boys.

The Contractors were a York firm, Birch, and for four years they became our friends. The foreman was Mr Brash, a sharp witted Scot, who became a great favourite with the Community; and the Clerk of the Works was Mr Wearmouth. I had charge of all the inscriptions (which were all in Latin), and it was too much for me, because

Summer 1958



everything had to be completed to suit the builders, and after the first year I had to get Laurie Cribb to come and help me. The foreman put up a separate hut for me on the site. The Clerk of the Works told me one day that, if we had been in the London area my presence on site would have been enough to put the whole work force on strike, because I was not in a Union. But in Yorkshire it was all right and they accepted me and Laurie quite happily. In fact it was a very happy site and they welcomed members of the Community to see how things were going. The foreman had some ladders roped up the scaffold for the community to come up and have a look. Many of them took the chance. In fact late in the building on one quiet afternoon I observed Abbot Herbert (properly dressed in frock coat and round clerical hat with umbrella) clambering up one of the outside ladders. There were no threatening notices on site, no stern essays about Health and Safety. It was more like a Community playground. The hut, which after four years was no longer needed as a church, was moved to the west end of the Junior House for many purposes.

Fr Robert's other great achievement at this time was the discovery of a Norwegian wooden building, which came in any length you wanted, and he erected them on the terraces and in the quad to provide temporary classrooms (while Aumit House was being built). They were essential in keeping us going for many years.

The building had just got to the beginnings of the tower when Fr James came back from a great West Yorkshire fundraising dinner with the news that he had got sponsors for a great four ton bell. Half the funding was promised by Edward Fattorini (A26) and the other by Stefan Kassapian and they had decided to name the bell after their respective fathers, Gregory and John. When Scott heard the joyous news, he was just in time to strengthen the tower with steel ties between the courses to make sure that the tower might be able to withstand the vibrations caused by the swinging of so mighty a bell.

In due course we had a blessing liturgy before the great bell was hoisted into position. The liturgy had not yet been reformed and was full of rather fanciful invocations of Gregory John to do his work well. The text of the blessing went beyond Abbot Herbert's usual style of praying and his comment afterwards was: 'We - just - didn't dance round it.'

The last great feat of the builders was to move the high Altar forward 12 foot. After excavations to mount the whole structure on rails, after it and the whole arch had been bonded together in a wooden framework, it was gently dragged forward to the new position. This all happened before the liturgical changes introduced by Vatican II. Scott had also died before these changes.

At a meeting with Scott, Abbot Herbert had early on made the point with him that

some of the community were unhappy with the design of the High Altar. He replied that there could be no question of changing it because it is central to the whole design of the Church and held the Choir and Nave and transepts together.

During the whole 40 years of the planning and building of the Abbey Church Sir Giles Gilbert Scott was full of life in his supervision of the building, but unfortunately he died before it was finished. The South Transept had not been given the 'go-ahead' by Chapter and so he had not made final plans. The details of the South Transept are not therefore from his hand, and his touch is missing. Moreover he did not have a say in the decoration of the interior.

When the tower was completed the builders wanted a 'topping out' ceremony. Abbot Herbert wasn't interested. He had had enough of arcane ceremonial with the blessing of Gregory John. So Mr Brash fell back on Fr James and me. He took us up the nearly completed tower one afternoon. He had two long leaden boxes and Fr James had all the records of the time (and of course the details of the builders) to put in them. Then Fr James cemented one in the wall of the tower and I the other. So Mr Brash and Mr Wearmouth and all the work force were happy with this celebration.

For us and for the Church the key point of this great achievement was somewhat different. In September of that year there was a day of liturgical celebration, when Archbishop Heenan (at that time Archbishop of Liverpool, and so our Metropolitan) with the help of many other Bishops consecrated our Abbey Church to God. A few days later Cardinal Godfrey of Westminster offered the opening Mass. This was especially for the enormous number of benefactors who by their great generosity had made the whole operation possible.

And so at long last the Church was completed and became a prayerful symbol of the presence of Christ among us. It had been achieved through the heroic decision of the community of the time, who began the work when they did not have the money and were burdened with many other demands for major renovations and new constructions, but they took the great risk in obedience to St Benedict's ideal to 'put nothing before the Work of God.' They had been anxious that the disruption of the four years of building would deter novices from joining the community, but they received 16 novices in the year of the completion of the building. The gift of this Church to God was achieved through the magnificent generosity of our benefactors in the laity, who with great enthusiasm responded to our Appeal with such great generosity. They have an eternal share in the prayer daily offered up to God in this great Abbey Church for the salvation of all mankind. Thanks be to God.

6th September 2013 The Feast of the Dedication of the Abbey Church. Fr Patrick Barry was Headmaster from 1963 until 1980, and was Abbot from 1984 until 1997.

Abbot Herbert Byrne climbing the scaffolding



CHRISTIAN FAITH AND RELIGIOUS EDUCATION

GABRIEL DALY OSA

Fr Gabriel Daly is an Austin Friar who studied theology in Rome and history in St Benet's Hall at Oxford. He has been active in education and in theological writing and teaching. In this article he explores the deep shift which has taken place in the Church's attitude to the relationship between catechesis and the academic study of theology, and which underlies our own approach to the wider issues of Christian formation.

ALBERT EINSTEIN used to claim that he did not teach his students; he provided the conditions in which they could learn for themselves. It is a stimulating distinction, and it is as valid for religion as it is for science.

'Handing on the faith' is a traditional and honoured ideal, but historically it is closely bound up with a view of faith that has changed since the reforms of the Second Vatican Council. Faith is not a condition that can be 'handed on'; it is the result of a personal decision. Faith is no longer seen as assent to doctrines. It is possible to be born and educated in ideally Catholic surroundings but never make a true act of faith. One can belong to a church, and even practise its ordinances, though lacking the faith that would be the only reason for authentic membership of it. Membership of a church can indeed be a grace, but it can also be the inspiration of a social and political culture that is far removed from the spirit of the Gospel.

There is a dramatic example to be found in a great Russian novel. In the fascinating story within a story, 'The Grand Inquisitor,' which is related in Dostoyevsky's novel, *The Brothers Karamazov*, the reader is taken by surprise to discover that the Inquisitor - the man responsible for examining the doctrinal orthodoxy of others - has himself long since ceased to be a believer. He is quite prepared to imprison and burn people for heresy, though he himself has lost his faith. The shock for the reader comes not so much from encountering a churchman corrupted by power and using that power in the manner of secular tyrants, but from discovering that he lacks the only quality which would offer some sort of excuse, however repulsive, for his politically inspired religious despotism.

Dostoyevsky's Inquisitor, it must be admitted, is an extreme example, but it serves to illustrate a theological point of far-reaching significance for Christian education, namely, the difference between genuine faith and mere submission to doctrines and moral prescriptions.

To take a much less dramatic but nonetheless significant instance from real life; in Catholicism we have inherited, mainly from the 19th century, a view of faith that is bound up with an intellectual assent to doctrines over which the teaching body of the church has strict control and which consequently places a disproportionate emphasis on authority and obedience. This view became perhaps the chief reason for Catholic institutions, especially schools.

I sometimes wonder whether the major change in the theology of faith that has taken place over the last fifty years has been adequately reflected in the everyday philosophy of Catholic education. That change seems to have left defenders of Catholic education without a convincing *raison d'être* for their educational philosophy. I believe that there is a more appropriate and convincing approach to the philosophy of Catholic education.

In 1958 the philosopher Michael Polanyi in his book, *Personal Knowledge*, the title of which gives a clue to the meaning of his theory, introduced the term 'tacit knowledge' into the philosophy of knowledge. Tacit knowledge is the silent dimension of all that a person knows, and it is usually contrasted with explicit knowledge. An apprentice learns from his or her mentor by observation, close interaction, trust and a shared understanding, as well as by verbal or written instruction. Einstein's remark about providing the conditions for personal learning is relevant to the concept of tacit religion. Teachers of literature may affect their pupils more by sharing with them a lived experience of and enthusiasm for their subject rather than by the sort of instruction that prepares them for doing well in examinations. Much the same is true of teaching religion.

Tacit knowledge cannot be verbally communicated to others. Its content has an emotional and psychological resonance that is intuitively based rather than being purely rational and articulate. Once one has abandoned the nineteenth-century Catholic view of faith as assent to certain doctrines, tacit knowledge can become the principal reason for the existence of schools that have an ethos peculiar to this or that church.

One sometimes hears the remark that religion is caught rather than taught. It may be a cliché, but it hints at something important. At a more profound level Blaise Pascal, the great French scientist, theologian and mystic, liked to speak of a 'logic of the heart' in which the heart (the affective, emotional side of human nature) has its own reasons and motives which the rational mind cannot understand.

Tacit knowledge should not be seen as an alternative to explicit knowledge: the two go together, and one without the other is incomplete. Doctrines have their own importance as explicit formal expressions of belief; they can be studied at a deep

intellectual level, yet lack the condition of faith. If they are to become truly spiritual they must be 'received' and lived as a response to God's loving offer of friendship. One can be examined in knowledge of doctrines but not in tacit religion: such examination is the sole prerogative of God. It is important that religion should be taught at academic depth in schools and universities; but academic study should never be thought of as catechesis or evangelisation.

Tacit knowledge is present in the administration of sacraments and especially in any well-conducted Eucharist, where there is less focus on what happens to the bread and wine and more on the symbolic meaning of the occasion and on what happens to those who are participating in the sacred meal. The most important feature of any, but especially any sacramental, celebration in Christian life is that its participants feel accepted and cherished, secure in the knowledge that they are graciously forgiven sinners.

The ethos of a school is created not only by *what* it teaches, but mainly by *how* it teaches and practises its beliefs and values. It may seem trite to point out that the lodestar of any Christian school, Protestant or Catholic, has to be the Gospel; but it is all too easy to bypass what the Gospel is saying because the simplicity of its message is embarrassing in our sophisticated age.

In a letter to his unruly and largely unlettered flock in the commercial seaport of Corinth, St Paul wrote: "Christ sent me ... to preach the gospel ... not with eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God (1 Cor. 1: 17-18)."

Preaching to the sophisticated citizens of Athens, Paul found that he was having little effect on his hearers, whereas with the illiterate citizens of Corinth he made much more progress. The lesson of this experience was not that the message of the Gospel could be appreciated only by the uneducated, but that in his effort to communicate with the educated he had compromised the pith of the Gospel.

Even if we allow for the differences of culture between our age and that of Paul, his words to the Christians of Corinth are relevant to Christians in every age. The cross of Christ remains a scandal until, through faith, we can see it as God's folly. Our Christian faith is an enduring scandal to the many unbelievers of today, but some Catholic leaders, by their unwarranted preoccupation with authority, are confronting the world with the wrong scandal.

The heavy emphasis placed on authority in institutional Catholicism can distract attention from its message and make the messenger more prominent than the

message. Catholics, especially young people, can justifiably react against this emphasis. In company with many of their elders, they do not like to be dictated to by anyone. Unfortunately there are Catholics who make a fetish of authority, citing it as the distinctive quality of Catholicism. Yet it may also be quite reasonably regarded as a defect that can detract from the spirit of the Gospel: human authority is not a prominent feature of the New Testament. Christian faith is inseparable from freedom of choice.

Jesus, unlike many of his followers in later centuries, lacked all the characteristics of human high office or powerful status. He spoke truth to power and it brought him to an early and violent death. During the short period of his active ministry he made it abundantly clear that people were free to listen to him and to throw their lot in with him, or, like the rich young man, depart from him with regret.

Institutional success does not necessarily mean that the institution is faithfully reflecting the Gospel. Our churches today may be emptier than they used to be; but full churches are not in themselves witnesses to a vibrant faith. Advances in the social recognition of Catholics in national life are not necessarily signs of Christian health. Christianity in its origins was not designed to be a social or political success. The institutional failures and insecurities of contemporary western Christianity may be an invitation to discover anew the true meaning of the Gospel and to proclaim it confidently within the church and to the whole world without shame or embarrassment. Under a new pope, who has clearly signalled his discomfort with the magnificence of his surroundings, there are already signs of the sort of radical reform that is so badly needed. It remains to be seen whether he will be able or willing to go against precedent by thinking of reform as structural as well as personal.

The story of Dostoyevsky's Grand Inquisitor ends memorably. The Prisoner had promised to set people free - most unwisely in the Inquisitor's view; for who wants freedom when they can have their decisions made for them by others who know better?

The Prisoner's answer was to kiss his captor, who then dismissed him with the injunction never to return. "And what of the old man?" enquires Alyosha of his brother, Ivan, who has related the story. "He has not changed his views," answers Ivan; but the kiss still glows in his heart.

BATTLE DIARY TUNISIA, ITALY & PALESTINE 1943-1949

MAJOR THE REVEREND IDG FORBES OSB MBE MC CF

REVIEW BY JAMES GREENFIELD (W67)



THIS DIARY was written by Fr George Forbes (1902-1991) in 1946 shortly after his return to Ampleforth from the War, presumably from notes made at the time, but which no longer exist. Some entries are for specific days, but many cover a period or operation lasting several days or weeks, making it easier to follow than a conventional daily diary. It contains military, topographical, religious and human detail, and, in some cases, his reflections.

Many Ampleforth and other readers will remember Fr George and will have known that he was an Army Chaplain in the Second World War, and perhaps that he had been awarded the Military Cross. Those with more interest in military matters may have known that before joining the monastery he had been to Sandhurst and had been commissioned into the Grenadier Guards in the early 1920s, but we knew little else about his war experiences. Now his Diary has been rescued from the Ampleforth Abbey archives and published for the benefit of all.

The Diary does not cover his first two years as a Chaplain to the Forces in the United Kingdom but starts with the voyage to North Africa at the end of 1942 as Chaplain to a General Hospital. He had somehow wangled this posting despite a War Office decree that officers over 40 should not go overseas (see the section "Too Old at Forty"). In North Africa, he soon heard of a vacancy in 1st Guards Brigade for which he volunteered, becoming Chaplain to 2nd Battalion Coldstream Guards in 1st Guards Brigade. He held this post until 1946, almost a record of continuity in a post in wartime. He was officially on the strength of 2nd Battalion Coldstream Guards, but frequently visited, (and was in action with) the other battalions and units in the Brigade, including 3rd Battalion Grenadier Guards, 3rd Battalion Welsh Guards and, for part of the time, S Company Scots Guards (attached to the Coldstream). Typically, he spent a precious day off in March 1944 visiting the Irish Guards (in another Brigade) who had just come out of the Anzio with heavy casualties.

The Diary takes us from Algiers to fighting in Tunis in 1943 and then over to Italy, ending the European War in Austria. The Brigade then returned to the United

Kingdom (warned for training in Kentucky and then to invade Japan) but in the event, following VJ Day, was sent to Palestine ("Parish priest of Galilee"), returning in 1946 when Fr George was demobilised.

The military accounts of deployments, battles and logistics are excellent, as his previous military service enables him to comment professionally on events. He is entirely realistic about the difficulties of the war in Italy, an often forgotten theatre that was physically very demanding and had high casualties especially among the infantry. Every hill and village had to be fought for against a professional enemy, though often the elements and the height and steepness of the mountains appeared worse than enemy fire. Casualties are dealt with in a compassionate but matter of fact way, as one would expect from a soldier or from a priest. They are inevitable and must be evacuated or buried as the case may be as fast as possible, often in appalling conditions, but the battle must go on.

His concern for the soldier on the ground is apparent from the beginning, and he took enormous trouble to spend as much time as possible in the front line, whatever the state of the battle or the weather. In Italy, most movement was on foot and very slow, and he would spend hours getting to and from each company in turn. No sitting in comfortable rear headquarters here!

As pointed out in the Editor's Introduction, he is so modest about his own award of the MC that all he says after the battle of Monte Ornito (part of the battle for Monte Cassino) is "There were also several MCs given [names given] and maybe some more", the latter phrase being the nearest he comes to mentioning his own. Luckily for readers, the original citation is included in the book.

But the Brigade had time out of the line, of which Fr George took full advantage, visiting places of interest and seeing friends old and new. He visited Rome, Florence, Assisi and many Biblical sites in Palestine, and would seek out smaller churches, monasteries and other religious sites, always placing them in their religious and historical context. As in so many wartime accounts of the Mediterranean Theatre, there are continual meetings with friends, relations and former colleagues – in Fr George's case, with the additional advantage of having commanded the Ampleforth Corps during the 1930s, many former members of which were serving in Italy.

There is an Appendix entitled "Prisoners" on the subject of returning prisoners to the Russians and Yugoslavs. In the immediate post-War chaos, the Army also had to deal with Displaced Person including "nationals of many countries, such as the entire Hungarian Army, an engine driver from Bulgaria, who demanded his return with his engine to Bulgaria, refugees from Yugoslavia and the Ukraine, and even some Chinese". He reminds us that had we not returned these nationals to their countries

of origin, there was a high probability that British, American and other Allied prisoners who found themselves "liberated" in the Soviet Zone would not have been returned to the West. He rightly says this was "one of those cases when, whatever answer you give, you are bound to be wrong" – problems he describes as "quite beyond the scope of soldiering."

The Editors are to be commended on producing some "Notes on People Named", which are most useful for cross referring to other publications and sources, bringing together soldiers, Amplefordians and others. The "Abbreviations, Acronyms and Terms" are also invaluable, especially for non-military readers. However, former members of the Cameronians or the Queen's Own Cameron Highlanders (two distinct, and distinguished, regiments) should perhaps avoid looking at page 114 for fear of apoplexy.

Battle Diary is a fitting tribute to this modest soldier and monk. If you have any interest in the military or priestly life in adverse conditions, you can do no better than to buy it, read it and recommend it to others.

James Greenfield (W67) read Modern History at Trinity College, Oxford, and served in the Scots Guards 1971-1992. He now does several part time jobs which include being Secretary of the International Dendrology Society, Administrator of the E F Bulmer Benevolent Fund and as a charity fundraising consultant.

GOD'S FAVOURITE COLOUR IS TARTAN

TIM FIRTH (A57) (PUBLISHED PRIVATELY)

REVIEW BY LUCY WARRACK

GOD'S FAVOURITE COLOUR IS TARTAN

REDEFINING RELIGIOUS OFFENCE



oppressive celibate men.

He himself feels liberated by his escape not only from the institutional Church but from 'creeds and doctrines,' which he thinks are at the same time both 'fundamentalist' and over-rational, and, in a curious use of the word, 'literal.' He is, however, throughout the book, positive rather than negative about Jesus as (no more than) a good man, an inspiring example and a wise teacher: this is the view taken in David Friedrich Strauss's *Life of Jesus*, which rattled the cages of orthodoxy with considerable force nearly two centuries ago. And very often he swerves from his broad ecumenical perspective, which includes all religions and none, to judgments and priorities that are actually Christian. This is hardly surprising given his background and his warm personal memories of Vatican II. But he has difficulties with the notion of truth, which he redefines to vanishing point.

There is a lot of good sense in the book, which ranges very widely over religion, anthropology, the arts, science and philosophy, and there are a lot of interesting quotations including a number from orthodox Jewish and Christian writing. He is perhaps closest to writers on apophatic prayer, who are at a mystical edge too demanding for most ordinary people: Meister Eckhart, for example, and Dionysius the Areopagite, a sixth century Monophysite and Neoplatonist who slipped under the orthodox radar for a thousand years by apparently being an Athenian disciple of St Paul. Eckhart is here allowed to write of God, whereas Dionysius has 'god,' favoured, not consistently, through the book.

Firth's own priority is 'inclusiveness' and the dissolving of differences between one religion and another. So he is in danger of saying that, because religion and art can

lead to 'spirituality' and 'spirituality is what we ultimately believe in,' all religions and all works of art are good and discrimination between them is bad. As for science, the closing sections of his book, about what he calls 'the one great revelation,' enlist the recent discoveries of cosmology (which he thinks invalidate the notion of original sin, a theological label for an observable fact), 'the Gaia hypothesis,' Einstein, evolution, quantum physics, the Higgs Boson particle, chaos theory and even astrology to support his case for 'Creation spirituality' and new-age reverence for nature, as if the vast expansion in time and space of what is known about the universe invalidated the relation of love and fidelity, sin and penitence, between God and the soul. Most sensible people agree that it's high time for more responsible behaviour towards the planet and its resources. But this is a far cry from thinking that an animist midsummer gathering round an oak tree, with ritual led by a Druid and including half a dozen kinds of Christian, Mormons, Baha'is, Pagans (capital P) and Agnostics (capital A), is a helpful liturgical model, however 'reconciling.'

The book could have done with more careful proof-reading and an eye for mistakes, including misquotation of extremely familiar lines from Hamlet, Leviathan and 'Dover Beach.' Some of the mistakes matter: the Papal States, whatever one may think of the popes' temporal power, predate the Counter-Reformation by eight centuries; Augustine never equated the Church with the City of God; far from it; and 'a text attributed to the medieval Cathar movement' which Firth describes as 'the idealistic dream I have for any religious community' in fact surfaced, in a fishy outfit called 'the Order of Melchisedech,' in 1986, as was claimed to have been predicted by the last Cathar in 1244: internal evidence strongly suggests it was written not in the thirteenth or twelfth century but c. 1986.

Catholics accustomed to the weight of the *sensus fidelium*, as defined by Vatican II in *Lumen Gentium*, are likely to find this book, for all its breadth and reference, unnourishingly light in actual content. Inclusiveness does have to exclude a great deal.

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JOINING OUR JOURNEY

JOZEF MYCIELSKI (O90)

DIRECTOR OF DEVELOPMENT

The last year has seen positive strides in terms of development and the important work of strengthening links with our Old Amplefordians, parents and friends.

Fundraising

THE LAST twelve months have continued to be challenging in financial terms but the production of *Ampleforth Our Journey*, followed by *Ampleforth Joining Our Journey* has enabled the Development team to continue with the private phase of fundraising. Priority remains for raising funds for the Monastery and Abbey, Bursary Fund and Bolton House. The total funds required to complete these projects is in the region of £15 million.

Fr Wulstan Peterburs, our Procurator, and I have travelled to the USA and Hong Kong and have continued with meetings across the UK and Europe including Paris, Madrid, Geneva and Monaco. Feedback has been very positive and by the end of the year in excess of 250 potential donors will have been met, face to face.

Private phase fundraising activities have also helped other areas of donor-led development and a highlight of the coming year, with the groundwork having been completed over the past 12 months, will be the refurbishment of Monk's bridge across the road, which is to be the subject of a £100,000 face lift as a result of support from an Old Amplefordian. We have also been very fortunate that the Millennium Cross, which memorably arrived at Ampleforth by Chinook helicopter in 2002, has been subject of a full refurbishment, as a result of the generosity of a family with strong connections to Ampleforth.

Matthew Craston (O76) launched the legacy drive through a direct mailing in the summer of 2012 and also followed this up with articles in *Ampleforth Diaries*. As a result, in the last year, we have increased the number of legacies by approximately 35. This will continue to be a very important area of development activity and if successful should "smooth" the flow of income, which is required to maintain Ampleforth and the Monastery and Bursary Fund in particular. Legacies are fundamental to Ampleforth's long-term sustainability.

Since we have started the private phase of fundraising two years ago the response has been very positive and we have raised just short of £4,000,000 to date. This support has primarily been directed towards the Monastery and Bursary Fund and we are

very grateful to all our donors for their generosity and support.

St Benet's Hall

WE ARE working closely with Professor Jeanrond and his team at St Benet's Hall in moving development forward. Over the last year we have helped to determine the Hall's development strategy and associated financial needs which are in the region of £15,000,000. We have been supporting work on the Hall's marketing brochure, also called *Joining Our Journey*, and will actively work with Professor Jeanrond on the fundraising in the years to come.

The Ampleforth Society

THE HIGHLIGHT of the last year was the Ampleforth Society Weekend held between 19th and 21st October 2012 when over 150 Old Amplefordians aged between 21 and 87 attended the weekend.

The weekend began with a pub quiz in The Windmill, the sixth form social centre, expertly directed by Quiz Master, Fr Hugh Lewis-Vivas. On Saturday morning the 130th AGM of the Society was chaired by Fr Abbot in the library to a full house of over 60 members. Fr Abbot paid tribute to Captain Michael O'Kelly (C45) who retired as Treasurer of the Ampleforth Society after 23 years, thanking him for his tremendous work over the past two decades.

The appointment of new officers was unanimously passed with David O'Kelly (C81) taking up the position of Treasurer from his uncle, Jeremy Deedes (W73) was appointed as a Trustee and Ben Ogden (T92), Richard Sarll (T97) and Sarah Lisowiec (A04) were appointed to the Committee. Fr Chad Boulton and Fr Oswald McBride were also elected as monastic members of the Committee whilst Fr Edward Corbould (E51) was re-elected as Society Chaplain.

After Mass, which was offered for Old Amplefordians who had died in the previous year, there was a brief but enthusiastic game of rugby, between the OARFC and an eclectic mix of local talent, on the Dallaglio Match Ground. This was followed by a very pleasant informal buffet lunch in the Main Hall. The afternoon gave Old Amplefordians the choice of Clay Pigeon Shooting, the OA Olympics in the St Alban's Sports Centre, a tasting of Ampleforth produce in the Pavilion or watching Colts rugby.

Saturday evening featured the highlight of the weekend with the Ampleforth Society dinner hosted by Fr Abbot. Guest of honour and speaker Captain Michael O'Kelly (C45) gave a rousing and very amusing speech which was enjoyed by all. The

evening gave Fr Abbot and the Society an appropriate opportunity to formally thank Mike for his wonderful and valued contribution to the Society. As a token of thanks the Society bestowed Mike with a Mousey Thompson engraved book trough, presented by Fr Abbot. The evening was punctuated with much laughter and it was a memorable occasion for all. It was a pleasure to see some members from as far afield as California and those who had not visited the valley for over 55 years.

In the spring of 2013 Fr Abbot invited Michael O'Kelly to become an Honorary Life President of the Ampleforth Society. Fr Abbot, the Trustees and Committee of the Ampleforth Society were delighted that he accepted with pleasure.

The Development Office has continued its efforts in improving links with OAs, parents, friends, and supporters. We have therefore also been working hard with the Ampleforth Society Committee on a system of events that are sustainable, well attended and fun. We continue to work towards having a clear framework and timeline for events that are of high quality and deliverable and also offer a balanced programme for Old Amplefordians from all Houses and of all ages. It also ensures that Old Amplefordian families can be involved in some of the events too.

Fifteen events in total will have taken place by the end of 2013, and this compares to eight such events in 2010. The addition of Rory Smith (H09) to the Development Team in the early summer specifically to work on Society and Old Amplefordian activities has also been a great boost in terms of driving activity to the next level.

Three events over the past year are worth special mention. Richard Sarll (T97) has been the driving force behind the new London Mass and Pint night at Brompton Oratory, which continues to increase in popularity.

Building on get-togethers that date back over 50 years, our Old Amplefordians in Ireland met in March 2013 for canapés and drinks at the Cellar Bar of the Merrion Hotel in Dublin. Marcus Williams (O90) helped organise the event and brought many new faces to the very enjoyable evening.

The Summer Drinks Party at the Royal Hospital in London in June was a new event and proved a tremendous success. The 400 guests were made up of 310 Old Amplefordians, 50 parents and 40 friends of Ampleforth. One guest said, "Thank you so much for the wonderful drinks party in London, what a divine venue, it was so good to see so many old friends, everyone mixed spontaneously and there was a wonderful ease amongst all those attending. It really showed the Ampleforth family at its best."

OAs Online, the website and publications

THE *Ampleforth Diary* and OAs Online continue to receive positive feedback. The latter has seen a reworked OAs Online management system go live in December 2012. We mailed all Old Amplefordians about the new system and since then over 2,000 have updated their details. The success of the systems upgrade has enabled us to work far more efficiently as OAs Online is directly linked to our database.

An interesting shift in communication methods over the past years can be seen through the use of social media. Our Old Amplefordian Facebook group has grown from 600 in 2010 to over 2000 in 2012, showing the importance of embracing such new media, especially when communicating with younger alumni.

The Old Amplefordian section of this publication primarily focuses on celebrating the lives of deceased Old Amplefordians through the obituaries and also through the feature on Old Amplefordian journalists. The *Ampleforth Diary* will continue to be a termly publication carrying more current news in its magazine format. The Old Amplefordian website, *Ampleforth Diary* and the *Ampleforth Journal* are designed to have distinct editorial character and styles, while serving to complement each other.

The Development Team can be contacted by calling 01439 766777 or by emailing development@ampleforth.org.uk.

The Editor adds: Jozef Mycielski has been too modest in this report to mention his own remarkable contribution to the Bursary Fund in memory of his and Vivian's son, Bruno, who was born and died in January 2012. Together with 13 friends and colleagues, Jozef organised a sponsored cycle ride from Cologne to Ampleforth in June 2013. The ride was very widely supported, and as the group rode across the valley on their return to Ampleforth it was greeted by over 400 supporters. This single venture has already raised over £400,000 for our Bursary Fund, and it is appropriate that I should add these words of deep gratitude on behalf of the Abbey and College.



IS JOURNALISM A JOB OR A VOCATION?

PETER FOSTER (T91)

Peter Foster (T91) was in St Thomas's House from 1986-1991, and was Head Monitor in his last year. He is now The Telegraph's US Editor based in Washington DC. He moved to America in January 2012 after three years based in Beijing, where he covered the rise of China. Before that, he was based in New Delhi as South Asia correspondent. He has reported for The Telegraph for more than a decade, covering two Olympic Games, 9/11 in New York, the 2004 Boxing Day tsunami, the post-conflict phases in Afghanistan and Iraq, the 2011 Fukushima disaster in Japan and the 2012 US General Election.



STRICTLY SPEAKING, I don't know if being a journalist qualifies for the title of 'vocation' - particularly in this Journal - but after nearly 20 years in the news trade, the last ten spent as a foreign correspondent, I find myself more and more wanting to make that case.

This might just be a natural impulse to defend a profession which now has such sorry standing in the public mind. Journalists, like bankers and estate agents, are often easy (and deserved) targets of public scorn but, if truth be told, hacks were hated

long before Lord Leveson and his inquiry.

This is not to excuse for a second the phone-hacking and other tabloid excesses of the *News of the World* and its ilk, but simply to say that the scurrilous antics of the British press should perhaps be seen in their historical context.

Think of Alexander Pope's limpid couplets skewering the 'dunces' of Grub Street for their coarsening of the public discourse - that was nearly 300 years ago - and you see that there is nothing new to these complaints.

Pensive poets have their place, but so too do scribblers. The British press is unruly but it is also vibrant and irreverent, and after three years in working in China, where the press is muzzled and sanitized, and two more in America, with its intellectual pretensions and fawning White House correspondents' dinners, I think I know which one I'd rather have.

The same industry that provides all that (hugely popular) tabloid trash, also shone a

light on the dodgy dossiers that took us to war in Iraq, the expenses fraud of MPs and the iniquities of extraordinary rendition and Abu Ghraib. The two ends of the industry are not as far apart as you might think.

Like all vocations, if indeed that is what this job is, being a foreign correspondent has good days and bad days, and a great many nondescript ones when the news in your patch is in the doldrums, but even those leave valuable layers of sediment behind. A hollowed out town in Ohio looks different - though not necessarily better - if you have seen the excitement of a young middle class Chinese couple out shopping for their baby in Shenzhen; the decay in Detroit, with its once-great churches and schools all burned out and boarded up, looks darker and more diabolical when compared to the filth of Mumbai's Dharavi slum, which has a brutal kind of hope and industry.

In a globalized world, life is more inter-connected even than we know. We pay lip service to the idea of globalisation, but it is easy to forget how much of the pollution that poisons the waterways of the Pearl River Delta and chokes children in Beijing is emitted on our behalf from factories snapping together increasingly disposable 'stuff' that we may, or may not, need.

But it isn't as simple as just pointing the finger, even though journalism is often guilty of this. The people working in those factories need the jobs, or they will be forced to return to villages where life is even harder. And while our designers, shopkeepers and shareholders need their output, those Chinese workers also need to breathe and drink water. We know all this, whenever we stop to think about it, but we rarely do. The foreign correspondent who tastes the air that hangs over the skylines of China's Coketowns, or watches the fish dying in the purplish waters of the River Ganges around Kanpur, can provide food for thought. Sometimes seeing really is believing.

Like all vocations, there are exhilarating moments that make instant sense of the decision to cart your family around the world to live in a city like Beijing where on many days kids football practice is cancelled or the playground is closed just because the air is not fit to breathe.

There is the cold horror of watching a young Kashmiri boy having his leg amputated by torchlight after the earthquake of 2005, but also the satisfaction using that pain and suffering to wake up the world to a tragedy it had been trying its level best to ignore. Or the plain responsibility to bear witness to the bravery of a Chinese woman - barely five feet tall in her trainers - when she is slapped in the face by a 15-stone policeman for highlighting the illegal detention of the blind 'barefoot' lawyer, Chen Guangcheng.

And there is undeniably a sense of achievement in getting Britain's top general in Baghdad in the summer of 2003 to admit what everyone, until then, had not dared to officially admit: that the Iraq mission was not 'accomplished' but an utter mess, and that the Coalition's hubris was to blame. Those are front pages worth sweating for.

True, these epiphanies are few and far between. Like many other vocations, I suspect, there are far more days when you wonder why you ever signed up. And why, in a world that is more inter-connected and internationalised than ever, we are so relentlessly obsessed with domestic trivia? As Hillary Clinton observed, "If I want to knock a story off the front page, I just change my hairstyle", and she was only half-joking.

The internet has democratized media, but also cheapened it. The days when journalists handed down wisdom from their pulpits are over, which is probably a good thing, but the ability to comment anonymously online has allowed the vocal fringes to crowd out the middle ground.

The new virtual coffee shop of Facebook and Twitter is too often a dialogue of the deaf; both sides of the political spectrum, short of good answers to the massive challenges facing Western societies and economies, simply take refuge in hurling abuse at each other.

As a foreign correspondent you try and stand back from it all. Not because you are detached, or because in your travels from west to east and back again, you decided that all truths and cultures are relative and equal. On the contrary it's because that journey confirmed to you the truth that different systems of government, religion and culture aside, we do indeed share a common humanity.

A poor Indian, dying of cancer in his Uttar Pradesh village feels pain just as much as an English gentleman on the way to Harley Street; a middle class Chinese mother frets over the future of her children, and harbours ambition for them, just like mothers in Oldham or Orlando.

So when they are not simply just having fun, which they do a lot, good foreign correspondents are always reminding us - and themselves - of that simple fact, cognisant that readers (and editors) back home are often too busy with the daily business of their lives to really want to hear too much about it.

As a now-dead colleague once observed to me, with that missionary zeal which foreign correspondents have to be guilty, "a successful day is when you wake someone up."

TALES FROM THE BUSH

Producing the BBC's Africa Series

JAMES HONEYBORNE (B88)

James has been making wildlife films for over 20 years, including David Attenborough's 'Wildlife on One' series and 'The Natural World'. James was Series Producer of the BBC's latest landmark - 'Africa' - and is now making series on Alaska, Japan and Patagonia. Speaking with his old Headmaster about a career at the BBC, the views expressed in this article are his own, and not those of his employer.



THERE IS nothing more exciting and challenging than getting back to nature and for me that usually means filming wild animals in remote wilderness areas. In my time I've been stalked by a polar bear, hunted by a pride of lions and head-butted by an enormous tiger shark. I've freedived with humpback whales, raised a colony of giant Japanese hornets and lived with a family of meerkats. I'm a wildlife filmmaker and most recently, I've produced the BBC's *Africa* series.

Any close encounter with a large animal, unarmed and on foot in Africa, is an act of faith - faith in nature - both in human nature and in the nature of the animal. Because there always comes a point when you have to relinquish control of the situation - what happens next is as much, if not more, up to the wild creature as it is to you.

To be comfortable having your personal space invaded by something large, wild and potentially deadly, you need to understand how nature works and how to behave. To an extent we do this intuitively. It always gives me confidence, to remember that we were all shaped by the wild places of Africa. That our instincts were honed here, that we are all living descendants from survivors who, generation after generation, made the most of savannah life and presumably experienced such close encounters themselves.

When I'm with someone on safari for the first time I tell them to listen to their body, trust those ancient instincts, and they'll last long enough to enjoy the triumph of another glorious African sunset.

How did you get into this field?

As with virtually everyone I know in the business, I got into wildlife film making by a stroke of good fortune.

When I left Ampleforth, I was invited to visit Africa for the first time by my Kenyan uncle, who promised a safari around the country. I knew it would be no-frills, one-tent camping adventure, the plan being to drive an old 1970's Range Rover from Nairobi to the east side of Lake Turkana. But first we planned to see some big game in the Masai Mara.

The Mara has been the haunt of wildlife cameramen since wildlife filmmaking began, so perhaps it wasn't entirely surprising that we bumped into a BBC film crew out on the savannah, under an old acacia tree. I simply couldn't believe there were fellow countrymen paid to be out on safari. My uncle was good humoured enough to encourage me to follow them back to their camp that evening. The seed was sown.

The following month I began my degree course in Biology at Newcastle University. Every holidays I travelled south to work in the BBC Natural History Unit as an archive assistant. My rather grand job title was 'Clerk of the Film Vaults,' and it was in the cold, dark vaults of a converted Victorian cellar, far from the African sun, that I first learned something of the art and craft of filmmaking.

What are the most interesting aspects of the job in Africa?

Africa is growing so fast that I see changes every visit I make. But you have to look beyond the tourist safari 'bubble' to get a true perspective of what's going on.

We meet so many young inspiring Africans who have a love for their land and their wildlife, you can't help but be hopeful, no matter how dire the threats of encroachment, deforestation and poaching become. It's very disconcerting when local people in a remote village know the Chinese names for rhino horn and elephant ivory. That's why the work of conservation bodies that involve local communities is so important. Community-run reserves are great to visit and they need the tourist-dollar to keep going.

The highlight of any filming trip for me is in getting to know a new animal. You have to learn how the creature thinks in order to anticipate what it will do next. I'm sometimes asked what my favourite animal is. I always say the same: it's that which we've most recently filmed - whether it's a wasp or a whale - simply because once you've got to know it on a personal level, as an individual, you're captivated.

What sort of difficult decisions do you have to make?

It doesn't take much to realise that beneath the veneer of the safari existence there's a very unforgiving side to the African wilderness. A friend and colleague, Richard Matthews, recently died in Namibia, when his light aircraft crashed whilst filming aerial shots over the desert. Richard had worked both on the *Africa* series (filming 30 great white sharks whilst perched on the carcass of a dead whale!) and also on the Meerkat movie. His loss has sent shockwaves through our industry, coming only a year after the death of Mike de Gruy, who had died in a helicopter accident in Australia. Both men were highly respected wildlife filmmakers and it's a sad and sobering reminder of the risks inherent in our business.

Health and safety on *Africa* was a big responsibility. In preparation, we were trained by Special Forces medics in hostile environment situations. Most of this was expedition first-aid related but we also learned how to behave at aggressive roadblocks, in extreme weather and around potentially dangerous animals. At the time it seemed rather over-the-top to be taught how to extract ourselves from minefields but in fact twice during filming, crewmembers found they'd strayed inside a mined area.

Of course, almost everyone we met was welcoming, generous and kind and the more hair-raising moments were usually of our own making. During production we sank a boat in a cave in Ethiopia, experienced a helicopter emergency landing in Gabon and had a team arrested on suspicion of training terrorists in Sierra Leone. In the Congo, one cameraman was stuck up a tree for four hours with an elephant trying to shake him out of it. The few nights later the tail of a venomous snake was seen disappearing up his trouser leg!

The whole process of wildlife filmmaking is informed risk-taking. We have a set budget and deadline, we research the story the best we can, but unlike filming a drama, the cast don't read the script, regularly fail to turn up and often try to eat one another.

Perhaps the sequence that best exemplifies this during the making of the *Africa* series was the giraffe fight. We wanted to film a battle between bull giraffes and had travelled to the Hoanib sand river in Namibia - the place we felt was most likely for combat. There, we found an old bull guarding a stand of trees and protecting his mate. For the next 30 days we followed him at a distance, from dawn to dusk. And in 30 days of filming there was just one fight in the entire river valley. It lasted just over a minute in real time, but we got it!

Our old bull was knocked to his knees by a younger rival, who then looked set to

deliver a sledgehammer blow. Yet somehow the older bull ducked below the wildly swinging head and took a swipe at the legs of the younger bull, who collapsed in slow-motion, knocking himself unconscious in the process. He was out for a full five minutes and after that he had no further stomach for a fight.

Working with David Attenborough - what's the vision and challenge - where do you find yourself placed in this?

I've always been hooked on wildlife films and have been watching them since I was a young child. Apparently, as a four-year-old, I told my mother then that I wanted to be just like David Attenbuwugh (I couldn't roll my 'r's back then). Like many, I was captivated by the man in the beige slacks and short-sleeved, sky blue shirt, scrambling over the volcanic rocks in the opening episode of *Life on Earth*.

Over the years I've worked with Sir David on several projects, most notably on the *Wildlife On One* series, when we made films on plunge-diving pelicans, scorpions and peregrine falcons. When we went to see Sir David at the beginning of *Africa* it was no surprise to see him at the door still wearing beige slacks and a short-sleeved blue shirt.

At 87 years old, Sir David has all the passion and enthusiasm that you'd expect. He joined us on a three-week safari to East Africa, to introduce the series and to present the final episode, on the future of the continent. When flying two helicopters side by side, up the northern Rift Valley, I asked Sir David to present a 'piece to camera.' He was game, flung open the helicopter door, leant out and performed a minute-long take with great animation and word-perfectly. Not many presenters could do that, first take.

How far have I been changed by the job?

Wildlife filmmaking is a job but it's also a way of life. It takes you away for long periods of time and that makes maintaining friendships and relationships back at home a challenge. And it's a job that comes to define you in many strange and colourful ways.

I was recently at an Old Amplefordian wedding, having flown back over-night from Nairobi. During the wedding breakfast a tick detached itself from my hair and crawled across the starched white tablecloth, before being dispatched by my silver tea-spoon. Fortunately the lady next to me was a well-travelled journalist and seemed utterly un-phased by the sudden demise of the uninvited guest.

Spiritually, I've experienced my greatest highs and lows in Africa. I've felt the remorseless abandonment of the empty Kalahari night, whilst working all nightlong to help a dozen people wounded at the site of a fatal car accident. And a week later, I've been humbled at a Mass celebrated by the remarkable Fr Gerald Lorrimer in the Nyanga township in Cape Town, where parishioners wearing nothing more than threadbare blankets, linked arms in joyous celebration.

Although I greatly admire the humanitarian workers who head to war zones and are involved in aid and relief across the Continent, who face poverty and sickness on a daily basis, it's always a guilty relief to leave the crush of people behind and head back into the wilderness.

All built up to last film - what are we doing to our world?

There are now over a billion people on the continent of Africa: demand for space, food and resources has never been greater. Deforestation for firewood and agriculture, the illegal trade in bush meat and ivory is causing widespread habitat destruction. In South Africa, rhino poaching has doubled in the last year alone. It feels very much as though the wildlife and wild places of Africa have reached a real tipping point.

Fencing off areas for protection is not really a solution. Any biogeographer will tell you that creating 'islands' automatically leads to extinctions - they simply cannot carry the same diversity as larger areas. In any case, much of the wildlife needs to roam on seasonal migrations or in the event of droughts and famines for which Africa is infamous.

There is some good reason for optimism. The fact that Africa still holds 45% of the world's wilderness areas should give some hope - the space exists. And the on-going resurrection of Mozambique's Gorongosa National Park, which lost 95% of its big game during the brutal civil war, shows just what can be done where there's the will, and the bucks to back it.

The goal has to be to allow wildlife and humans to live alongside each other: sustainable land-use and the balanced management of wildlife and natural resources.

That's not as far-fetched as it sounds. In every other continent humans have had a part to play in the extinction of the largest land animals, yet despite being in Africa far longer, the mega-fauna has remained largely intact, at least until now.

What's the future?

To many, the biggest challenges in Africa involve alleviating human poverty and

suffering. But the potential loss and destruction of Africa's remaining wild places won't help that ambition. Our planet - of which one side is dominated by Africa - is a natural ecosystem that we humans simply can't live without. Africa's climate affects the world's and its wild places desperately need protecting for all of our futures.

Perhaps the over-riding issue that underpins all others, both in Africa and right across the planet, is the ever increasing demand for precious space and resources. We need to seek a new balance between humanity and nature. Finding acceptable and sustainable ways of doing this is both our challenge and our responsibility.



SPIN CONTROL

Why accuracy matters more than truth in journalism

EDWARD STOURTON (H75)

Edward Stourton was Head Monitor in 1975, and has had a distinguished career as an author and as a Television and Radio journalist.



NOT LONG after joining Independent Television News in 1979, I was greeted in the newsroom one morning with the shouted welcome "Oi, you...yes you, trainee....go to Brixton and find an escaped prisoner." One of the tabloids had run a piece claiming that prison inmates were slipping over the wall in the evenings to enjoy a pint or two in the local pubs, and it was my job to stand up the story.

Like most politely brought-up Amplefordians of the day, I had been taught to wear a suit to work.

Resplendent in pin-stripe, I dutifully spent long hours sidling up to burly men in Brixton's bars muttering "Can I buy you a pint, err... mate...and... you wouldn't happen to be an escaped prisoner, would you?" It was not my finest hour.

Not long afterwards the late Tory MP Winston Churchill was caught in an affair with Soraya Khashoggi, the ex-wife of a Saudi arms dealer. The allegation that he had driven at a hundred miles an hour down an American freeway with Mrs Khashoggi telling him "the faster you go, the more I take off" made the story irresistible to our news desk, and I was sent with a camera crew to ambush the erring MP outside the House of Commons.

Unfortunately I was spotted by an Ampleforth contemporary who was working as a parliamentary researcher; he berated me for going along with this prurient assignment, and I slunk away in shame.

The ITN of the 1970s and early 1980s was certainly not high-minded, but thirty years after these episodes (which still make me cringe) I value the journalistic skills I learnt there more than ever.

The flamboyant Old Amplefordian editor Nigel Ryan had left by the time I joined, but he had bequeathed a certain buccaneering spirit to the place. The staff were an odd mixture of glamorous foreign correspondents who might have stepped out of

the pages of *Scoop*, brainy Oxbridge graduates and hard-nosed, middle-aged men (mostly) who had come up via the school of hard knocks and papers like the *Mail* and the *Mirror*. This disparate band were united by their faith in one overriding principle; accuracy mattered more than anything.

The hard-knocks types enjoyed ramming this message home to the Oxbridge trainees by assigning us to type out the football results for the newscasters to read on News at Ten. It was explained to us – in case we had missed this while locked away in our ivory towers – that the viewers minded very much about their football teams, and – this was the heyday of the football pools – there was money at stake too.

So getting the football results wrong was regarded as one of the very few offences that you could be sacked for. And the clincher was this; "if you make little mistakes in a subject the viewers know about", the subs told us, "they'll never trust you when it comes to the big things they don't know about".

It was the closest these grizzled pros came to an abstract statement, and it was profoundly wise. No media organisation can survive without the trust of its viewers, listeners or readers – as the staff on the now defunct News of the World learned to their cost.

No one talked very much about the value of truth, and over the decades I have learnt that truth, as opposed to accuracy, is, in the news arena at least, a slippery concept. Reporters aspire to accuracy, columnists claim to speak truth. And very often what they actually mean is that they are giving vent to their convictions.

I am writing this in the middle of the debate over military intervention in Syria, and every day the papers carry op ed pieces arguing both sides of the case with equal conviction. You cannot check the truth of opinion in the way you would verify the accuracy of a set of football results.

There are, of course, some wonderful columnists. Another Old Amplefordian, the late and great Hugo Young, was a fine example; his pieces always made you think and sometimes changed your mind (he was also unfailingly kind and encouraging to young journalists like me, a rare thing in our trade). But even the best columnists tend to start with a view – their version of the truth – and then look for facts to fit it. Reporters look for facts first and then try to make sense of them.

We learnt the dangers of the "truth first, facts to fit" approach to public debate during the long crisis over Iraq. I have interviewed Tony Blair about Iraq a number of times, both before, during and after the conflict. Never once have I seen him shaken in his conviction that his view of the episode is the true one.

Iraq of course exposed all sorts of failings in the way government works – especially in the handling of intelligence. But perhaps we journalists also bear some collective blame; getting at facts was not easy, but we should have hammered away in search of accuracy that bit harder.

In the immediate aftermath of the Afghan war I made a Radio Four series called *With us or Against Us*, an insiders' account of the way the United States assembled such a powerful coalition following the events of September 11th 2001. At the time the Bush administration was riding high, and the Afghan campaign was being heralded as a ground-breaking success, so almost everyone we asked – from Condoleezza Rice to then President Musharraf – agreed to talk to us.

The main purpose of the interviews was to put together a detailed narrative of who said what to whom and when – and sometimes we even managed to recreate both sides of a critical telephone conversation. But I usually ended with a couple of extra questions about the future, and when I reviewed the evidence we had gathered it was very clear to me that the United States was already – this was the summer of 2002 – preparing to go to war in Iraq.

I was asked to give a talk about the series at the church of St Martin-in-the-Fields in Trafalgar Square, and when I laid out my evidence for believing that war in Iraq was inevitable I got a very rough ride indeed. The audience were, largely, good Christian folk who believed in peace, and they simply would not accept what I had to say. It is not just governments who are vulnerable to the temptation to decide on a truth and then look for facts that fit.

It has become customary to refer to journalism as a profession, with all the weight that words carries. I always regard what I do as a trade, like carpentry.

Putting together a story is a little like making a table. You can of course decorate it and make it look appealing, but if it is going to be useful it needs, first and foremost, to sit straight and not wobble. Good carpenters, like the old pros I met in my ITN days, know that accuracy trumps everything else.

THE AMPLEFORTH SOCIETY Trustees' Report

DAVID O'KELLY (C81)

HON TREASURER OF THE AMPLEFORTH SOCIETY

THE TRUSTEES have met only once formally during this foreshortened year. As previously approved, the financial year has been changed from 31 December to run to 31 August. This brings the accounts into line with the school year and means that this report only covers an eight month period of January to August 2013. The change of Hon Treasurer has also brought about a change of accountants from Harrison Renwick to Armstrong Watson in Northallerton.

At the meeting in April, which was chaired by the Vice President in the absence of the President, individual reports were received from the President, Vice-President, Hon Treasurer and Hon Secretary and several issues were discussed. The need for a financial review was highlighted especially with the regard to the level of Bursary support to the school. Other financial matters such as bursaries and grants to Ampleforth Society clubs and events were also discussed.

The Hon Secretary, Fr Hugh Lewis Vivas, continues to develop and maintain strong relations between Old Amplefordians and has attended a number of events across the country including a Reception in Manchester and a very successful Summer Drinks Party in London.

Our finances continue largely to be robust, and much work is on-going to examine how best to meet the financial needs of the Society, in particular the Trustees' aspiration to provide three full Bursaries per year to the school. This will be challenging given the current financial climate but work with the Investment Committee will continue to scope possible solutions. We are keen to maximise this support to bursaries and grants at a time when they are so much needed. The future of the Ampleforth Society, its membership base, its finances, and its overall administration are all undergoing a period of review. Of paramount importance to the Trustees is its continued development making the Society relevant to its members whilst ensuring that it remains financially capable of providing the requisite level of support.

At the AGM in October, Sir David Goodall (W50) and Mr Stephen O'Malley (W58) retired from the Trustees and were thanked for their long-standing commitment to the Board. Mr Patrick Tolhurst (C99) was elected to the Board and was warmly welcomed. In conclusion, it is recorded that no Trustees received any remuneration or expenses in respect of their services.

SUMMARY OF ACCOUNTS FOR YEAR ENDING 31ST AUGUST 2013

	Period 1.1.13 to 31.08.13	Year ended 31.12.12
	£	£
INCOME		
Subscriptions	50,481	73,805
Investment income	6,902	10,883
Donations	2,122	50
Gain on sale of intangible fixed assets	7,139	-
Total:	66,644	84,738

EXPENDITURE

Bursaries	-	87,000
Investment fees	3,452	5,207
Administration costs	916	1,388
Special grants	600	4,750
Total:	4,968	98,345

Net incoming/(outgoing) resources	61,676	(13,607)
Realised gains on investments	27,433	10,298
Net movement in funds	89,109	(3,309)
Balance B/F at 31 Dec 2010	498,798	502,107
Balance of funds carried forward	587,907	498,798

BALANCE SHEET

Investments	515,081	489,206
Cash assets in bank accounts	73,666	10,332
Less liabilities owing	(840)	(740)
Total:	587,907	498,798



OLD AMPLEFORDIAN OBITUARIES

The following pages contain a number of obituaries of Old Amplefordians who died since the last Journal. A full list of Old Amplefordian deaths is available on the website - www.aa.ampleforth.org.uk - and in the Ampleforth Diaries.

CHRISTOPHER MILES CRUTCHLEY (H68) 18th June 1951 – 19th July 2012 was the son of Diana and Lt Col Ernest Crutchley CBE. He was known to many as 'Chris Mix' during his career in sound production and engineering. On leaving St Hugh's House, Chris began a life-long career in the music industry working firstly in Cambridge then Bristol before finally moving to Brittany. Chris spent more than 30 years living and working in France, where he was a well-known figure on the Breton Music scene specialising in alternative rock.

Chris's brother Ed writes: "despite his shocking appearance, barely tempered by his loud ties and silver shoes, Chris had a way with everyone and especially women. My first memory of this was when he asked his teacher if she would like a date, and while (according to him) she was awkwardly blushing and turning away, he promptly produced ... a date. I don't remember if that was the day he also turned up in college in his pyjamas!

"Chris had been dangerously ill at birth, and our mother always believed that the incident had somehow marked him for life. When he was thirteen they sent him to boarding school at Ampleforth, but he had to be repatriated before time for his own good. In fact, despite the belief at the time that the school hadn't worked for him, it had actually meant something, and Chris continued to communicate with his old teachers right up to the end. When I retrieved some of his effects, there was a letter from the Old Boys association, 45 years on."

JOHN EGERTON LEVITT-SCRIVENER (A42) 12th March 1925 – 11th August 2012 was born in Iquique, Chile. His father worked for Anthony Gibbs and married a Chilean in 1919. John had an older sister, Pamela. John spent the first four years of his life in Chile and came to England in 1929. Travelling through the Panama Canal, he had vivid memories of crocodiles slipping into the water.

After spending a year in London, the family came to Sibton Abbey in Suffolk where John lived for the rest of his life, except during the war and for the first 22 years of his marriage in a farmhouse on the estate. John went to Gilling when he was eight years old and then to St Aidan's where he was Head of House. His interests at Ampleforth were the Beagles and rugby. He passed his last exam with flying colours and went on to Trinity Cambridge to study agriculture.

In 1943 he joined up and went into the Rifle Brigade. At the end of the war he was posted to Cairo where he was made Acting Major to evacuate troops and goods from Palestine. Demobbed in 1947, he returned to Sibton Abbey to start his farming career taking in hand various farms when the tenants died or vacated. In 1959 he started raising broiler chickens, which continued until the 1970s.

In 1959 he married Juliet and they had 6 children. In the early 1960s, John purchased Smyth Drills; he designed and patented, with the help of an engineer, a corn seed drill and a brussel sprout harvester, which was made at the drill works in Peasenhall. When he suffered heart trouble he sold out to the Ross group and also stopped smoking!

His public work consisted of being a JP for 25 years and also a Tax Commissioner for over 20 years, which included acting as Chairman for the Lord Chancellor's Suffolk advisory committee for Tax Commissioners.

His main sport had been shooting, which he started at a young age. Two of his sons and grandchildren have followed his example and are excellent shots. It also gave him much pleasure, as one mixes socially with many different people. He was only ill for two months and died very peacefully at home.

PETER CHARLES FFRENCH DAVIS (A30) 22nd February 1912 – 5th October 2012 was one of the representatives of the colourful Irish tradition which played such a significant role at Ampleforth in the first half of the 20th century. It is some evidence of the way he combined his enthusiasm for traditional Irish culture with the more sober English traditions of Ampleforth, that having been Captain of Cricket in the school, he then went on to keep his own pack of hounds when he went up to Trinity College, Cambridge. This was not a luxury that he was able to sustain during the depression of the 1930s. He worked for General Accident from 1930-40 and then joined the Welsh Guards (a choice for which there is no evident reason) and served during the war until 1946. He then joined the London Stock Exchange, for whom he worked for the next 20 years.

This was followed by a long and happy retirement. Although he eventually became housebound, he remained mentally alert and was sustained by his strong faith and by his love for his family. He remained in contact with Ampleforth, and Mass was offered for him in the Abbey on the day of his 100th birthday (which coincided with Ash Wednesday).

PETER LAURENCE WOOD (B57) 30th September 1939 – 14th October 2012 sadly died very suddenly. Peter was, until his death, a Parish Councillor in his local community of Marlow, Buckinghamshire, where his counsel and cool and objective

analysis of situations was well appreciated.

Peter and his wife Jennie and his two sons generated the enthusiasm and effort to run Valley Act, their village's own amateur dramatic group. They attracted many people to join the group, which put on performances ranging from special children's productions to challenging pieces like *Blood Brothers*. But it was not a one-man directed operation; Peter preferred to provide the driving force in the background, allowing others to shine with everything from acting to direction and lighting and music.

Peter was also instrumental in starting Valley Plus, a group for older members within his local community. He acted as treasurer and membership secretary and the committee ensured that the older community were well-informed on social and governmental changes and provided effective feedback to those who can influence their well-being.

An erudite and cultured man, his height was perhaps his main feature for standing out in a crowd; he never failed to leave an impression for his calm and reasoned argument on most topics. Peter will be much missed in many aspects of his close-knit community.

MICHAEL GUY COX (E46) 29th September 1928 – 1st November 2012 was the son of Lt Col Ralph Cox and Edith Colville. He joined St Edward's House from Avisford with his brother Richard (E44, died 2003). On leaving Ampleforth, Michael became an officer in the Seaforth Highlanders. In his youth he was also a very talented skier.

Michael worked as a freelance photographer with commissions for P&O, the National Trust for Scotland and the Horticultural Society amongst others. He was also renowned for his talents as a fine art and antiques dealer and had a shop in Perth's George Street during the 1980s. Michael married Caryl Robertson in 1986. She predeceased him. They had two children - Anna (M07) and Ralph (C08).

JOSEPH BAKER (A49) 13th April 1932 – 8th November 2012 was the eldest of four children; his younger brother, Justin (A53), was killed in a car crash shortly after leaving the College. Joseph was, throughout his time at Ampleforth, a quietly spoken and steady all-rounder, who contributed widely to school activities and whose style was already marked by the gentle and thoughtful courtesy, which became a feature of his later life. His friendships extended across the House system, and he was much respected.

On leaving Ampleforth, John went on to qualify as a dentist in Liverpool following

in his father's footsteps, and practised there until his retirement in 1997. He was also actively engaged in dental politics, both locally and nationally. He was the Chair of the local dental committee and represented on the BDA West Lancashire, Cheshire and North Wales for over 20 years. As a proud Liverpoolian he was fascinated by its history and his lectures on the topic were always entertaining and enlightening.

Joseph met his wife, Paulette (nee Tournefond) at University where she was studying for an Arts degree. They were married in St Peter's, Seel Street, Liverpool in July 1957 - this would not be possible nowadays, alas, as it has become a restaurant and night club!

Enthusiastic members of the Amplefordian society, they took a prominent part in Catholic life in Liverpool. In his final years, he and Paulette attended St Austin's, Grassendale and he developed a close friendship with Fr David Morland OSB (H60, died 2011), who was parish priest at the time.

Joseph bore debilitating ill health with stoicism worthy of his Benedictine upbringing, and died on November 8th 2012. He was a cherished member of his extended family, who deeply mourned his passing, as did his many friends who remember him as a man of culture with an amazing fund of general knowledge. His integrity was as clear as his generosity; although a reserved man, his faith was profound, which made him outstanding in whatever field he chose to become involved.

GUY FRANCIS LORRIMAN (D48) 24th June 1929 – 25th November 2012 is still remembered as one of the outstanding Amplefordians of his generation. He came to St Dunstan's House in 1943 via Gilling and Junior House, and quickly made his mark as a talented all-rounder, excelling at rugby and other sports, deeply committed to what the school stood for, and gifted with an unusual combination of confidence and charm. He was appointed Head Monitor in 1947. His style of leadership was at once unassuming and firm and he made it his business to insist on high standards of responsibility and consistency at every level of the monitorial system. He was greatly influenced by Fr Paul Nevill's genial but challenging personal style, and he took forward into his later career a fine blend of clarity, courtesy and fair-mindedness, rooted in a strong personal faith and in a quietly Benedictine discretion in the expression of it.

After leaving school, he served in the Grenadier Guards on a National Service Commission and then went up to University College, Oxford to read Law. He was active in the Oxford Union and edited ISIS (the Tory undergraduate publication). Whilst at Oxford he met, and subsequently married, Tatania (Tania) Unbegaun, who was an undergraduate at St Hugh's, and whose father was a fellow of Brasenose,

holding the University Chair of Slavonic Philology. Theirs was to be a long and very happy marriage. At that time, in a liberated and economically re-activated post-war world, there was a fashion for an international business career, and on leaving Oxford he did an MBA at the Centre d'Etudes Industrielles at Geneva. The first half of his career took him to becoming a top executive with ALCAN, first in Geneva and then in Montreal and Ottawa. In Ottawa he switched horses and became a diplomat as part of the Canadian Government's trade mission, encouraging European businesses to invest in Canada. In retirement, he was very happy devoting his time to his five children and to his grandchildren, and keeping in touch with his family and friends in Europe.

The spiritual dimension of Guy's life remained central. He had always admired the monastic tradition of Obedience, and this helped him in his engagement in parish life, not only to embrace with loyalty the changes which followed Vatican II, but also to manage his increasing ill-health with fortitude and serenity. He was devotedly nursed at home by Tania until the effects of his Parkinson's disease made it impossible for her to continue, after which he was admirably cared for in Ottawa's Montfort hospital. His death was as exemplary as his life had been.

JOHN MAURICE GAYNOR (D52) 27th February 1934 – 6th December 2012. joined St Dunstan's House from Gilling. He was one of five children, and his two brothers were also at Ampleforth - Denis (D40, died 1962), and Pat (D43, died 2009) who subsequently played a major part in Ampleforth life, becoming a member of the Abbot's Advisory Group. John was a Monitor and represented the school at Athletics. He gained a place at Oxford to read History, but this had to be deferred by his National Service in Germany.

At Oxford he met those who would become his lifelong group of friends, and he also met his first wife, Jane. After Oxford he went into advertising and married Jane. They had two sons - Nick (T77) and Charlie (W79) - and a daughter, Catherine. In 1968 the family moved to Bombay where John ran all of J Walter Thompson's operations in India. Returning to London in 1972, he embarked on what was his most difficult decade, which included the end of his marriage to Jane.

John left J Walter Thompson's and set up his own retail business selling Indian fabric and furniture. At that time Nicola, who was to become his second wife, joined his business and together they struggled through a rocky time. By 1981, John was ready for a new adventure, and he and Nicola built up an advertising agency in Taiwan, transforming advertising in that country and raising standards of creativity and integrity. When they came to sell the business it was the subject of a bidding war between the two biggest agencies of the time - J Walter Thompson's and Saatchi & Saatchi - a measure of their success. In 1990 they moved to South Africa, where for

the last 14 years of his life they entertained a stream of visitors from England and were always very generous hosts. For the last two years, Nicola gave John supreme support and care. One of his major passions was sailing, and in many ways this captures all his best characteristics - his thirst for adventure and experience; his willingness to take on a challenge; his ability to inspire those around him and his generosity of spirit. May he rest in peace.

Fr JOHN CHRISTOPHER EDWARDS SJ (A42) 2 June 1929 – 12th December 2012 passed away shortly after being with his Jesuit brothers for the Community Mass for the Feast of Our Lady of Guadalupe. Fr John was 83 years old, in the 59th year of Religious Life, and the 49th year of priesthood. He lived at the Jesuit Community at Mount Street for 32 years.

John was born at Bexhill-on-Sea and attended Ampleforth for one year before joining the Royal Naval College in Dartmouth, when he was just 13. He served in the Royal Navy from 1946, serving for a time in the Korean War and achieving the rank of Lieutenant. John's two brothers were also in the school - Patrick (A40, died 1943) and James (A43, died 2007).

On leaving the Navy, John entered Campion House, Osterley (1953) and was admitted to the Society of Jesus the following year. He studied Philosophy and Theology at Heythrop College in Oxfordshire and, after his ordination in 1964, at the Bellarmine in Rome. Having served his tertianship at St Beuno's in Wales, Fr Edwards was made Assistant to the Tertianship Director in 1968, before being appointed to the parish of St Mary's on the Quay in Bristol.

For seven years from 1970, Fr Edwards directed the Spiritual Exercises - first at Loyola Hall on Merseyside, then at St Gabriel's Retreat House in Birmingham and finally at Southwell House in London - after which he was appointed to St Patrick's parish in Wapping, East London, where he served as parish priest for two years.

In 1980, Fr Edwards joined the Mount Street Jesuit Community, working with the Jesuit Missions team and serving in Farm Street Church. During this time, he became a renowned confessor, leading people to pray and directing missions. He also wrote several books - especially about prayer, including *Ways of Praying* and *The Gospels for Prayer*.

PETER JOHN VINER (A68) 4th January 1952 – 13th December 2012 was the second of five brothers - David (A68), Mark (A72), Paul (A74) and Anthony (JH75) - to attend Gilling and Ampleforth. He led an unconventional life and had some remarkable experiences, but the later part was dedicated to the service of others and his Catholic faith. Despite an unassuming and humble manner he had a profound

influence in a number of different spheres.

As a youth Peter was a notable rebel, often in trouble at school. He managed to convince his parents that he should leave early in order to join the family insurance broking firm in the City of London as a junior clerk. However, to no one's surprise, within a short time he had given up this career. Peter then joined his uncle Fr John Castelli (B42), working with the Columbian missionaries in the Peruvian Andes. From there he travelled around South and North America, narrowly avoiding getting caught up in the overthrow of Allende in Chile in 1973, before following the hippy trail through Iran and Afghanistan to India. Ending up penniless in Bangalore he applied to a hospital for a job, but the missionary nursing sister took one look at him and promptly admitted him as a patient. It was here that Peter had a transforming spiritual experience, a turning point that reignited his faith.

He remained in Bangalore for three years working in a L'Arche Community sheltered project and Mother Teresa leprosy clinic, before returning home in 1978 with a new commitment to the Catholic Charismatic Renewal. On a visit to Ireland for a religious conference he was picked up by members of the Irish National Liberation Front and held at gunpoint on suspicion of being an undercover member of the SAS. Holding his bible Peter managed to convince them of his innocence and was later rescued by the police.

Peter was one of the founding members of the Prince of Peace lay community and also of the New Dawn Conference at Walsingham from 1987 where he had a central organising role over the following 25 years, helping to develop an extensive children's ministry. He gained an honours degree in Theology and Religious Studies at the Roehampton Institute after several attempts in 1998, although he said they really awarded it out of sympathy. He later went on to qualify as a teacher of English as a Foreign Language.

Peter worked widely including with the Catholic Herald and a drug rehabilitation agency in the Czech Republic before finally settling into what he called 'a proper job' in 2003 at the Little Way Association, a Catholic charity supporting missions overseas. He remained there and in 2010 represented the Association at the ordination of the first Little Way priests in Burma.

From 1993 Peter lived at the presbytery of St Mary Magdalene in Wandsworth, South London and was inherited by the present parish priest Fr Martin Edwards, rather to his surprise, when he moved there six years later. Peter remained single but was devoted to supporting the rest of his large family. In 2011 he was diagnosed with liver cancer. At his funeral attended by a large congregation Fr Martin said simply "He was the best person I knew."

JOHN DRAKE MISICK (B40) 26th July 1922 – 15th December 2012 was born in Bermuda and spent most of his life in Halifax, Nova Scotia. After leaving Ampleforth, John joined the Royal Navy before becoming a Professor at Dalhousie University in Nova Scotia. John's daughter writes of her father: "he was healthy and very active until his death...he fondly remembered Ampleforth and I still have the leather trunk that he took overseas to go to school with...Dad took us to Ampleforth when he was on sabbatical."

MILES DRYSDALE BEECH (E40) 4th May 1925 – 6th January 2013 was born in Lima, Peru, son of Joseph and Audrey Beech. Miles went to McGill University in Canada and the Harvard Business School in Boston on leaving Ampleforth. He was a pilot and navigator in the Royal Canadian Air Force in World War II and held various Executive positions in subsidiaries of United Technologies Corp throughout his working life.

In 1955, Miles married Harriet Abbott-Smith in Montreal, Canada and they had two children, William and Alice. Upon retirement, he and Harriet both served with SAMS (the Southern American Missionary Society) and subsequently as co-chairs of the Outreach Committee at Grace - Calvary Episcopal Church in Clarkesville.

TIMOTHY FRANK PATTESON (C57) 1st August 1938 – 15th January 2013 joined St Cuthbert's House in 1951 from Avisford Prep School. When he left the College he spent three years in the RAF doing his National Service before going to read chemistry at Corpus Christi, Oxford. After graduating he spent several years working for the Ministry of Aviation, designing and testing rockets. He soon became their computer expert and, deciding this was his forte, went to work at ICL (now Fujitsu), as a computer consultant. He remained in this role until his retirement in 2002.

He fought a long battle against leukaemia with great bravery and determination, frequently confounding the doctors at the Royal Marsden. He died peacefully at Sam Beare Hospice with his family around him. His funeral service was conducted by a fellow Old Amplefordian, Fr Tom Treherne (D72). He leaves a wife, Daphne, five children and will be greatly missed.

DAVID OGILVY FAIRLIE OF MYRES MBE KC*HS (W41) 1st October 1923 – 16th January 2013 was born in Scotland, the only child of James Fairlie and Constance Lascelles and spent the early years of his life at Denburn in the fishing village of Crail in the East Neuk of Fife – a county for which David retained a strong affection and links throughout his life, and where, on David's instructions, his ashes were interred at St Andrews.

David came to Ampleforth through Gilling Castle and forged many life-long links at the school. Above all, his time at Ampleforth provided the foundation of his strong faith. He formed a particularly close friendship with his Housemaster, Fr Columba Cary Elwes (OA22), and was a frequent visitor in later years.

There followed a wartime degree at Oriel College, Oxford and a commission in the Royal Corps of Signals and attachment to the Guards Armoured Division in the push through Northern Europe in the closing months of the War. David served in the army until 1959 in various posts and theatres including the Korean War.

On leaving the army, David threw himself into civilian life and made his home at the fine and historic Myres Castle, which his grandfather had bought in 1887. He became County Commissioner for Scouts, a Deputy Lieutenant, Justice of the Peace and Lieutenant for Scotland of the Equestrian Order of the Holy Sepulchre of Jerusalem and a member of Her Majesty's Bodyguard in Scotland, the Royal Company of Archers. David was a keen traveller and generous host to old and young alike, with a special flair for Scottish dancing, coaching dozens of the young in Fife in the drawing room at Myres. He also enjoyed keeping bees.

In 1969, David married Ann Bolger from Madeira and they were happily married until Ann's death. After a period as a widower, he was blessed with a second extremely happy marriage to Jane Bingham-Newland. Both marriages brought out David's deep capacity for both joy and friendship, and this ensured that when the family moved to London, the final phase of his life was a serene and happy one.

WILFRID JURGENS (W50) 9th November 1931 – 3rd February 2013 was born in Germany, where his Dutch father worked for Unilever. His family moved to England when Hitler came to power, and he came to St Wilfrid's House via Avisford. He made (and kept) many friends during his time at Ampleforth. He had a deep and unifying influence on his generation. He was infectiously happy and hilariously funny, with a strong sense of the absurd and a liking for harmless practical jokes. Behind this light-hearted style lay a deep personal faith and a consistent sense of kindness, which was generously shared with all. Proud as he was of his Dutch nationality, he certainly became a fully naturalised Amplefordian, and remained happily loyal to these memories throughout his life.

On leaving Ampleforth, he continued the family tradition by moving straight into Unilever, and spent his whole professional life working for the company in the Netherlands, Canada, Germany, France and Switzerland. He married his wife, Hedi, in 1955, and was sustained, in all his different postings, by a singularly happy and blessed family life. He had three children - Steven, Carine and Alexander - and was very happy to renew his contact with Ampleforth when his grandson, Patrick, spent

some time in the school up to 2009.

On retirement, he moved, via Monaco and France, to Rolle in Switzerland. These final years were happy ones, devoted to his growing family and to his interest in collecting coins and pictures of planes and boats, but increasingly punctuated by illness. He never lost his serenity and humour, and died peacefully on 2nd February 2013. He had lived a very fulfilled life, and will always be remembered with a smile by those who knew him.

ALFRED FRANCIS RAYMOND PATRON MBE (W48) 26th March 1930 – 7 February 2013 was born in Gibraltar to Alfred Patron and Maria Gaggero. As a boy, and because of the war, he studied for a time with the Christian Brothers in Tangiers and following that he continued his education at Ampleforth, where he was very happy. He always spoke of this period with the Benedictines with love and affection. He had many close friends in St Wilfrid's and was a loyal and entertaining companion. On one occasion, he returned to the school (at a time when there was a limited provision for smoking) and distributed some cigars of dubious origin, which caused the present Editor of *The Journal* to feel definitely unwell on the day of the Queen's marriage to Prince Philip.

After his schooling, Alfred joined the Intelligence Corps to do his army training and went on to join the family wine trade business in London, Saccone and Speed. In 1955, Alfred returned to work near Cadiz in Spain, where he met an Irish girl called Nora Geoghegan who was working in Research for the Irish Dublin University. They fell in love and were married in Dublin on 25th November 1958. They settled in Barcelona where Alfred joined the British Consulate.

Alfred and Nora had three sons - Francis, Alfred and Vincent. Both Francis and Alfred are married with their own children but sadly Vincent, the youngest son, fell ill at the age of three and since then has been a very seriously handicapped young man. Alfred adored his family who equally loved their father as a loving and generous person. Alfred also loved animals and his favourite hobbies were music and reading. He was a great historian and read a lot about the history of people during the First and Second World Wars. He was an expert on these matters and had a wonderful library, where he spent many hours, adding constantly to his great collection and sharing books with friends.

Alfred was an outstanding conversationalist with a quick and acute sense of humour. He was greatly loved by his working companions at the Consulate where he was eventually nominated Commercial Vice-Consul in February 1979. With high recommendation for his work, he was subsequently awarded the honour of MBE by Her Majesty the Queen in 1983.

After 30 years of dedication at the Consulate, Alfred retired at the age of 65 and devoted his time to his family and friends. His reading and music were constantly present in his mind. He died at the age of 82 after an illness which had lasted almost seven years.

Fr JOHN DENTON HARRIS (W48) 20th April 1930 – 19th February 2013 joined Ampleforth when he was 10 years old. His father wanted him to go to Eton but his mother insisted on a Catholic education. He was an extremely congenial member of St Wilfrid's House of which he became a popular and stylish Head Monitor with a genuine concern for all the boys in the House. It came as no surprise to them later on to hear of his vocation to the priesthood. He was planning to join the Army and go to Sandhurst on leaving Ampleforth, but when the time came to leave, he felt the calling to the priesthood. His Headmaster told him to stay on an extra year to think and pray about it before committing himself.

John was ordained on 5th June 1955 and began work on his first parish, St Augustine in Aylesbury where he stayed from 1955-60. He moved to High Wycombe from 1960-65, then Rushden from 1965-76, Beaconsfield from 1976-83 and finally St Gregory's, Northampton from 1983-2000. When he retired, a parishioner, Alice King, offered him accommodation and cared for him for seven years before he went to Nazareth House.

On moving to Nazareth House he celebrated daily Mass, started a Rosary Group and Holy Hour, and visited those who were confined to their rooms. The Nuns and staff looked after him and got used to his droll sense of humour and appreciated his wit. He was always a true, loyal and dedicated priest, ready to help those in need. He died very suddenly following a severe aneurism from which he never regained consciousness.

JACK MUNRO (A38) 26th June 1920 – 23rd February 2013 was a keen sportsman when at Ampleforth, enjoying cricket as a bowler. After leaving school he worked at The Liverpool, London and Globe Insurance in the City until he was called up to the Army. He was commissioned at Sandhurst and joined the Highland Light Infantry, stationed at Aberdeen in 1940. He served in Nigeria and was then moved to Burma where he was wounded on 22nd March 1945. He returned to England via Hospital Ship in August 1945. After a series of operations in his leg, he returned to work with The Liverpool and Globe Insurance.

Unfortunately, he could no longer play cricket but became a very good golfer with a handicap of six. Jack died aged 92 and is survived by his wife Joyce. His brother was also an Old Amplefordian - Donald Munro (A34, died 1990).

BRYAN MOORE-SMITH (W49) 6th March 1930 – 19th March 2013 was educated at Welbury before joining Ampleforth College. During his time in St Wilfrid's his quiet and courteous manner won him many friends, and his deep and serious sense of priorities earned him great respect.

Bryan sprung from the family of a GP in Woolwich. His father trained in medicine in Edinburgh and his Irish mother spent much of her youth in France, living in a catholic convent and did her nursing training in St John's Hospital, London. Bryan lost his older brother and father before he was ten.

On leaving Ampleforth he studied medicine first at Oriel College, Oxford and qualified as a doctor from St Thomas's Hospital, London in 1955. Bryan then did his National Service in the RAF. During this time he was detached to the pacific Christmas Island as a medical officer, where he witnessed the testing of a British H-bomb in October 1957 - so called 'Operation Grapple.'

By the beginning of the 1960s he was immersed in training as a civilian physician where he met his wife Elizabeth (nee Dale) who was training as a children's nurse at The Westminster Hospital. Bryan decided to specialise in Geriatric Medicine in the early 1960s. He became Senior Registrar to John Agate in Ipswich, becoming Consultant in 1968 and helping to transform a department consisting of four rural long stay hospitals into one based in a new DGH acute assessment and rehabilitation unit.

A devout Catholic, he devoted his professional life to providing compassionate, high quality care locally and to promoting services for older people nationally. He helped to set up the Royal College of Physicians of London's Diploma in Geriatric Medicine. He was awarded the British Geriatrics Society President's Medal in 1994. He held office in many local charities. Highly respected by his clinical colleagues, his negotiating skills were quietly effective in hospital management. Generations of medical and psychiatric trainees gratefully remember his teaching. As a colleague he was a bridge-builder. He was self-effacing, always interested in the ideas of others and generous with his time, shy but with a sense of humour and an infectious enthusiasm for life. Many secretaries and trainees will remember the panache with which he drove them to peripheral clinics in his fast cars. His love of English was legendary; his clinical letters often read like beautifully crafted short stories. Away from work he was a loving husband, father and proud grandfather. He had a passion for growing roses and a tenacious desire to craft three and a half acres of garden to just the way he and Elizabeth wanted it - a garden complete with three ponds, an island and a personally constructed waterfall. He was a generous host who enjoyed sharing his recently discovered wines, and, most memorably, a gentleman with a persistent twinkle in his eye.

Bryan died from Parkinson's Disease and leaves his devoted wife Elizabeth, their children Caroline and James (T83), and five grandchildren.

JOHN STAFFORD WHEDBEE (O47) 25th June 1929 – 27th March 2013 joined St Oswald's House from Avisford. On leaving school in 1947 he served in the American army in Alaska. He subsequently graduated from Trinity College, Dublin and Columbia University, New York with a master's degrees in Mathematics, Architecture and Civil Engineering. He settled in New York where he was one of the pioneers of green technology in domestic residences. He won several awards for the development of solar panels.

John was a good golfer and played in the British amateur championship in 1947. Every year he visited his brother Dick in England and they enjoyed many a game at West Sussex golf club. John's claim to fame was a hole in one at the renowned sixth hole at West Sussex. He subsequently built a pond on this hole in memory of his achievement.

In his later years John wrote a book, *Myths and Realities*, about conflicting currents of culture and science published in the USA. John never married. He died in New York two weeks before his brother, Dick, died in England.

THOMAS RICHARD SINCLAIR BUCHAN (E83) 22nd January 1966 – 6th April 2013 died unexpectedly at his beloved game farm Thala, in the Eastern Cape, South Africa.

Famously averse to any form of academic studies, Tom was a rebel, but a pupil Ampleforth will never forget. He was determined to cause mischief right from the start and had little trouble in doing so. When asked by Frank Booth, his Tutor, what he had in mind for a future career, Tom suggested 'Mercenary,' giving his reason as 'job satisfaction.'

Leaving Ampleforth a year early, he reluctantly completed his education in London. After this, Tom set about devoting his time to his great passion of shooting and becoming a shooting agent. Brought up on Auchmacoy Estate in Aberdeenshire, Tom was an accomplished shot from an early age and was generally acknowledged as one of the finest of his generation.

Tom was never a conformist and was immensely popular. The vast turn out at his Service of Thanksgiving in Cirencester bears testament to that. The personal stories told by so many of his friends, old and new, showed clearly his loyalty in friendship, generosity in helping anyone who was stuck on bad times, and his strength of character.

He always supported the underdog, he was always fair and straight-forward and his advice was often spot on. A man of forthright political views, who was never afraid of airing them, he nonetheless had a wonderful cross section of friends from all walks of life.

Tom married Vanessa Birrell in 2004 and they moved to Wiltshire. Jack was born in 2005 and was shortly followed by Clementine in 2006.

Tom and Vanessa's love for Africa took them on an adventure in 2007, which would soon prove to become Tom's great passion, in the form of Thala Private Game Reserve, where they built a magical home and life for them and their children, adding to the family with little Lily born in 2010.

Tom was a playful and adoring father to his three children, with his mischievous sense of fun, seen and recognised during his Ampleforth years, enriching their lives, albeit for too short a time. He has left behind his adored wife Vanessa and their three beautiful children, his loving parents David and Susie and his siblings Sophia, Charlie, Jamie (O81) and Rob (E86).

RICHARD MANLY WHEDBEE (O44) 14th March 1926 – 10th April 2013, known as Dick, was born in Central London, where his American Father was an executive in the tobacco industry. In the early 1930's the family moved to Walton Heath in Surrey and after prep school at Avisford, Dick was sent to Ampleforth.

Upon leaving school in 1944, and as an American citizen, he enlisted as a GI in the US army. He was posted to a regiment in the 5th Army commanded by General Patch. In the Autumn/Winter of 1944, his company were detailed to attack the Siegfried Line on the French German border. His job as one of the smaller members of the platoon was to creep up on the German pillboxes and to throw explosive charges through the windows. On one such occasion, all the platoon except himself were killed, and he was left alone, with one German prisoner, to hold the position. For his actions, he was awarded the Bronze Star. The British equivalent is the Military Medal.

After he was demobbed in 1946, he joined his now late Father's firm, British American Tobacco, as a management trainee. His first posting was to Brazil, where his career was cut short when he contracted TB. The company then sent him to California, where he met and married his wife, Patricia.

The couple returned to England for the birth of their two children, but he was unable to endure the austerity of post war Britain. When petrol rationing was introduced as a result of the Suez crisis, he upped sticks and emigrated to Southern Rhodesia (now

Zimbabwe) where he became a successful Tobacco farmer.

In 1971 he returned to England, buying a pig farm in Park Lane, West Grinstead. This is where he finally felt at home and although he closed down his farming operations in the late 1970's he continued to live in what he called 'that wonderful environment' for the rest of his life. His great passion was golf. He joined the West Sussex Club at Pulborough and was elected Captain in 1980. For many years he presented a set of golf clubs to Ampleforth for the golfer who showed the most promise.

In his later years he devoted much of his time to the Sussex community, helping the elderly to enable them to remain in their own homes, as well as being active in Neighbourhood Watch and keeping Park Lane free of litter.

Patricia and their two sons, Richard and Mike, survive him. He died nine days before their 61st wedding anniversary.

THOMAS NIGEL BROMAGE (E44) 14th April 1927 – 14th April 2013, known as Nigel, joined St Edward's House in 1940 from St Richard's (then at Little Malvern). He was the middle of three brothers in St Edward's House - Philip (E38) and Kenneth (E51). He enjoyed his time at Ampleforth and had good friends, a few of whom joined the Brigade of Guards when he did. In 1945 he was commissioned into the Grenadier Guards and was among a number of British military officers fascinated by Arab societies. He was posted to Palestine, still governed by Britain under League of Nations mandate. He then volunteered for secondment to the Arab Legion and later commanded a Jordanian armoured unit taking part in skirmishes with Israeli forces during the fighting following the birth of the state of Israel in 1948. He was wounded at the battle of Latroun and subsequently awarded the Jordanian gallantry medal by King Hussein. (The British Government at that time was embarrassed by the number of officers serving in the Arab Legion and fighting the soldiers of the nascent Israeli state. Ernest Bevin, the Foreign Secretary, reassured Parliament that there were no British officers on either bank of the river Jordan. The declaration was carefully timed: Nigel and his comrades were positioned in the middle of the Allenby Bridge that spanned the river). After attending the Staff College in 1954, he returned to 3rd Battalion Grenadier Guards in 1954, and in the same year married his wife, Pamela. She was very disenchanted with his next posting, which was to Cyprus during the Eoka emergency. After a spell in London on public duties, he returned to Jordan as assistant military attaché.

When the young King Faisal of Iraq and his family were assassinated in 1958, King Hussein of Jordan considered asking for the return of General Sir John Glubb. Glubb let it be known that he was too old, adding: "Bromage is the man." Nigel was then

posted to Saudi Arabia to set up the British Military Mission to the Saudi Arabian National Guard. A fluent Arab speaker (especially of the various Bedouin dialects), he recruited a number of Jordanian officers, and the Mission turned a force of tribal irregulars into a functioning army. He stayed in the Arabian Peninsula for the rest of his career, retiring in 1978. After his military service he was retained by Prince Abdullah of Saudi Arabia as a friend of the Kingdom, and became a trusted confidant of the Prince's family. In a typically understated way, Nigel played an integral role in Saudi-British relations and in 2010 he received the Rawabi Holding Award for services from the Saudi-British Society, and was also created OBE.

Nigel was a great countryman and always liked to be accompanied by a springer spaniel - even in the Middle East. He, his wife and their son and daughter retired to live near Presteigne. His personal memoir *A Soldier in Arabia* was published in 2012.

MARK JOHN RAILING (O75) 26th August 1957 – 15th April 2013 died tragically on 15th April 2013. At Ampleforth Mark was a good all round sportsman. He excelled at racket games. At Ampleforth this chiefly meant squash, in which game he caused many disconcerting upsets by often easily beating his seniors. He also tried single-handedly to revive the archaic game that had been played on the Ball Place. Mark left the school early and completed his 'A' Levels in Cambridge and in London. In Cambridge, although he greatly enjoyed the academic atmosphere of the Professorial house in which he stayed with the parents of two other OAs the main attraction was undoubtedly the close proximity of the University Real Tennis and Racquets Courts. Later on he was very pleased to have been involved in the foundation and running of the Ampleforth Real Tennis and Racquets Society, now part of the OA Racquet Sports Club.

In London Mark enjoyed a lively social life, but although he followed another family tradition by going through the Brigade Squad at the Guards Depot at Pirbright with the Grenadier Guards, he did not stay in the Army. He also spent some time working as a roustabout on North Sea oil rigs, an arduous and harsh existence, which made a deep and lasting impression on him. After a short period in Estate Agency in London he worked in various building-related businesses, later setting up on his own.

Mark married Philippa Prideaux-Brune in 1985 and after their marriage they lived in Fulham and had a happy and sociable life. In spite of a thoroughly old fashioned approach in many aspects of life, including things sartorial, and a rather amusingly Wodehousian manner, Mark was one of those people who are genuinely equally happy and at home in the company of Dukes and dustmen. He inspired great loyalty and affection, not only among friends from his own background, but among the

working men in London with whom he spent much of his later life, and it was notable how many of these attended his Requiem Mass at the Little Oratory in London on 24th April, which overflowed into the courtyard.

Mark was rightly proud of his sons Max, Pip, and Alex, and of Pippa who was a marvellous wife who supported him unstintingly in every way, but in spite of this the demons of depression in the end overcame him. His brother Harry (H77) died in a diving accident in 1999, and another brother James also died tragically and prematurely, but he is also survived by his brother Andrew and his mother Joanna, his father Peter having died in 2007.

NICHOLAS OLIVER BURRIDGE (B52) 6th June 1934 – 17th April 2013 died in Spain with his four children by his side, having successfully completed the Pilgrims' Way to Santiago de Compostela via Portugal. Born in London, he was the only son of Oliver and Josephine and as a young boy he was sent to Ampleforth College. It was here that he first came into contact with the Benedictine Monks, firstly as a boarder himself, and then later on in life when his son, Edward, became a boarder at Worth Abbey in Sussex. His relationship with the monks strengthened over the years and eventually forged an unbreakable bond and friendship that would last a lifetime.

He married Marisol Reynals Masuti in 1959. He came to love Spain itself, its people, its wines, its culture, its music and lifestyle. By 1964, they had set up their family home in Sussex with their four children, Edward, Genevieve, Moira and Teresa. At the time, Nicholas was in the family printing business with his father, pioneering the new technology, photo-composition, which set him up well with an impeccable eye for detail. However, in 1984, at the age of 50, Nicholas happily embarked on a new challenge; a new career. He had a dream which was to repay Spain for the many good things she had given him. He felt that quality Spanish wine was not always sufficiently appreciated in the UK and decided that it would be a new challenge to discover Spanish wines of excellence to ship and introduce to the UK consumer.

Nicholas felt as Spanish at heart as he did English, and, 20 years later, in February 2004, Nicholas was proudly appointed a Caballero del Gran Orden de Caballeros del Vino. Then, in 2011, he was also one of four international wine importers to receive a Lifetime in Wine Award at the International Wine Fair (FENAVIN) in Ciudad Real, Spain.

It was not until Marisol died in 2004, and after a visit in 2006 to 'poor' Peru with Fr Bede and a group of Worth Abbey Parishioners, where he saw with his own eyes the terrible poverty and conditions that the people were suffering there, that Nicholas decided to embark on a new challenge; a pilgrimage to Santiago de Compostela in

order to raise much needed funds for the Ayacucho's Children's Home, channeled through the Worth Abbey Outreach Peru Charity. For Nicholas it was going to be the first of five pilgrimages he made to Santiago. On many of the walks he was accompanied by his family and friends, and in particular, by his very close Old Amplefordian friend, Nicholas Connolly (T50).

Nicholas passed away peacefully leaving behind a family of four children, nine grandchildren, and two great grandchildren. He left a true example of optimism, love, perseverance, passion, respect, great faith and commitment.

MARK DYER (B47) 20th November 1928 – 19th April 2013 was born in Peshawar, the eldest son of Major General GM Dyer, and came to England to go to Prep School when he was seven. During the War he had three years at school in India but then returned to England again to go to Ampleforth when he was 14. He made the long journey by boat from Bombay to Liverpool by himself and wasn't to see his parents for another three years.

After Ampleforth Mark did his military service and became a Captain in the Royal Scots Greys. He then went to Oxford, where he read law at Christ Church. Mark was called to the Bar in 1953 and worked on the Western Circuit. He worked principally in Wiltshire and was also Assistant Recorder. His first job as a judge was on the Isle of Wight. He was appointed a Circuit Judge in 1977 and held the posts firstly of Honorary Recorder of Devises and later Honorary Recorder of Bristol. When he retired from the Bench he sat on the Parole Board for several years. He was a member of the Middle Temple but was invited to become a Bencher of the Inner Temple in 1998. As a judge he was known for his innate compassion and concern for the victims of crime, and for his support and encouragement of those starting out on a legal career.

Mark married Diana in 1953 and they had two daughters. He was devoted to his family and for many years helped to support his younger daughter Lucy who had Multiple Sclerosis. Lucy died two months before him. Mark was also predeceased by his younger brother Simon (B58, died 1996) who had followed him to Ampleforth. Although his time at Ampleforth was much affected by the separation from his parents, Mark had good memories and formed lifelong friendships there, especially with Michael Nolan (C46, died 2007) and Swinton Thomas (C50).

RICHARD CHRISTOPHER YARWORTH FROST (O56) 13th October 1937 – 27th April 2013, known as Dick, was born in Hong Kong to Richard and Patricia Frost. His Father was General Manager of Shell and, along with his sister Rosemary - mother of Jeremy (J77), Justin (J79) and Nick (J84) Read - Dick grew up in the Far East, returning to Prep School at All Hallows and then on to Ampleforth and St

Oswald's in 1950. Always a great story teller, Dick would often recount that his greatest achievement during his time in the valley was playing the big bass drum in the Corps Band.

After Ampleforth Dick returned to Hong Kong, ostensibly to read History at Hong Kong University, but after 18 particularly enjoyable months, was sent by his parents to Hanwell Castle Tutorial College from where he gained a place at Trinity, Dublin. Dick enjoyed five happy years at Trinity, a little longer than most History undergraduates. Perhaps the highlight of his undergraduate years was the purchase, along with fellow Amplefordians Pat Lucas (B57) and Tony Endall (T55, died 1993), of the old Ballywilan railway station in County Longford. The trio bought the station for a few hundred punts and set about its restoration. Dick bought out his friends' share and for the next 50 years, along with Jackie his wife, spent much of his time restoring and maintaining the station. The station itself was made famous by Michael Collins, the Irish Revolutionary Leader, who used to travel along the line. Dick would often show interested groups and parties around.

In 1963, after Trinity, Dick joined Guinness on their first ever graduate management trainee scheme. His telegram to his parents was suitably succinct: "Got Degree stop Got Guinness." He was to remain at Guinness for his entire career, starting as a shift manager in the brewery and working his way up through sales. He retired in 1997 having been Chairman of the Guinness Staff Association and a Trustee of the Pension Fund.

In retirement he devoted much of his time to raising funds for the charity Outreach Moldova. An Irish charity that works with abandoned and orphaned children with special needs in the Republic of Moldova. Dick would deploy all his sales and bartering skills to great effect, raising much needed funds for vehicles for the charity, which on occasions he would drive out to Moldova.

Dick had a wonderful wit and sense of humour and an extraordinary capacity for friendship, right across the generations.

Dick's faith was hugely important to him. He never missed Mass and was a regular at The Sacred Heart, Donnybrook. But he disliked the fuss. He was much more comfortable at the back of the church than closer to the altar. His unexpected death was a shock to us all. He is survived by his wife Jackie, daughter Kathryn and grandchildren, Rory and Daniel.

KELVIN NG (C00) 5th November 1980 – 29th April 2013 was in St Cuthbert's from 1995 to 2000, being in the House with John Willcox and Peter McAleenan. He played rugby and football. A contemporary of his, Simon McAleenan (H00)

writes: "He spoke fondly of Ampleforth and about how Mr Willcox suggested by the time he got to the top year he should play rugby for the 1st XV. However, he turned his sporting interest to following Liverpool football club and also became quite a good player - using the speed that Mr Willcox had identified in his early years at SHAC! He was also very enthusiastic to hear the news of any Ampleforth contemporaries."

Kelvin came from Hong Kong. He was an only son and had four elder sisters. After Ampleforth, he went to university in Bristol. He lived in Canada for a time, where one of his sisters lives, before joining the family firm in Hong Kong. He was trying to expand the printing operation that produced both children's board books and also packaging. He travelled much on this business.

Kelvin married recently and had a son named Kelson. He loved his family very much, as did they love him. He had been seriously ill and died suddenly on 29 April 2013 in Hong Kong.

EDWARD ALEXANDER KNOCK (C77) 7th November 1959 – 20th May 2013 was born in London and at age three he was adopted by the Knock family, where he became the youngest of their six children. His subsequent childhood was centred on Howsham Hall where his parents ran a preparatory school, and with whom he regularly spent the long summer holidays in France, thus kindling his lifelong love of everything French.

He came to St Cuthbert's House from Howsham Hall in 1972 and excelled as a cross-country runner, a sport which he continued all his life. After leaving Ampleforth he was employed for a time as an estate worker at Castle Howard, then in the insurance industry before embarking on a career in estate and land agency.

Edward was a passionate Francophile - he loved the country, the people, the lifestyle, the language, the food, and, of course, the wine. He spoke the language with fluency and passion. Central to this love affair was the family property in the Cevenne region of Southern France where he had spent most of his childhood holidays. He was perhaps at his happiest and most content at *La Boissiere*. His parents had spent the autumn years of their retirement there, and after the death of his father, Edward enjoyed immensely hosting parties of visitors to the house, and introducing them to the rural charms of the locality.

He was a committed recreational runner. Over the years he had completed a number of Marathons in a variety of countries. On one occasion, in Leicestershire, he misjudged his route and had to explain to a police patrol car why he was doing his marathon training on the M69.

But it is as a devoted family man that Edward should best be remembered. He was enormously proud of his children, Charlotte and Ben, and was very supportive of his wife, Louise's, career in equestrianism. He was held in great esteem and affection by his many friends, and the tragic circumstances of his death, when he decided in spite of everything that the world would be better off without him, are fully known only to God. May he rest in peace.

JAMES CECIL WILLIAM BRODIE (H81) 25th October 1962 – 25th June 2013 passed away from a heart attack in Wellington, New Zealand. Born in Ceylon, now Sri Lanka, James, the eldest of four brothers - including Philip (T83) - and two sisters, was the third generation to attend Ampleforth, first going to Gilling. On leaving St Hugh's House he went to Birmingham University to Study Ancient History before going to Australia. James worked many years in Retail, for Iceland and Safeway before emigrating to New Zealand, to take up a General Managers position for Woolworths and Countdown.

James will be remembered and deeply missed not for the value of his academic or career achievements, but for the profound values of justice and compassion that he brought into this world - values developed and cultivated in the spiritual ground of the Ampleforth valley. To inculcate the values of justice and compassion in a single life is uniquely human. Justice and compassion appear to be diametrically opposing qualities - justice divides into right and wrong, innocent or guilty. Compassion brings together through empathy and a reaching hand. Only through a life lived of individual responsibility is it possible to combine justice and compassion and James was its exemplar.

When James moved to New Zealand he viewed dramatic vistas of a verdant land and its love of sports, which he enjoyed. But he often saw the disadvantages of many in the Maori community. He tried to help by giving jobs and encouragement to achieve a better life to those in need. To the Maori community James reached out - the right hand of justice and the left hand of compassion. In a moving tribute, James was given the unusual honour of a Maori Haka at his funeral. He will be sadly missed by many.

DAVID WILLIAM FATTORINI (A52) 22nd December 1934 – 4th July 2013 was the eldest of three children of Edward and Edith (nee Rhodes) and the grandson of 'Rico' Fattorini. He was brought up on his grandfather's estate during the Second World War and it was there that he developed his lifelong passion for breeding cattle. On leaving Ampleforth, he went to Cirencester and subsequently purchased a farm at Ingmanthorpe, near Wetherby. Here, and on his father's land at Toekwith, he sought to re-establish the famous herd of Friesian cattle that his late grandfather had created, and he became a profoundly knowledgeable farmer and livestock breeder.

He became Vice Chairman of the National Milk Records for Yorkshire and Lancashire.

He married his first wife, Susan Wills (of the tobacco family), and following the birth of their first son in 1962, they settled at Sawley Hall, near Ripon, his home for the next three decades. After his second marriage to Dolores 'Sandra' Porati, he sold his farm and went into business. This was not a great success. Although he was quick to adopt new technologies, his projects tended to be in advance of the market. In the final years of his life he returned to farming. In 1991, he purchased the Fairway herd of Charolais cattle and developed his ideas about the breeding of beef cattle. He abandoned the quest for ribands in favour of acquiring disease-free status for his herd, which was of exceptional quality. In farming he was an outspoken advocate of 'breeding' over 'feeding' and was particularly concerned that breeders were letting down commercial farmers by being negligent in keeping proper and rigorous records. He was invited to give the opening address to the British Cattle Breeders' Club conference in 2013, a conference that his grandfather had done so much to support at its inception in 1947 and which David had attended for more than 60 years.

The final years of his life were overshadowed by illness, both his own and the illness of his loyal companion of 30 years, Llyndy, whom he subsequently married, and who has since died. He is survived by his four children Charles (W80), Katherine and Matt (W83) from his first marriage, and Stephanie from his second, and four grandchildren.

MICHAEL DENIS DONELAN (W50) 2nd August 1932 – 22nd July 2013 arrived at St Wilfrid's House in the spring term of 1946, aged 14. Reflective and highly intelligent, he flourished academically under the guidance of two of Ampleforth's greatest teachers of history - Tom Charles Edwards and Fr William Price - and in his last year won a senior history scholarship to Oriel College, Oxford.

He left the school a term early, at Easter 1950, in order to make his way on foot to Rome for the Holy Year. He then joined the army for his National Service, being commissioned into the 60th Rifles. After completing his National Service in Germany and acquiring a good knowledge of German, he went up to Oriel, where he took a First in History. After a short spell at the University of Muenster, he joined the Conservative Party's Research Department in London in 1956. This could well have been the start of a distinguished career in politics, but in 1958 he left London for a one-year Fellowship in International Relations at Princeton, and then joined the FBI, working for the Chairman, with whom he toured India and produced an important report on Britain's aid programme there. After some time as the FBI's representative in India, based in Bombay, he returned home and in 1964 was

appointed to a senior lectureship at the LSE, where he spent the rest of his career, becoming Reader in International Relations. He retired in 1997, but continued to take part in the academic life of the School until the dementia, which led to his death, very gradually overtook him.

In 1966 Michael married Maya Whittall, with whom he had three daughters. Although pleasantly sociable and never happier than when in serious discussion with friends, students or colleagues, Michael was at heart a 'loner' who found the pressures of family life difficult to cope with, and for the last few years he and Maya lived apart. But, he remained deeply devoted to his family and as he grew older his thoughts focussed increasingly on them and their well being. His inherited Catholic faith, strengthened at Ampleforth and tempered by reflection, reading and discussion, sustained him throughout his life.

He died peacefully after a long illness and was buried from the Church of St Thomas of Canterbury in Fulham where he had worshipped for many years with his family.

PETER ORLANDO RONALD BRIDGEMAN (O51) 9th May 1933 – 25th July 2013, the son of Henry Bridgeman and Joan Constable-Maxwell, died peacefully at home at Fallodon, Northumberland. He went to Gilling in 1941. His first memory of school was having to walk up the hill from the railway station, as fuel was rationed for the war, with his gas mask over his shoulder. He went on to Junior House and then St Oswald's.

He served his National Service in the Scots Guards (1952-1954). He continued as a soldier for many more years in Northumberland, as a territorial, reaching Lieutenant-Colonel and commanded the 7th Battalion, The Royal Northumberland Fusiliers. He was decorated with the Territorial Decoration in 1968.

He returned to Fallodon, his family home, in the mid 1950s, after studying at Cirencester, to take over the family farm and estate and remained there for the rest of his life. As anyone who knew him would testify, he had a deep love for everything at Fallodon and his management of it is one of his great legacies. Be it the wildlife, the trees he planted, the garden or the estate as a whole.

He successfully built up the farming business over many years, always keen to try out the latest ideas. He was also a great countryman, knowledgeable about forestry and wildlife generally. He was a keen sportsman, was still shooting in his eightieth year and was keen on hunting. As a bachelor he would head off to compete on the Cresta Run every February and also competed in the World Championships in the bobsleigh.

As well as being a well respected local farmer he also did a great deal for the local community. He was a Deputy Lieutenant of Northumberland for 30 years. He gave his time to a wide range of organisations voluntarily, such as the District Council for over 20 years, the CLA, the The Royal Forestry Society and the Conservatives. He was involved in a number of local charities, and was also an active fundraiser and ran successful major campaigns for Great Ormond Street and Macmillan Nurses.

He is survived by his wife Sarah Jane, his three children Mark (E86), Emma and Davina and 10 grandchildren (the eldest Orlando has just started in St Dunstan's).

FRANK JOSEPH O'REILLY (C39) 15th November 1922 – 11th August 2013 was one of the outstanding Irishmen of his generation, greatly respected both for his personal qualities and for his wide-ranging contributions in public life.

He was born in Dublin to parents who were both from well-established merchant families in the city. He remained a true Dubliner all his life. In this respect he was untouched by his time at Ampleforth, but in other respects it had a deep effect on him. The bracing air of North Yorkshire cured him of asthma, he formed life-long friendships, including with George (later Cardinal Basil) Hume and his formation under the genial Fr Paul Nevill and the country-loving Fr Sebastian Lambert enhanced both his cosmopolitan open-mindedness and the diplomatic skills, which were to stand him in such good stead in his public life.

After studying Engineering at Trinity College, Dublin, he enlisted in the Royal Engineers and saw service in the Far East during the latter part of the War. He then became fully engaged in the family business (Powers Whiskey), and from this base he gradually established himself as one of the great forces for good (in both commercial and cultural terms) in Irish affairs. It was largely thanks to his personal combination of integrity and charm that the Irish Distilleries recovered their momentum, through the series of mergers which both modernised the industry and preserved the great names of Irish Whiskey – Powers, Tullamore, Jamesons and (from Northern Ireland) Bushmills.

But his influence went far beyond whiskey. He was (to name only a few of his contributions) Chairman of such diverse institutions as The Royal Dublin Society, the Punchestown Racecourse, The Ulster Bank and the Equestrian Federation of Ireland. He became, in 1985, Chancellor of the University of Dublin.

He was a devout Catholic and a committed European. He chaired the Restoration Committee of the Irish College in Paris. Pope John Paul II bestowed on him, in 2002, the honour of Knight Commander of the Equestrian Order of St Gregory the Great. It was a fitting tribute to a very great Irishman.

In 1950, he married Teresa Williams (of the Tullamore distilling family), and is survived by her and their ten children.

HUGH EDWARD VAN CUTSEM (E59) 21st July 1941 – 2nd September 2013 was the son of Bernard van Cutsem of Northmore Farm, Exning, Newmarket, and his first wife, Mary Compton. The van Cutsems were Roman Catholics of Flemish origin who had moved to Britain in the 19th century.

After leaving Ampleforth, Hugh served as an Officer in the Life Guards and then as an Investment Manager at Hambro's, before setting up his own firm. Later he bought a data storage business and also developed a number of other business interests.

Hugh inherited his family's stud and estate near Newmarket on his father's death in 1976. He sold the estate in the 1990s after buying the Hilborough estate, where he transferred the stud farm. In 1994 he won a Country Landowners' Association award for the restoration of a dilapidated brick and flint barn whose architectural style became the 'signature' of his stud. Prince Charles presented the award. He was a passionate conservationist and horse-breeder, and a long-time friend and confidant of the Prince of Wales.

A popular man in country sports and conservation circles, Hugh was a founding member of the Countryside Movement, an assiduous fundraiser for the Game and Wildlife Conservation Trust, Chairman of the Countryside Business Trust and possibly the only pro-field sports candidate elected to the council of the National Trust after it introduced its ban on stag-hunting.

For several years the van Cutsems (Hugh and his Dutch-born wife Emilie) were Sandringham neighbours of the Royal family as leaseholders of Anmer Hall (a 10-bedroom Georgian property that was earmarked earlier this year as a country bolt-hole for the Duke and Duchess of Cambridge and their son, Prince George). After the lease expired, the van Cutsems moved into a magnificent new neo-Palladian country house on their own estate at Hilborough, near Swaffham, built in the Norfolk flint-and-brick vernacular and designed by Francis Johnson from a rudimentary drawing by Hugh.

From the time when Prince Charles was at Cambridge, Hugh became a regular holiday and shooting companion, sharing the Prince's passions for rural life, field sports and conservation.

During the period of Prince Charles's marriage to Lady Diana Spencer, the two young Princes, William and Harry, spent so much time in the care of the van Cutsems that Emilie became seen by some as a 'substitute mother' to the boys. The couple's

four sons, Edward (E91), Hugh (E92), Nicholas (E95) and William (E98) became close friends of the Princes; indeed, many people felt that it was in large part thanks to the family that the two boys were able to enjoy something approaching a normal, carefree childhood.

Hugh and his family were regular worshippers at the Roman Catholic Church in Swaffham and Hugh was appointed a Knight of the Sovereign Military Order of Malta in 1993. Next to his new house he also built a private chapel to be used for family services and by visiting priests.

During the last years of his life, he suffered the debilitating effects of Parkinson's Disease with patience and dignity, and died peacefully.

MICHAEL HERBERT JOHNSON-FERGUSON (C52) 27th September 1934 – 16th September 2013 was a countryman, spending his life in the land and hunting, and in the tradition of pipe bands. He was the third of four children of Sir Neil Johnson-Ferguson Bt and Sheila (nee Jarvis), and the brother of Ian (B49), Christopher (T51) and Nicholas (T56). Their father had been to Winchester; his wife Sheila was a Catholic, and it was from her that the family Catholic faith descends.

After leaving Ampleforth in 1952, Michael did National Service with 5th Royal Inniskilling Dragoon Guards, a cavalry regiment and with whom he was much involved in hunting. He then became a chartered accountant, and worked as an accountant with Unilever in Northern Ireland, Nigeria and Ceylon.

After leaving Unilever, he farmed in the County of Dumfries and Galloway in South-West Scotland, living firstly at New Park at Brydekirk, and later he moved to Springkell, a fine Palladian mansion built in 1734, which had been in the Johnson-Ferguson family since 1893.

In about 2009 he moved to a cottage a short distance from Springkell House. He was much involved in the local community. For many years, he was Treasurer of the Dumfriesshire Foxhounds; he hunted with them and organised the Dumfriesshire Point-to-Point and the Dumfriesshire Horse Trials. He set up a Pipe Band, teaching many the pipes and the drums - and many of these went on to professional careers in pipes and drums.


Michael married Jennifer Green at Ampleforth Abbey in January 1963, and they had five children: James (C82), Sarah, Fiona, Laura and Robert (C88). They had eight grandchildren - including three currently at Ampleforth: George Hodson (T) Phoebe Johnson-Ferguson (M) and Edward Johnson-Ferguson (C). Michael died a few days before his 79th birthday, and after 50 years' of marriage.

MICHAEL DAVID WALTER PITEL (B50) 17th January 1933 – 4th October 2013 left Avisford in 1946 to enter St Bede's House under Fr Paulinus. Neither an academic nor a sportsman, he made his mark principally on the rifle range. He developed into a fine shot, and while performing national service, he was selected to represent the RAF. For almost 40 years he ran the Old Boys' shooting club, the highlight of the year being the annual shoot at Bisley, which followed the Ashburton competition. The club was singularly unsuccessful on the range but a loyal group of friends supported it year after year. Another interest developed at Ampleforth was making model planes out of balsa wood and tissue. He recounted with some amusement the story of his plane being gripped by a thermal one Gormire day and disappearing off into the sunset only to be returned to school by a local farmer some days later.

Following national service, he became a very successful underwriting agent in the Lloyd's insurance market where he worked until retirement. Married to Sally Patton in 1956, he had four children, Nigel (E75), Sarah, Siobhan and Kate and seven grandchildren to whom he was devoted and with whom he shared his interests, especially good food and fine wine. It gave him enormous pleasure to enter a national bridge congress as captain of a team of four that included both his son and grandson. He was a loyal husband, utterly devoted to Sally.

He was diagnosed with a terminal illness in July and died very peacefully at home on 4th October with Sally at his side. Mercifully he suffered no pain and was concerned not for himself but only for his wife. The quiet but unshakeable faith developed by a Benedictine education at Ampleforth sustained him through and to the end of his life.





AMPLEFORTH COLLEGE HEADMASTER'S EXHIBITION SPEECH

FR GABRIEL EVERITT OSB
HEADMASTER OF AMPLEFORTH COLLEGE

IECHO Fr Abbot's welcome to you today and for my own part, I thank you for being here and in many cases for the long journeys involved, braving Bank Holiday traffic. However many other events we plan as a school, Exhibition remains the great event in the Ampleforth calendar.

I want to give a very big thank you indeed to John Browne, right up here at the beginning of my speech. He has been Deputy Head for the past - always action packed and ever eventful - six years and now moves on to, I am sure, more of the same, in Glasgow. Early in his time, the cover of that most naughty of publications, the Ampleforth News, portrayed him from Star Wars as Darth Vader standing beside me, the Evil Emperor. We both took it as a compliment. Teachers need to develop a thick skin and while I often wish mine could be thicker, I have never ceased to be impressed by his resilience and by his cheerfulness including under fire. Ampleforth asks a lot of its deputy heads and John has given us a lot. It is hard indeed to choose, but I think none of us who have worked with him, will forget what we have learnt from him about the preparation for, and management of, the multitudinous inspections to which we are subject. Many hands, staff, student and parental have contributed to the very good outcomes in 2008-9 and to the clean sweep of 'excellents' raising us up into the top 20% of HMC schools nationally, in January of this year. However, a good number of us know that John's has been decisive. It is achieved not by a smooth or glib conjuring trick at the last moment, but by patient and methodical day by day work and by long term meticulous planning and implementation. John we thank you and we wish you well.

Schools are rightly challenged today to concentrate on outcomes and, eschewing narrowness of focus, we want to keep our gaze on the widest of spectrums and horizons, concerning these outcomes. But rightly academic results have a very immediate first place. I spoke about our ambitions and our 'targets' last year. The stated targets for A level are to push the AB average above 80% (last year we achieved 77%) of all A level grades and for A* and A grades above 55% of all grades (last year 51%). The stated targets for value added, that is the ability to exceed measured predictions, is to remain comfortably in the top half of all independent schools and indeed, mirroring our inspection rating, to be consistently in the top 20%.

Of these predictions, I appreciate that those regarding raw results are subject to the

vagaries, interferences and indeed incompetencies of our political masters, whose meddling with public examinations continues unabated, but the value added in its comparative dimension with other schools should hold good. Last year we reached the top 15% of independent schools for the Sixth Form and at GCSE, a year group which performed well above prediction we raised ourselves above our usual 50% mark to the top 19%, a much longed for rise in value added and one we are committed as best we can to maintaining.

We were of course delighted that Oxbridge results in January got into double figures, for the first time since 2004 and I congratulate the eleven successful candidates. As important is to note the 73% of university applicants who got into universities listed in the Sutton Trust list of the top 30; the Russell Group excludes a number of high ranking and popular Ampleforth university destinations and so our proportion is lower here, but still over 60%.

Targets are not met, standards and outcomes do not continue to rise, left to chance. We were delighted with our hard won 'excellent' for teaching from ISI and I congratulate the teaching staff. This has been achieved by only a third of HMC schools since September, HMC schools being as you know among the greatest and the best. Still we know from very constructive comments received that we have our planning and our work to do, to push this rating more securely into the 'excellent' band, when the inspectors come back for the next full version, whenever that is, but certainly by 2019. Precise and specific plans are required. A wide range of staff groups and meetings here are joined by the very useful parent forums attached to parents' days as well as meetings of the school student councils to keep a focus on a considerable number of possible improvements. We will, for example, continue to develop the role of the tutor, including the important area of tutor communication with parents and in the development plan we are continuing to research the possibility of the International Baccalaureate as an additional qualification for Ampleforth, while of course preparing as best we can for ongoing changes in national qualifications, GCSE and A level.

This happens to be my tenth Exhibition as Headmaster, and while by no means all plans and dreams have been realised, I have been greatly blessed to see, most often thanks to very generous donations and bequests, the building of essential teaching, boarding and social facilities, as well as a significant growth in our bursary funds. Plans are advancing for the refurbishment of Bolton House, which in turn will enable needed transformations to be wrought in the monastery, in Nevill House and then in other boarding houses. Not so costly, but nonetheless significant I want to mention that we are also finding ways forward for needed repairs for the Bridge over the road and the Millennium Westminster Cross outside St Thomas', part now (though clearly in need of attention) of Ampleforth's 'iconic landscape'.

Among these many generous donations, we are particularly grateful and conscious on this day, of those who have endowed prizes at Exhibition. Many of them are hallowed awards, going back for generations with a long line of recipients. Others are more recent, being given over the past few years and some indeed new this year. I remember being in the Bamford Centre when Sir Anthony announced his generous provision for the annual Bamford awards for Engineering and Business; competition for these over the years has benefited many. I want this year to mention and thank an Old Amplefordian, Niall Crichton-Stuart, who is retiring from JCB and who has been key over the years to decisions about this award.

More recently still among prizes donated, I am conscious for example of the Christopher Coghlan prize for Theology, the Rigg salver, the Major Bryan Robinson shield, the Fletcher lacrosse cup, the Fitzgerald netball cup and the Alistair Roberts prize for Endeavour in Art in memory of a young old boy tragically killed. Older and new meet this year in the rightly highly valued Elwes prizes and in the first award of the McAndrew shields. These are wonderful to have, if not always easy to decide; they are awarded in recognition of significant service and (perhaps especially hard for fallible human judgement) for manifesting Benedictine, Catholic and Christian values, notably love to others. Well done indeed to award holders, even if they need to remember (as a previous Abbot once whispered to some of them) that they are not yet canonised saints.

We have a biennial House play competition, prizes awarded on the day, which includes a prize for best champagne moment. I find myself at Exhibition thinking of my champagne moments. Results days are always a conflict of different emotions, still both A level and GCSE results days last August and more recently in March would qualify. So would the moment of the oral feedback from the ISI inspection team in January. That moved one of my fellow monks to whisper to me through a monastic silence from the book of Psalms: 'For you, O God have tested us, you have tried us as silver is tried; you led us, God, into the snare; you laid a heavy burden on our backs. You let men ride over our heads; we went through fire and through water but then you brought us relief.' Champagne did indeed literally follow. As it did for me, though then more by chance when I was at a conference committee in Farnborough and the news came through of the election of Pope Francis; glasses were at the ready, though perhaps somewhat forgotten in listening to those first moving words from the balcony of St Peter's: 'let us now go forward, let us begin this journey together, bishop and people.' From that first moment and since, in action as well as in word, we are seeing held up to us a path of humility, worthy of the saint patron of this new Pope.

Many fine moments. However, I think the finest are those in school which lead one to say 'Yes indeed, this is what it is about'. Such highlights have been listening in a

year group assembly to the adventure of long boarding from Land's End to John O'Groats, and watching brave bands of students in very testing endurance ordeals on rowing and cycle machines here in the St Alban Centre, raising money for school charities. It is not just students either and I salute and thank in advance Jozef Mycielski and his team of friends about to cycle over half term back from Cologne to Ampleforth in memory of Jozef's son Bruno, to raise money for our bursary fund,

I was moved to hear this year from one top year student concerning FACE FAW, the school's charitable outreach, the following evaluation: 'One of the most fantastic things about FACE FAW is that it is student run, and all decisions are made by students. It has been the most inspiring and fantastic experience I have had over my five years at Ampleforth.' One might hope to hear the same about verbs and equations, dates and maps, and perhaps more particularly Sunday Mass, still one sees what is meant. I remember a lecture by a monk of St John's Collegeville in Minnesota on what lies at the heart of a Benedictine education in which he mused that he left school knowing the name of every bone in the human body; he went on 'and now it has gone, all gone.' You may recall that famous comment of Einstein: 'education is what remains after one has forgotten everything one learned in school.'

Many of you already know my spur of the moment distillation from several years ago now 'Happy, Holy, Hardworking', three things one might hope would remain. I have been pleased to see how the first of these has been taken up this year by the Games Department in an ambition for 'happy red faces', something that has undoubtedly been helped by the temperatures in the valley these past months. However, I was equally pleased, if not more so, to receive a suggestion that an H should be added as a vital element in an education, standing for the relationship with Home, with parents. Indeed and I often find myself reflecting with parents on prospective visits, how boarding schools have evolved from a 'replacement model' – the school instead of parents to a 'partnership model' – the school working together with parents, who are after all as the Catholic Church has long recognised 'the first educators of their children'. I do ask forgiveness and forbearance and make a purpose of amendment for those times we, from the school side, have not got the partnership right. As we all know it is not always easy.

My own mother died just recently, peacefully and mercifully after a rather long illness – as also recently in fact did Fr Abbot's mother, and this has focussed my mind on just how much gratitude I owe to my parents, not a sense I had as strongly as I should have done I fear at the age of 18. It can be one of those things that only comes later.

This intimation of mortality makes me think of a rather deeper sense of the word 'home', taking account of the notion in the letter to the Hebrews, that here we have

no abiding city. Home may be a fleeting and fragile place, sometimes fraught and possibly far away from where we often have to be. But there is something else, another home, a place sensed and at times even it seems remembered but we have not been there yet. The Good Lord has planted the longing for it in our hearts and it is the fulfilment for which we long. As TS Eliot puts it at the end of the Four Quartets: 'the end of all our exploring will be to arrive where we started and know the place for the first time.'

But now back to now. Some concluding thank yous. I thank all the students and especially those in the top year and especially those who have exercised responsibility for the good of the school. And I reserve a special thank you to Madeline Page and Miles Duncan, for their helpfulness, their resilience, their good humour and their friendship. I thank Linda Featherstone, the staff of the Headmaster's Department particularly this year I want to mention Meranda Duncan who will be leaving us shortly as Deputy Head's secretary. I thank my senior leadership team. I thank all the staff, and always and especially Housemistresses and Housemasters.

I am sure as you all realise arranging for Exhibition requires a huge team across the school and the Trust and I thank very much all of those who have done much for the success of this weekend and in particular the three great events of today, this prize giving, lunch in houses, and at the cricket, and the Proms in the Valley this evening. All are remarkable feats and require much planning. The English weather is as ever the guest of most uncertain behaviour – it seems today to be in a goodish mood and I certainly do not want to irritate or tempt it. We say our prayers, though we have to remember that the Lord allows his rain to fall on just and unjust alike. A final thought then from the Archbishop of York confirming last Sunday, Pentecost Sunday, the day of the Holy Spirit: you English do love to talk about the weather. In Uganda, where I come from, we do not have weather, we just have climate and there is nothing to talk about. How about you talk about the Holy Spirit as much as the weather! A concluding challenge for us. Thank you.

THE INSPECTOR CALLS

RACHEL FLETCHER
DIRECTOR OF ADMISSIONS

IN JANUARY we had the call. The ISI inspectors were announcing their imminent arrival. They were not expected. The experience of an ISI inspection is not comfortable. The inspectors appear unsmiling and gimlet-eyed. They ask difficult questions and their examination of our documentation is forensic. As you know, we did very well but following the inspection I found myself reliving this rather odd experience and asking myself how the inspection and its aftermath could be seen in a specifically Catholic and Benedictine light.

To start at the beginning: schools have to prepare and present a self evaluation form. This is a massive undertaking - you have to make your own judgements on your performance and all your judgements must be backed by evidence. It is also an uncomfortable experience, not unlike in some ways, an examination of conscience before the sacrament of reconciliation. Like an examination of conscience this is an ongoing exercise. I met a bullish Head at a Senior Schools Fair who told me that his approach was to state that his school was excellent in all respects and to dare them to find otherwise. Was it my cradle Catholicism that made me so uneasy about this approach, which I could see might be very attractive to his parents? In preparing the self evaluation form we found ourselves performing a complicated balancing act between putting our best foot forward and being as honest and clear-sighted as possible. We wanted both to convince the inspectors and show justifiable pride in our students' and teachers' achievements while accepting that, in common with all human institutions, we are fallible. This was just the first of a series of balancing acts.

The verbal feedback at the end of the week revealed that they had found us Excellent in every aspect. A wave of euphoria swept the school. There was a temptation to punch the air and shout, "Yes, yes, yes!" It didn't last long. The temptation towards triumphalism was short-lived. Anything less than Excellent after all is shameful when looked at objectively. How can we settle for less given the eye-watering expense of education at schools like ours? More importantly how can we, trusted as we are to share the formation of young people with their parents, give anything but our best? Our reaction should be closer to pleasure that the inspectors have endorsed our judgements than triumph, I thought. We also need to remember that the Excellent judgements are best fit judgements for the purposes of the inspection; they do not mean that every boy and girl in the school has an excellent experience at all times in the school. A small minority fail to thrive here, despite our best efforts. Whatever the inspectors say, we are aware of these failures and must be constantly vigilant that these failures are indeed rare, despite our very best efforts and not through some

incompetence, laziness or indifference on our part. Complacency is a real danger in a school with a successful inspection and full boarding-houses. Another uncomfortable examination of conscience looming!

Nevertheless, the judgement of the inspectors needed to be celebrated and broadcast. The parents deserved to know that their choice of school had been given a ringing endorsement. The teachers and students needed to know that their hard work and successes had been recognised and applauded by external judges. There was champagne for the academic staff and a lie-in for the students. That was the easy part. We were left with the balancing act of spreading the good news without appearing overly surprised, ecstatic or triumphant. There are two extremes in dealing with news like this. You can, and many schools do, go for bust with a mighty blast of a trumpet across the media. Alternatively, you can take the opposite view and maintain a haughty and aloof silence on the subject, implying that you did not need the endorsement of ISI to let the world know that self-evident fact that you are Excellent. How could it be otherwise? The middle course, a Benedictine balance between the extremes, is difficult to find and, like many middle courses, tricky to navigate. I don't know how far we succeeded.

The inspection is in the past. I have peppered our website with quotations from the report and regularly steer prospective parents towards it. Our feeder prep school Heads were sent a summary; it is time now to move on. The recommendations the inspectors made have been accepted, not as a penance but as helpful nudges to direct our journey.

Schools have formal inspections but we are also held to account in other ways. Each year brings its round of Public Examinations, UCAS applications, concerts, plays, exhibitions and sporting fixtures and many other events all of which hold us up to public scrutiny. Our parents and alumni are critical friends. Even in our remote Northern valley we seem to live in a goldfish bowl. Yet as we face these myriad tests and judgements, as our girls and boys strive to develop their talents and pursue their goals, our busy lives are punctuated by the sound of the Abbey bells summoning the monks to prayer; they serve as a constant reminder of lives lived differently with a timescale of eternity and a Final Judgement that puts an ISI inspection into proper perspective.

ACADEMIC LIFE 2012-2013

IAN LOVAT
DIRECTOR OF STUDIES

Change and challenges

NOW is a challenging time in Education. This is nothing particularly new; we face fresh challenges all the time as change follows change and the next new initiative follows the last one. It makes for an exciting time and it is right that we should be constantly examining what we do in education, both nationally and at Ampleforth, to ensure that our current students have the best possible experience. After all, stagnation and complacency are not options because each student in our care only has one go at the process.

Quite probably the most significant change this year is the abolition of January AS and A2 unit examinations. Various hailed as both the best and the worst innovation of Curriculum 2000 they have been part of our lives for the past 12 years although, in the early days, we resolutely turned our faces against them and refused to allow many to be taken in January, apart from re-sits. However, in recent years, the pressure has increased as examination results at A level have become ever more critical both for university entry and students' future. One result has been a January taken up with unit examinations in both the Middle Sixth and the Upper Sixth, doubtless a less-than-happy Christmas holiday of revision for many students and nearly a month of disrupted teaching in both Sixth Form years. This change, at least, will remove all these at a stroke.

Three questions arise about frequent, modular examinations and January examinations in particular; is all this examining a good idea, is it educationally sound and is it an advantage to students? The answers to the first two are almost certainly negative; the increase in examining has done little for 'delight in learning' as students have little time and less incentive to go beyond the syllabus and allow their curiosity free rein - even for a short time. Do you spend time pursuing an interesting side-line when time is limited and there is an examination looming? Probably not. Do you spend time really understanding a difficult concept when, for the purposes of the examination, it is sufficient just to know the result and be able to reproduce it, understood or not? Unlikely.

The question as to whether frequent and modular examinations are an advantage to students is more difficult to answer; they allow for knowledge and understanding to be assimilated and tested in small parts and, in theory, all A level examinations have a 'synoptic' element which requires knowledge and understanding from across the course. In practice awarding bodies have found various means of making this

element either entirely predictable or able to be prepared in advance by the use of pre-release material. Frequent examinations also allow for re-sits and therefore improvements. A common argument previously advanced for taking examinations for the first time in January was that it provided 'practice' or an 'objective assessment' and, in any case, 'can always be re-taken.' However, practice is not difficult to provide and we have re-instated trial or 'mock' examinations for AS level in order to provide the practice. Objective assessment is part of every teacher's toolbox and a normal part of teaching and learning so that argument is only as strong as the ability and willingness of students to take seriously something that is not an external examination. There is no doubt, however, that the frequent examining is an advantage as far as students' raw results are concerned. To give an example, Ampleforth students who took A levels in 2013 took their AS levels in 2012 and, first time around, 51% of entries attained grades A or B at AS level. After the January 2013 re-sits this rose to 73% grades A or B attained. This helped to an attainment of 73% grades A* to B at A level in 2013. Over 70% of these students were then offered and able to take up places in the UK's 'top 30' universities as defined by the Sutton Trust. This included seven Oxbridge places and six entries to Medicine. Undoubtedly the frequent modular examinations benefited these students and allowed them to improve their eventual A level results although it is significant that for some time Oxbridge entry has depended on the 'first time taken' result of examinations.

From the point of view of the awarding bodies, the advantages of all these examinations are less clear as the burgeoning examinations industry has put additional pressures on the marking and awarding processes. At Ampleforth, in 2013 compared to 2012, there was a 150% increase in the number of re-mark requests at A or AS level and nearly a 500% increase in the number of resulting grade increases. The change this year is that there are no examinations in January and therefore no re-sits, although students can retake units in June before they take their A level units. An effect that could be attributed to this change is that the attainment at AS first time around this year has been considerably better than last year!

Further challenges

THE CHALLENGES of removing January examinations are by no means the only ones for the future of A level. There is a full review of A levels in process with currently no clarity as to how AS examinations will relate to A level. At present AS is the first half of an A level and has to be taken as part of the A level, but one possibility is that AS will become completely decoupled from A level and will no longer be a part of it. It is also highly likely that A level examinations will revert to being linear; that is, examined in one go at the end of the two year course. This should be good for fostering a delight in learning but may not be quite so good for

overall results. Meanwhile, at Ampleforth, we continue to look at and consider other post 16 assessment systems, such as the International Baccalaureate (IB). This, unsurprisingly, also has a linear examination model whereby all examinations are taken in one go at the end of the two year course.

Alongside reform at A level, GCSE is also changing. This year English, Mathematics and Science were made 'more challenging' and this change was certainly noticed at Ampleforth, particularly in Science subjects. Since students normally only have one chance at GCSE, it is difficult to explain to them why equal knowledge and understanding in a subject can have different examination outcomes one year compared to another. Such is the challenge of being at school at a time of such rapid change!

Recent announcements of further changes to the grading of English and Mathematics GCSE for examination in 2017, with other subjects to follow, provide us with further challenges for which we need to plan although, at Ampleforth, in two years' time almost all our GCSE subjects will be IGCSE and may not be required to follow the new grading scheme immediately. Our experience of changing to IGCSE English Language and English Literature has been positive and we anticipate the same from the other subjects that are making the move.

However, should the preceding catalogue of change and challenge cause the reader concern, all is not bad. New material, new ideas and changed assessment models can serve to re-focus energies and attention on teaching and learning and to develop new enthusiasms for aspects of subjects. We hope and expect that these reforms will have this positive effect and be of advantage to our students of the future although they are likely to be a roller-coaster ride for the teaching staff.

The Inspection report of January 2013 (published separately) graded Ampleforth as 'excellent' in all areas but recommended that we 'strengthen the management of teaching to bring all up to the standard of the best' and that we 'ensure consistent high quality of marking and assessment across and within subject areas.' Those recommendations fit very well within the challenges outlined above and that we know we face as we plan for major curriculum developments in the near future.

THE COLLEGE STAFF

SEPTEMBER 2012 - JULY 2013

Headmaster	Fr Gabriel Everitt MA DPhil <i>Christian Theology</i>
Deputy Head	Mr JR Browne BA LLB FRCO <i>Music</i>
Director of Studies	Mr IF Lovat BSc MInstP CPhys <i>Physics</i>
Director of Admissions	Mrs RMA Fletcher MA <i>English</i>
Director of Professional Development	Mr AS Thorpe BSc CChem MRSC <i>Head of Chemistry</i>
Head of Sixth Form	Mr WF Lofthouse MA <i>Classics</i>
Head of Middle School	Dr R Warren BSc PhD <i>Mathematics</i>
Senior Chaplain	Fr Chad Boulton BA <i>Chaplain, St Aidan's</i>

HOUSEMASTERS/HOUSEMISTRESSES

St Aidan's	Mrs A Le Gall MA <i>EAL/Lang</i>
St Bede's	Mr B and Mrs V Anglim BEng <i>Design & Technology</i>
St Cuthbert's	Mr D Willis MEd <i>Mathematics</i>
St Dunstan's	Mr BTA Pennington BSc <i>Mathematics</i>
St Edward's Wilfrid's	Mr AP Smerdon BSc <i>Head of Boarding, Geography</i>
St Hugh's	Mr MB Fogg BA <i>Christian Theology</i>
St John's	Dr D Moses MA DPhil <i>English</i>
St Margaret's	Mrs GMO McGovern MA BA <i>Christian Theology</i>
St Oswald's	Mr P McBeth BMus <i>Music</i>
St Thomas's	Mr PMJ Brennan BSc <i>Geography</i>

MONASTIC COMMUNITY

Fr Justin Caldwell MA <i>Chaplain, St Bede's</i>
Fr Francis Dobson FCA <i>FACE-FAW, Chaplain, St Cuthbert's</i>
Fr Luke Beckett <i>Deputy Procurator, Chaplain, St Dunstan's</i>
Fr Rupert Everest MA <i>Chaplain, St Edward's Wilfrid's</i>
Fr Hugh Lewis-Vivas MA STB <i>School Guestmaster; Chaplain, St Hugh's</i>
Fr Cyprian Smith MA <i>Chaplain, St John's</i>
Fr James Callaghan MP <i>Modern Languages, Classics, Chaplain, St Margaret's</i>
Fr Henry Wansbrough MA STL LSS <i>Christian Theology; Chaplain, St Oswald's</i>
Fr Alexander McCabe MA <i>Modern Languages, Christian Theology, Chaplain, St Thomas's</i>

LAY STAFF

A Carter MA *Head of English, Director of Arts*
 SG Bird BA ATC DipAD *Head of Art*
 GD Thurman BEd *Physical Education, History*
 HC Codrington BEd *History*
 KJ Dunne BA *Modern Languages*
 Mrs PJ Melling BSc BA *Mathematics*
 MA Barras BSc *Head of ICT*
 ID Little MA MusB FRCO ARCM LRAM *Director of Music*
 DR Lloyd MA BSc DipSPLD *Head of Special Needs, English*
 DL Allen MA DPhil CChem MRSC *Chemistry, Physics*
 JGJ Allisstone BA *Film/TV, English, EAL, School Counsellor*
 WJ Dore MA FRCO *Assistant Director of Music, Organist*
 PT Connor MA *Head of History*
 BW Gillespie BEd *Head of Design and Technology*
 SJ Howard BSc *Chemistry*
 M Torrens-Burton MA *EAL, Classics*
 JP Ridge MA *Modern Languages, Director of Health and Safety*
 AJ Hurst BSc *Biology, Director of Activities*
 J Layden BA *Assistant Housemaster St Cuthbert's, Classics*
 Miss J Sutcliffe BA *Assistant Housemaster St Edward's Wilfrid's, Classics, Director of the Theatre*
 MA Dent BSc *Head of Modern Studies*
 Mrs JEC Hurst BSc *Biology*
 TJW Walsh MA *Art*
 D de Cogan ARCM DipRCM *Music*
 CG O'Donovan BSc MA *Mathematics*
 Dr JM Weston BA MA DPhil *Mathematics*
 *Mrs MA Young BA *Art*
 Mrs AM McNeill BA *Head of Christian Theology*
 Mrs F Garcia-Ortega BA *Modern Languages*
 Miss JN Horn BA *Head of Girls' Games, Physical Education*
 Miss LE Bolton BA *Art*
 Miss B Fuller BA *Assistant Housemistress St Margaret's, History*
 JW Large BSc PhD *Mathematics*
 Mrs J Stannard BSc *Modern Studies*
 Miss JMC Simmonds BSc *Modern Studies*
 JJ Owen BEd *Physical Education*
 *Mrs MB Carter BA, BSc *Christian Living*
 Mrs CRM Dent BSc *Head of Geography*
 JO Devitt MPhys *Head of Physics*

GJ Muckalt BA *Physical Education, Director of Rugby*
 SR Owen MA *Head of Modern Languages*
 PW Anderson BSc MSc *Biology*
 Maj MS Blackford MA Psc CELTA, MCGI CCF
 *Mrs H Burrows BA *English*
 DJ Davison MA *English*
 A Hardie MA *Music*
 A Powney MA TTh PGCE *Christian Theology*
 JE McCullough MSc *Modern Studies*
 Dr HR Pomroy BSc PhD *Head of Mathematics*
 H Webster MA DPhil *Biology*
 Miss R Beber BSc MSc *Biology*
 Mrs J Campbell BA *Head of Careers*
 T Foster BMus *Music*
 Miss HC Jones BA *Assistant Housemistress St Aidan's, Christian Theology*
 *Miss TM Jones BSc MSc *Mathematics*
 *Dr LM Kessell BSc PhD *Physics*
 Dr MJ Parker BSc PhD *Chemistry*
 Miss MF Peterson-Johansson BA *History*
 JD Rainer BA *Christian Theology*
 Miss KE Selby BSc *Physics*
 Miss A Kimmerle MA *Assistant Housemaster St Oswald's, German*
 JB Mutton MA *Head of Classics*
 Miss L-L Pearson BA *English*
 *Mrs A Rogerson *Christian Living/Theology*
 Mrs S Baseley *French*
 Miss HK Punnett BSc *Geography*
 Mrs L Roberts MA *English*
 RH Thorley BA *Director of Sport*
 B Townend MPh *Physics*
 Dr CG Vowles BA PhD *English*

*Part Time

LANGUAGE ASSISTANTS 2012 - 2013

Miss R Garcia Fernández *Spanish*

LEAVERS 2012

T Barfield BA *English*

Miss Helen Brown BA MS *English*

*Mrs Lorraine Canning MSc ICT

Dr Emma Fern BA PhD *History*

Mrs Cecilia Olley BA *Modern Languages*

Miss Clare Willey BSc MSc *Geography*

SCHOOL OFFICIALS

SEPTEMBER 2012 - JULY 2013

HEAD MONITORS

MPF Page (B)

MIK Duncan (T)

MONITORS

St Aidan's

St Bede's

St Cuthbert's

St Dunstan's

St Edward's Wilfrid's

St Hugh's

St John's

St Margaret's

St Oswald's

St Thomas's

Supernumerary Monitors

MYR Townsend, MJ Allardice

EM Gibby, HM Brunskill

GCN Irvén, JF Carnell

PHJ Panhard, RP Hunter Blair

EGR Sparrow, J Rioperez

F McCorquodale, FJ Shipsey

JD Cochrane, OR Legard

P Fitzherbert, K Goff

GRStGI Maxwell, EW Irvine-Fortescue

PWA Bombers, RMP Walker

FR Bugg (B), PY Jalland (M), CF Birkett (O)

CAPTAINS OF GAMES

Beagling

Clay Pigeon Shoot

Cricket

Equestrian Activities

Football

Girls' Hockey

Boys' Hockey

Lacrosse

Netball

Rugby

Rugby Sevens

Shooting

Girls' Swimming

Boys' Swimming

RG Thomas (D)

JS Cuddigan (O)

FGG Black (H)

E Fitzherbert (M), P Fitzherbert (M)

OA Dawson (H)

PY Yalland (M)

JH Page (O)

A Hazell (M)

K Goff (M)

CF Birkett (O)

JAT Reid (O)

TP Gordon (J)

FR Bugg (B)

ABT Gonsalves (H)

LIBRARIANS

MJ d'Orey (B) <i>Head Librarian</i>	HM Deacy (H)
AHJR Defert (O)	AJ Holt Evans (H)
EJ Matthews (M)	AS Baker (T)
EAC Warden (B)	

The following students joined the school in September 2012:

PO Adamthwaite-Cook, J Almoguera (C), HMR Andre (O), J Arijia Emperador, TCCL Aurand (H), AMJ Baker (A), MLA Baker (A), MH Barber (M), DNF Barnes (T), P Barrero-Larrea (A), ECL Baxter (B), EMAC Bedier (J), LNI Berti (A), HWT Bett, MP Blakiston Houston (C), MM Bland (A), J Bosch Duran (D), IA Bourassa (B), HF Browne (C), BMS Byrne Hill (B), CT Carroll (C), R Chahin (A), MEA Chandon-Moet (A), TFDR Channer (D), JA Christmann (H), JJR Clark (C), AW Corrie (D), LFPM Dalle (O), TG D'Arcy (C), CSA Davies (M), FJS Davison (B), A de Croy-Solre (A), M de Cruylles (O), J de Juan Mas (O), I de Laguiche (B), A de Malherbe (EW), A de Pellegars-Malhortie (A), E de Royere (C), AHMHH de Selliers de Moranville (J), BMAG Decombe (H), E Degirmen (A), P de Tilly (T), R Diaz-Guardamino (EW), AJAG Dietl (C), AJD Drummond-Herdman (C), ALAM Dufour (D), AV Espinosa de los Monteros (M), JDC Faller (C), FRA Fawcett (C), OAE Fuller (H), HDDV Gaisford (D), IN Galan Gonzalez (H), RS Garces Maino (A), AM Geraghty (A), P Goess-Enzenbert (A), PJ Gollreiter (C), L Golsong (D), GE Grant (A), N Green (B), A Hall (M), AJB Hall (EW), MCD Hall (M), CF Harratt (J), MTP Hay (T), WPJ Hirst (D), JA Hodgson (O), GP Hodson (T), AAE Hookway (A), ASJ Hopkins (D), A Job (H), I Karaoglan (D), JM Keegan (C), A Kleosakul (O), U Kleosakul (T), JHM Klimczuk (A), H Kothbauer (C), M Lacoste (A), WM Lam (H), EB Langley (T), RHM Lawson-Tancred (EW), LJ Lennon-Lanzi (T), FPT Link (D), IE Lloyd (A), EWA Lodge (C), AMTV Luetz (B), JMIBL Luetz (B), HN Lyons (EW), TW Lyons (EW), LP MacLellan (H), AEM Madden (B), CSP Martignac (B), V Martignac (A), CE McArdle (A), AM McKeever (A), IJE Miller (D), J Miquel Martinez-Monche (EW), AM Moncreiffe (M), TCL Moon (B), CE Morgan (A), EPK Morrison (C), WTB Morrissey (J), G Nieto Seto (C), EK Oduzoa (T), J Ogarrio (H), J Ortiz Monasterio Lebrija (D), HGB Owles (EW), SA Partarrieu (O), MF Pattinson (B), TA Pelham (M), MR Perry (M), T Picceri (O), TJ Powell (H), HHN Ramsay (J), RA Reekie (A), CA Roberts (EW), AWI Robison (EW), ADK Rogers (EW), HCE Rooms (O), P Rosello Rojas (M), MP Rudman (H), P Ruiz de Alda Mignoni (O), MK Rylands (M), GCDV Sainty (J), BB Sanders (D), PW Schulte (C), HRH Seddon (H), K Serafin (B), JWY Siu (C), NJM Smith (J), PH Stainton (J), JJP Stephens (H), FC Stuchtey (B), J Sunen Garriga (O), HHE Swinburne (J), AC Trabattoni (A), MM Trabattoni (A), EB Turchi (EW), ACM Van Damme (M), O van den Bosch (EW), E van Praet d'Amerloo (E), M Vialle (H), BG von Badewitz (B), A von Bocke (O), ICC von Feury (A), DGWWN von Kerssenbrock-Krosigk (H), MH von Wedemeyer (J), KRC

Wells (M), LMDL Wells (A), HER West (M), DJM Wilhelms (C), PH Williamson (T), TC Worth (T), KM Wren (A), BJJ Wright (T), HJ Wright (C), AP Wrightson (T), AZP Yeo (C), LG Zychowska (A).

From St Martin's Ampleforth:

JB Aldous-Ball (B), IS Armitage (M), PM Black (O), AAW Campbell (J), MHK Chan (T), RM Clive (B), TAS Gay (D), RB Gould (O), EC Hirst (D), CJL Laczko-Schroeder (J), JSG Mangles (O), HW McDonnell (J), JD Morrell (D), P Nikitiits (J), RA Owen (B), OA Smerdon (M), JF Stephenson (EW), CMT Toone (B), CJ Vangerven (O), RF Waley (J), AJ Williams (EW), IHP Wood (B).

The following student joined the school in January 2013:

FVE Andrews (M).

The following students left the school in the year September 2012:

DNF Barnes (T), JJ Griffin (H).

The following students left the school in the year December 2012:

SF Hartmann (C), PW Schulte (C), KBEI von Oldenburg (B).

The following student left the school in the year May 2013:

IJ Semple (D).

The following students left the school in the June/July 2013:

St Aidan's MJ Allardice, GC Barclay, P Barrero-Larrea, JE Barrow, LR Bramhall, MEA Chandon-Moet, J Chen, OG Cronin, I Dontot, A Fullerton-Smith, RS Garces Maino, P Goess-Enzenbert, JR Gough-Allen, AA Kayll, RL Kingston, JHM Klimczuk, SJ Kramers, TA Lawrence, V Martignac, IMA Medelet, KS Ruehland, CA Schutz, OE Stainton, J Szymanski, MYR Townsend, AC Trabattoni, MM Trabattoni, ICC von Feury.

St Bede's PO Adamthwaite-Cook, CP Aldous-Ball, J Arijia Emperador, G Barnard, HM Brunskill, FR Bugg, I de Laguiche, MJ d'Orey, EM Gibby, N Green, HO Hunter, LCK Lennox, V Lopez-Gutierrez, AMTV Luetz, JMIBL Luetz, TG Ng, MPF Page, IA Rymaszewska, K Serafin, FC Stuchtey, AEA Sunderland, BG von Badewitz, H von Gager, ALA Ward, EAC Warden, CAM Wood.

St Cuthbert's HJ Bartle, JF Carnell, RFB Chancellor, RJR Culligan, L Drossaert, JDC Faller, PJ Gollreiter, GCN Irven, H Kothbauer, KMJ Lewis, TJ McKeever, PW Schulte, W Seaton, B Tumor, PMC Van Houtte, ACR White, DJM Wilhelms.

St Dunstan's GC Berti, J Bosch Duran, YHJ Chan, R Crocetti Marzotto, J de

Mollinedo, A de Spirt, DA Dunne, EJ Espinosa de los Monteros, SPM Giraldo, L Golsong, RP Hunter Blair, I Karaoglan, FR Kirk, FBK Knight, SYS Lai, FPT Link, J Ortiz Monasterio Lebrija, PHJ Panhard, BMA Swallow, L Villalonga, DB Walsh.

St Edward's Wilfrid's T Bilborough, LA Cotterell, RT Crichton-Stuart, R Diaz-Guardamino, ABIM Dib, NW Ebel, JMP Francois-Poncet, JTFW Giedroyc, MEGM Giedroyc, CMW Isola, BC Jones, JABJ La Rosee, HP Long, J Miquel Martinez-Monche, JJB Ridge, J Rioperez, EGR Sparrow, O van den Bosch.

St Hugh's J Arguelles Vidal, K Bilinski, SGF Bourne, JA Christmann, E Crocetti Marzotto, OA Dawson, I de la Sota, M Deng, T Freeman-Attwood, IN Galan Gonzalez, ABT Gonsalves, FWD McCorquodale, TAD Moody, CA Ogbolu, J Schlick, FJ Shipsey, JR Summers, EEK Wright.

St John's M Amodeo Mendoza, TNH Barran, ADJ Blundell, JW Brown, TD Burrell, JD Cochrane, R Diaz-Guardamino, TP Gordon, DJ Gould, H Hague, OR Legard, KL Lewis, MF Lewis, M Monaghan, LM Perricone, H von Wedemeyer.

St Margaret's AHM Butler, PN Daly, ER Davis, E Fitzherbert, P Fitzherbert, CALI Fox, K Goff, A Hall, FM Hartmann, PY Jalland, EJ Matthews, JK Pelham, P Rosello Rojas, CF Seddon, GEG Van Outersterp, AEV White.

St Oswald's CF Birkett, OEB Blackett, AAN Blyth, MDM Blyth, FX Butler, SC Carter, JS Cuddigan, LC de Alarcon Ibanez, AHJR Defert, J de Juan Mas, MEMA Freiherr von Freyberg, FFTA Grant, EW Irvine-Fortescue, RSGI Maxwell, CJ McCann, JH Page, A Puente Rubio, P Ruiz de Alda Mignoni, G Sunyer, J Ting, MJR Toone.

St Thomas's DNF Barnes, PWA Bommers, TGM Braithwaite, VM Brenninkmeijer, E Cundall, HEA Davis, P de Tilly, MIK Duncan, ZG French, WJ Leech, QTP McNamara, TH Needler, GEG Radcliffe, RRW Stubbs, RMP Walker, MO Woodbridge.



HEADMASTER'S LECTURES

32nd SEASON 2012-2013

THE HEADMASTER'S Lectures are an annual series of talks given to students in the Upper Sixth by invited speakers.

The Headmaster's Lectures are intended to fulfil the following aims:

- To bring the Upper Sixth together to think about challenging, world-wide issues
- To foster the spirit of service and vocation amongst the Upper Sixth, who in turn will inspire the younger students
- To encourage the Upper Sixth to think about life beyond Ampleforth
- To motivate and inspire the Upper Sixth to contemplate their futures

During the 2012/13 academic year we were delighted to welcome the following speakers:

Colonel Mark Cook OBE – September 2012

Founder and President of the charity Hope and Homes for Children, Mark Cook came to talk of his life's mission that all vulnerable children of war, disaster and poverty grow up in a secure home with the love of a family so that they may have a real chance in life. Colonel Cook was serving as Commander of the UN Contingent in the Balkans War when he saw at firsthand how the brutalities of war ruin young lives. From this, his work building true homes for children has spread across from Central and Eastern Europe to Africa. As a result of his visits to Ampleforth, students undertake many fundraising activities to support Hope and Homes.

Arek Hersch MBE – October 2012

We were delighted that Arek Hersch was able to visit us again to meet our students and speak personally of his experiences of the Holocaust. Before Arek's visit, our U6th students had seen a powerful film of his life and were then offered the opportunity to ask their own questions of Arek. Their questions were wide ranging and honest, the depth of which reflected how touched they were by Arek's story. Many were amazed by Arek's strength, courage and real warmth and sense of humour – a testimony to the strength of the human spirit.

Magnus Macfarlane-Barrow OBE – December 2012

Mary's Meals is a charity close to Ampleforth's heart with regular activities and events that support it. The mission of Mary's Meals is simple: to give one proper meal in a place of education each day. In this way, some of the world's hungriest children are able to survive and, at the same time, receive the education that they long for and will help them break out of poverty. Magnus speaks simply and lovingly of

the people he encounters in over 16 countries around the world and his deep faith and commitment to the individuals he meets is inspirational.

George Bullard – January 2013

Young explorer George Bullard came to Ampleforth to tell the students some hilarious and amazing tales of his global expeditions, one of which had been, aged only 19, to undertake a two-man trek in the Arctic Circle to break a world record to do the longest unsupported polar journey.

Anthony Milroy FRSA (H65) – March 2013

Anthony Milroy, formerly an HMG agricultural engineering adviser to Yemen's ministry of agriculture, is a 'grassroots development' consultant and documentary producer, with practical field experience in the Republic of Yemen, UK and beyond spanning thirty eight years, gave a thought-provoking lecture on international development.

Special lecture Fr Martin Haigh OSB – April 2013

Mount Everest and the Cross – 50th Anniversary Lecture was a fascinating lecture given by Fr Edward on behalf of Fr Martin, told the amazing story of how Fr Martin's cross got to the summit of Mount Everest on the first ever successful Everest ascent by Tenzing and Hillary in 1953. This Headmaster's Lecture was open to the whole school to attend.

CHAPLAINCY

FR CHAD BOULTON OSB
SCHOOL CHAPLAIN

At the start of the academic year, Fr Chad wrote the following letter to all students about to join the sixth form.

DEAR STUDENTS,

I recently came across this anonymous lament: "I get up every morning determined to both change the world and have one hell of a good time. Sometimes this makes planning my day difficult." How do you plan your day? What guides your actions? As you start the sixth form, I'd like to offer you some mottos for Christian Living. Benedict offers his sons 74 tools of good works in his Rule. I'd like to offer you ten different mottos, which can be understood as five pairs.

Accept your limitations

Someone once said: "Maturity is the joyful acceptance of limitations." You are surrounded by a culture that in many ways refuses to accept any limitations. You are told to reach for the stars, dreams really do come true. You cheer those who get the girl, who win the medals, who pass the audition. But you also see the gap between ambition and reality on *The X Factor*, the humiliation of those who will not accept that, actually, they cannot sing.

For you to accept limitations probably sounds rather defeatist. But those of you who marry, will be limiting yourself to one wife, one family. Those who pursue a career will be limiting yourself to one profession. If you are unable to accept limitations, you will avoid any relationships that tie you down, you will want work that keeps your options open, you will embrace travel that distracts you. You will end up both envying others, as there is always someone better than you, and also hating yourself, as you will never be satisfied. There will be that constant, restless fear that you are somehow, somewhere missing out.

Are you happy in your own skin? Enjoy the limitations of youth - don't rush to be an adult. Enjoy school - don't kick against it. Enjoy what you are - don't worry about what you are not. For you to grow up means to realise that you can't do everything. I know that we at Ampleforth, both monks and students, can be rather full of ourselves, but central to the Rule of St Benedict is humility, to which he gives the longest chapter.

You will remember that in Genesis, Adam and Eve fell through the pride of wanting more than the limitations of paradise. Jesus was seen as the second Adam, undoing

the damage of the first Adam, the Son of God accepting the limitations of a human life.

Make the most of your gifts

Do not just accept your limitations passively, but rather actively work within these limitations to make the most of your gifts. For you to grow up also means for you to understand yourself gradually, to realise your talents gradually. This is not the gospel of self-improvement, where you set the agenda and take the credit. It is fundamentally a response to what you have received from God, shown by those who, in the over-familiar parable, made the most of their talents. Jesus faced this challenge in determining what he was to do with his life, with what the Father had given him. Initially he had time in the wilderness establishing how he was to use those gifts. Later he realised that he had to leave the familiarity of his work in Galilee for the confrontation with the authorities at Jerusalem. This sort of maturity is not without pain. Benedict reminds the Abbot, "much is expected of someone to whom much is entrusted."

This is the starting point for making your confession, reflecting on how you have used or misused your gifts. You may have come across the fictional figure of Walter Mitty, who was always dreaming about possibilities that turned out to be hopelessly unrealistic. But, of course, there are things that only you can do. Basil Hume when he was a Housemaster used to remind himself that each boy in his House had a particular gift that he did not have.

Persevere

Today there is a great fear of boredom, a great pressure that things have to be fun, for your texts, your holidays, your Facebook pictures. What happens when things aren't fun or easy, how do you then keep going? My younger brother, seeking the romance of a gap year working in the Australian outback, ended up instead lying under a sheep shearing shed for three weeks, clearing out with a trowel the offerings that had accumulated there from nervous sheep. He kept going with the thought that if he could cope with this, he could cope with anything.

A novice during his first year in the monastery formally asks the Abbot for 'perseverance' every three months to indicate before the whole community that he wants to keep going. Why should anyone 'persevere' today? You are growing up in a culture with strong centrifugal forces that make it more difficult for you to settle down, to make any long-term commitment, to a job, a marriage, a political party, a religion. Life is unpredictable, relationships and jobs are not for life. So don't drive down your tent pegs - you will be on the move before too long.

To persevere does not mean necessarily to stay in the same place. When I joined the

monastery I walked here from my home in London. On arrival, Fr Columba, who was in the ninetieth, and last, year of his life, encouraged me to see that walk as an image for my monastic life. The landscape and weather may change, but the direction remains the same.

Jesus' dying words, in John's Gospel, are: "it is finished, it is accomplished." He had persevered through his suffering and dying, trusting in his sense of direction, confident amid all the pain that he was on the way to his Father. I know 'persevere' is not exactly an exciting or fashionable word. But there will be times in your life when it is a life-saver. I recently read the obituary of an Old Amplefordian who, as a prisoner in the Korean War, was led on a forced march. One of the things that kept him going was his memory of the Ampleforth monks getting up early for Matins.

Learn from your mistakes

Perseverance does not mean a mindless, thoughtless battling on. The other side of 'persevere' is 'learn from your mistakes.' Those of you who use St Benedict's prayer book in your House may have noticed the opening inscription - always we begin again. It does not say: always we succeed. However wise your parents, however inspiring your teachers, however careful you are, mistakes are unavoidable. There are different levels to mistakes. Your hangovers? Don't mix your drinks. Your car crashes? Drive more carefully. Sometimes your mistakes have serious consequences; sometimes the lessons are very painful. The key question is how you respond to those mistakes.

It is bad to make a mistake. It is worse to give in and give up at that point. If you fall, pick yourself up. For Catholics this is the importance of going to confession, which offers the opportunity to start again. That might seem a soft option, the easy way out. But you will know that it takes courage to pick yourself up and humility to admit your mistake publicly. It is sobering to compare the response of Peter and Judas to their failures. Judas despaired and hanged himself. Peter was open to the way back, which he was offered by the risen Jesus.

Enjoy the pleasure after the pain

The moral theory of Utilitarianism sees happiness as maximising pleasure, minimising pain. What is the relationship between pleasure and pain? There are pleasures that lead to pain; at one extreme, anyone led into addiction through any of the different drugs available today will know about the pain that follows pleasure. At a more mundane level, when you watch television today with all the satellite channels you are spoilt for choice, there is so much to see, offering immediate pleasure and interest. But afterwards do you feel a sense of dissatisfaction, as though you have watched nothing really properly?

You are growing up in a culture of instant pleasure. At your age I used to take hours making compilation tapes from vinyl records. Now you download and instantly build up huge music collections. Thirty years ago I remember during my gap year in Kathmandu, waiting for blue paper aerogrammes with news from home. Now on your travels you access instant email, in touch just about all the time. Twenty years ago your only chance of seeing a recent film was in the Theatre on a Saturday night. Now laptops and DVDs mean films and games at any time.

What about reversing the relationship between pleasure and pain? Some of you make the decision to work hard, to make painful sacrifices for the pleasure of future success. You go through exhausting training in order to win your matches; you study throughout the holidays in order to get the grades you need. I'm not advocating masochism: pain is not an end in itself, but in a healthy life it is unavoidable. At the heart of the gospel is the conviction that, just as Jesus suffered the Cross before experiencing the Resurrection, so Christians share his sufferings in order to share his resurrection. Put crudely you go through pain to get to pleasure. Yes, pleasure is good; there is a basic goodness in creation to be enjoyed. But we are more than animals: we sense the spiritual as well as the physical, we see that and so we use but move through this created world.

Focus on prose not poetry

Alongside the relationship between pain and pleasure, I would also highlight that between prose and poetry. Focus on the demands of day-to-day life, the prose, not on the intense, extraordinary experiences, the poetry. There is a whole tradition behind this, of sayings, rhymes, stories. Lawyers and accountants will tell you 'the Devil is in the detail.' Sports coaches will say 'get basics right.' Supermarkets will tell you 'every little helps.'

It is not very exciting at your age to be told this. Yours is the age for dreams and ideals, and I am a sceptical middle-aged monk. But dreams and ideals, especially those about others, have their dangers. One of the most important things at a co-ed school is simply for you boys and girls to get to know each other as friends, working alongside you, not special, not precious, not putting each other on pedestals, not dreaming about the perfect girlfriend or boyfriend.

Being in love is poetry - wonderful, exhilarating. But that immediate sensation cannot last. Couples will tell you that marriage is not just a matter of making the honeymoon last as long as possible. Often it is the prose of life that makes or breaks marriages and families the day-to-day stresses, housekeeping not bedroom issues, tolerating strange habits, humouring excesses, accepting weaknesses. In a strange way boarding school can prepare you for this.

Jesus used the parable of building your house on rock, the hard work of getting the foundations right. Benedict talks about the obedience of monks, just getting on with life, 'cut the crap,' so to speak, the daily business of being a monk, or being a pupil. Focus on the prose of what is possible, not the poetry of what is ideal. Perhaps you have high standards and will not accept second rate. 'The best is the enemy of the good' - your ideal gets in the way of the reality. If you concentrate on doing the best that might be done, then you miss out on the good that actually can be done. Preps are never completed because you want to do them so well.

Instead, do what can be done, small steps, one day at a time. If you can do that faithfully, you'll be amazed at what follows. Focus on the prose, and the poetry will flow from that.

Open your heart

By the heart I mean that part of you deeper than just your head, your thinking. It is the centre of you, it's not just your emotions. It also includes your thoughts, your will, the core of you. Benedict asks his monks to listen with the ear of their heart. One of the central challenges of your life is keeping that open. Let's start with the opposite: a closed heart, a hard heart, a heart that shuts out future possibilities. Now throughout your life you will be tempted to harden your heart. When others misunderstand you, hurt you, let you down, you think: 'I won't let this happen again.' Or you see others suffering, and you say: 'I won't let this happen to me.'

If you want to catch a monkey in the jungle, you drill a hole into a coconut, drain the milk, and leave inside a small pebble. The monkey reaches in, finds the pebble, and then can't get his hand out of the coconut, because it won't let go of the pebble. In your battles with your parents, your teachers, the other students, do you get stuck because you won't let go of what is actually not important? A clenched fist gives you determination, energy, but it is clumsy, awkward, and it can't give or receive. Open your heart, to give and to receive. Some of you will find it difficult to reach out and help others, because at times you are self-preoccupied, lazy, thoughtless. Some of you will find it difficult to allow others to help you, because at times you are proud, independent, stubborn.

It is easy to say - open your heart. It is difficult to do - painful to give up a grudge, humbling to ask for help. That's why I delay going to confession. But if you can make the first step, then God can help with rest, can help you to open your heart and to keep it open. One of the central images for Catholics is the sacred heart of Jesus, pierced on the cross by the soldier's spear, showing both the cost of an open heart but also what it makes possible.

Respond to the common good

What is your heart supposed to be open to? Perhaps you are clear about what you want - and you are quick to 'shotgun' the best slice of life: from food to friends to jobs to cars to houses to spouses: the list changes but still goes on. I see you studying for exams in order to get to a good university in order to get a good job, in order to do what...? To simply maintain your standard of living, to keep up with your friends and not disappoint your families? Where is there any vision in that? If the purpose of Ampleforth is to enable you to earn enough to send your children here, then it is just an enclosed loop, nothing more than itself, making no contribution to the wider society.

The opposite of that individualism is sometimes called the Common Good - not just what's good for me, but what's good for my community. 'No man is an island, entire of itself...any man's death diminishes me, because I am involved in mankind.' The Common Good makes demands on you: if you ignore it you are being less than fully human. You are not pigs, so lift up your heads from the feeding trough: there is more to life than your immediate pleasure. You are not racehorses, so take your blinkers off: there is more to your life than your individual success. I'm not saying everyone has to go off and do something extraordinary. Many of you will lead very ordinary lives in many ways in terms of what you do. But you have a chance to be extraordinary in terms of how you do what you do.

Here and now, the common good means noticing what is going on around you. It means being aware of what you can do, seeing what others need, not because you feel guilty, but because you are a human being. Benedict tells the Abbot that his task is not pre-eminence for himself but profit for his monks. He is to follow the example of the good shepherd going to rescue the lost sheep. All monks are asked to give special priority to the sick and to guests. Monks are those who seek God in a community: that's why so many monasteries have established schools as similar communities. As one of the earliest monks asked: 'if you live on your own, whose feet are you going to wash?'

Tidy up your own mess

This definitely seems very boring and rather middle class. It is tempting to see mess as inevitable: students are just untidy - it doesn't really matter. It's not a moral question like lying or stealing or bullying. In fact tidiness can seem rather sad, with all the dangers of those preoccupied with order and neatness: David Beckham having all the Pepsi cans in his fridge facing the same way. It is, therefore, tempting to see untidiness as refreshingly relaxed, rather stylish, the way you can assert your independence and originality. 'This is my area, my room and this is how I like it: go away, leave me alone.' But you cannot simply say: 'I'll do what I like, leave me alone.' You do affect others, the noise you make, the litter you leave, the smells you

cause.

Benedict urged his monks to regard all vessels of the monastery as sacred. He asks the kitchen servers at the end of their week's service to wash the towels ready for the next lot of servers. Today's equivalent is that when we come back after using one of the monastery cars, we are expected to leave it with half a tank of fuel ready for the next driver. Do you leave the kitchen clean for the next user? Do you leave your room tidy so that it can be easily cleaned?

Now of course there is an even wider dimension than this, of which your generation is increasingly aware. My cousins recently went on a sailing holiday in Croatia - beautiful coast, gorgeous weather, luxurious yacht - and water that was full of sewage, plastic bottles, rotting waste. It was not possible to go swimming. This has been a real change in the last decade - that awareness of the overall effect our lifestyle has on others. What to do with rubbish we produce.

Perhaps it's not something you've thought about. This is a lovely valley and we don't see the landfill sites. But the times are changing: hard finance means that chucking away rubbish is literally wasteful. It is expensive to produce plastic and paper and cans that are just thrown away. It is expensive to run landfill sites and difficult to find new sites. The financial penalties on those producing too much waste and not recycling enough are a clear sign of the change in culture taking place around you.

Hold onto the truth

To complete the final pair, we move from the petty and practical to the grand and theoretical, from tidiness to truth. Is it possible to hold onto the truth? Perhaps you see life as a rollercoaster, fun but unpredictable, and you just hope to stay on, or like canoeing down a set of rapids and you do well just to stay afloat. Is it possible to be in control, to have a sense of direction? Like many adults I have given you advice in these mottos: do this, don't do that. But my experience has shown that often I have learnt most when least active, through times of illness, failure, depression. When nothing seems to be happening, then actually most is happening. In moments like that, you reach the end of your own resources. You need something from outside to see you through. This is where the final motto comes in: 'hold onto the truth.'

There is great pressure around you to convince you that there is no truth. There is no big truth: life is a laboratory and it's up to you to create your meaning. There is no little truth: life is a jungle and it's every one for themselves. Grab what you can, fight for your advantage, it's the survival of the fittest. Now this school offers you truth. You come from God, your creator, which means you are unique and special. You are going to God, who is calling you to eternal life, which means you have a

purpose. When things go wrong, when you are anxious or desperate, hold on to these truths. When they can give you hope. But also when things go right, then is also the time to hold onto truth, the truth that God is the source of all your gifts. The glory does not rest with you.

Holding on to the truth is something that can start now, in the small things. The truth about property means not stealing. The truth about speech means not lying. The truth about relationships means not cheating. Under pressure, our instincts can be to grab, to lie, to hit back. Instead of those instincts, it is possible to develop habits, of generosity, honesty, forgiveness, so that in the future, you can hold onto the truth in the big things of your adult life and work.

If you put together these ten mottos, then you will discover that there is a rather familiar connection that might perhaps help you to remember...

Accept your limitations

Make the most of your gifts

Persevere

Learn from your mistakes

Enjoy the pleasure after the pain

Focus on the prose not the poetry

Open your heart

Respond to the common good

Tidy up your own mess

Hold onto the truth

THE ARTS AT AMPLEFORTH

ANDREW CARTER
DIRECTOR OF ARTS

Do now what will profit us forever

WHEN POPE Benedict addressed teachers at Twickenham in September 2010 he reminded them that 'education is not and must never be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full.' He was echoing Christ's words that he came to give his followers fullness of life, but it is difficult to find that spiritual abundance in the increasingly utilitarian project of exam skills and grade-chasing. Dickens, who was no theologian and found Popes only good for a derisory laugh, understood exactly what Benedict meant and presents it in *Hard Times* in the contrast of the school room and the circus ring: the sterility of Gradgrind's educational philosophy is opposed in the novel by the playground of creativity, expressed through the Blakean energy of the circus' horseriding.

One area certainly where students may experience that gratuitous abundance is in the arts: these are at the centre of any modern school curriculum, but most especially that of a Catholic, Benedictine school. At the heart of the monastic community is prayer and the ripples that spread out from the quiet, repetitive cycle of sung liturgy influence the school in a unique way, finding particular expression in the students' exercise of their talents in music, art and theatre. In a Catholic school, these are not discrete activities but part of a cultural whole: every Mass reminds us that culture is a collaboration in God's creation through 'the work of human hands' and, as they take part in artistic activity, students 'draw light from that marvellous Wisdom which was by God's side, a master craftsman, ever at play in his presence' - *Gaudium et Spes*, the section on culture (57), quoting Proverbs 8: 30-31. These are experiences that should inform them for life.

One of the most joyous of these opportunities is the annual performance of Handel's *Messiah* in the Abbey church, involving the girls' and boys' Scholas as well as the Schola Martini from across the valley, so that the chorus includes some 'tinies' as well as representatives of every year in the school. The performance is never less than professional while at the same time the students' enthusiasm makes it a true 'sacrifice of praise' as the psalmist calls it, and it is an experience never forgotten. I know from the testimony of former students that the thrill of adding their voice to some of the most glorious Christian music ever written encourages them to continue singing in choirs after they have left Ampleforth. Involvement in the arts should be among the most intense and enjoyable experiences for students during their time at school, as well as the most memorable, laying the foundations for cultural activity

in adult life, playing, in every sense of the word, in the presence of God.

With its mission to be 'a school of the Lord's service,' Ampleforth recognises a duty to provide its students with opportunities to develop and express their God-given talents in a wide variety of ways, enabling them, in St Benedict's words, to 'do now what will profit (them) for ever.' It is marvellous to see how these continue to expand: this coming Lent will include, for the first time, a performance in the Abbey of Bach's *St Matthew Passion*, a uniquely ambitious project for a school. The choirs are already learning their parts, along with the revision of *Messiah* and the Fauré *Requiem*, the rehearsals for singing Mass on Fridays and Sundays as well as for the Christmas and Lenten meditations. The Passion, with its powerfully dramatic re-telling of the story of the Crucifixion, and the lyrical pauses of its arias for prayerful reflection, will provide a fitting climax to the school's preparation for Easter.

The same quality of enthusiastic dedication is properly encouraged in the other 'arts', in drama and art itself. The theatre, with its distant origins in the liturgy, is a rich resource for students to explore the human story, to express themselves and to work together in that synthesis of body and spirit which is the essence of Christian culture. Simone Weil, the Jewish philosopher who remained all her short life 'at the intersection of Christianity and everything that is not Christianity' (from her Letter to Father Perrin: *Spiritual Autobiography*, May 1942), wrote of the importance for the young of developing the skills of attention which are the foundation of prayer. I was reminded of this walking around the Art Department's staff and student exhibition earlier this term, especially by the remarkable self-portraits the students had done, some of which had the beautiful precision and calm of Renaissance portraiture, a profoundly spiritual art; this was evident also in their drawing skills. The teaching of these things, the students' focus and development of them, is part of a spiritual growth as much as it contributes to their exam success and these are talents nurtured at Ampleforth which will profit them for life.

ACTIVITIES

ALISTAIR HURST
HEAD OF ACTIVITIES

THE CO-CURRICULAR life of the School continues to evolve with the interests of students and staff alike. The range of activities is as wide as ever, in an attempt to lure the students out of their comfort zone and into learning new skills. Students have gained awards and gradings in Judo and Karate, developed their debating skills, improved their Chess strategy and rebuilt old Land Rovers.

'Textiles' has also gained a stalwart following; this is a broad title to this activity so that a variety of craft activities, using the seasons and festivals to guide our choice of project, could be tried. Each year there is a group project that is subsequently donated. This year the students knitted a blanket, which went to Zimbabwe and they are in the process of making some bunting with the school core values on for Chaplaincy use. Last year they also knitted hot water bottle covers or made them from fleece using different sewing techniques. The students also made a Christmas tree decoration using sequins and for Mothering Sunday they created picture frames using decoupage. Knitted, beaded egg cosies have also featured and a visiting tutor taught the group how to bead a bracelet. One of the highlights of the year was taking part in a yarn bombing event in York; making lots of pom poms to be displayed outside the art gallery.

The Friendship Holiday enjoyed a final year under the inspirational leadership of Katie Ward (née Selby), ably assisted by other dedicated members of the Common Room and the Year 12 team. The students from the Oak Field School in Nottingham were hosted for a week at Ampleforth in the last week of term, where they enjoyed the fruit of the fundraising labours in the form of a range of exciting activities. Another fantastic week was had by all and the group are grateful to all who have supported them this year. Richard Hudson, a new member of the Christian Theology department, will lead the Friendship Holiday with effect from September 2013.

Combined Cadet Force

2013 HAS been another successful year for the CCF. For the first time in many years the school had a Maritime representative as Reviewing Officer at the 2013 Annual Inspection. Colonel Mike Page RM, (B78, and father of four Ampleforth students), inspected our proud Corps Guard of Honour. This year we introduced what will hopefully become a tradition in the form of the Gun Run competition, between the Cadre Course and RAF cadets. There was also the reintroduction of the Year 9 tug-of-war competition.

Other 'firsts' included the Easter Adventure Training Camp to the Lake District and the inaugural RAF Summer Camp. Plans are afoot to arrange a Nepal trek in 2014 as well as a follow up summer camp to Borneo in 2015. This year the CCF visited the Kings Royal Hussars in Tidworth for the Army Section summer camp with the cadets gaining greatly from seeing a real regiment working at their home camp. Our shooting team competed as usual at Bisley and have participated in and won numerous other regional competitions too. The high point was being crowned National Champions for the third year running in the National Clay Championships for the Flush competition at the Cambridge Gun Club in June.

New members of staff include Mr Ronnie Alexander as a Civilian Instructor within our RAF Section and 2Lt Jonny Cochrane in the Army Section. Changes of staffing have seen Capt Brendan Anglim move to take over the Year 10 Army programme and Lt Jane Hurst taking on the Year 9 Army programme. Capt James McCullough was our only departing member of staff in 2013.

Duke of Edinburgh Awards

THE GOLD DofE programme was as busy as ever in 2012-13, despite participant numbers being a little down on recent years. Four strong expedition teams completed two training outings in the Yorkshire Dales and a Practice expedition in the Lake District.

As usual, the climax of the year was the venture to Scotland for the Assessed Gold Expeditions. For the fifth consecutive year, these were undertaken in the Cairngorm National Park, where supervising staff and Award participants were amazed by four consecutive days of almost Mediterranean weather, giving an unforgettable experience of one of Britain's great wildernesses.

The four teams had expedition aims varying from an exploration of the granite tors (known as 'Barns') in the Cairngorm Mountains to an investigation of mountain bothies, refuges and ruins in the National Park. One team undertook the production of a 'Sound of Music' video, featuring performances of some of that musical's best loved pieces in a wonderful array of places. The shameful scepticism of certain staff about the worthiness of this aim, (note to self), was demolished by the excellence of performances and highly entertaining outcomes. The four external assessors, from the Cairngorm Panel, praised the participants of all four teams for the successful and self-sufficient completion of their expeditions and for producing among the best reports they had seen.

The Silver DofE programme continues to develop successfully, with this year's

cohort seeing four committed teams of students completing all their training and Assessed Expeditions within the year. All teams successfully completed challenging three-day journeys through the central Pennines.

Students' individual programmes of voluntary work, skilled activities, physical recreation and residential projects continue to challenge and enrich their experiences.

SPORT AT AMPLEFORTH

RICHARD THORLEY

DIRECTOR OF SPORT

THE HUGE success of the London Olympics in 2012 was an inspiration to us all as we strive to build team work, equality of sporting experience and an increased pride in the wearing of the red and black colours at Ampleforth.

Last year, two events ably demonstrated both team work and a high level of student participation; the Rowathon in November and the 32 x 200m relay that brought the House Athletics to its traditional thrilling climax. The students' enthusiasm and strong competitive spirit were much in evidence in both events as they pushed themselves for the glory of their houses. Elsewhere, this was matched by some striking individual successes; four boys were selected to play rugby for either Leicester Tigers or Newcastle Falcons Performance programmes with a further three boys involved in International Exiles fixtures. In addition there were successes on the astroturf for both boys and girls; ten students reached regional hockey performance squads, and a further two progressed into England selection camps.

In 2012 changes were made so as to put Games into the timetable. By doing this we have been able to create a wider range of opportunities for the students with more specialised coaching available to all. We have also developed a more diverse sporting programme, which has included visits from sporting role models such as Rob Vickerman (current England rugby 7's captain) and Fenella Foskett (Commonwealth swimmer). In September, several of our students joined the best Independent School rugby players here in the valley at their annual selection camp. Whilst in May, we welcomed the England Cricket Board U15 performance squads with former England cricketers also visiting to offer specialist clinics during the winter pre-season nets. Our tennis players were fortunate to visit the Lawn Tennis Association headquarters in Roehampton and rugby players went to Ireland in November 2012 on a Senior 1st XV tour. Part of the increased diversity of sporting opportunity has been the introduction of 'option sports' such as triathlon and zumba.

Our ambition for sport at Ampleforth is to create an environment in which every student is given the opportunity to flourish, whatever their level, and that as many students as possible should have the chance to represent their house and their school. Participation in sport enhances both a sense of community and a sense of belonging, which can stay with a boy or girl to the end of their College sporting career and beyond. This participation and teamwork contributed towards unbeaten seasons for the rugby 3rd XV and U15C teams, girls tennis 1st VI team (third year in a row), rugby 3rd XV and the U15A boys hockey team.

Particular highlights of the sporting year included reaching the second day at Rosslyn Park; the notably strong season for both the boys and girls tennis teams; an increased presence in regional lacrosse and significant hockey successes both for individuals and teams. However, whilst the elite performances stand out, it is with equal pride that we celebrate the performances of our 'C' teams and watch the development of our option sports.

Although we can feel optimistic about the future of sport at Ampleforth and can see clear signs of exciting progress, there is much still to do. We need to continue to develop our infrastructure, improve our results in some areas and increase our engagement with local and national sports.

It is a challenge to keep a varied and full sporting programme going and it could not be done without the willing support of the academic staff, catering, transport and estates departments. Most especially Ampleforth students deserve praise for their enthusiasm, perseverance and commitment as they attempt to fulfil their sporting ambitions.

SUMMARY OF SPORTS RESULTS

AUTUMN TERM 2012

	<i>Played</i>	<i>Won</i>	<i>Lost</i>	<i>Drawn</i>
RUGBY FOOTBALL				
First XV	11	3	8	0
All teams	97	51	44	2

SQUASH (BOYS)				
First V	5	1	4	0
All teams	8	2	6	0

LACROSSE				
First XII	8	5	3	0
All teams	8	5	3	0

HOCKEY (GIRLS)				
First XI	13	9	1	3
All teams	58	24	26	8

LENT TERM 2013

	<i>Played</i>	<i>Won</i>	<i>Lost</i>	<i>Drawn</i>
HOCKEY (BOYS)				
First XI	6	5	1	0
All teams	25	16	7	2

SWIMMING				
Seniors	7	4	3	0
All teams	13	6	7	0

CROSS-COUNTRY				
First VIII	2	1	1	0
All teams	4	2	2	0

FOOTBALL				
First XI	3	1	1	1
All teams	4	1	2	1

	<i>Played</i>	<i>Won</i>	<i>Lost</i>	<i>Drawn</i>
NETBALL				
First VII	5	2	3	0
All teams	30	8	22	0

SUMMER TERM 2013

	<i>Played</i>	<i>Won</i>	<i>Lost</i>	<i>Drawn</i>
ATHLETICS				
Senior	2	0	2	0
All	3	1	2	0

CRICKET				
First XI	11	3	5	3
All teams	44	17	24	3

TENNIS (GIRLS)				
First VI	9	6	0	0
All teams	23	17	6	0

TENNIS (BOYS)				
First VI	9	5	1	0
All teams	21	18	3	0

GOLF				
First VIII	3	1	2	0





ST MARTIN'S AMPLEFORTH HEADMASTER'S INTRODUCTION

NICHOLAS HIGHAM
HEADMASTER OF ST MARTIN'S AMPLEFORTH

IN SEPTEMBER 2012 St Martin's Ampleforth came under the direct governance of the St Laurence Education Trust sharing a governance structure with Ampleforth College. The two schools have always had close links and the vast majority of students leaving St Martin's Ampleforth go across the valley to the College. Governance can seem very remote from the everyday experience of parents and even more remote to individual children as they go about their busy lives in the school. Remote as it may seem, it is nevertheless important and has already made a difference and will continue to do so. I want to spend a little time reflecting upon what this change has already meant and how it will affect developments in the school in the academic year 2013-2014 and beyond.

Admissions to St Martin's Ampleforth are now administered by the College Admissions Office. We live in difficult times and the rural prep school market has been hard hit, particularly in the boarding sector. St Martin's Ampleforth and Ampleforth College share a well articulated mission to be Catholic Benedictine schools for the twenty first century. We share the perception that an Ampleforth education provides its students with a compass for life: a spiritual direction finder wherever they might go. We recognise that an Ampleforth education for many starts at St Martin's; the sharing of admissions procedures and marketing initiatives reflects this.

Individual academic departments have forged closer links with shared training days and a sharing of ideas. It was very heartening to see so many of the College's Heads of Department supporting their colleagues at our very well attended Open Day in April. The music departments, in particular, have always worked very closely together and this co-operation has been used as a model for a closer co-operation between the sports departments.

Ian Lovat, Director of Studies at Ampleforth, attends the Academic Core Committee at St Martin's and has been working hard to bring the academic procedures of the two schools in line. Target setting for individual students and tracking of their progress towards their targets, which is standard practice at the College, have been introduced to St Martin's. This will help to motivate and inspire our middle to low achievers complementing the outstanding work and support offered to our gifted and talented. This initiative will be supported by department and whole school work scrutinies, as well as a re-vamped tutorial system with a dedicated tutorial period and protocols for

regular communications with parents, again designed to bring our practice in line with the College.

None of the above means that St Martin's Ampleforth will lose its own unique character. There is an intimacy and warmth here that it would be impossible to replicate in the larger more complex community of the College although boarding houses can capture this. Boys and girls leaving Ampleforth who have been at St Martin's Ampleforth remember their experiences here with warmth and gratitude. Here many of their individual journeys started both intellectual and spiritual. Here fast friendships were first formed and talents for music, acting, sport and art were discovered and developed. When our staff see these young men and women going on to university, Art or Music College they can congratulate themselves with the thought that many of their interests and talents were first identified and nurtured here.

Next year there will be a new Head. He or she will be part of the Senior Leadership of the College and report to the Headmaster there. Their task and challenge will be to build on and develop the partnership which has begun to flourish so productively between the two schools. I wish them luck as my family and I move on to pastures new with happy memories of our years here.

PRIZE GIVING SPEECH

FR GABRIEL EVERITT OSB
HEADMASTER OF AMPLEFORTH COLLEGE

IT IS, needless to say, a great honour to be asked to present the prizes this year at St Martin's Ampleforth, and I want to thank you all for all that you bring to Ampleforth College and have brought over my ten years as Headmaster. I think of scholarships and Common Entrance, sporting and musical prowess and many other gifts and blessings, especially an understanding of and formation in the Benedictine character of our schools. In particular I want to thank Nick Higham - I normally do not get the chance here - for his continuing work as Headmaster and for the truly helpful, harmonious and productive way that we have always been able to work together.

We are lucky indeed, are we not, to share such a beautiful and calm place - the valley. On the other hand...many years ago now a taxi driver told me how he had brought back three boys (we only had boys then) after the summer half term from York Station. As they came over the brow of the hill and the school lay before them glinting beautifully in the late afternoon summer sun, one of the boys looked towards the school and said: 'Oh dear it is still there.' Only the words were not 'oh dear!' but should not to be repeated by a monk at prize giving. Beautiful buildings and a beautiful valley, but, we remember, it is nevertheless a school, with all the attendant consequences and implications. I was once talking to a boy about to cross the valley and I asked him if there was anything he wanted to ask me: "yes" he said, unusually "what are the punishments?"

Concerning the beauty and calm of the valley, a favourite story about Abbot (later Cardinal) Basil Hume is that when a visitor on retreat in the monastery commented on the wonderful atmosphere of peace, he replied wistfully: "I know, but to those of us who live here, it seems like Kings Cross at rush hour." Well indeed. The Benedictine motto is peace (pax) but the full version is peace among the thorns (pax inter spinas).

So one does not want to get too carried away, but nevertheless a place of beauty and of peace does exert an influence, it is a great place to grow up and it is a place to which people often want to return to rediscover something precious remembered with affection and pride from their past and yes, sometimes to right a wrong.

St Martin's Ampleforth is an excellent school. This is why you chose it and prize giving is a day and a way of celebrating how wonderful it is, even if not yet perfect. Of course there are challenges and difficulties to face and disappointments from time to time. Education is a journey and a risk - a journey for a young person into realising

potential, which means changing. There is always risk and uncertainty involved in the courage to change. We are a generation that wants everything readymade, off the shelf. We are risk averse. Two recently published surveys make points which I cannot but help linking - one is a truly terrifying statistic that one in three young people experiences a serious level of depression amounting to mental illness, nearly always related to poor self worth and body image. The other survey points out how few young people have any time for religion; a greater number said they found their role models in sports stars, film stars and sundry celebrities. Do you see the obvious connection here too? Young people are frankly exposed to wholly toxic levels of brainwashing destined to hand them over to the demons of our modern age - stardom and celebrity are devils abroad.

But education, progress, realising potential is not off the shelf, it should not be centred upon stardom and celebrity. It needs courage. And a lot of the courage is in staying calm and focussed 'among the thorns.' It also needs patience and determination and an ability to see below the surface and appearances of things. Schools are more like gardens than supermarkets. They are places of slow and hidden growth.

Sometimes it can seem so slow and so hidden, that we lose patience. And sometimes we may even wonder and ask why we have schools at all. Life is in so many ways much more private and individual than it was for our forebears and we may indeed wonder whether it might not be a very great deal easier, less expensive and more efficient for young people to study at home by way of computer screens, perhaps with virtual friends and virtual matches - no arguments with virtual friends and no losses in virtual matches. Maybe this is all a good deal better and healthier for fragile egos. Some will be attracted perhaps, but others repelled and I suppose that I am among those latter. There is an African proverb which says that it takes a village to educate a child; taking this up into our Catholic tradition, we might say that it takes a community, indeed a communion, to educate a child, to prepare and fit them for that communion which is both 'now' and in which we hope to be 'for ever.'

So I think however it may seem at times, you can be glad to be here, part of a real not a virtual school. I would like to say something to you boys and girls of St Martin's Ampleforth. I would like to give my congratulations to all those who have won prizes today. It is a good and impressive list, covering the range of academic, cultural and sporting achievements that one looks for in a good school. I am sure all the same that it only tells part of the story. Many of the achievements of a school are not of the kind that can be recorded in prize giving; they are more hidden and secret, smaller triumphs maybe and maybe hardly worthy of note. A real turnaround in attitude as yet not showing itself in transformed grades or other measures of recognised success. Small acts of kindness shown to others, which you might not

have shown, and which have made a real difference to a person's life or perhaps just to their day. Maybe your teachers and parents do not even know of them, maybe even you have hardly been aware of them. Each one of you, girls and boys of this school, is a valued and loved individual with the real potential to make a difference, to make a difference for good, within the 'village,' within the 'communion.' There may not be a prize for all these small and hidden things today, but they will shape you and you will be rewarded both now and in the future.

I would like to say a further word along these lines to those of you in particular who are leaving St Martin's Ampleforth to go on to senior schools, many across the valley and some further afield. An exciting and a scary step. Again, be of good heart and full of courage. You have been well prepared. Think of something from here, a precious gift you have been given, which you can take and hold on to, through all the changes that lie ahead. There will be something, probably quite a lot of things. A determination to do as well as possible, a sense of adventure, a willingness to try new things, an ability to get on with others and not just those that are your friends, a care for those less fortunate than yourself, an awareness that all people have a right to be respected, a willingness to acknowledge that you might be wrong and that you might need to say sorry and to try again to get things right, the awareness that to be a good member of a community and communion needs patience and determination and that sometimes one needs to get advice from others, friends and even adults about the right thing to do and the best way forward. Part of who you are now has come from this school. Think what it is, be grateful for it and take it with you as part of what will help you in the time to come. It will help you. It will also help - hugely help - the schools to which you go (Ampleforth College and others), because upon these qualities they will depend for their happiness and their success.

This leads me to reflect a bit on humility, which I would see as the very opposite of the cult of celebrity, at which I have already taken a shot. Life deals out its humiliations and you are about to experience one of the classic ones, in going from the top of prep school to the bottom of a senior school. I suppose though it does sound a bit odd to mention humility at prize giving. After all the awarding of prizes, and the report on the school making up much of the prize giving programme, can seem like a very sustained self congratulatory brag. Achievement and a character shaped by humility are certainly in a potential tension and holding them together is an elusive balance.

Even out of the context of prize giving, humility is not an easy word, since finding ourselves doing well in the humility stakes so easily leads us to be proud. Humility is at its best when we look away from ourselves, but in education we cannot look wholly away from ourselves. The educational endeavour wants us to take a good, well-informed, hard long look at how we are progressing as learners. The young do



need to look at themselves and to develop a quiet sense of confidence in what they see - this is indeed needed for their mental well being and health. They need too to develop the ability to look to others in respect and to look to God as the ground of being. And here is the absolute key - I do not think you can have the first (confidence in oneself) without the second (going out in love to others).

I think a great key to humility is gratitude, gratitude to others, gratitude to God. St Benedict says (in his Tools for Good Works) "If you notice something good in yourself, give credit to God, not to yourself." The adventure and the challenge is to cure the astigmatism which puts ourselves at the centre and to see ourselves as part of a succession of communities grounded in the creative love of God, of which a school is but one part.

Last - and not least - a word to you teachers and all staff of St Martin's Ampleforth. A word of thanks from the College and the other senior schools to which you send pupils. There was a monk who worked for many years here in Gilling. The Abbot asked him once: 'Father, what do you do in your spare time?' to which he replied 'I brush my teeth.' It can be very hard work and today our duty of care can make it seem harder than ever. You can have children for at least as long as us and sometimes longer and at such a foundational stage. I am an RE teacher and Ampleforth does well in RE/Christian Theology, but I am aware that a good deal is owed to the foundations laid here in the areas of religious and values education. And of course more besides.

So in great gratitude and in humble acknowledgement, I want to conclude by wishing you all many years 'ad multos annos' - many years to continue to flourish in your wonderful and important work. The summer holidays are about to begin. Right at the end of his Narnia books, CS Lewis is trying to find a way of describing heaven and he says it is like the first day of the summer holiday. God bless you.

ACADEMIC

THIS YEAR St Martin's Ampleforth entered three candidates for the Academic Scholarship at Ampleforth College and all three pupils were successful - Alice Brookes, Isabella Fox and Maire McGovern.

St Martin's Ampleforth pupils, James Harding and Guy Pickstone, were awarded Music Scholarships to Ampleforth College. We also entered a number of students for Basil Hume Awards and the following pupils were successful - Oscar Anglim, Harriet Durée, Pip Scott-Masson and Tate Usher.

We also hold our own scholarship exams and this year we awarded four scholarships to children who started at St Martin's Ampleforth in September 2013.

This year has been particularly successful in showcasing our pupils' English work. Maire McGovern and Isabella Fox (Year 8) were awarded first and second prize respectively in the senior section of the Simon Beaufoy Creative Writing Competition, which took place at Malsis School. Verity Fullerton-Smith (Year 6) was the winner of the junior section. As the competition is open to all the prep schools in the North of England and Scotland, winning three prizes out of four was an exceptional achievement.

World Book Day was celebrated by inviting children's author, Katie Daynes, writer of both fiction and non fiction books, to give a talk about her work. She provided our pupils with a valuable insight into the world of publishing and her collaborative work with some of the country's most talented illustrators.

Another highlight was the annual St Martin's Ampleforth Poetry Day which took place on 8th May. Two poets, Charlie Stewart and Mike Smith, as well as reading and performing their own poems, judged the school poetry competition in which every pupil from Years 1 to 8 was encouraged to participate.

We were also delighted to learn that Isabella Fox was selected as one of the 85 Commended Foyle Young poets for her poem *Pomegranates* organised by The Poetry Society. She was selected from an incredible 8,478 entrants.

High standards have been achieved in the classroom across all key stages. Reading and writing levels have been tracked carefully at KS1 and KS2. Pupils in Years 7 and 8 have been assessed regularly on reading and writing tasks and levels are mostly in line with the national average and in many cases, well above.

It has been another successful year in the Science department with our pupils again

achieving some very good CE results. In addition to their formal academic work the pupils have taken part in several enrichment activities including a popular Science Club during which pupils dissected cow's eyes, made silly putty and bath bombs and tried their hand at fire writing. In addition, Year 7 and 8 pupils participated in an event hosted by York University. It combined Science and literacy with activities based around the topics of bees and pollination. Activities took the form of lectures, laboratory based tasks and some collaborative group work to make a presentation to advertise honey products. Our pupils impressed the organisers with their level of engagement and impressive leadership skills and gained much from the experience, not least the opportunity to work with children from many other local schools. Three pupils were awarded prizes for their noteworthy contributions on the day.

Another highlight of the year was the Year 7 fieldtrip to Filey Brigg in July. Studying Biology in the outdoors is always a wonderful experience and the pupils thoroughly enjoyed learning some interesting and rather surprising facts about the rocky shore habitat and the organisms which live there. In addition this provided much scope for further extension work in the classroom.

Plans for next year include increasing the focus on green issues with our Ecoschools Committee aiming for their first award and organising another Café Scientifique event at the school.

Three pupils - Isabella Fox, Alice Brooks and Maire McGovern - none natural mathematicians, all worked incredibly hard and raised their maths to scholarship level during this year.

Isabella Fox and Oscar Anglim joined with two Year 9 pupils from the senior school to compete against 31 other local schools in the UKMT team maths challenge. The students had to complete cross-numbers, puzzles and solve questions in a relay race. Their experience will be invaluable to help this year's team improve on their highly creditable thirteenth place.

Common Entrance and the Junior Maths Challenge gave all the children the chance to display their abilities, which they did to very good effect. The number of children of all abilities attempting maths challenges in their own time was particularly pleasing and, hopefully, will continue this academic year.

PRIZE GIVING 2013

Reception	Attainment Effort	Ben Large Libby Thorley
Year 1	Attainment Effort	Gil Grace Bertie Gabriel
Year 2	Attainment Mexborough Cup (Effort) Hollinrake Swimming Trophy Nicki Clive Character Cup	George Birkett William Linfoot Archie Lyness Olive Pern
Year 3	Attainment Effort	Caitlyn Large George Hunt
Year 4	Attainment Effort	Alex Shaw Gloria Zheng
Year 5	Attainment Effort Briggs Prize (Science)	Edmund Hannah Tomas Large Juan Marques
Year 6.2	Effort	Katie Williams & Pepa Loran
Year 6.1	Attainment Effort	Verity Fullerton-Smith Alice Hunt
Year 7.2	Effort	Emily Blackford
Year 7.1	Attainment Effort	Patrick McInerney Ignacio Artero Momo
Lower School	EAL Prize	Blanca Gence
Year 7	EAL Prize	Alba Naranjo Liarte
Year 8.3	Effort	Tatiana Esnaola
Year 8.2	Effort	Chiara Wittman
Year 8.1	Effort	Maire McGovern

Ben Ramsay Cup (Reading/Library)	Milly Woods
Jester Acting Cup	Isabella Fox & Pip Scott-Masson
Junior Drama Prize	Katie Pickstone
Andrew Lyon-Tupman Memorial Prize (Junior Reading Competition)	Tatiana Hewitt
Simon Beaufoy Shield (Senior Short Story Competition)	Alice Hunt (Runner-up)
Ronald Rohan Prize (Senior Reading Competition)	Maire McGovern
EAL Reading Competition	Isabella Fox
	Emily Scoresby-Smith (Runner-up)
	Theo Rousselet
	Alba Naranjo Liarte (Runner-up)

Subject Prizes

Mathematics	Isabella Fox
Science Cup	Alice Brookes
Physics Prize	Charlie Harrison
Chemistry Prize	Oscar Anglim
Biology Prize	Hugo Rogers
English	Isabella Fox & Alice Brooks
Jackson History Shield	James Harding
Leete Art Trophy	Martha Rothwell
Geography	Archie Hewitt
English as an Acquired Language	Clemence Martignac
Classics	Isabella Fox
De Lisle French Cup	Maire McGovern
Howard Shield for RE	Dominic McPetrich
Schola Sancti Martini	Lexie Everett
Schola Cantorum	Rex Lei
Willoughby-Meade Shield for Musical Improvement	Guy Pickstone
Rees Trophy for Musical Endeavour	Dominic McPetrich
St Agnes Cup for Music	James Harding

Special Prizes

Morgan Trophy (Endeavour Prize)	Cova Lopez Guiterrez
St Benedict Award	Lexie Everett
Gethyn Carr Harris Cup for Fortitude	Tate Usher
Headmaster's Character Cup	Isabella Fox & Hugo Rogers

SPIRITUAL LIFE

FR JOHN FAIRHURST OSB
SCHOOL CHAPLAIN

WE BEGAN this year with special morning prayers and a display in the front hall to celebrate the start of the Year of Faith inaugurated by Pope Benedict. The theme was continued in our two day retreat at the end of Lent Term, with the children decorating night light holders which we used at Mass in the Sports Hall to symbolise the Light of faith. Fittingly, during Mass Rex Lei was baptised and it was very moving to see him make his commitment as a young Catholic alongside his class mates. Two of our parents, Susanne Guthrie and Fiona Campion, were received into full communion with the Catholic Church in our school chapel, and Susanne's daughter Camilla joined Katie Williams in making their First Holy Communion during our Prize Giving Mass. Georgia Ofiaeli made her First Communion during the Exhibition Schola Mass in the Abbey Church and Pepa and Clara Lorán, Imogen Glover and Jack Fletcher made theirs in the school chapel during Sunday Mass.

Our Pre-Prep now has a service each term in the school chapel to which they invite their parents. As well as Harvest Festival in October we had a Palm Sunday service at the end of the Lent term, when the children processed through the school waving their home made palm branches, and a service of thanksgiving in Summer when we said goodbye to the children from Year 2 and presented them with a Rosary to commend them to the prayers of Our Lady.

St Martin's Day was celebrated with the usual cloak-cutting and special cake (this year it was a huge St Benedict's Medal!) and finished with an inter-house biathlon and concert. Other celebrations included a veneration of the Cross service, the annual blessing of throats on the feast of St Blaise and a special service of prayer for the Abbatial Election in February.

The children love to wear costumes and the theme of this year's Dressing Up Day was 'Step back in Time,' part of our fundraising for Mary's Meals. During the year various events and collections raised £996.40 for our school charity, a chance for us, in this Year of Faith to put our faith into practice!

PRE-PREP

IT HAS been another busy year in the Pre-Prep with children taking part in a variety of performances for parents. The first of these was Harvest Festival, for which the children had baked bread and made fabric vegetables and clay fruits to decorate the Chapel.

The St Martin's Day celebrations, in November, were marked as tradition dictates, with the youngest and oldest children in Pre-Prep cutting the cake, followed by a whole school feast. In the afternoon all the Pre-Prep children enjoyed musical and movement entertainment around the theme of the rainbow.

The traditional Nativity play was performed with confidence belying their years. All the Pre-Prep children joined the rest of the school to sing in the Abbey Church during the St Martin's Ampleforth Carol service, which is always a beautiful way to start the Christmas holidays.

Fr John led the Lenten service in the lead up to Easter and the children took part in a re-enactment of Jesus' arrival in Jerusalem at the start of Holy Week.

Sports Day and the Exhibition concert were well attended and the children supported each other during a variety of traditional races. The Exhibition concert was based around the theme of 'growing' and included the Reception class singing about sunflowers, Years 1 and 2 telling the story of the Very Hungry Caterpillar in French and the Nursery capturing everyone's hearts with their little duck dance.

Years 1 and 2 supported their learning throughout the year with a variety of themed outings. As part of our first term's art project, the two classes had a trip to Newby Hall. Here the children explored the sculpture garden and took part in a sculpture workshop giving everyone the opportunity to use chisels and rasps on large pieces of rock. This trip was the beginning of Years 1 and 2 experimenting with a wide variety of sculptural techniques during their art lessons.

To enhance our history and science lessons, Years 1 and 2 visited the Thackray Museum in Leeds. The children took part in a workshop about Florence Nightingale, which involved role play and dressing up as nurses or injured soldiers.

'Toys from Days Gone By' was the topic after Christmas. Years 1 and 2 investigated toys on a trip to the Castle Museum in York. On returning to school the children practised traditional playground games and put on a demonstration for their parents. A number of parents joined in the merriment playing games such as 'Oranges and Lemons' alongside their children.

In the summer term Pre-Prep were able to take advantage of our beautiful grounds by pond dipping down at Gilling Lakes where an assortment of water borne creatures were scooped up in fishing nets. The mini-beast science project also saw the children going to the Castle Howard Arboretum where they enjoyed searching for insects such as woodlice and centipedes.

The final trip of the year was a ride on a steam train across the North York Moors to support the topic on 'Transport.' The smell of smoke and seeing the steam billowing from the train whilst travelling across the beautiful countryside was a wonderful way to finish the school year.

NURSERY & RECEPTION

DURING the first half term the children cultivated a 'have a try' attitude. Stories such as Don't Give Up Duck, Whistle for Willie and Ruby Flew Too made excellent vehicles for discussions about the Benedictine Core Values, such as showing respect, kindness and perseverance.

Every day at snack time Reception and Nursery children counted the fruit and cutlery, sang relevant songs, such as Ten Currant Buns and Jelly on the Plate and learnt to use good manners.

While mixing colours and making mosaic rainbows in response to Noah's Ark, Reception children discussed Noah's diligence in measuring, cutting and constructing the boat and bravery in the face of ridicule from 'friends.' The children thought of times when it was difficult to do the right thing when others were being silly or naughty or running instead of walking and asking us to join in with them.

Reception and Nursery investigated food and harvest. The children enjoyed hands on exploration of food, baking bread, measuring, pouring, mixing and kneading dough, making pizzas, slicing tomatoes, chopping mushrooms and tearing ham and grating cheese, cooking a vegetable pasta dish and making porridge, all the time learning the value of teamwork and mutual support.

The food topic culminated in the Harvest Service in the Chapel when the children recited poems, sang and prayed as they thanked God for the wonder of fruit, vegetables and cereals. The words were made more meaningful after their cooking exploits and their investigations into how the different foods reach our dining table.

In the Lent Term the children considered the progress made since September - the letters and sounds that they now knew, the books they could read and the paintings and models they had created. They also discussed what they found difficult and how

each of them had different strengths. They then produced a list of New Year Resolutions promising to try harder with: remembering our manners, listening to others patiently, thinking about how our words and actions affect others and tidying away equipment. Throughout the term they revisited and reinforced these important endeavours, celebrating successes and supporting each other through any lapses. Nursery children resolved to keep sharing and listening.

The book, Dinosaurs and All That Rubbish by Michael Foreman describes a world polluted and spoilt by man's lack of respect for living things. It inspired imaginative and colourful paintings of the children's impressions of what makes God's world so awe-inspiring. Trees, flowers, animals and pattern featured strongly. Songs such as When God made the Garden of Creation and All Things Bright and Beautiful further enriched their appreciation of the world.

On a cold winter morning the children energetically planted a hedge of saplings (rose, holly, hazel and hawthorn). They prepared the soil first, raking, brushing and digging. While so doing the children were mesmerized by the bounteous display of snowdrops.

During the topic of families a 'Baby Clinic' was set up in the classroom in order to help prepare a child for the arrival of a new sibling. This promoted lots of valuable mathematical language measuring and recording the baby's weight and distributing number cards for the queue, communication skills while allocating roles, using key doctor and receptionist phrases and negotiating procedures, and an appreciation of the demands of caring for a newborn.

For Mothers Day presents the children made mini chocolate 'treats.' They melted milk, white and dark chocolate and carefully poured the liquid into flower shaped moulds. They then added an almond, a Brazil nut or a marshmallow and gave the gift with love and a personal anecdote about their mums.

For Fathers Day, the children re-potted tiny fuchsia, pansy and geranium plugs. This tied in well with the preparations for the Exhibition Concert, the theme of which was growth and summer pastimes.

For the Easter Service the children recited, We have a King who Cares for People and sung, prayed and listened to each other's contributions.

In the Summer Term, Nursery and Reception looked at growth, animals and life cycles. This involved insect and spider hunts, garden walks and picnics, the potting-on of plants for Father's Day, the planting of sunflower seeds and, in response to Monet's masterpieces, the production of intense wax-resist artwork.

Nursery children went outside and stomped on three differently treated patches of grass. One had soapy water applied, one plain water and one was left dry. They counted the number of worms that appeared. Soapy water attracted most. The children then collected the worms and put them in a class wormery and, for several weeks, observed developments.

Throughout these activities the children explored symmetry, number, shape and pattern in nature. They doubled and halved while making ladybird and butterfly collages. Opportunities for measuring length with cubes and their own feet and investigating capacity with careful pouring, counting and describing were excitedly exploited.

The story of The Bad-tempered Ladybird led to animated discussions about sharing, the food chain and telling the time. The children also used non-fiction books and websites to research the habitat and behaviour of some of the more obscure animals in the book. This led on to the creation of tally charts and bar charts showing Nursery and Reception's favourite animals.

MUSIC

VINCENT CONYNGHAM
HEAD OF MUSIC

IT SEEMED like no time since the production of *Pirates of Penzance* (July 2012) had finished that we were back 'in harness' for another busy year.

On Sunday 21st November a group of choristers were invited to sing at the RC Church in Richmond. This meant an early start as the Mass was to begin at 9.30 am. Twenty-four children took part and former chorister Henry Laird returned to sing *How beautiful are the feet* (Messiah) whilst André Robson was the soloist in the Gloria. Afterwards the whole congregation was invited to breakfast in the Parish Hall. Parishioners were pleased to welcome the choristers and praised the high quality of the singing.

In the same week they sang at an Outreach Concert in the Abbey Church followed by the Year 8 concert just after half term.

For eight years Theo Taylor had played the Last Post on Remembrance Sunday, but he left the College in June of 2012, so the task now fell to Dominic Sutton and James Laczko Schroeder who rose to the occasion with suitable style. In the afternoon the Schola Cantorum sang the annual performance of Fauré's *Requiem Mass*, which was of the usual high standard of performance.

Towards the end of the term (Sunday 9th December) our boy and girl choristers joined the College forces in the Abbey Church for the annual performance of Handel's *Messiah*. This was closely followed by the end of term Carol Service held in the Abbey Church, which included Charles Wood's setting of *O Thou the Central Orb*.

At the beginning of the Lent Term, it was the turn of Year 7 to entertain their parents, and the Year 7 Concert was much appreciated by the audience in the Blackden Hall. Soloists included Jasmin Sykes, James Laczko-Schroeder, Dominic Sutton and Thomas Ward.

On Thursday 24th January the Schola Sancti Martini sang Evening Prayer at St Aidan's, Oswaldkirk. They were made to feel very welcome by Fr Edgar, the Parish Priest and some of the choristers returned on 29th September to sing at the Mass celebrating the 40th Anniversary of the Church. On Monday 28th January both boys' and girls' Scholas sang Evensong in the magnificent setting of York Minster.

On Sunday 3rd February some of the choristers sang at the 10.30am Holy Mass at

the RC Church of St John the Evangelist, in Easingwold. This was at the request of Parish Priest, Fr Leo Chamberlain OSB. The children led the congregation in a number of new musical items and they also contributed a number of choral items.

During the term James Harding and Guy Pickstone were awarded Scholarships to Ampleforth College. We also celebrated the success of James Laczko-Schroeder whose setting of a religious text, 'Prepare our hearts to sing your praise' had been awarded a prize in the Choir Schools' Association annual competition for young composers.

On 9th March Year 6 entertained their parents in the Blackden Hall. This event was closely followed by another Outreach Concert on 12th March.

The term ended with 24 members of the Schola Sancti Martini travelling to Bavaria for a highly successful choral tour. Many of the arrangements were made by Mr and Mrs Wittmann, whose daughter, Chiara was in her final year as a chorister. The girls sang in some magnificent venues, giving concerts and singing at Mass.

In the Summer term choristers of both choirs joined the College singers and the monastic community for Choral Vespers. The service opened with Parry's *I was glad* and concluded with *Achieved is the glorious* work from Haydn's *Creation*.

On 28th April the choristers were on the road again, this time to St Hilda's RC Church in Whitby where they sang at the 10.30am Mass followed by a delicious lunch overlooking the harbour.

The week leading up to Exhibition was busy with an Outreach Concert on Tuesday 21st May followed by a trip to Durham the following day. This was to participate in the annual Choir Schools' Association Sports Day. The boys won the Football Competition on the two preceding occasions: Lichfield (2011) and York (2012). The team played well and hard, especially Xavier Spence, who was knocked over in the Final suffering a bad nose bleed, but still desperate to get back onto the field and defend the School's honour! Sadly, it was not to be and they were beaten by just one, very lucky, goal, and presented with 'runners up' medals in the Cathedral later that afternoon. The girls played Rounders valiantly, but they too lost out to Durham Cathedral School, so that Durham won the double (both their girls' and boys' teams). After such exertions the combined forces of ten Cathedral Choir Schools sang the 5.00pm Evensong in the magnificent Norman Cathedral. The Anthem was Kenneth Leighton's magnificent *God is ascended*, which the choristers enjoyed singing and Mr James Lancelot, Master of the Choristers at Durham Cathedral, seemed to enjoy conducting as he looked as if he was about to embark on his own ascension!

The Schola Cantorum Mass at Exhibition was well received and the following day a short Concert in the Sports Hall left most of the audience pleased and wanting more. Although choral music receives great prominence, often due to our connections with Ampleforth Abbey, many of our children achieve high standards on their musical instruments and it was great that the Orchestra was augmented by three of Mr Richard Winter's Percussion pupils. Ross di Clemente, fresh from his success at the Harrogate Festival of Music and Drama, delighted us all with his rendition of *Chim Chiminee* from Mary Poppins.

The 'Schola Sizzle' run by Mr Higham was another fun packed evening which included a delicious barbecue and the games of cowboys and Indians which have become a tradition. The term finished with the Mass of Thanksgiving followed by Prizegiving. It has been another successful year with new targets set and achieved by so many of the children. We look forward to another good year.

DRAMA

YEAR 7 had the opportunity to perform in public for the first time in this academic year. The celebrations at the Winter Sports Extravaganza provided an audience for a short play performed by the whole year group. Unusually, the two main roles of Sadako and her best friend, Kenji, were divided up amongst the class so that eight girls and four boys could take a turn at playing the main roles. This play not only produced some fine performances, but brought the whole school together in an unexpected way.

A Thousand Cranes by Kathryn Schultz Miller is a moving play, based on the true story of Sadako Sasaki. Sadako was only two years old when the Hiroshima bomb fell and seemed to be unharmed, but at twelve she was diagnosed with 'radiation sickness.' With boundless optimism, she takes an old story to heart: "If a sick person folds a thousand paper cranes the gods will grant her wish and make her well again." Sadako begins to fold her thousand cranes but only reaches 654 before succumbing to the sickness.

After her death, Sadako's friends and classmates finished Sadako's work. They folded enough paper cranes to make a thousand. Today children in Japan and all over the world fold a thousand paper cranes and lay them at the feet of Sadako's statue in the Hiroshima Peace Park. Their wish is engraved at the bottom of the monument: 'This is our cry, this is our prayer - peace in the world.'

Year 7, the boarders and, in the end, the whole St Martin's Ampleforth community became involved in making the origami paper cranes needed for the play. The 1000th crane was completed just two days before the performance and joined the rest to be exhibited at the end of the play. The cranes were then packaged up and sent to Japan to join those laid at the foot of the statue.

Year 8 had the luxury of an extra week in the calendar following their Common Entrance exams, so rehearsals for the end of year play were less intensive, allowing the pupils to attend other activities. This relaxation may have contributed to the success of this year's play, *Alice in Wonderland* by Lewis Carroll.

Performed in the terraced gardens, partly en promenade, the beautiful serenity of the Castle and its grounds, as well as outstanding weather, lent themselves perfectly to seeing how Lewis Carroll himself would have imagined the characters appearing to a little girl asleep on the grass. When you have once seen the White Rabbit running the full length of the Classroom Gallery in his haste not to be late, you would never be happy to see the production in the confines of a theatre again.

The lead role was taken by Head Girl, Isabella Fox - a heavy task with so many lines to learn at the same time as Common Entrance exams. Isabella brought just the right amount of innocence, fear, wonder and exasperation to the character as she tries to make sense of this mad world she has discovered. Wonderful characters, and performances, from every single child who took part, gradually led the audience to the realisation that you cannot put your own values onto those around you and cannot always judge others by your own standards.

As always, the whole of Year 8 rose to the task with magnificent style and this became the most collaborative production undertaken as the performers grappled with the problems of an outdoor performance. It was a delight to have the largest audiences ever seen at a St Martin's Ampleforth play and feedback was full of admiration for the production.

Year 6 worked through the year on exercises to develop concentration, tone of voice, voice projection, body language, movement and spatial awareness. Pupils worked in small groups, pairs or as individuals. Focus was strong on the collaborative nature of drama to develop a sense of belonging and willingness to participate. At the end of the summer term an informal drama workshop saw the group present *The Big Ship Sails*, a poignant short play based on the migration movement exploring the fate of children being sent to Australia to start new lives in the post war years. It was performed to an appreciative audience of parents. Pupils showed how they had developed their speaking and performing skills working successfully as a group supporting one another as they recreated each scene with the minimum of props and costumes.

A weekly drama lesson took place with Year 5 as one group and Years 3 and 4 working together. The focus was very much on enjoyment with children developing self confidence through performance and participation. Understanding the need for co-operation and collaboration was of paramount importance to help pupils' personal and emotional development as they worked, sharing values and ideals before embarking on each activity.

At the end of the academic year the combined group of pupils in Years 3, 4 and 5 channelled their energy, enthusiasm and skills into a performance for the parents. They staged a very successful and entertaining short musical play by Julia Donaldson, Children's Laureate, entitled *Bombs and Blackberries* set in World War 2 Lancashire and gave a warm, sympathetic delivery of the characters, themes and music.

ACTIVITIES

IN LINE with our School Development Plan we have continued to build on, and expand, our activities programme for all children. Children will experience a wide range of 'Enrichment' activities as part of a carousel including Digital Photography, Green Club, Mind Lab, Survival Skills, Construction, Story Boards as well as Music, IT and Textiles.

Our Minor Games session offers children the opportunity to broaden their skill levels or specialise in a non-mainstream sport. Fencing, horse riding, golf, shooting and tennis are offered with quality specialist coaching whilst our popular Development Sport option allows children to broaden their skill base.

The evening activities programme offers boarders and day children alike further opportunities for specialist coaching including cricket, tennis and football. Cricket sessions, utilising the facilities all year round, provide an opportunity for those who are new to the game to learn basic skills and techniques, whilst 'hard ball' sessions allows those with skill and confidence to practise their skills all year round. Cricket sessions are popular with both boys and girls.

Other evening activities include a performing arts group, Glee Club, which meets on Tuesday evenings to enjoy more contemporary music and movement sessions and the Lyceum, which has provided a range of interesting and stimulating sessions with guest speakers and presentations. Children have also responded well to science, art and extra maths clubs provided by staff in the evenings.

It is important in a boarding Prep School that weekends are kept vibrant and busy. Duty staff are committed to a stimulating and exciting range of activities. Some children have enjoyed challenges such as rock climbing and abseiling off a viaduct or ice-skating on the outdoor rink at York, whilst others enjoy trips to the seaside and North York Moors, to the cinema and shopping trips.

LYCEUM

DR DOLORES ANSELL

HEAD OF CURRICULUM AND GIFTED AND TALENTED COORDINATOR

AT ST MARTIN'S Ampleforth we aim to provide extra enrichment opportunities for children in Year 8 with particular strengths in different areas of the curriculum. These sessions, collectively known as Lyceum, take place on Monday evenings and during Activities on Wednesday. The aim of Lyceum is to provide a forum in which our most able students are given opportunities to explore new and exciting challenges designed to help them develop their talents, discover new interests and prepare themselves for the world beyond the classroom. The name was chosen to reflect the spirit of Aristotle's Lyceum, a gymnasium and public meeting place in ancient Athens named after the god Apollo Lyceus. Aristotle and the students of the Lyceum became known as the peripatetics because of their habit of walking up and down while discussing philosophy. The original Lyceum members were interested in all types of intellectual enquiry, both philosophical and scientific, interests we strive to emulate in our own Lyceum.

Lyceum sessions at St Martin's Ampleforth are open to all, but are specifically aimed at children who are working at a level that goes beyond the requirements of the Common Entrance syllabus. Potential academic scholarship candidates are expected to attend. Lyceum sessions which do not include the word 'scholarship' in the title are open to all members of Year 8.

As well as sessions run by school staff, we have been fortunate to attract some high calibre visiting speakers. Fr Leo Chamberlain OSB spoke on 'What is the point of history?' Dr Francesca Scott (A03, University of Amsterdam) reflected on 'The Power of the Speech Maker from Tudor Times to the Present Day' and Dr Richard Ansell (J05, University of Oxford) posed the question, 'Charles I: Tyrant or Martyr?'

Harriet Pile, Giles Bolton and Bukky Bird from Tesco UK led sessions entitled 'Ethical Trading,' 'Can the Developed World Help Fund the Developing World?' and 'Technologies to Reduce Our Carbon Footprint.' Their personal experiences of working with communities in Bangladesh and Africa evoked some mature and moving responses from our Year 8 pupils.

One of our most popular sessions is the 'Introduction to the Culture and Language of Japan,' a fun-filled evening of singing, dancing, dressing-up and learning a little Japanese expertly coordinated by Chiyo and Mark de Groot. Forthcoming talks will focus on topics as diverse as what makes an inspirational leader, the poetry of Seamus Heaney and the history of geology. Ideas for future topics which will broaden and enrich the learning experience for our pupils are always welcome.

SPORT

RUGBY 1st XV

Once again, a very small (in stature) but determined team of boys represented the school at 1st XV level. Emphasis was placed on moving the ball quickly away from contact as well as the team's fitness. It is fair to say that the 1st XV improved beyond recognition through the course of the season and this could be put down to their determination, courage and commitment.

The forwards were well led by Charlie Harrison, who despite his diminutive stature, always gave his best and was an example for all to follow, which they did.

The backs, led by Dominic McFetrich and Sebastian Slater, ran well, their skills improving considerably as the season went on. In André Robson they possessed a very elusive and strong centre. Beluchi Diugwu, considering he had never played rugby before, quickly grasped the concept of open space, and I am confident that he will be a key player for the team next year. Many boys represented the 1st XV this year, which reflects the open policy of selection and the improvement made by many throughout the season.

U11 RUGBY

What the U11's lacked in stature and physical power they more than made up for in spirit, speed and determination. Fast, open rugby, moving the ball wide at every opportunity was key to our success with the likes of Theo Smerdon, Hector Denny, Tom Tom Scott Masson, Silas Grace and Finlay Breese providing the cutting edge. Out of 14 fixtures, 11 were won and three lost.

We reached the semi finals and finals of all five tournaments entered, winning the Malsis 7's in handsome fashion.

A decent core of players remain which bodes well for next season with more than a handful of backs in particular promising to add skill and pace to the First XV.

CRICKET 1st XI

What a change in a year! We were, at last, blessed with glorious weather and suffered few cancellations. This year's 1st XI was very young but possessed a great deal of talent so the future is bright.

Sebastian Grace and Arthur Campion formed a solid opening partnership, both very willing to hit the lead ball and both possessing good technique. The middle order was, at times, a little fragile, but was frequently bolstered by some promising Under 11's. Bowling improved considerably throughout the team, with the emphasis placed

on line and length. Dominic McFetrich, Arthur Campion, Sebastian Grace and Leo Higham formed the seam attack, while Pip Scott-Masson took some very useful wickets with his leg spin. Sebastian Slater proved to be a very competent wicket keeper and an all-inclusive Captain.

U11 CRICKET

Glorious weather, glorious cricket! An unbeaten season with half centuries, centuries, five wicket hauls and a hat trick to boot, lit up the season much like the incessant sunshine. The future of St Martin's Ampleforth cricket is safe in their hands.

GIRLS HOCKEY

The girls, across all the age groups, enjoyed an excellent season with an extensive array of fixtures at home and away. The season was largely uninterrupted by poor weather and high standards were achieved. Several girls earned county colours and continue to be actively involved in the Junior Development Centres, part of the England hockey pathway scheme.

CROSS COUNTRY

The beginning of the Lent Term was frustrating for our runners as the lengthy period of snow forced the cancellation of fixtures at both St Martin's Ampleforth and Giggleswick.

Therefore it was with great relief that we went to our first match of the season at Red House, which proved to be a most successful day, as our U13 Boys' and U13 Girls' teams won their respective team events.

In the girls' race, Captain Hattie Durée came second and this position was matched by Guy Pickstone in the boys' race. For the boys, Oscar Anglim just missed out on a medal in fourth place.

Just after half-term we took five teams to Terrington and four of the five teams achieved a 'top three' position in their team events. Pride of place must go to the Under 11 Boys, who won their event by quite a clear margin. Many congratulations to Hugh Myers on his outstanding first place. He was closely followed by Tom Tom Scott-Masson (fourth), Theo Smerdon (fifth) and Hector Denny (tenth). Well done also to our other supporting runners, Gabriel Laird, William Hunt, Frankie McGovern and Finlay Breese. In the other races special mentions go to Guy Pickstone (U13 Boys sixth), Oscar Anglim (U13 Boys fourteenth), Hattie Durée (U13 Girls fifth), Mary Laird (U13 Girls twelfth), Katie Williams (U11 Girls eighth), Erin Anglim (U11 Girls ninth), Alex Shaw (U9 tenth) and all our other runners who braved pretty dreadful conditions on the day.

With the success of our younger runners this year, the prospects for the future look very encouraging indeed!

ATHLETICS

Our first Athletics fixture was at Middlesbrough for the 40th Anniversary Red House U13 Boys and Girls Athletics Competition. Because the Year 8 children were in Seville we took a Year 7 team.

The girls performed very well as a team to be placed third out of eight schools. Highlights included Charlotte Armitage's magnificent victory in the 200 metres, along with second places from Zara Elvidge in the 300 metres, Georgia Ofiaeli in the 70 metre Hurdles and Maria Tognetti in the Javelin. A good number of personal best performances were also achieved among the other team members, Mary Laird, Matilda Tidmarsh and Jasmin Sykes. Emily Blackford made a strong contribution to the Relay effort.

The U13 boys performed very well, coming second out of seven schools. Congratulations on his excellent first places to Beluchi Diugwu in the 100 and 200 metres. There were also fine efforts from Leo Higham (second in the 400 metres, Long Jump and Triple Jump) and from Hugh Myers (second in the 1500 metres). Well done also to the other team members, Sam Adelugba, Kit Mangles and Christian Lee.

The following week we went to the North East Area Meeting in Leeds, at which the following children qualified for the Nationals: Georgia Ofiaeli (U13 Hurdles), Zara Elvidge (U14 300 metres), Beluchi Diugwu (U13 100 metres and 200 metres), Hugh Myers (U12 1500 metres) and Charlotte Armitage (U13 200 metres). Many of our children achieved personal best performances during a very enjoyable day.

At the National Prep Schools Meeting in Birmingham, further success was achieved by both Zara Elvidge and Hugh Myers, who won their respective graded races. Sadly, Georgia Ofiaeli and Charlotte Armitage didn't qualify from the heats, but they certainly enjoyed the experience of the sport at the higher level.

With these performances from our younger athletes, our future on the Athletics front looks very encouraging indeed.



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The back page photograph is of the West Window in the Abbey Church

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Michael Ibbotson



Provenance Inns owners, Michael Ibbotson & Chris Blundell receiving The Yorkshire Life Special Award for food, drink & hospitality October 2013



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