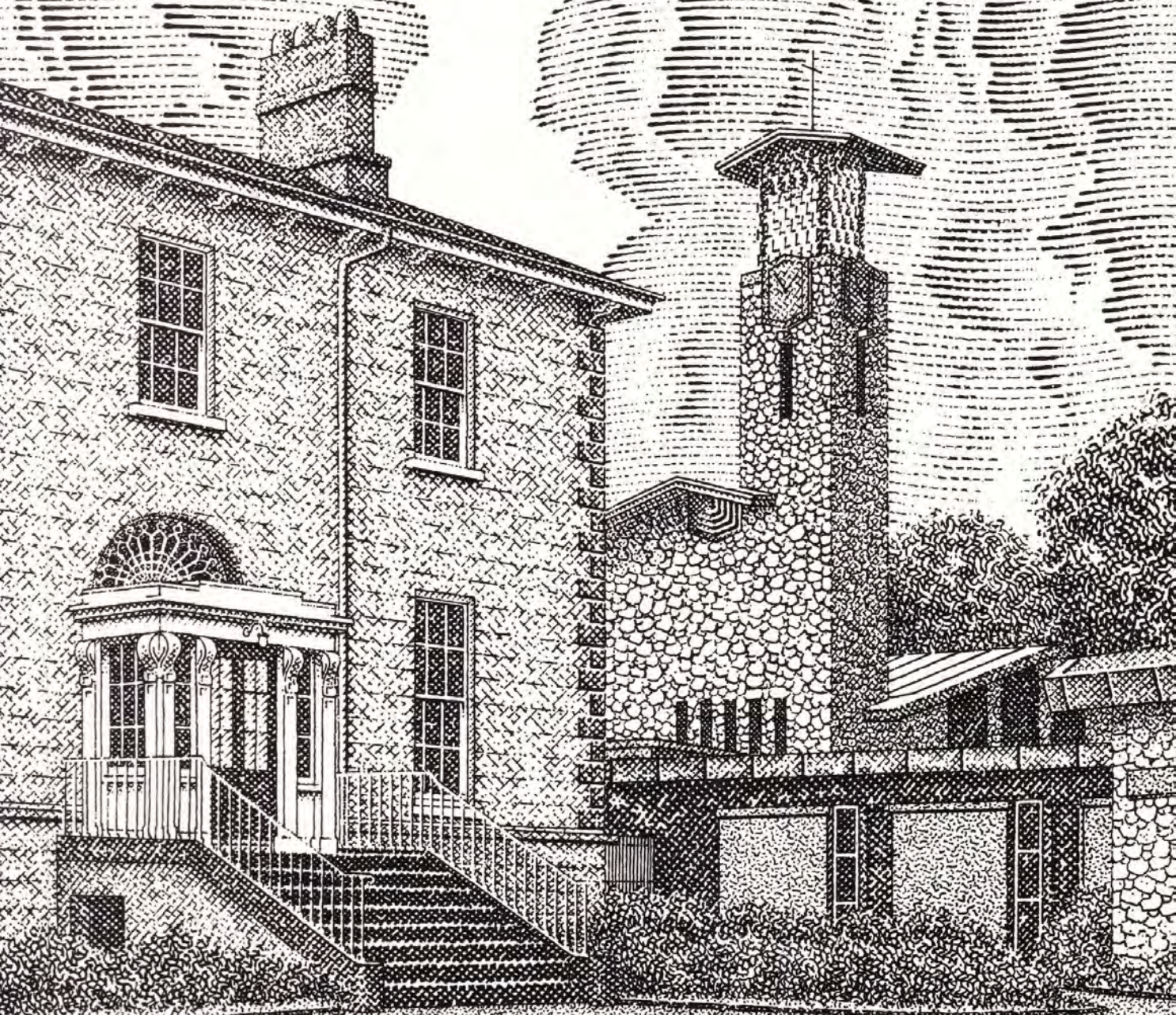


THE GONZAGA RECORD 1986



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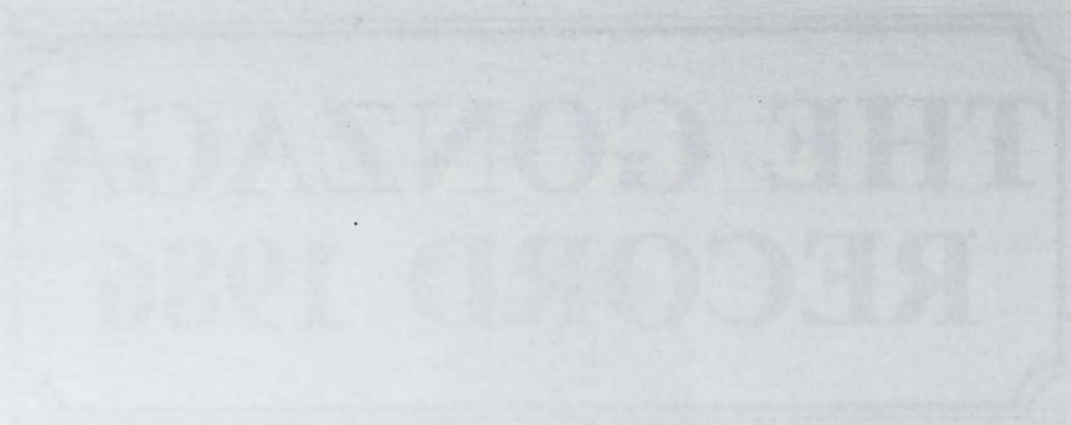




Fr. Dermot Murray, SJ, Headmaster 1974-82. A great builder

THE GONZAGA RECORD 1986

Gonzaga College
Dublin



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EDITORIAL

The editor wishes to thank all those who greeted the first appearance of the Gonzaga Record with appreciation and encouragement.

In particular, the history of the foundation and early years of the College was read with great interest, and for many ex-Gonzagans had some surprises. In this issue the second part of that history completes the story of the College down to the early 1980s.

A word of explanation about that history might be in place here. We are still a young school, not yet forty years old. One might ask: Is it not a bit premature to be writing a history of the place? Venerable institutions have earned a right to a written history, but what justification has such a stripling? Not much, really . . . except for one thing. It is worth the trouble to put down on paper a record of the foundation and early history of any institution. It explains why it came into existence, and what were the ideals it hoped to achieve. The generation of Jesuits that began Gonzaga are now elderly, and some have gone to their reward already. If the record of what happened in the first years is not written now, it will be lost altogether. It would have been a great pity if that had been allowed to happen. Happily, the record is now in print, and, one hopes, will be preserved.

The school has much to be proud of in its efforts over the year to make the boys more socially aware, and to do something practical to help those in need.

Nearly £13,000 was collected, or donated by sponsors, or earned in other ways. This breaks down roughly into the following:

Fifth year Project:	£10,000
Vincent de Paul:	1,200
Midnight Mass collection:	900
Prep school wheel-chair project	600
	<hr/>
	12,700

The boys also helped with the Belvedere Youth Club flag-day. Gonzaga is a small school as Dublin schools go. But by anybody's reckoning, this is a magnificent endeavour.

When the examination results came out last summer it was clear that academically the school had had what was probably the most successful year on record.

In rugby, we got further than was ever accomplished before. Our Junior Cup team got to the semi-final, and a more kindly hop of the ball might well have seen us in the final.

In chess, we won both the Senior and Junior Leinster championships. In tennis our Gonzaga teams reached all three finals, Senior, Junior, and Minor.

As we go to press word has come that we have won the Senior Cup. This is the third time in a row we have won that cup, and the fifth time in six years.

All in all, it has been a very good year for the school.

This is a record of the 1985-86 academic year. As we go to press some important changes in the staffing of the school have been announced: Fr Philip Harnett, SJ is now Provincial and President of the Board of Governors; and Fr Peter Sexton SJ is Headmaster of the College. These changes will be dealt with in next year's *Gonzaga Record* where they properly belong.

William M. Lee SJ

History of Gonzaga College

Part II

THE EXPANSION OF THE SCHOOL

For over twenty years after its foundation in 1950 Gonzaga remained a single stream school. This was a deliberate decision. Within a few short years of its foundation there was such a long waiting list of prospective entrants that doubling the size of the school would have been no problem, at least as regards numbers. It would also have relieved the immense pressure for places which the Rector and Perfect of Studies had constantly to bear. The advantages of a small school are obvious. The teaching staff can really get to know the students and nearly reach the ideal of individual attention. And for the pupils, there is no danger of feeling lost and anonymous in a large student body. But, of course, there are certain disadvantages in the small school: nothing is perfect in life. To begin with, the large school makes more sense economically. This difficulty can be met by having very high fees — but then you exclude those who cannot afford them. With the larger school there is also the possibility of pass and honours classes. We do not have to enter into the controversy about dividing classes into pass and honours here: the arguments both for and against are weighty. Anyway, it was decided to keep Gonzaga a small school. Theoretically the intake was supposed to be above average ability in order to profit from the freedom of a much looser syllabus. The theory did not always work out in practice, but by and large Gonzaga was happy to remain a single stream school. Its numbers between Preparatory and Secondary hovered around the 270 mark.

In 1971, under the headmastership of Fr Hubert Delaney SJ, a radical change was made. Over a period of a few years the number of pupils was doubled. There is a peculiarity about school numbers. A school has to increase in quantum jumps or not at all. You cannot double the numbers in one class only.

For as that extra class moves up through the school, every class has to be doubled. For the combined Preparatory and Senior schools this meant an additional ten classes. In terms of school numbers it meant an addition of nearly 300 pupils. And in teacher terms it means an addition of fifteen teachers. And, of course, looming over the whole prospect was the daunting necessity for a further building programme. If one began slowly at the lower end of the Preparatory school, and let the 'bulge' work its way up the school year by year, one had some time to grapple

with building and staffing problems. But there was no easy way of managing the transformation. Inevitably the school was driven to the solution of pre-fab buildings. As we have seen already these are unsatisfactory, and usually unsightly; in winter you often have to choose between warmth and no ventilation, or ventilation and no warmth.

In spite of difficulties Fr Delaney went ahead. Pre-fabs sprouted all around the area at the back of the school chapel. Even the stage in the theatre was cordoned off as a class-room. It began to feel that suddenly small boys were swarming all over the place.

What were the pressures on Fr Delaney which motivated his decision to double the size of the school? As already mentioned, for years there was the severe pressure of a long waiting list of applicants for entrance. One of the hardest parts of the job of the Prefect of Studies was informing parents that their son was not among the small number of new students. (The yearly intake was only one class, or about thirty pupils). And of course, no matter how hard he tried, few disappointed parents were persuaded of the objectivity of the Prefect of Studies. This pressure for expansion was always there, but there was another and graver reason for calling into question the viability of a single stream school. To understand this we must look at the developments in third level education in the 1960s and 1970s.

The Changing Third Level Scene

In the 1960s there was a rising tide of affluence in Ireland. Those who grew up in pre-1960s remember the poverty and constraints of those years. What today would be regarded as a quite ordinary quality of life would in those lean years have been the privileged of only a small proportion of the population. If one wants a proof of this, one need only examine the changes in third level education. In previous times it had never been difficult to qualify for entrance into the universities. A pass Leaving Certificate or a 40 per cent Matriculation result would get you in, provided, of course, your parents could pay the fees, and if you were from the country, support you in Dublin, Cork, or Galway. There were indeed some scholarships; county council, and various others. But these were awarded only to a few hundred clever and hard-working students at most. The universities were under no pressure since so few could afford to go.

But suddenly, in only a decade there was a rise of thousands of applicants. No doubt some of this was due to the introduction of 'free' secondary education. But that in itself would not have made much difference if there had not been a general rise of affluence in the country. What brought about this new affluence? Well first, the tide was rising all over Europe. The billions of dollars poured into war-devastated Europe by the Marshal Aid programme of the United States were having a profound effect. In Ireland itself, Ken Whitaker's *Policy for Economic Expansion*

was adopted by the government and modest prosperity followed. In the early 1970s Ireland joined the EEC, and for probably the first time ever, rural Ireland began to have some money to spend. Much of it was spent on further education for the children.

The Scramble for Points

In Ireland we have the ability of being surprised by the most predictable of results. The universities could not possibly cope with this sudden rise in the demand for entrance places. Since not everybody who got a Matriculation or Leaving Certificate and wished to go on to third level education could be accommodated in the limited number of places, some sort of selection system had to be devised. Let it be said beforehand that whatever system of selection is used, those who fail to get in will denounce the system as unfair and discriminatory. In general, the universities adopted the 'points' system. This boils down to an open competitive examination. There may be some attempt at interviewing, but exam results are the important thing. Those who get sufficient honours to satisfy the entrance requirements of the different faculties will be admitted, if they can afford it. Those who fail to get those honours will not be admitted. And of course, the prestigious faculties, that is those that lead to the more lucrative professions, will be under the most pressure, so their requirements will be stiffer.

Many people feel that this is an iniquitous system. When pressed for an alternative system they tend to get vague. A system of school assessment is often suggested. If the assessments were done by some heavenly corporation of archangels there would be a lot to be said for it. Unfortunately in the real world assessments have to be done by ordinary teachers, so that in fact it would be the teachers who decided who should go to the universities and who should not. One wonders how many teachers would want to play God in this fashion with their pupils. There is another difficulty with assessment. Those who advocate such a system fail to say how to ensure a uniform standard of assessment throughout the country. Apart from obvious temptation of partiality towards one's own school, how does one arrange that Brother in Sligo, and Sister in Waterford, and Mister in Mullingar all have the self-same standard of assessment?

Much can be said against the examination and points system, and there can be instances of strange results, but by and large it gives a fairly objective result. The onus of providing a still more objective system is on those who wish to scrap the present system. It would be very desirable if everyone who wished to attend the university in the faculty of their choice could all do so. But we are in a real world, where there is a limit to money that can be squeezed out of the tax-payer. In 1986 25,000 pupils will apply for places in some sort of third level institution. There are about 10,000 places at most. So there has to be a selection made. These

are facts of life for everyone: and they were already facts of life for Gonzaga in the early 1970s.

The Pressures for Change

The scramble to obtain points in the public examinations inevitably brought new pressures into the school. As explained in the beginning of the history one of the distinguishing traditions of the school had been a rather free and wide curriculum. While the school was always concerned about results in examinations — it would be frivolous to pretend otherwise — still, the public exams did not dominate. There was still a sense of educational freedom, especially in the years preceding the final examination year. Now things began to change. At their entrance into the fourth year of secondary schooling the boys had to start picking those subjects in which they were more likely to do well, and thus earn further points. This often meant dropping subjects that one was sad to see them drop. It might be Greek, or Latin, or physics or some subject that the boy liked but was not a subject that he was likely to earn high points in. For many boys it was an impoverishment of their education, but they had to make realistic choices.

Sub-division of Classes

For the school administration the problem grew worse. In order to allow the boys to concentrate on the subjects in which they hoped to do best, classes had to be divided. For a school where there was only one class in each year this was fatal. For when you broke up a class into smaller sections you had to provide extra teachers. However, the school numbers remained the same, so that there was no hope of the Department of Education agreeing to any increase in the number of teachers earning incremental salaries. So the school would have to pay from its own resources the salaries of new teachers, and also to set up and pay for a pension fund for them. It was ruinously expensive. Rather bravely Fr Delaney forged ahead in spite of the daunting prospects. But before telling the story of the final solutions an account must now be given of the very serious re-appraisal of the whole future of Gonzaga that was going on around this time.

THE INTERIM MANAGEMENT BOARD

In 1971 the Provincial of the Irish Province, Fr Cecil McGarry SJ set up an Interim Management Board in each of the colleges run by the Jesuits in Ireland. For centuries the administration of the colleges consisted of the Rector of the house, who was advised by a group of Consultors, and a Prefect of Studies who carried on the daily running of the coll-

ege, but under the control of the Rector. It was now proposed to change this structure for a Board of Management and a Headmaster.

There were several reasons for this change of administration, which was a radical departure from what the Jesuits were used to. One was a sincere effort to come to terms with profound changes that were happening in the Church after the experience of the Second Vatican Council. It is not easy to be absolutely precise about this, but there can be no doubt that there started a movement to bring the laity into a more responsible partnership in the running of the Church. It would be naive to expect ready-made structures to bring this about. And the inertia of large bodies both of clergy and lay people made immediate and startling results unlikely. But a beginning was made, and it is still going on. Centuries of tradition cannot be pushed aside easily, and maybe that is not a bad thing, once there is forward movement nevertheless. People of a more cynical turn of mind might relate the new structures to the decline in the number of religious vocations which began around the same time. It is true that these Interim Boards of Management, as their very name implies, were intended to lead on in time to Boards of Governors. It is also true, of course, that the rather sudden and alarming drop in both male and female vocations to the religious life from the early 1960s onwards did call for some forward thinking. But it would be quite unfair to deny the genuine desire there was to make the laity real sharers in the Church's work. And it could be pointed out that at the time that Fr Provincial set up these Interim Boards of Management there was no immediate necessity of his doing so. The ordinary structure of Rector and Prefect of Studies could have gone on for many decades without any interruption.

One of the reasons for these Interim Boards was precisely this desire. It was envisaged that they would give way to proper Boards of Governors in time. But it was a new departure for Jesuits, and Fr Provincial wanted the colleges to learn by actual experience what a Board of Management was like; what were the difficulties of arriving at decisions; what would be the precise relationship of the Board to the Headmaster. Only after some years of actually working such an Interim Board would one be in a position to start drawing up a constitution for the college, and set up a Permanent Board, probably composed of a majority of lay people. These Interim Boards of Management were composed of Jesuits only, though each Board usually had at least one of its five members from another Jesuit college.

One might have expected that the transition would take place without much upheaval or notice. And one would be quite wrong! While the ordinary boy in the college went on his way with no more than the usual grumbles, there was the most profound activity going on in the background of which he was quite unaware. It would be literally true to say that the College has never before or since undergone such a profound scrutiny and re-appraisal than that which started shortly after the Interim

Board became established. It was more probing and thorough than it received even when it was first founded.

A Radical Re-appraisal of the College

We have seen that under the headmastership of Fr Hubert Delaney SJ the College had already begun to undergo great changes, and that the points system of entrance into the universities was making a single stream school unworkable. Seeing that the school would have to change anyway, a decision was made to make a thorough job of re-consideration. It was a wearisome hard slog of more than two years. Probably every single thing that could be said for, and against, the school was examined in depth. A special commission was set up by Fr Provincial which included not only the members of the Gonzaga Interim Board of Management, but also Headmasters of the other Jesuit Colleges, as well as representatives from Fr Provincial's office.

It would be tedious for the reader to wade through a full account of that slow and thorough re-examination. Still, some account should be given of an event that was really decisive for the future of Gonzaga.

To begin with, it was impressed on the commission by Fr Provincial that no options were ruled out of court. And that was acted on. After six months of discussion the following options emerged.

FIVE OPTIONS

1. Turn Gonzaga into a comprehensive school for the general Ranelagh area.
2. Make it into a two-stream academic school (with or without a preparatory school) and charge realistic fees.
3. Enter into the Government 'free' secondary education system.
4. Amalgamate with a girls' secondary school.
5. Close Gonzaga.

Each of these options was gone into very seriously. As mentioned before, it was a wearisome slog. After about a year of discussion a decided preference began to emerge. That preference grew stronger as time went on.

The comprehensive school option

This first option for a Ranelagh comprehensive school, did not come out of nowhere. After the Second Vatican Council there was a noticeable shift of emphasis in how the Church saw itself. There was a greater awareness of social problems which might be summed up not unfairly in a phrase that has become so common today . . . faith and justice. In

addition, Fr General Arrupe SJ in Rome was becoming very anxious about the problems of South America and Mexico, and was given to writing letters to the whole Society on the matter. Here is one example: 'We must honestly ask ourselves whether we are fostering, at least implicitly, elitism based on the ability to pay. If the answer is affirmative, we cannot avoid the next question: how can the situation be changed? If the situation cannot be changed, then the next question follows with ruthless logic: cannot our energies be used more effectively elsewhere?'

This is only one example of the kind of pressure coming from Rome. And it should also be said that many Irish Jesuits, especially amongst the younger generation, were asking the same questions.

Needless to say, the problem was not quite so simple as all that. There are many aspects of this problem which do not appear in the above quotation from Father General, and one should not simply equate the problems of South America with the problems of Ireland in the 1970s. Simplistic equations can lead to irreversible and foolish decisions. Nevertheless, a great deal of thought and investigation went into the possibility of turning Gonzaga College into a comprehensive school. The other options mentioned above were also examined in depth, but in the end the special commission came up with its preferential choice of a large, co-educational comprehensive school. Apart from the consideration of a more socially mixed school, there was a question of facilities for adult education at night. Right beside Gonzaga was the Milltown Park Institute, and down the avenue was the College of Industrial Relations. There was a great demand for adult education classes, and it was felt that the plant of a large comprehensive school could be used at night as part of a whole Ranelagh complex of adult education institutes.

Like the man who brought his harp to the party and nobody asked him to play, the Jesuits overlooked one important factor. While they were agonising about what to do for more social justice, they didn't stop to think was anybody interested. Towards the end of summer 1974 a draft *Form of proposal for the Minister of Education* was eventually agreed on. In time, with due formalities it was submitted to the Minister of Education, Mr. Richard Burke TD. The text of the proposal was as follows:

Draft Proposal to the Minister of Education

Gonzaga College was found almost twenty-five years ago to meet an educational need, articulated by the then Archbishop of Dublin, and corroborated by the demands of parents ever since: for a fee-paying secondary school of high academic standard, on the south side of Dublin, with a liberal approach to curriculum. Since then the educational scene, and educational needs in Dublin, have changed, in

two ways in particular. First, most secondary schools have become free, and the 5 per cent which still charge fees are selective in a way that they had not planned or intended. We find that the necessary level of fees limits access to Gonzaga in a way that works against the Christian character of the school. Secondly, education has become universal up to the age of fifteen. Secondary education in the city is no longer merely the task of bringing the above-average children up to a good academic level; it includes the task of meeting the educational needs of all pupils, of all abilities, and this cannot be done in a school of Gonzaga's size and character. Selection of twelve year-olds into different sorts of schools, for the more and less academic, seems to be premature, and we believe that Gonzaga could better serve educational needs now if it was able to postpone that selection and become comprehensive in intake.

Concurrently with these changes we have felt the need to change our intake policy in accordance with the directives of Fr General and the express policy of the Province since 1972, of running our schools in as open a way as possible, and of each school contributing in its own way to the development of local community, both of young people and of adults. Gonzaga, in a residential area of Dublin, is strongly placed to contribute in this way, and this too is in view in the proposal which follows.

Proposal

Gonzaga stands on seventeen acres. It could be valued conservatively at £1,500,000. We propose to lease this land for a nominal sum to the Department of Education by a deed of trust: in return the Department would build a comprehensive school to be managed by a board of management, to be detailed below. The arrangement would envisage procedures to be followed should the Society wish to withdraw from ownership or management of the school. The school would be financed in the same way as the Jesuit Crescent Comprehensive school at Limerick.

Management

Management would be by a Board of five, three of them appointed by the Jesuit Provincial; the other two by the Minister of Education. It would have the same functions and mode of operation as in the Crescent Comprehensive.

Catchment

The school would be designed to serve both boys and girls, of a comprehensive range of ability. It would be co-educational and academically

non-selective. It would be a Jesuit school, and therefore a Catholic one, but designed with the specific aim of moving towards Christian unity, and exploring the form of the Christian school as distinct from a Catholic one. It would welcome children of other Christian faiths, and ensure that their religious education was cared for as well as that of Catholic pupils.

At present Gonzaga draws from a five mile radius, but 60 per cent of its pupils live within a mile of the school. We are not proposing a limited catchment area, but we would take cognisance of the educational advantages of serving pupils who live close to the school. At present six pupils apply for every vacant place. If the school took girls also and catered for all ranges of ability, the evidence for an adequate intake is overwhelming.

The size of the school envisaged is based on at least a four-form intake (4×25) which would amount to a total school in six years of 500 - 600 pupils, depending on the drop-out after fifteen.

It is envisaged that the present Junior School would be phased out, since a fee-paying feed to a free secondary school would be an anomaly. The last intake of eight-year-olds would be that accepted in the autumn after the decision to change Gonzaga is made: probably this means that the 1975 intake would be the last one, and the Junior School would have disappeared by 1979. Until and including that year there would be some forty to fifty boys, selected academically and fee-pay entering the senior school, and it might be necessary to postpone or modify plans for co-education until after 1979.

The comprehensive school having been set up, it would be necessary to negotiate for purchase of more land to cater for the pupils needs.

Buildings

Much of the present plant and buildings are obsolete. The planning of the new school would need to be based on the entire campus, and should:

- a) envisage catering for residence of the Jesuit community on the campus;
- b) use the experience of the Building Unit from Existing Comprehensive and Community schools, in order to plan for educational needs of future decades; including the need for adult education.

Procedure

This document, or an elaboration of it, should be presented to groups in the following order:

- a) To the Jesuit Provincial and his Consultors.
- b) To the Minister of Education, to get his agreement in principle.

- c) To the Jesuit community and staff.
- d) To the present parents.

These presentations would take place with an increasing degree of assurance, and with decreasing possibilities of modification of the proposals.

REACTIONS OF THE MINISTER AND DEPARTMENT

The Minister of Education and his officials received this proposal with much courtesy, and indeed not a little interest. But it was clear from the beginning that nothing much would happen. The general argument was that: (a) The Department did not intend to build any more comprehensive schools. For one thing, they were extremely expensive to build and run. (b) There was a move towards the community type school, rather than comprehensives. (c) The Ranelagh area was already fairly well supplied with schools. There was no great pressure for a comprehensive. (d) Any funds available in the foreseeable future were already ear-marked for the newly built-up areas of the city such as Ballyfermot, Blanchardstown, etc.

What Next?

A quick perusal of the proposal submitted to the Minister can make it look rather ordinary, even bland. It can give no idea of the weeks and months of examination and argument that went into its composition. Even though it was turned down, the efforts that went into it were by no means wasted. The social problems of a fee-paying school had been looked at critically and honestly. The Jesuits did not get what was their preferential option, but it meant that their options became clearer, and much of the ground was already covered when they turned to those other options.

It would be tedious to give a full reporting of the other options so the reader will be content with a much briefer account.

To enter the 'free' system of secondary education

This was examined in detail and given serious consideration. And the experience of many schools that had entered the scheme was consulted. The general consensus was that it was the worst of both worlds. What the Department was offering to run and maintain the schools was considered altogether inadequate. By law, once you entered the 'free' scheme no fees, however small, could be asked. One could suggest to the

parents that they could make voluntary offerings to help the school provide the necessities. People get tired of being continually requested for these 'voluntary' contributions. They are often generous, but after a few years they tend to dry up, and one has to go begging again. It was turned down as a serious option for Gonzaga.

Amalgamate with a girls' school

This was an interesting option, either in the form of full secondary school amalgamation, or as an amalgamation only at the Leaving Certificate level. The discussions were pursued with vigour and interest. However, as the investigation progressed it became apparent that there were problems not easy of solution. Because of confidentiality the Editor does not feel free to give a unilateral account of these investigations. But there was great good will on both sides, and it was with a genuine feeling of regret that the proposal had to be abandoned.

The Option of Closing the School

This, too, was examined. But not in the sense of selling up the whole complex to, say, an enterprising developer. The idea was that Gonzaga College would remain a school, but the Jesuits would retire from it completely, and sell it as a running concern to a private group or corporation. Would there have been a buyer? Those who were in a position to know were persuaded that there would be. But the buyers were expected to turn it into exactly the kind of school they wanted: one that was highly academic, fearfully expensive, and one whose aim would be to assure the future in business and the professions of their own children. In a word, that the privileged would hold on to and even improve their privileges. The more one thought about it the more likely that outcome seemed.

So that too became another of the rejected options.

The Final Option

So, after a long, roundabout, and wearying journey, the Jesuits came back to something very like what they already had when the investigation started. But it would be very wrong to regard the effort expended as largely wasted. What was chosen now would be chosen with full knowledge of what one was rejecting. It does make a difference.

It would be kept a small school, just two streams in Secondary. The Preparatory school would be kept open, but only as a single stream. The reasoning for this was as follows: a small school like Gonzaga over the years will tend to become rather inward-looking, almost a self-perpetuating enclave. If one kept the Preparatory School single-stream, but doubled the Secondary school, there would be a second intake at about twelve years of age. It was hoped that this would bring a broadening of

the total intake, and help to save a small school from becoming too 'inbred'. This at least was the thinking behind the decisions: only time will tell whether these hopes will be realised.

Gonzaga would be a fee-paying school, and there would be no more guilt feelings about that. There would be one change in the fees. For years, since its foundation, the salaries of the Jesuits had gone into subsidising the school fees. With the falling number of teaching Jesuits it was felt that this was totally unrealistic and would have to stop.

And finally, the fees charged would be realistic for providing what the school felt was necessary, and that included keeping pace with annual inflation. It would not be an exaggeration to say that for the first time a sense of realism as to the costs of education was insisted on.

FR DERMOT MURRAY, SJ HEADMASTER

In October 1974 Fr Hubert Delaney SJ joined the professorial staff of the Milltown Institute of Theology. Fr Dermot Murray SJ who was assistant Headmaster at Belvedere College became Headmaster of Gonzaga. In one way at least, fortune was kind to him: the long re-appraisal was almost completed. At least the school knew where it wanted to go for the foreseeable future. But there was much to be re-organised, and some hard decisions to be taken. The worst of these was the prospect of a new building programme. In this difficult period Gonzaga was lucky in having appointed to it as Superior Fr Cormac Gallagher SJ who was also Chairman of the Interim Management Board. Another piece of luck was the appointment of Fr Fergus O'Keefe SJ as Bursar. If you ever want something pushed through, get a loan of Fr Gallagher, and if you want to know at any moment where you stand financially and what you could get away with get a loan of Fr O'Keefe. These three men made a marvellous team. Even using words with care, I would regard this team as the second Founders of Gonzaga College.

A New Eight Classroom Block

The immediate and most pressing requirement was the provision of more classrooms. This followed automatically from the decision to double the size of the Secondary school. It also followed from the determination gradually to get rid of the prefabs and bring the single stream Preparatory school back into the original school, St Joseph's.

Prospects for a new building programme

Once again another group sat around a table wondering how best to raise money for a new building programme. The Chairman of the Finance committee was Mr Niall Crowley: members were; Mr Cathal O'Gara, Mrs

Eithne Blake, Mrs Shelia Geoghegan, Mr Joe McCullough, Mr Donal O'Buachalla, Fr Dermot Murray SJ and, of course, always steadily pushing everybody, the Chairman of the Interim Board, Fr Cormac Gallagher SJ.

Once again, the vote went quickly against trying to do the thing on our own, with raffles, draws, gymkhanas, bridge drives, bring-and-buy sales, etc. We were looking for an eight-classroom building, and something that would tone in with the rest of the school. It was not going to be cheap. So the committee turned to professional fund raisers. Choosing the right ones was not easy. When enquiries were discreetly made the difference in the quotations was surprising. All were sure they could do a good job. What was not so clear was: what methods would they use; and how they proposed to deal with such a small constituency of old Gonzagans. Few of the Past were yet in any affluent circumstances. Above all, how careful would they be to sense when families genuinely could not take on extra financial burdens, however desirous to help and be sympathetic.

What eventually emerged from the enquiries was, I suppose, the obvious: if you want good service you pay for it. Those who were known from past records to be good money raisers were also the people who charged most. Eventually the decision was taken to employ the American company Community Counselling Services, Inc. The Director was Mr John Connolly. Their charge was about 6 per cent of whatever was raised. Some thought this a bit steep. But on the other hand, we did not want to take on the burden ourselves, and they did have a good reputation.

Where to Build?

Having decided to build, and having decided to employ fund raisers, the next decision was where to put the new building. This was not an easy choice. As mentioned already, there had been something rather pleasant about the proportions and lay-out of Gonzaga College. No matter how you went about it, a largish new building would alter the appearance of the campus.

It was easy enough to decide definitely where not to place it. The single, greatest amenity of the grounds is the fine green sward in front of the school. To put a building in the middle of that would be a vandalism. But so many other places presented unexpected difficulties. There are spots here and there which look promising until you go and measure them. It turns out either that they are either too small, or that you must encroach on one of the playing fields. And playing fields are beyond price, unless one wants to go beyond Bray to find an alternative. The next possible victim was the garden next to the lower house. Apart from the intense feeling against losing the garden, there was the fact that it was removed quite a distance from the main school buildings. There could be discipline problems as well as the inevitable trampling down of the grass of the main green sward. No matter what notices one puts up, boys will

always take the shortest distance between any two points! It would be a continual war. In the end, it all came down to a choice between two sites. One suggestion was to run the building just beside and parallel to the theatre. This site had two displeasing aspects: first, there would be a gable end of a building right beside the main entrance to the school. It would be ugly, however one tried to disguise it. Secondly, the theatre is also used for physical education, which is always a rather noisy activity. It was felt that the classrooms on that side of the new building would bear an unfair share of this noise.

The other alternative was to run the eight classroom building across from the main entrance, beside the present headmaster's office over towards the Community house. When this was measured out it left a surprisingly small gap between the Community house and the proposed building. There was mention even of fire hazard in the sense that a fire-engine would have great difficulty in getting to the back of the buildings in case of serious fire. Down at the bike shed the space for the passage of a fire engine was even less with large trees close to each other.

Alteration in perspective of the grounds

The most serious objection to running the building across towards the Community house was the psychological effect of cutting the grounds in half. From almost anywhere in the front of the school one had a view, first of a magnificent stand of trees, then of the back playing fields, and to top it off a view of the Dublin mountains as a backdrop. Running the proposed building, even a one-storied affair, from school to Community house would cut off that view. One would surely have the feeling that the school grounds were suddenly halved. We had already experienced something like this. Before the boys' chapel was built there had been a magnificent sweep of parkland from the edge of the Milltown grounds right across past the two Bewley houses and over to Park Drive and the back gate. It really was magnificent, and in springtime with the trees in their new green frocks it was a joy to behold. The boys' chapel had to go where it did. Apart from other considerations, the tower demanded it. But something valuable had to be sacrificed. Now as one looks across from Milltown the boys' chapel interrupts the line of that view. Only those who can remember the early years will appreciate this argument.

Now we were facing again something rather like that sense of losing something. A building stretching from the school across to the Community house would surely have the effect of suddenly cutting the grounds in half. However, no matter how often one went back and forth over the same arguments, in the end there really wasn't any other choice.

Appearance of the new building

The builders for the new classrooms were Cooney Jennings. The architect was once again Mr Andrew Devane. There could be no question of



The new eight-classroom block is on the right.

building the new wing in cut granite, however desirable that would have been to tone in with what was already there. But what was achieved showed great imagination. The main walls were of a composition which in colour, and even to some extent in texture, resembled cut granite. And the half of the roof which faced towards the front was in copper. The final result was most successful, and as one looks at the new wing one does not have any sense of harsh contrast with the granite porch and boys' chapel.

The eight classrooms were large, something that could be said of few of the old classrooms in St Joseph's. It didn't matter greatly when the boys were small and in the Preparatory school. But when it was also a Senior school things were a bit tight.

Now, of course, that we have the new classrooms one wonders how did we ever get on without them! Gradually the pre-fabs began to disappear down the avenue. One other change should be mentioned that has made a great difference to the interior of the school. Tar-macadam was laid down on the area where the pre-fabs had been and where the small boys play at the break and lunch time. Another larger area was tar-macadamed at the back of the new wing for the Senior school. It is almost unbelievable the difference this has made to the amount of mud that used be brought into the school on wet days, as any of the cleaning staff will testify.

ABANDONMENT OF THE SIXTH YEAR EXPERIMENT

A brief account has already been given of the thinking and ideals that lay behind the sixth year experiment. It was something special to Gonzaga and much was hoped from it. It was to be a sort of transitional year between school and university. But there were certain presuppositions behind the experiment. It presumed a world where there was no scramble for 'points' in order to get into third level education. It presumed the boys had got their matriculation at the end of the fifth year in Secondary school so that university entrance was already assured. The ideal situation would be that all exams were out of the way, and one could concentrate on a truly liberal education.

Leaving aside altogether the changes forced on the school by the coming of the 'points' system, I think that in a history of Gonzaga some account should be given of what was a brave educational experiment. The experiment lasted for over twenty years. That is an important point to keep in mind. We are not dealing with a short-lived, fly-by-night, educational whim. Twenty years is long enough to give a fair evaluation of an experiment.

An attempt at evaluation

One should begin by saying that the conditions that theoretically should have been present were never quite so. For instance, in theory all pressure

from exams should have been absent. But there were always some boys who, having done well in their matriculation examination, were trying for a scholarship. Their work in the sixth year consequently was largely directed to the scholarship subjects. The school did try to insist that they give serious attention to other subjects apart from the scholarship subjects. But the world is real, and whatever the ideal, their major efforts went into winning the scholarship. This was not a bad thing in itself, and many bright boys benefited by being able to concentrate on their chosen subjects. But while admitting that, one must also admit that it was a derogation from the supposed conditions of this liberal sixth year. And it was being done by the cleverest boys who would have benefited most by a wide reading, wide ranging curriculum. However, let it be said that these scholarship boys were always a minority of the year. Not every goose is a swan. But it will be observed that for those boys at least, there was a certain confusion of aims.

What of the rest of the class? There were always some who benefited enormously from this liberal year. They read widely, under direction; they learnt something about how to hunt out information on their own; they endeavoured to synopsis the main argument of a book; they attempted some personal judgements, based on knowledge, not just hearsay or the dictated notes of a teacher. These were very valuable abilities to learn, and there were always some boys who used the opportunity of a unique year.

But the truth is that they were a minority. One of the most persistent memories I have of the sixth year is the following: at every masters' meeting when the discussion came around to the sixth year one heard a lot of complaints. These varied from: 'a crowd of dossers' to 'a moral collapse of good study habits acquired in the previous years'. The root of the problem lay, of course, in the optimistic expectation of commitment. To attain the ideal realisation of the experiment would have demanded a maturity that one is not going to get from the majority of boys at that age. Some did respond with enthusiasm and to their own enormous benefit. But taking the overall picture over the twenty years, the experiment could hardly be called a success. At least, that's one man's opinion. There is an ironic twist at the end of this tale. Some of the most enthusiastic supporters of the sixth year experiment were boys who had left the school. A few years in the university had a very maturing effect. They could now see the point of the whole experiment, and thought it a marvellous idea. Something it was not possible to persuade them of when they were actually in the sixth year in school!

Thus we grow wise . . . but who can hasten the process?

BUILDING OF THE SCIENCE AND SPECIALIST BLOCK

In June 1981 a decision was taken to face another building project. The building of the eight classroom block had relieved the worst of the

pressures on the school. But there was still a lot that the school lacked. The old prefab science block was still functioning, though it was never intended as anything more than a interim solution. The decision was now taken to make one more major effort and supply the school with what was needed in the way of specialist rooms. The Headmaster, Fr Dermot Murray SJ, Chairman of the Interim Board Fr Cormac Gallagher SJ, and the Bursar Fr Fergus O'Keeffe SJ, in spite of the debts still weighing on the school, pushed through a project for a large building that would solve the problems at last.

I will spare the reader another account of fund-raising efforts. Part of the target was handed over to the Community Counselling Services, Inc. to raise. But the most that could be expected of them was be a little over half the cost. It was envisaged that the parents of new boys to the school would be asked to contribute. And that would have to go on for several years before the whole debt was paid off. So far, they have helped magnificently.

What did we get for all the effort? Mr McCaffrey, of Robinson, Keefe and Devane was the chief architect, and indeed, he gave a very great deal of his time and interest. P.J. Walls, Ltd. were the builders. The Science and Specialist block is a two story building. There are laboratories for physics, chemistry, and biology, each of them with their own preparation rooms, which is a marvellous comfort. There is also a computer room, with its equipment being added to frequently. There is a special audio-visual room, properly equipped so that one does not have to lug around from one class room to another what one needs in the audio-visual line. There is a large geography room. That was an answer to a sore-felt want of many years' duration. There are two class rooms for the sixth year students. An office for the Vice-Principal of the school. And a small but prestigious room for the Greek elite where Fr Keane still carries on his work of trying to roll back the frontiers of barbarism!

Altogether, an enormous addition to the school.

CONCLUSION

Such has been the history of Gonzaga College for about the first thirty years of its life. We have followed its development from the first days when the Jesuit community and the boys managed somehow to live together in one house. We have watched the growth of various building programmes until now, at last, we have more or less what is necessary.

In the purely educational field we have seen the outline of the original aims of the school; the early sense of experiment and idealism, to the gradual realistic acceptance of the hard, and sometimes harsh, facts of today's Ireland.

Gonzaga will be thirty six years of age this year. So it is still a comparative stripling when measured against the other Jesuit schools in Ireland.



The new science and specialist block.

But the first years of any institution have a special interest. Who knows, when Gonzaga is a venerable institution, there may be somebody writing a history of those unimaginably distant days of the 1950s when it all began. He, or she, if these notes happily survive, will have some idea of the story of those early decades. In the meantime let us bring this tale to an end by reading the preamble to the Constitution of the college. This is how Gonzaga College saw itself when the Constitution was adopted in 1984.

PREAMBLE
TO THE CONSTITUTION
GONZAGA COLLEGE

Gonzaga College, founded in 1950 as a day school for boys, carries on the tradition of Catholic and Jesuit education under the direction of the Society of Jesus.

The school shall strive to become a community of staff, students and parents who cooperate with one another in a common task, beginning from the clear sense of purpose that its whole activity shall be in harmony with the principles inherent in the teachings of Christ.

Each pupil will strive to attain a standard of academic excellence in accordance with his aptitude. It is in this context that the school cultivates knowledge for its own sake, a wide range of reading, and the encouragement of cultural activities.

Central to its educational vision is the development of the whole person, a person who combines a mature self-confidence with a reflective grasp of reality, who has a view of life that transcends the superficial, and who is articulate in the expression of this view. Such a vision heightens the boy's respect for his own physical development, his concern for the environment, his appreciation of the aesthetic dimension of life, and his ability to use leisure wisely.

It is the highly-valued goal of Gonzaga that its graduates should have a generous approach to life; one which enables them to enunciate and apply the implications of an evolving Christian ethic to the time in which they live: aware of, and actively participating in, the quest for justice and reconciliation in our society.

While fostering the innovative tradition of Gonzaga, the provision of opportunities to attain the goals set out above will be a primary concern of the various authorities.

William M. Lee SJ

SOME OF THE EARLY LAY MASTERS

Signor Edmund Volpi

To the early generations of Gonzaga students Edmund was always known as Signor Volpi. And they all seem to have very vivid recollections of him.

He was born in Rome, in Trastevere, and you can't be any more Roman than that, a Roman of the Romans. He had a good voice and was a member of the Sistine Choir as a boy. (His brother had an even better voice and became famous as an operatic singer. Some would put him next to Gigli.)

He went to boarding school in Paris to the De La Salle Brothers. Then returned to Rome for University studies. He did a four year course and took his degree in Italian Literature.

After his military service he was sent by the Italian Government to Athens to the Italian Institute of Culture. He seems to have lost his heart to Athens, and looks back on the ten years in Athens as possibly the happiest years of his life. He was then sent to Ankara, Turkey to the Italian Institute for two years. The next assignment was to the island of Cos, famous for its association with the Hippocratic oath in medicine. He spent two years in Cos.

He was then sent by the Italian Government to Dublin, and is one of the founding members of the Italian Institute of Culture in Dublin. After six years in Dublin the Italian Government conferred on him the knighthood of a Cavaliere for his work in cultural activity abroad.

His first contact with Gonzaga College was accidental. The Rector, Fr Charles O'Connor SJ, was in charge of the process for the canonisation of Fr John Sullivan SJ. He had collected the necessary information of Fr John's life, reputation for holiness, and reports of cures. This was all typed out in due form, but Rome, being Rome, also wanted the same mass of information to be hand-written on vellum, in the best Italian cursive script. Fr O'Connor was looking for some one who could do this well, and was referred to a Signor Volpi as being the man he needed. It was after some time working with Fr O'Connor on this material that Fr O'Connor offered Signor Volpi a place on the teaching staff of Gonzaga College. He came to the school in 1952. He taught French, Geography, Art, and physical education. He was a full time teacher for twenty years at Gonzaga. What one might overlook is the fact that in all that time he also taught the evening and night classes in the Italian Institute. So for twenty years his working day began at 8.0 am and finished at 10.30 pm at night. In spite of this punishing schedule Signor Volpi continued to look as if he had discovered somewhere the secret of eternal youth!

He had an unending series of tales about the adventures of his life. We will end with one of his favourites. And he vouches for its veracity.

While he was doing his military service in Italy he was being detailed for 'fatigue' duties, but being short of stature, instead of the usual heavier

work, he was sent to learn to cut hair which skill he duly inflicted on the soldiers. Years later in Athens, a certain Archbishop Roncalli who was Apostolic Delegate to Bulgaria turned up in connection with the appointment of a Unionate Bishop. He mentioned that he needed a haircut and enquired where he could go. No need to go far: Signor Volpi in the Institute had barbered in the army. And so it was done, and Signor did the job on the Archbishop.

Several years later Signor Volpi along with a few others was being favoured with a private audience with Pope John XXXIII, alias Roncalli. The Pope spoke to Signor, was charmed to hear he was born down the road in Trastevere, and made to move on. But then turned back to Signor again and said: 'I don't need a hair cut this time'! Beat that if you can!

Mr Raymond Kearns

Ray was born in Ballaghaderreen, Co. Roscommon. He did his secondary schooling at St Nathy's College, Ballaghaderreen. In 1960 he won a scholarship to the University of Pittsburg where he obtained a Master's Degree in New Mathematics. He must have been one of the very few in Ireland at that time who was qualified in, or knew anything about the New Mathematics.

In 1962 he joined the staff of Gonzaga College as Senior Mathematics Master during the rectorship of Fr John Hughes SJ. In the summers of 1963/4/5 he attended Fordham University and Boston College on National Science Foundation scholarships.

Ireland was waking up to the New Mathematics, and Ray gave courses to teachers in the new maths for the Department of Education from 1963 to 1966.

He went into the private sector and established the Institute of Education in 1969, first in the old Sacred Heart school in Leeson Street, and later in his own million pound building on the other side of the street.

He retired from full time teaching at Gonzaga in 1979, but happily still remains with us in a part time capacity. Quite apart from his talents as a maths teacher people will remember Ray for his unfailing good humour, geniality, common sense; a good man to have with you in a tight corner!

Mr Cathal O'Gara

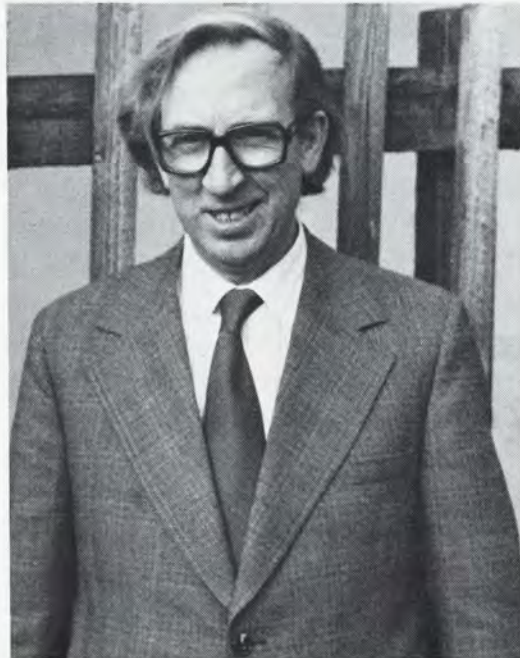
While Cathal was actually born in Dublin, that doesn't mean anything. The place that claims him is Cootehall, Co. Roscommon. He did his early schooling there, and then at fourteen years of age went as a boarder to Garbally Park Diocesan college. After a year at Garbally he went on to Summerhill College, Sligo. Those were tough years in Irish boarding schools. But for Cathal were even harder. By the end of his third year in Summerhill he was orphaned by the deaths of both his father and mother.



Signor Volpi



Mr. Cathal O'Gara



Mr. Ray Kearns

He matriculated in 1930 and came to Dublin to University College. He took his degree in mathematics, English, and Irish. This was followed by his Higher Diploma in Education. In 1935 he went to teach in Monaghan at the Christian Brothers school. He spent fifteen years teaching in Monaghan. He came to Dublin in 1949 and taught in the all-Irish school Colaiste Mhuire for six years. In 1956 he came to Gonzaga College.

Generations of Gonzaga boys remember Cathal with affection as their maths teacher. To the classes of 'jackeens' he brought the courtesy and dignity of the best of the West of Ireland. It was good for them to learn that Ireland is more than just Dublin.

For many people Cathal will always be remembered for his work in the ASTI. He was a member of the Executive and was a Trustee of the Association for very many years. He was also Vice-President. Many people are indebted to Cathal for his sound advice. On both the management side and the teacher's side many were saved from making foolish decisions by relying on Cathal's good judgment. He was a member of the Arbitration Board, and was also Secretary to the Conciliation Council. He was also on the Registration Council for teachers for many years.

It is good to record that in appreciation for his years of work for the ASTI the Association has made him an honorary life member. It is a privilege that very few share.

Cathal retired from full time teaching at Gonzaga in 1978. Happily he remains with us in a part time capacity. May he long continue so.

MEMORIES OF THE FIFTIES

Charles Lysaght

I was a member of the first class of boys to complete the course at Gonzaga - the class of 1958. But unlike the others in my year I was not a founder pupil as I did not arrive until September 1953 when the school was three years old. I had been at St Michael's in Ailesbury Road which was then a preparatory school for Blackrock. But my father was an Old Belvederian and would not hear of my going on to 'Rock. I was a keen sportsman and the Belvedere playing fields were too far away. The Jesuit Provincial, Father O'Grady, told my father that Gonzaga would be the leading Jesuit school of the future. He went to see Fr O'Connor and they took to one another at once. My father came home totally charmed. In Fr O'Connor he saw combined all the saintly and patrician virtues; he was, I remember my father saying, like the Jesuits he had known and admired in the old days — men like Fr John Fahy and Fr Frank Browne. As a result of this happy meeting my educational fate was sealed and after a cursory examination I was given a place in Senior II which was then the top class in the school.

My immediate impression of the place when I cycled up on that September morning was a feeling of coldness and unfriendliness, quite at odds with what I had known in St Michaels. The Jesuits seemed to me aloof, distant and rather studied in comparison with the warmly spontaneous characters that had been my former mentors. I spent my first term asking my parents if I could return to St Michael's. My situation was not helped by the fact that I was put in a class where most of the boys were at least a year older. This was always a social strain and contributed to the unhappiness of my years at the school. I don't think I ever had a close friend. Instead of leading the class as had been my experience in St Michael's, I was lucky to stay in the first four or five.

Almost all the boys were the sons of important men. There was not the same social mix I had known at St Michael's I was, therefore, surprised to notice that they were not better behaved. Shortly after I arrived at Gonzaga, some members of the class let off a stink bomb in the school. The whole class was detained after hours and told that they would not be allowed to go home until the guilty parties owned up. They did so eventually and were duly punished. I remember not being impressed either by the misbehaviour or the manner in which the miscreants had been forced to confess their guilt.

We were a small class — fourteen boys. Apart from Niall Scott and myself, they had all been there from the foundation. Christopher Robson was the academic leader, Jerry Liston the dominant personality and Leonard Little the perfect gentleman. Brendan Walsh, later to emerge as our brightest light, seemed in those days to be easygoing and somewhat

indolent. After a few years it was decided that there was too wide an academic gap between the boys in our class so we were divided into two. The first six, of which I was one, were put into a class which prepared for matriculation in the Fifth year. So one had the rare privilege of tuition which was almost individual. The rest formed a B class with some of the older members of the next class. I think it was I who christened it 'the Dunciad'. It served me right that this class included boys like David Strahan, David Carton, Michael O'Donovan and John Mulhern, whose subsequent careers have been much more successful than my own. Among those in our class was a German boy called Garret whose parents had perished in the war-time bombing of Hamburg and who had been brought up by Dr and Mrs Shanley in Merrion Square. 'Shano' as he was known, remembered his own parents and their tragic death. I don't think we grasped the tragedy of his early life, so much at odds with the comfort and security in which we had been reared. He left us in 1956 before he finished his course. I remember he gave me one of his books before he went and I recorded my feeling of sadness in a diary I kept that year. Another boy called Bertie (Alberta) was the son of the Spanish Ambassador. He and his brother evoked some mirth when they told us they were grandees of Spain which meant that they did not have to remove their hats in the presence of the King.

Fr O'Connor, known to the boys as Charlie, presided over it all — indeed in polite Dublin society, Gonzaga was often referred to as Fr O'Connor's school. How far his appointment was designed to lend a suitable social tone, as was widely assumed, I do not know. What I do remember is that he did not spare himself in the work he did for the school. He was moving round the grounds as we arrived in the morning; he supervised the lunching and changing rooms; he took classes and interviewed each of the boys individually at least once a year. All the term reports were in his own elegant handwriting. He was a most meticulous and thorough man. However he was austere, shy and somewhat grandiose and I don't think many boys felt at ease in his presence. There was much sniggering and imitation of his lofty laughter, his well-bred mannerisms and his old-fashioned turns of phrase — he seemed to say 'By Jove' rather a lot. It must be said that he was rather rigid in ways and may have been lacking in understanding of the wayward. On one occasion it was felt that he had acted rather harshly in expelling a boy who got involved in a joy-riding incident; Blackrock behaved more mercifully towards others involved in the same episode which found its way into the courts and was reported in the daily newspapers. Fr O'Connor's signal contribution was the vision he engendered of the future of the school. We may have smiled a little at his many references to the school passing milestones but what was important was that he was determined on excellence both in academic standards and in the new buildings whose construction he had to arrange. He combined graciousness and elegance with humility and sanctity. To have known him was an inspiration in life,

for through that experience, as I wrote at the time of his death, one could not help but feel closer to one's God.

Fr Willie White, Wally to the boys, was the Prefect of Studies. He complemented Fr O'Connor ideally, for his strength was at the level of personal contact rather than organisation or institutional development. He sustained his fellow masters by his understanding and encouragement. He has been a trusted and wise counsellor to generations of his pupils and former pupils. It was his uncongenial task to dispense corporal punishment which was inflicted for academic failure as well as misconduct. I recall with undiminished distaste the sound of 'biffs' resounding from his office through the building. The dread of being visited with such a sanction added greatly to the anxiety of my life at the school.

Fr Jack Hutchinson, known as 'Hutch', taught us Irish. The son of an English father and an Irish mother he was a true 'northsider' and a mighty nationalist. When we were drawn to play St Columba's in our first Junior Rugby Cup, he told us that their supporters would be shouting 'Remember your Founders' from the sidelines. He may have found the snobberies and pretensions of some of our own boys trying but he was as kind to them as to those who saw the world his way. He suffered from insomnia and exhibited many signs of stress which may have accounted for his early death. He ran the Sodality. Sadly it is some of his more prudish discourses I remember most. It was that time. But as a teacher he was dedicated, sympathetic and unthreatening. It was always his fault, never yours. And it was he who made me love the Irish language. I am sure he would be pleased, and also surprised, to know that. By contrast Fr Kavanagh, known as 'Frankie' made me dislike French. My accent and pronunciation were awful and I felt he sneered at my efforts. He probably thought that I was not doing my best. He was poor at controlling his classes and there was a lot of disorder during them. This was a pity as he was a considerable scholar in French and also a devotee of classical music, a love for which he sought to inculcate in the boys. Fr Keane taught us Greek and Latin. He was easygoing and did not cajole the unwilling or reluctant. But if a pupil was keen on his subjects, as I was in my closing years, he was a fine teacher with an inspiring love of the antique world. Fr Stephen Redmond taught history. The blood sacrifice of 1916 appealed greatly to him. He was a gentle person. But paradoxically my clearest memory of him is an occasion when he became enraged by the inattention of some boys during the daily rosary which was said after the morning break in what were then the new buildings at the bottom of the school. I also remember meeting him near my home in Merrion one afternoon either when I was near the end of my school days or shortly after I had left. He told me how lucky I was to have such a good home and that I should thank God for my good fortune. I don't think the thought had ever occurred to me before that. But I never forgot it.

There were only two lay-masters in my time. Signor Volpi, a small, trim, friendly Italian, had been there from the foundation and lent a cosmopolitan air to the place. He taught us drill and tried to instil some appreciation of art into us. I can still remember him extolling in succulent tones the wonders of Leonardo and Michelangelo. He regaled his classes with amazing tales about many things, including his early life. Cathal O'Gara came later. He taught us mathematics. He brought the relaxed and benign ways and manners of the western countryside into our 'jackeen' lives. I shivel yet when I recall the jests he had to endure, including crude imitations of his voice, because he did not sound like a native 'southsider'. But he took it all in good part. He was that kind of man. I am afraid he was not wholly satisfied with my performance as a pupil. One of my final year reports noted that I seemed to lose interest in mathematics. It was my loss.

Fr Joe Veale joined the staff at the beginning of my second year in September 1954. His significance in the early history of Gonzaga was immense. He taught English, founded An Chomhdhail (the Debating Society) and took charge of the Sixth year post-matriculation course which was the main special feature of the school curriculum. He had the indispensable gift of a great teacher in that he inspired his pupils with enthusiasm for their work. He gave of himself wholly and was a dominating influence on generations of his pupils. But inevitably, he had the weaknesses of his qualities. His commitment sometimes deprived him of the detachment which a person in authority must retain in relation to those under him. This was an emotional strain for him and it also caused problems when particular boys crossed swords with him, especially as the Jesuit training of that day did not condition him to accept dissent. He has been a wonderful friend to me for many years, but I have to say that we did not have an easy relationship while I was at Gonzaga. I remember being reduced to tears by him on one occasion. It was probably my fault as I was, I think, opinionated and obdurate. I know my English essays did not impress him. My essay book, which I have retained, contains a constant string of stinging rebukes. 'Your command of English will remain poor', he wrote under one essay, 'until you begin to read books of some literary merit'. Under another was written 'reads like a successful parody of the worst kind of children's encyclopaedia or a passage written to illustrate the use of clichés'. 'Read B.W.'s answer', I was told on another occasion. B.W. was Brendan Walsh who was by then the clear leader of our class. He read voraciously and wrote with remarkable clarity. He could also converse comfortably in Irish. It was to his credit that despite all the praise he received from Fr Veale and other masters, he never became overbearing or swollen headed. At the end of the Sixth year he won the Entrance Scholarship into University College Dublin in English and Irish. It was the school's first major academic success.

The Debating Society, called An Chomhdhail, was a very important part of the school life from the time of its foundation in November 1955.

In a school dedicated to teaching clarity of thought and of expression it clearly merited the central place it came to occupy. Fr Veale usually presided but other masters attended and often spoke. I recall the beguiling charm of MacDara Woods who stole the show at the very first debate. The subject was Enid Blyton. I remember giving a speech condemning Colonel Nasser around the time of the Suez invasion, using phrases culled from Winston Churchill's war speeches. Sometimes matters became heated. George Kildare Miley, who held his own views on many matters, attacked the Irish language on one occasion and said the money would be better spent teaching the Irish how to speak English. Charlie Moloney, who had come to us late from a tougher school down the country, threw a book at him. Brendan Walsh refuted him in a speech in Irish replete with condescending references to the inhabitants of Bothar Aelsbaire (where George lived). There were fisticuffs in the bicycle shed afterwards. I think An Chomdhail was a success because most of the boys were anxious to impress Fr Veale — he was that kind of man. One listened with bated breath to his assessment of the speeches in classes the next day. It was wholly appropriate that the first victory of the school in any inter-school competition was in the Safety First school's competition for debating. Brendan Walsh, the Auditor, Killian Walsh and Brian O'Loughlin were our team in the final. I was the Secretary of the Society but I did not make it to the team, which was a disappointment I felt keenly for a long time.

Sport was less successful at the early Gonzaga. Our numbers were too small to compete with larger schools in rugby and cricket. This was a sadness to me as I was very keen on rugby when I arrived from St Michael's. I played at out-half and it proved impossible to find a satisfactory scrum-half in my age group. That great gentleman, Eugene Davy, who had played for Ireland at out-half for many seasons, gave of his time to offer us coaching. That was one of the great thrills and privileges of my early life. As the years passed my enthusiasm for rugby waned and I joined in unofficial games of soccer which thrived for a time. Cricket became my favourite sport. At my instigation we entered for the Schools' Junior Cup and won several matches. I remember most vividly a one-run victory over Sandford Park at their ground. John Mulhern, who was fielding next to me, but whose real *métier* was the race-course, kept muttering that he would turn Protestant if we lost. Raymond O'Kelly batted through our innings and was the main architect of our narrow victory. Arthur Plunkett gained notice in the newspapers on another occasion when he took five wickets in five balls. Tim Webb was also a bowler of astonishing accuracy. (He was a brilliant scholar and one of the few Gonzaga boys to go on to Trinity, Dublin, in those days.) In athletics Brendan Walsh won the Leinster schools competition for putting the weight. But the general sporting performance of early Gonzaga was poor and accentuated the image of the school as a rather precious place exclusively devoted to the things of the mind. Some years down the

school, there were a number of more formidable sportsmen. One was Barry Bresnihan, a future rugby international, although I have to say my recollection of him is as a very personable boy rather than an outstanding player. Peter Sutherland was some years younger. I have an abiding image of him standing four-square covered in mud. That one should remember him over and above others four or five years down the school may be testimony to the powerful presence that has served him so well. He certainly always fought for the ball in the scrum.

A strange feature of sport at Gonzaga was that we never played against 'protestant' schools. It is tempting to conclude that this was a legacy of Fr O'Connor's own upbringing in a home where his father proclaimed that no protestant legs would sit under the table. But I have to say that I never heard any bigoted sentiments escape his lips. However, the general climate in Gonzaga in my day was far from ecumenical. Phrases such as 'error has no rights' echo in my ears down the years. I also recall our being urged to buy our school books in Catholic bookshops. No chance was lost to debunk Trinity College and *The Irish Times*. Of course the fifties was the high point of Catholic triumphalism in Ireland. I remember recoiling from it. My father was also shocked when I told him. He had been taught by the Jesuits in Belvedere that bigotry was no part of firm adherence to one's own faith.

The Gonzaga of my day had a strong sense of being a rather special school. There may have been some element of social élitism in this. But the principal élitism was intellectual. There was a sense of pioneering a higher standard of secondary school education in Ireland. This was reinforced in the following years with the academic successes of the Gonzaga Past. Certainly there were elements in the education which were superior. There were small classes and some exceptional teachers. But looking back, I am sceptical of whether the special course of studies and the sixth year made all that much difference. When we left we certainly had not reached the standard of the boys from the major English schools to whom I gave tutorials at Cambridge some years later. The absence of science, which seemed at times almost to be paraded as a virtue, was a serious shortcoming. The arrangements for teaching modern languages were poor. Apart from the fortnight's Irish course in Connemara, no language holidays or exchanges were arranged. Much of the academic excellence of the school was due to the high quality of the intake and this in turn was a function of the intellectual homes from which most of the pupils came. I have often wondered if this bred complacency and took the edge off the original aim of attaining higher standards of education than were available in other Catholic secondary schools. I also had the impression that there were people in the Province who resented the pretensions of Gonzaga and were anxious to indulge in the good old Irish occupation of cutting the place down to size.

Looking back on my years in Gonzaga, what I value most is not so much the standard of education as the personal example of those who

taught us. Some years after I left, I remember seeing one of the members of the community in Dublin battling homewards on his bicycle through the rain on a dirty winter's evening. I thought of the hardship of his life compared with those he had taught and what drove men like him to turn their backs on all that most of us covet and strive to attain. I thought of Fr O'Connor's last talk to us at the school about giving and not counting the cost save knowing that one was doing God's holy will. I don't flatter myself that I have attained that. But the example of those teachers who did during my schooldays has remained with me as an example and some ideal to set against the crude materialism and selfishness I see in so much modern life as I struggle on trying to find my way forward in this Valley of Darkness.

Biographical Note

Charles Lysaght went from Gonzaga to University College Dublin and Kings Inns where he read economics and law. In 1960 he won *The Irish Times'* trophy for Student Debating. Subsequently he went to Cambridge University where he became the first Irish-born President of the Cambridge Union for almost fifty years. He has worked as a law teacher and legal adviser in London and Dublin and is currently attached to the Law Reform Commission. In 1979 he published a biography of Brendan Bracken, a former Mungret boy who became Minister of Information in the wartime government of Winston Churchill.

PRIESTS AND RELIGIOUS

John Feighery, Society of the Divine Word

When Gonzaga College opened in September 1950 John Feighery and his brother Denis were among its first pupils. Eight years later having matriculated, John went to University College, Dublin where he took a degree in History in 1961. He then went to Paris to do research for an MA degree.

In 1964 he joined the Department of External Affairs and worked in Iveagh House as a Third Secretary until 1966. In September of that year he entered the novitiate of the Divine Word Missionaries in Donamon Castle, Roscommon.

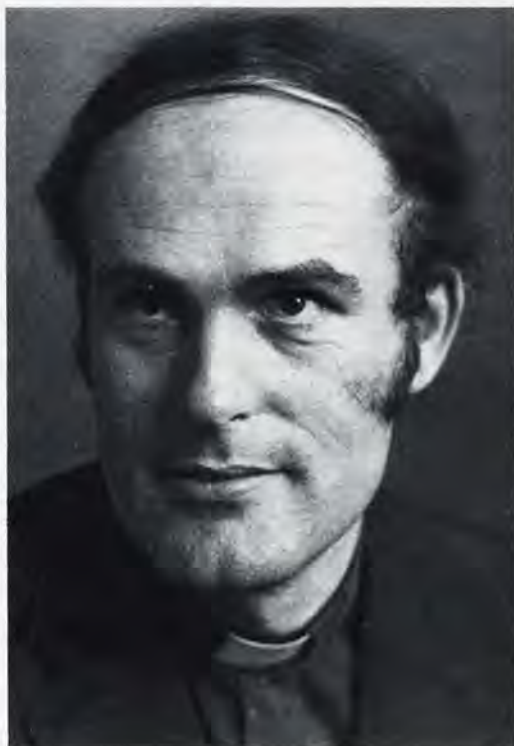
After two years novitiate he went to Maynooth to study Theology. In December 1972 he was ordained in Donamon. In 1975 he left for Brazil.

He spent six months in Rio de Janeiro studying Portuguese at a language school, and was then assigned to a small town called Rubin, in a remote part of the country about 1,000 miles from Rio. Here John worked with a German confrere for about three years. There were a few prosperous farmers in the area, but the people of the town were mostly poor, with a degree of poverty that John found painful to witness. Rubin parish had twenty-five outlying communities which the priests tried to reach once a month, or perhaps in two months. Travel on almost non-existent roads was by jeep or horseback, and sometimes when the mud was too much even for the horse, on bare feet.

In the isolation of Rubin, John kept sane by listening to the World Service of the BBC and his classical music tapes.

After a holiday home in 1981 during which he attended a renewal course in theology and spirituality in the Divine Word house in Nemi, Rome, John returned to Brazil.

He took up a new appointment in Belo Horizonte, third largest city in Brazil. Here he lived with a small group of philosophy students to whom he acted as Spiritual Father. These



John Feighery

students attended University lectures in the mornings, but engaged in various forms of pastoral work later in the day. At week-ends John was involved offering Mass up to six times in different areas; and in baptising, marrying, counselling. Early this year 1986 he transferred to the city of Juiz de Fore, where he has seventeen students under his care, as well as pastoral duties. He has however been promised the assistance of a fellow priest.

It is all a long way from Gonzaga College. We wish to assure John of our admiration of his work.

Ciaran Forbes, OSB

Ciaran is a monk at Glenstal Abbey, Murroe, Co. Limerick. Even as a young boy, he will tell you, he was fascinated by pictures of monks, abbeys, the whole monastic scene. A kind god-mother indulged his interest by sending him off to the monastery at Caldey Island during the summer holidays. They made him work there around the farm, as well as taking part in the daily prayer routine. He did this for four summers, and still the attraction was there.

He left Gonzaga in 1960 and worked in the National Bank for a year. But his heart was still with the monks, and he entered Glenstal Abbey in 1962.

After the usual studies he spent some years teaching in the school at Glenstal. It was almost by accident that he discovered where his true talents lay. There was a lathe in the school for turning wood. Ciaran went to it, messed around a bit, learned to turn a piece of wood without breaking the machine, and was hooked for life. He is now one of the best known wood-turners in Ireland. He exhibited the products of his craft on a European tour, and American tours, and at various exhibitions in Ireland.

When he had become a master of his craft he began to teach others. He worked for some years as a teacher of wood-turning at the Co-op Connemara West. He has now returned to Glenstal Abbey where he continues his artistic work. Wood-turning is not the only talent Ciaran is blessed with. He has a very fine voice. If you are looking to enhance some special liturgical occasion and you want a real good Responsorial Psalm sung, go down to Glenstal and capture Ciaran. And if you want a quite beautiful LP record of Irish and Latin chants



Ciaran Forbes, OSB

Ciaran, Noirín Ní Ríán, and the monks of Glenstal have produced one.

David Murphy, SJ

David was born in 1944 in Dublin, and spent his school days at Gonzaga College. On leaving school he entered the Jesuit novitiate in 1962. The monastic style of Emo Park in those days required just the qualities of generosity and inwardness which David abundantly possessed.

He was in Rathfarnham Castle from 1964 to 1967 and enjoyed his years at university. He took his degree in English and French. French culture had a special appeal for David, and he spent five of his twenty years as a Jesuit in France. He went to Chantilly for philosophy. He became interested in Freud, an interest he never lost, and was reputed to have managed an interview with the reclusive Samuel Beckett by the simplest of stratagems — going along and knocking on the great man's door. After philosophy he did his



David Murphy, SJ

regency in Zambia. He returned to Milltown Park for theology and was ordained by Archbishop Ryan on 21 June 1974.

While he was in America that summer the brain tumour which finally killed him first came to light. Typically, David was not prepared to make major concessions to it or opt for the life of an invalid.

In 1977 he went back for a third time to Paris for pastoral theology. In 1978 he undertook what was perhaps the most amazing adventure of all: he became prison chaplain in Copenhagen to those non-Danish prisoners who spoke or could understand either English or French. His sense of outrage at what he saw as the callous treatment of a fairly wretched group by a reputedly sophisticated society was quick to surface and he did not hesitate to communicate it to others. He and a Mexican colleague were awarded a substantial humanitarian prize in Denmark for a report they drew up on the sufferings of prisoners in solitary confinement. It was so like David that we learned of this only after his death.

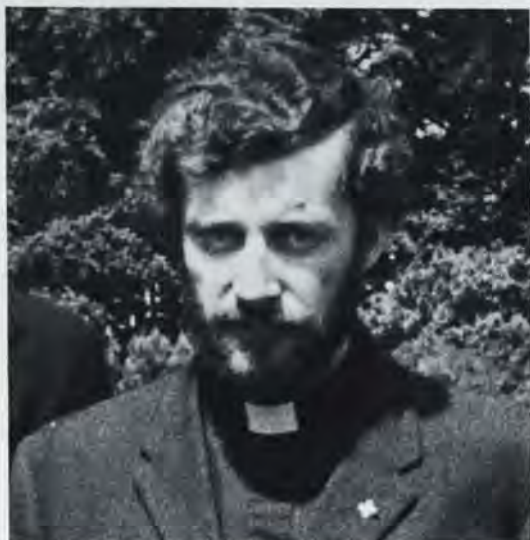
The last two years of his life were spent between Tabor, Sherrard Street, and St Luke's Hospital. He was too weak to undertake the Tertianship. Instead, he made his solemn profes-

sion in the presence of his family and some friends in Milltown Park, on 29 December. It was not a sombre ceremony, but serious, courageous, and trusting. The readings were David's own choice, beginning with the vocation of Abraham: 'Leave your country, your family, and your father's house, for the land I will show you'. It seemed to express not only his history as a missionary, but also a constant quality of detachment in his own life, and his mysterious and painful destiny to leave all things in death a few days after his thirty-eighth birthday.

John Macken, SJ

I came late to Gonzaga, joining Fourth year in 1962. I had already been in a Jesuit school, in Crescent College in Limerick, where I grew up, though I was born in Ballinasloe, Co. Galway. Going to Gonzaga appealed to me. I wanted a Jesuit school and had at the back of mind the idea that I might join the Jesuits. Gonzaga did little to hinder and much to reinforce the idea. The atmosphere, like the grounds, was open, positive and encouraging, in fact one might say sunny. The approach to education was a broad one and most of us enjoyed it thoroughly. What added an extra spice to our year was that we had in Paul Durcan a genuine poet who kept us entertained with his juvenilia.

My religious inclination was catered for by Mass-serving (we cycled in early to school and home again for breakfast) and Fr Sean Hutchinson's sodality as well as the excellent R.E. programme. (I still preserve some notebooks from fourth year as well as notes from a retreat in Rathfarnham Castle which now have first-class historical value!) I did in fact join the Jesuits in 1962 and to my surprise I had two companions: David Murphy and Frank Roden. It was a surprise because each of us had kept the de-



John Macken, SJ

cision very private. I'm sure we weren't the only ones to whom the idea occurred, but it wasn't something to be discussed.

The two years noviceship in Emo Park were much as they had been described in Ben Kiely's *There was an ancient House* twenty-five years before, monastic and quiet — too quiet some of the time! In UCD I was asked by Fr Charles O'Connor to study subjects that would prepare me for theology later on, so I took Hebrew with Prof Dermot Ryan (later Archbishop) and Greek with Prof. Michael Tierney jun. We took as much part in College life as we were allowed — joining College societies was permitted except for L & H and Dramsoc. I enjoyed UCD and continued with it for two more years, doing an MA simultaneously with philosophical studies in Milltown Park. But Milltown was the more exciting place to be then, studying with Philip McShane, an uncritical enthusiast for the transcendental Thomism of Bernard Lonergan. A welcome interruption to studies was the two years I spent teaching in my old school, Crescent College in Limerick, which was then beginning to go comprehensive. There I also did a HDip in UCC under the direction of Fr James Good.

In 1971 I was permitted to go to Toronto, Canada for theological studies. This was a great experience as the Canadians were at the time far more advanced than we in the study and practice of Jesuit spirituality and the Spiritual Exercises, in pastoral training (it was the age of the encounter group and of Rogerian counselling) and in ecumenism. The college was joined in a consortium of seminaries that included Anglicans (High and Low), United Church and Presbyterian as well as three Roman Catholic Institutions. Students were encouraged to take lectures in Colleges of the other denominations, although the main examinations and the syllabus remained that of one's own college. I was especially grateful to a Scotsman, Dr David Hay, for a lively introduction to Presbyterian theology. My ordination in Gonzaga Chapel in 1974 alongside David Murphy was a memorable experience. But it was followed, not by pastoral activities, but by three years of administrative work with the Jesuit Provincial. I was leader of a team of management consultants for the Irish Jesuits. (The experiment has since been dropped!) Thereafter I was still wondering what I would do when I grew up! In fact, I returned to Fr. O'Connor's vision of me and went to Germany for seven years, studying philosophy and theology in Tübingen and Munich under Prof. Walter Kasper. My Presbyterian training stood me in good stead and I returned with a thesis on the famous Swiss theologian Karl Barth, whose centenary occurs this May. I began teaching theology this year (1985-86) in Milltown Park (now a consortium of eleven religious orders) and am enjoying it thoroughly.

Charles Davy SJ

Charlie was born in Dublin in 1949. He came to Gonzaga in 1957 and left in 1967. Was in the Jesuit novitiate



Charlie Davy, SJ

1967-69. He then attended University College, Dublin and took his degree in Social Science in 1972.

He did three years philosophy studies in Paris 1972-75. Came back to Ireland for his regency years which he spent in teaching at the Crescent Comprehensive, Limerick 1977-80. He did his theology studies at Milltown Park, and was ordained priest in Gonzaga College chapel June 1980. His present work is Chaplain, Crescent Comprehensive Limerick. He is kept busy. . .there are 880 boys and girls in the school!

Charlie writes:

When I tell people I went to school to Gonzaga I sometimes see them nod their heads, as much as to say, 'ah yes, a Jesuit school; that explains why you are a Jesuit! Is it true? It would be hard to say. Even after eighteen years in the Order I still find the decision to join one of those unexplainable things in one's life. It was such a leap in the dark, or at least with not much more than a glimmer of sunlight.

Throughout the Sixth year in school I struggled to put the idea of becoming a priest out of my mind, but it just kept coming back. One thing I did know however: Whatever happened, I did not want to be in Earlsfort Terrace the following year with most of my class and me in black! So that ruled out the Dublin Diocese. I stalled. I needed a push from someone. Strangely and wonderfully it came from a Vincentian priest I knew, who said: 'Why not join the Jesuits? They are good men, and I think they would suit you.' I think he judged well.

Conor Donnelly, Opus Dei

Conor did all his schooling at Gonzaga, which he left in 1971. He joined Opus Dei in 1973. He studied medicine, and after his medical degree was House Surgeon in St Vincent's Hospital for a year. He then went to Rome where he studied theology. After two years in Rome he went to Navarra University in Spain to continue his theology studies. He completed his Doctorate in Theology at Navarra University.

He was ordained at Torricidad, Spain and said his first public Mass at Mount Merrion church. He spent two years at Hume Street, and then transferred voluntarily to the Philippines. At present he is Director of dissemination of Social Justice information.



Conor Donnelly

He says he is learning to bear with the heat at last, but can't get used to the lack of fresh air: outside his residence is an 8-lane traffic highway! He works in Dasmarias Village, Makati, Manila, Philippines.

Ciaran O'Carroll, Dublin Diocese

Ciaran spent the final three years of secondary schooling at Gonzaga, having been previously at Benildus College. He left Gonzaga in 1978 and entered Clonliffe. While at Clonliffe he



Ciaran O'Carroll

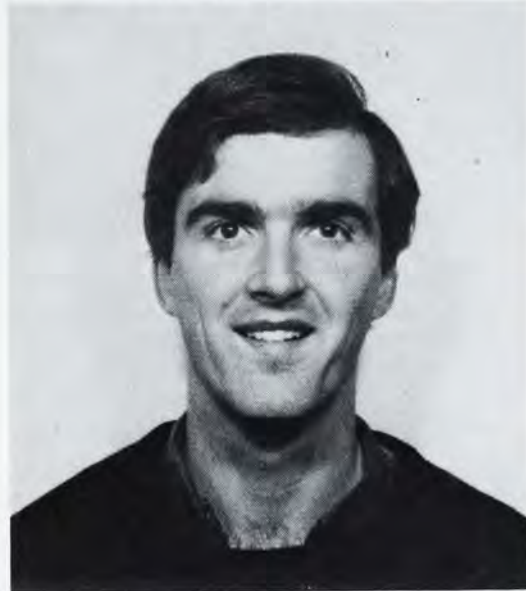
studied at University College Dublin taking his degree in History and Philosophy. This was followed by three years studying Theology. He gained his theology degree *Cum Laude*. He was ordained to the priesthood in 1985. But there was to be no let-up in studies. Instead of parish work he was sent to the Gregorian University in Rome, where he is now studying for a degree in Ecclesiastical History.

Ciaran is unlikely ever to forget that memorable morning in 1979 when he led out the procession to the great altar

in the Phoenix Park for the Mass of Pope John Paul II which began the Pope's visit.

Gerard Whelan SJ

Gerard was born in Dublin in 1959. He spent his school years in Gonzaga College, leaving in 1978. He spent the next four years at Trinity College, Dublin, taking for his degree Economics and Social Science. In 1982 he entered the Jesuit noviciate at Manresa House, Clontarf. He took his first vows as a Jesuit in 1984.



Gerard Whelan, SJ

At present he is in his second year as a student of Philosophy at the Milltown Park Institute of Philosophy and Theology. When his philosophy studies are complete he hopes to go to Zambia for his regency years. At present he is resident in John Sullivan House, 26 Longford Terrace, Monkstown, Dublin.

John McCann, Dublin Diocese

John did all his schooling at Gonzaga College, leaving in 1979. From an early age John showed great interest and



John McCann

talent in music. It is not surprising that on leaving school he studied music at University College, Dublin. After the stiff four years course he obtained his degree of B. Mus in 1981.

He entered Clonliffe College for the Dublin diocese. He is now in his third year at Clonliffe and will be made a deacon this summer.

He has kept up his interest in music. Two years ago he won a competition for composing the music for a Mass.



Dermot McCarron, President of Past Pupils' Union.

Gonzaga College

Past Pupils Union

The re-established Gonzaga Union has continued to make good progress. The first President of the Union was Jerry Liston. He was followed by Tony Spollen and the current President is Dermot McCarron. Each of these people has been well supported by a strong committee, and the current committee has representatives from the earliest years of the College right down to those who left in 1985.

The committee have decided that for the moment they will arrange one major function each year, together with various sporting events, an annual debate, assistance with career guidance and some minor social functions.

Just prior to the re-establishment of the union we had the very memorable 'anniversary dinner' in the College. This convinced people like Tony Spollen, Dermot McCarron, Cyril Forbes, David Alexander, Jerry Liston and Peter Mathews that now was the time to re-establish the union. The second dinner which was again held in Gonzaga, though smaller in scale than the first was a great success.

The on-going sporting events and debating and career guidance were welcomed by the school and the community. By the time Jerry Liston completed his term of office much had been put in place and the Union had been established on a firm footing.

Tony Spollen took over as President in June 1984 and in the following twelve months structures were established:

- a constitution was prepared, and
- sub-committees were set up.

During the year to June 1985, eight 'main committee' meetings were held and many sub-committee meetings. The average attendance at the main committee meetings was nine. The committee decided to have as its major function a piano recital by John O'Connor which was held in the College. The purpose of the function was to launch a 'Benevolent Fund' which would in time assist past or present pupils or their families in times of hardship. The recital was a tremendous success and was attended by a near capacity audience. The Union is very grateful to Rosemary O'Brien, Anne Hill, Rosin Grimley and Gina Spollen, Brother Barry and many others who did so much work to ensure the success of the evening.

As with so much in the development of this Union, Fr Noel Barber once again was a major inspiration behind this function — he it was who suggested the piano recital, contacted John O'Connor on behalf of the Union and assisted all through the planning phase.

A gratifying element of this particular function was the fact that it brought together members of the community, past and present pupils of the college, parents, teachers and many 'friends of Gonzaga'. The Benevolent Fund has now been launched and the contribution from piano recital was approx. £2,500.

The various sporting events, though poorly attended in many cases, were most enjoyable. Fr Barber and Tony Spollen met with Monsignor Williams (now Bishop Williams) to discuss a possible role for the Union in relation to the catholic social services congress and this is a matter which the committee is currently discussing.

The Union donated £100 to a Milltown Park restoration project, £25 to the School Project and £25 to the Debater of the Year.

The Union A.G.M. was held in September 1985 and Dermot McCarron was elected President and Cyril Forbes Vice President, David Alexander was elected Treasurer and Charlie Meenan Secretary.

In this current union year, Dermot McCarron has organised meetings which have been well attended. He is supported by a committee representing the earliest, middle and latest years in the school. The latest Union dinner was held in March 1986 and was a tremendous success. The attendance was in the region of 130. The function was once again held in Gonzaga and the speeches were up to the usual high standard.

The President, Dermot McCarron, opened the speeches and was followed by Bobby McDonagh and Fr Barber.

The rugby match was held on the previous Sunday and as always was thoroughly enjoyed by both sides. The Union is grateful to Fr Lee for including this little piece in the Gonzaga Record. We believe that just as the Union is important in the lives of those who have been to the school the Record is also important. We extend our best wishes for the on-going success of both.

Dermot McCarron

Whatever Happened to the Class of '85?

College of Surgeons

Niall Breslin
Anthony Geoghegan

UCD

Commerce

Justin Egan
Peter Fahy
Edmund Lynch
Noel McMahon
Oengus Ramsay
William Riordan
Michael Deeny
Kevin McDermott
David O'Callaghan
Michael O'Donnell
Eoin O'Mahony
David Toner

Science

Declan Grant
Kieran O'Connell
Stephen Brien
Noel Kehoe
Keith Start

Law

Colm O'Briain
Kevin O'Connor
Michael O'Higgins
Stephen Ryan
Peter F. Fahy

Engineering

Timothy O'Riordan
Brian Walsh
Ian Simington

Agriculture

Karl Merriman

Arts

David Costello
John Gibney
David Nolan
David O'Donoghue

Architecture	Brian O'Donnell
Medicine	Colin Doherty
College of Art	John Parker Cormac Larkin
Rathmines	
School of Advertising Graphic Design	Mark Appleby Morgan Curran
Bolton Street	
Prelim. Engineering	Conor Fitzsimmons
Trinity College	
Science	William Dundon Malachy McAllister Gavin O'Sullivan
Law	Michael Conlon
NIHE	
Accountancy, Banking	Philip Marmion
Institute of Education	Finian Kelleghan Cormac Walsh Eugene McVeigh
Pre-university studies	Dermot Carroll David O'Grady Martin Ryan Diarmuid Tempany William McCarthy
Australia	Hugh Carroll

IN ✦ MEMORIAM

Of your charity please remember in your prayers:

Deceased Past Pupils of Gonzaga College.

Leslie Webb	John Matthews
David Fitzgerald	Jerry Lloyd
Tim Bouwmeester	James Bates
Dermot O'Reilly Hyland	Mark Slattery
Michael Brennan	David Murphy
Bryan Shannon	Brian McGovern
Bernard McGrath	John Feeney
Michael de Courcy	Patrick Walsh
John Cross	

Gonzaga relatives who died recently

Mrs B. Barber, mother of Rev. Noel Barber, SJ Headmaster
Mr. Roy Macaulay, uncle of Rev. E. Keane SJ.

HEADMASTER'S HOMILY

This homily was given by Fr Noel Barber SJ during the Mass to mark the official opening and blessing of the New Wing on Sunday, 6 March 1983

The building we are going to open and bless this afternoon brings to completion the plans devised in the late 1950s. In their completion, we find ourselves for the first time since the foundation of the College in adequate buildings. On these buildings gifted and devoted architects have lavished care and attention; and engineers, builders and craftsmen have splendidly executed their plans. To them all we are deeply grateful.

The existence of the New Wing and the Classroom Block is due, in large measure, to the initiative of my predecessor, Fr Murray, whom we are all delighted to have with us today. I can assure him that he is greatly missed, that his contribution to the College is cherished and that his continued interest in the College is much appreciated.

Above all, this is the parents' school. They are our great benefactors and the school is a monument to their private enterprise. The parents have funded each stage of the school's development. Their investment over the years has expressed a confidence in the school and a belief that the education it gives merits such generous support. It is the school's hope that it will continue to be worthy of such confidence.

In our celebration today we are conscious of our history — albeit short, of our present state and of the challenges we face in the years to come.

As Fr Provincial pointed out in his introduction to this Mass, the school in its foundation set out to do something different in Irish education. By cutting itself free from the restraints of the state examination system it hoped to release creative energy that would find expression in the curriculum, organisation and structure of the school. I will leave to someone more objective than I to judge to what extent it was successful. It was, however, a school blessed by many remarkable teachers who gave the school a distinctive spirit and ethos.

Increasing affluence and the effect of the O'Malley 'free' education scheme resulted in greater numbers aspiring to third level education and so the boys here found themselves competing for places in the university. As university entrance became ever more stringent, the direction of the school changed, shaped by public examinations and the entrance demands of further education. In a sense, the ideals of the 1950s were no longer realistic.

The school has adjusted well to the changed circumstances: there are four applicants for every place. The school does very well in public examinations and while one has to acknowledge the emphasis on examination success and the acquisition of points, there has been, as if to balance this utilitarianism, a flower of extra-curricular activities in games, drama,

music and debating, in all of which the school attains a remarkably high standard.

The Future: Fr Provincial spoke of meeting future challenges. To do so the school must develop: not to do so would be to die. I should like to look at two areas, the social and religious, where the school is being and will continue to be challenged.

This school is a tightly-knit community. It is fee-paying and academically and religiously selective. The boys are all above or well above average ability and come from families that are overwhelmingly professional and higher managerial. These families supply a supportive environment for the boys. The parents are highly educated and knowledgeable. They value education and support their children's educational efforts. Certainly in all these makes the school an easy one to teach in.

There are occasions when I ask myself whether the school does in fact provide a sufficiently broad social experience for its pupils. Two very different facts prompt me to ask this question.

In an uncommonly reflective political speech a member of the Dáil recently pointed out that in our post-affluent society there is an estrangement — I would be inclined to say a hostility — between those who have the ability, the initiative and opportunity to gain material wealth and those who lack that ability, initiative or opportunity. There follows, on the one hand, an incapacity to understand the process or even the need to create wealth, and on the other, an insensitivity to the plight of those who have not been blessed by material success. There has resulted from this estrangement a divided society which is not just, compassionate or Christian.

All institutions and individuals must seek ways to remedy this state of affairs. If they find themselves disinclined to do so, then the contemplation of the horrific consequences of a divided society should surely persuade them.

The other fact which prompts me to look at the social context of the school is my observation of young idealists leaving this school and others like it whose idealism has been corrupted by romanticism. They develop a romantic view of groups other than their own and reject their own group or class, they have an impatience with those who create the wealth they wish to see shared, an inability to see that a life of Christian idealism could be lived in the world of business, commerce or administration. They do not see the social role of the managerial class (it is to the dedication and commitment of many in this class and to their ability to keep a business going in these harsh times that many owe their employment and households the existence of a bread winner). They select professions which often avoid the more abrasive contact with those whose cause they espouse and with whom they identify. They become a source not of reconciliation but of division.

Should the development of the school not take cognisance of the possibility that the close-knit nature of a school's community and the

homogeneity of its pupils' background may lead, on the one hand, to an insensitive bias to their group or class, on the other, to a romantic rejection of it?

However one answers this question, it is clearly imperative that schools and other institutions of society earnestly seek the means to prepare young people to take their place in society and to serve society as agents of reconciliation and social harmony. This school will have to continue to develop a curriculum, structure and composition that will best give its pupils a social experience to develop their willingness to share the burdens of society, a compassion to motivate them to do so and a charity to enable them to be a force for social unity.

The religious context: I think that the school as a religious institution is in a state of crisis in Ireland. A symptom of this is the fact that so many now send their children to schools that are hardly committed to a religious view of life and certainly not to a Catholic one. Those who do so give good educational and social reasons for so doing and imply that in religious matters the school does not make all that difference. This implication presents the religious school with a serious challenge. I do not see the school serving a worthwhile religious purpose in society today except in close association with the family, its senior partner in education. Only if the school and home seriously and together address themselves to the religious education of our young people can the school fulfil its role in religious formation.

The school is a secluded place; frequently it is on the periphery of its student's life, at times its relevance to their lives is obscure. We look to the parents of the family to give us a sense of living a Christian life in business, in commerce, in the professions, we look to the parents to give what the school cannot give — the individual witness of Christian Living in a secular context. It is only by seeing that religion counts in secular life, that it will have any deep meaning for the young person. Only in so far as we hear the parents, how it in fact does count in their lives can we then educate their children for Christian life in a post-Christian age. We must listen to, and learn from the parents, if we are to carry out our task as Christian educators.

Finally, I am deeply aware that splendid examination results, success on the sport's field and the production of cultivated young men will profit the school little if it does not form young men with a deep personal loyalty to Christ, the Church and Christian values. For that we were founded, for that we exist and by that we will be judged.

Rev. Noel Barber, SJ
Sunday, 6 March 1983
The Third of Lent

The School



Rev. Noel Barber, SJ, Headmaster.

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PREFECTS



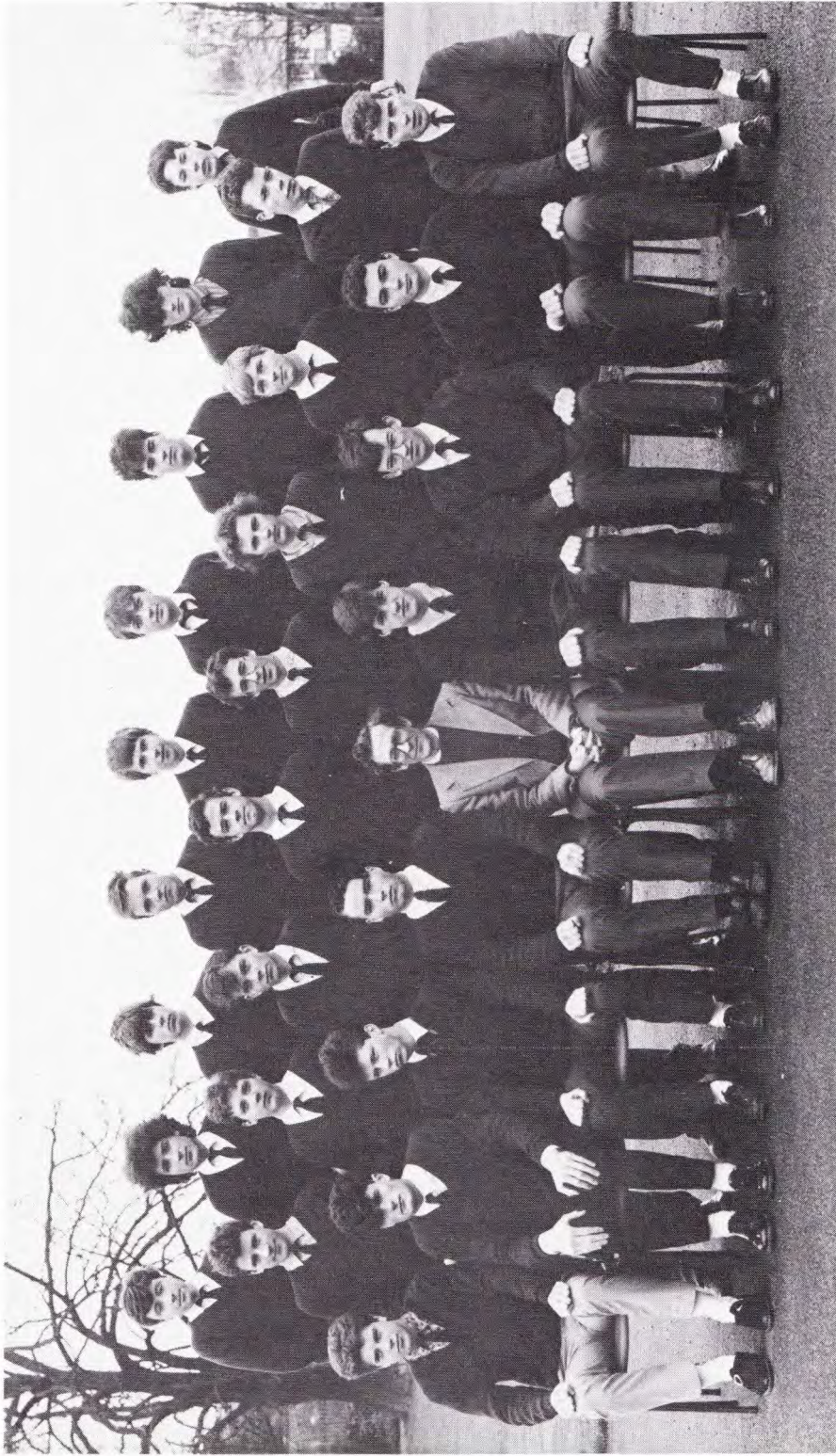
Standing: B. Keogh, E. McGeough, E. Keegan, P. Carmody, S. Buckley, R. Carney, M. Lennon
Seated: M. Guiney, S. Molloy, A. Donovan, Rev. Headmaster SJ, H. Kelly, D. Bolger, A. Carton

SIXTH YEAR



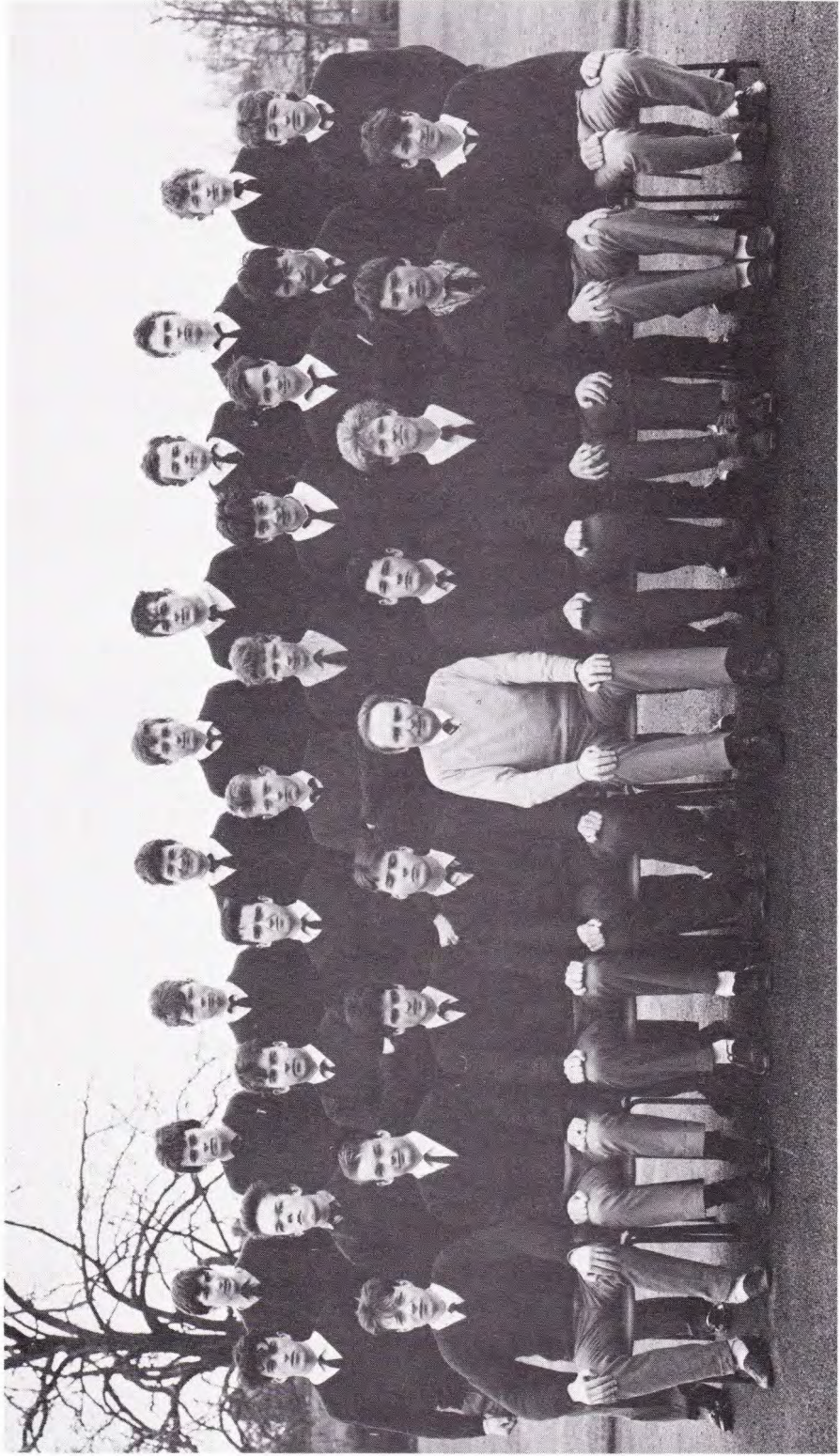
Back: M. Lennon, C. Walsh, F. Egan, M. Coffey, A. Marmion, E. Kearns, D. O'Buachalla, P. O'Kelly, P. McCabe, S. Molloy, B. Treanor, M. Guiney
3rd Row: D. Campbell, H. Kelly, D. O'Connor, J. Byrne, H. Dunn, R. Hayes, P. Long, E. McKone, E. McGeough, G. Clarke, E. Keegan,
 P. Costello, D. Bolger
2nd Row: C. Walsh, E. Moyles, A. Carton, C. Devery, S. Buckley, I. Larkin, J. Conlon, R. Magan, B. Keogh, D. Walsh, R. Carney, P. O'Sullivan
Seated: P. Sheeran, J. Rooney, S. Kelly, P. Carmody, M. Carton, A. Donovan, Rev. J. Brennan, sj, P. Byrne, R. Cremins, P. Molloy, H. Quinlan,
 F. Coyle, A. O'Keefe
Absent: J. O'Callaghan, H. O'Connell, S. Devitt, C. Deane

SENIOR 5



Back: P. Connellan, E. Pittion, A. Kearns, R. Phelan, I. Donovan, C. O'Donnell, C. Butler, K. Breathnach, B. O'Rourke
Middle: J. Maloney, D. Golden, A. Eustace, A. Maree, P. Higgins, N. Start, D. Breslin, S. Tempamy
Seated: P. Carroll, D. Liston, D. Ridge, C. O'Brien, Mr M. Bevan, P. Kennedy, S. Dunne, P. Eliet, P. Gleeson
Absent: D. Daly, R. Kyne

SENIOR 5A



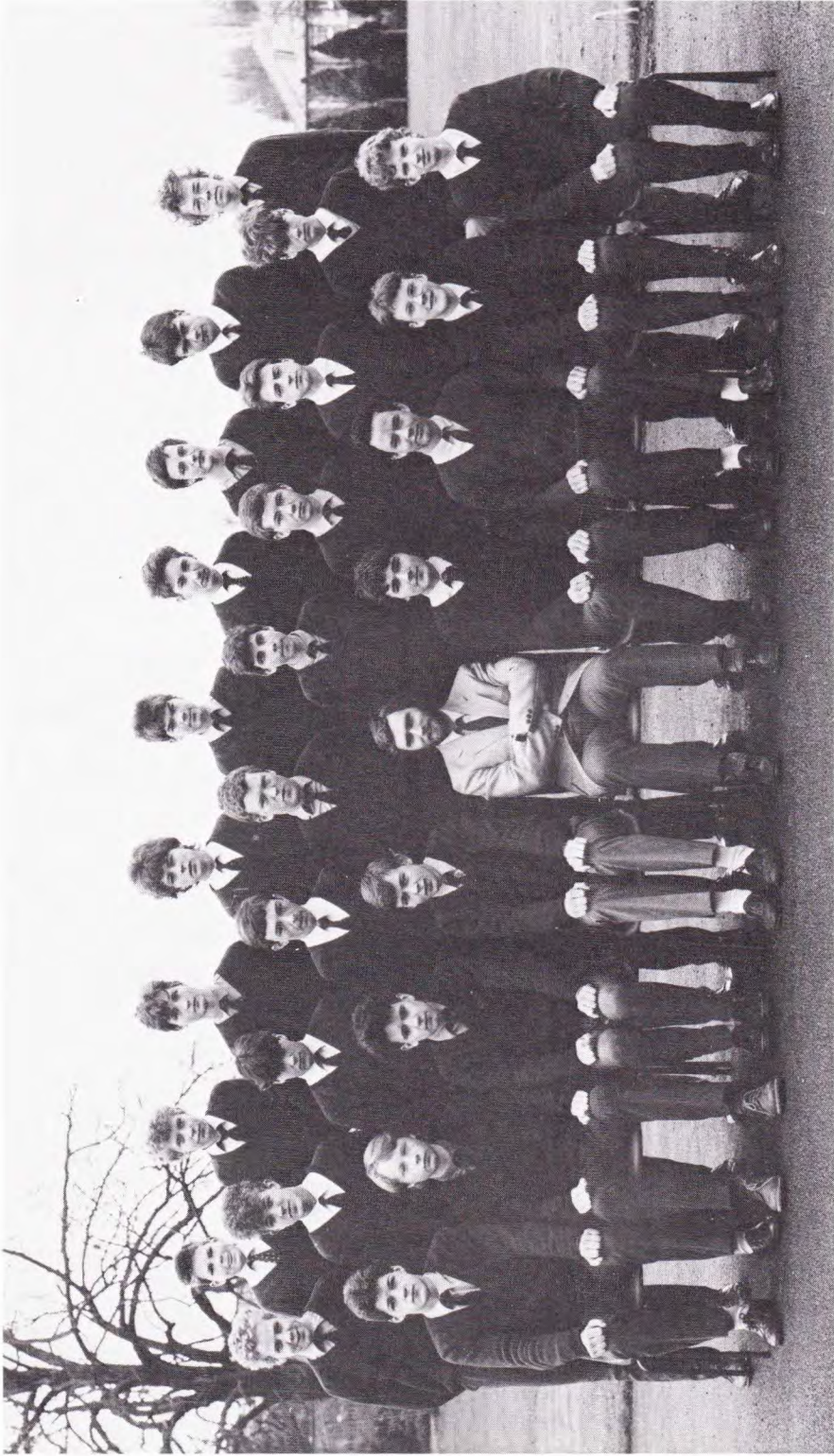
Back: P. Dupont, R. Flynn, C. O'Mahony, G. Blake, A. Mulcahy, J. Collins, I. Tobin, D. Quirke, D. O'Connor
Middle: B. McEvoy, C. Walker, C. Kirwan, R. MacDonnell, D. Maher, P. Morris, C. McGovern, A. Riley, P. Molloy, D. Egan
Seated: F. Gormley, D. Ridge, P. Greenan, Mr. N. McCarthy, H. Mullett, K. Perren, P. Keelan, S. McManamon
Absent: J. Kehoe, D. Lynn

SENIOR 4



Back: K. Sweeney, K. Laher, F. Colgan, G. Rainer, B. Cahill, T. O'Leary, F. Moran, N. Bennett, T. Bolger
Middle: E. Carney, W. Hederman, D. Devery, M. Johnson, B. O'Brien, D. Rooney, C. Ramsay, N. Carney, N. Corrigan, K. Morris
Seated: D. O'Flaherty, D. Staveley, S. Hurley, J. Healy, Mr P. Linnane, M. Doran, C. Twomey, J. Heffernan, A. Lawlor

SENIOR 4A



Back: H. Mulcahy, F. Malone, M. O'Sullivan, G. Higgins, N. Connor, T. Dawson, M. Comerford, C. Cox, B. Donlon
Middle: B. Walsh, M. Connerty, A. Herriott, N. O'Doherty, D. Reddy, D. Duggan, D. Rea, J. Newman, N. O'Riordan
Seated: D. Kennedy, J. Skelly, M. McColgan, P. Quinlan, Mr D. Murray, H. McGovern, A. Maree, N. Hand, B. Doherty
Absent: F. Twomey.

SENIOR 3



Back: C. Walsh, A. Adebisi, J. McKenna, P. Lewis, C. Conlon, S. Fahy, T. Browne, K. Whelan
Middle: A. Boxberger, B. McVeigh, J. McGeough, C. McGorrian, P. Clinch, O. Smyth, P. O'Grady, M. Dunn, J. McInerney
Seated: N. Barry, P. Coyle, J. Gallagher, J. O'Reilly, Mr J. Walsh, D. Stritch, E. Brophy, L. Feeney
Absent: K. Mulcahy, A. Kelly, B. Collins

SENIOR 3A



Back: C. Linehan, C. Owens, P. Slattery, P. Flynn, S. Moynihan, T. Tuomey, V. MacMahon, S. Higgins, N. Webb
Middle: J. Morgan, J. Cooney, D. Swift, J. McCarron, D. Cooke, G. Williams, B. Connellan, C. Hillery
Seated: M. Magan, R. O'Brien, S. O'Connor, G. Love, Rev. J. Moylan, SJ, S. Carty, K. Quinn, P. O'Keefe, M. Keegan
Absent: R. O'Mahony

SENIOR 2



Back: B. O'Mahony, D. Finn, T. Laher, E. Downes, S. Sexton, A. Morris, J. Cass, D. Enright, N. Dunne
Middle: P. McVeigh, B. Heslin, R. Garvan, D. O'Neill, H. Bolger, K. Boland, F. Carney C. Masterson, E. Hillery, E. Farrelly
Seated: D. Kinsella, K. Conlon, D. O Huiginn, C. Murphy, Mr D. Keenahan, C. Gleeson, S. Rooney, E. Moore, J. McPhillips

SENIOR 2A



Back: P. Malone, B. Young, E. O'Duill, P. O'Connor, C. Garvey, R. Bresnihan, R. Keogan, S. Kearns, E. Corrigan, S. McInerney
Middle: J. Twomey, E. Eustace, D. Bateman, M. White, C. Deane, A. Walsh, D. O'Mahony, P. Kearns, M. Duff
Seated: R. Morgan, C. O'Brien, B. Kennedy, D. Carthy, Mr D. O'Connell, M. Quinlan, O. Muldowney, J. O'Brien, M. Bradley, P. Maher

SENIOR I



Back: A. Toner, J. Dwyer, M. Carney, T. Conlon, M. Butterly, K. O'Brien, A. Ryan, G. McKenna, E. Tierney
Middle: F. White, K. Magee, G. Mullett, K. Powell, D. Diggins, P. Martin, J. Keegan, G. O'Neill
Seated: J. Haren, C. Smith, N. O'Doherty, C. Doolin, Mr T. Slevin, N. O'Higgins, R. O'Reilly, B. Hanrahan, J. Staunton
Absent: J. Lavelle

SENIOR 1A



Back: G. Doherty, J. McCarthy, M. Kelly, S. Glynn, S. Deeny C. Devery, S. Daly, R. Owens, D. O'Kelly
Middle: M. Hayes, G. McColgan, R. O'Neill, N. Devlin, P. Moe, K. McCarthy, P. Quinlan, D. McLoughlin, J. O'Higgins, N. Sheehy
Seated: D. Boland, D. Maher, D. Molloy, O. Kehoe, Mr G. Murphy, A Pegum, R. Nolan, K. McCarthy, D. McDonnell

PREP. 4



Back: R. Semple, P. Carney, S. McLoughlin, G. McCarron, K. Feeney, D. O'Doherty, M. MacPartlin, J. Lambert, S. Keany
Middle: G. Pelly, N. Bailey, P. Comerford, F. Clear, M. Forbes, J. Carty, L. Connellan, C. Boland, A. Jackson, R. White, D. O'Sullivan
Front: J. Forbes, M. O'Mahony, E. Ryan, A. Moynihan, M. Heffernan, Mr C. McNulty, J. Sweetman, L. Mahon, D. Fassbender, K. McMahon
Absent: A. Parkinson

PREP. 3



Back: G. Toomey, C. Murphy, P. O'Grady, J. Kennedy, W. Mulligan, G. Frewen, N. Walsh, D. Downes, J. McDermott, E. O'Loinsigh
Middle: R. Martin, D. Connellan, M. Staunton, D. Kearns, P. Naughton, J. O'Connor, D. Rea, A. Behan, O. Carolan, D. Garvan
Front: A. Peart, H. Farma, W. Fitzgerald, J. Molloy, Mrs T. Egan, C. Garrad, P. Coakley, R. Harnett, F. Flanagan, C. Judge
Absent: H. O'Connor

PREP. 2



Back: M. Naughton, R. Conan, G. O'Rorke, B. Brophy, R. Murtagh, P. Tierney, W. Brophy, A. Boland, M. O'Brien, B. Cunnane
Middle: D. Moran, M. Mullins, G. Parkinson, G. Spollen, F. Armstrong, R. McCullough, K. Hyland, D. Batt, C. Barry, C. Shannon, F. Crean
Front: I. Tuomey, R. Staunton, P. Stephenson, D. Talbot, Mrs P. Crosbie, D. Byrne, D. Noble, B. Horkan, R. Forbes, M. Quinn

PREP. I



Back: C. McLoughlin, D. Gleeson, D. Hyland, R. Becker, A. Scott, T. Honohan, D. Menzies, R. O'Keefe, T. Frewen, S. Rourke
Middle: G. Byrne, D. Molloy, S. Collins, S. Coakley, G. Mahon, J. Sheehy, J. Forbes, J. Ruane, O. Murphy, M. Davy, J. P. O'Leary
Front: D. Murrinan, D. Kevans, W. Harnett, S. McGovern, Ms M. O'Kelly, D. Kinsella, B. McCarthy, R. Cotter, E. Lynch, A. Mullett

Reviews

SIXTH YEAR RETREAT

The annual Sixth year retreat took place on 16 and 17 October 1985 and was held in St Mary's, Bird Avenue, as well as the usual Tabor House location. Not surprisingly it received widespread support, and was thought to be a worthwhile experience.

The boys of the Sixth year came together for exercises and discussions which lasted from 9.0 am to 5.0 pm on both days. It was emphasised that the most important ingredient was that we should commit ourselves totally to the exercises — there would be no room for either cynics or spectators. The exercises themselves, as well as being central to the success of the retreat, were also quite enjoyable. They were simple in nature, and fortunately did not involve jumping up and down 'praisin' the Lord! However, they did require a great deal of concentration — a factor which accounted for the majority of us being very tired at the end of the day.

Nevertheless, it is surprising that in just two days a group of boys, who could be described as having lived together for six years, could develop a sense of trust and understanding which up to then had not been fully realised. This was mainly due to the exercises themselves, but possibly also aided by the total absence of the rigours of the schoolday.

Of the discussions which were held, one of the most important was centred on our role in a society of inequality and possibly injustice. It confirmed views which we had already held in that we realised from a privileged position that we have a responsibility and a moral obligation to work for change.

One can only hope that the retreat brought all of us closer to God. However, it was certainly a totally different experience from what we were used to, and has unquestionably led to better relationships within the class, as well as making us more spiritually and socially aware.

Jim O'Callaghan (S.6)

SECOND YEAR RETREAT

The main thing that struck me about the annual retreat this year for Senior 2, which took place in Tabor House on 14 October 1985, was the informality between us and the speakers. Kennedy O'Brien and Jim Culliton made it clear to us right away that first names were to be used between us and them. This helped us to be frank with them, and to tell them what our views really were, and what were our real feelings about the subjects that were discussed.

The whole group had to participate, and this in turn meant that one had to concentrate on what was going on. There was no possibility of day-dreaming, or a whispered conversation with one's neighbour. Everything was kept at a practical level, and was therefore interesting; concentration did not wander too often. Much of the credit for this must go to Kennedy and Jim who obviously had carefully thought out in advance how to maintain our interest during the day. They were both young, and had fresh ideas, and could relate to us easily.

Eventually we had lunch, and a break, and then further discussions. The final item of the day was Mass. I liked this way of ending the day as it

showed that the Mass was the highlight of the day, and brought together much of what we had been talking about earlier. For the reading we had a comical story about imaginary creatures called Fuzzeys which caught everyone's attention, yet which had a deep meaning. Altogether it was a very rewarding day.

Darragh Finn (S.2.)

VINCENT DE PAUL

On three bleak December Saturdays the members of the Vincent de Paul, their ranks swollen by eager classmates, took to the streets of Dublin. Here, with melodious renditions of familiar and unfamiliar carols, we tried to persuade the citizens of our Fair City to part with their hard-earned cash.

With the confidence gained from three rehearsals, the choir sprinted from the starting line and, like 'Herald Angels', filled Grafton Street with

Christmas tidings. After ten minutes the realisation that 110 minutes still remained dampened the spirit of all present. Inspired by Fr Moylan's stirring team talk we regained some of our earlier vigour and backed by Hugh Kelly's trumpets and several guitarists we sang like 'heavenly Hosts'.

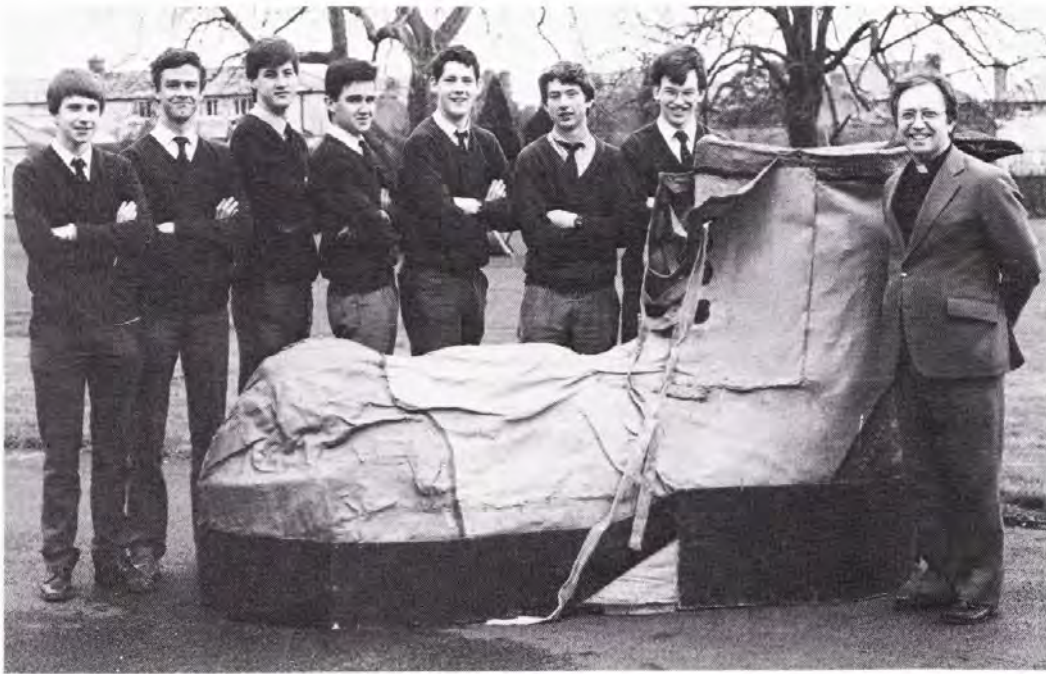
The half-time break was greeted with relief. A deputation was sent to seek out and procure that most wondrous of recuperatives — the Locket. Our throats soothed and voices melodized we prepared to recommence battle with the numerous charity groups strung out along the street.

Our final day's carolling was marked by the rendering of that famous Rugby anthem *Singing in the rain*. With few alterations this piece has proved a tremendous success. The sight of us performing strange contortions to a most un-Christmas carol attracts both large crowds and generous donations. It provided a peak of hilarity and enjoyment on which to finish our fundraising for another year.

It only remained to count the coppers, silver, notes and even cheques to



St. Vincent de Paul officials: A. Maree, N. Hand, Rev. J. Maylan, SJ, B. Doherty, D. Duggan.



The 5th Year Project Organising Committee: I. Donovan, A. Maree, P. Kennedy, R. MacDonnell, H. Mullett, P. Keelan, S. Dunne, Rev. P. Sexton, SJ.

assess the financial success of our endeavours. In total nearly £1,200 was raised capping three wonderful performances by the Gonzaga male voice choir.

The cynical critic might remark on the general lack of musical ability displayed and the seemingly random manner by which notes were plucked from the air in some of our less well rehearsed songs. However, there can be no doubt that the tremendous total collected was a just reward for our enthusiasm in overcoming such monumental deficiencies.

At the midnight Mass collection in Gonzaga £900 was raised. Of this sum £450 went to the school conference of St Vincent de Paul and £450 to Africa.

Paul Higgins (S.5)

FIFTH YEAR PROJECT 1986

Limerick Push

After three frenetic months of thinking, discussing, phoning, writing,

sawing, hammering and painting all the preparations were at last completed. The great Gonzaga Fifth Year Project Roadshow was all set, and anyone present at the College on 18 March 1986 will surely verify that it was an unrivalled send-off for the Project. In the past the peripatetic Fifth Years have, in their desire to be noticed, pushed anything from beds to barrels to raise money, but surely this year's two boots (Bill and Ben to their friends) will never be matched for grace and aerodynamic qualities!

Preparation for the 1986 Project began in late December 1985. Fr Sexton SJ, had taken over from Fr Brennan, SJ, as overseer of the project. After a committee of seven had been formed, following elections in both Fifth Year classes, it was up to the luxurious executive boardroom in St Joseph's to don thinking caps and puzzle out just how we were going to complete the mammoth task ahead of us.

The problems facing the committee were three fold; viz. What to push? What charities to support? What route



The Mount Vernon High School Band (Boston).



All systems go.

to follow? The committee wanted to support:

- a third world charity,
- a national Irish charity, and
- a purely Dublin-based charity

After meeting representatives from a number of charities it was eventually decided to help Gorta and St Vincent de Paul Society and Simon and Anna Liffey Project (Drugs Rehabilitation).

Although alternative routes were discussed, it was generally felt that the Limerick route was the most feasible in terms of length and spacing of towns, etc. The next difficulty that arose was what to push. Various Heath Robinson-like schemes were discarded and eventually the committee plumped for the idea of two boots — one for the Limerick route and one for Dublin. Credit must be given to Hannan Mullet whose idea it was to construct the boots, and he, Ray McDonnell and their 'boot crew' eventually fashioned two veritable masterpieces!

Once the preliminary decisions had been taken, the rest of the committee beavered away at their respective tasks. One must have pity for Aran Maree, who fought a lone crusade to obtain permits from the gardaí eventually succeeded in negotiations this obstacle course. He it was also who managed to cajole the Mt Vernon High School Band from Boston into seeing us off. As can be imagined, the project involves the writing of a vast quantity of letters and all the committee participated in this. As 18 March approached, the pace of the project machinery shifted up a gear. Committee members were to be seen rushing about in a distracted manner, and even the odd absence from class was tolerated! One tale, which is definitely not apocryphal involves the 'procurement' of a vital trolley from CIE on St Patrick's Day. This is made all the more incredible as CIE were only told two hours before that their trolley was being command-

eered by the Fifth Year Project!

March 18 arrived. Tee-shirts and collecting buckets were distributed. Had everything else been thought of? After a slight delay, while the band arrived, the boots were unveiled to a barrage of oohs and ahs! It was all systems go then as we moved off, accompanied by Garda outriders and 'Colonial' marching band. We had to stop momentarily as the corps of photographers recorded the event with Fr Barber, Mr Gerry Martin (St Vincent de Paul) and Mr Ronnie Smiley (Gorta) piloting the boots. After both boots had journeyed through Ranelagh it was on to Charlemont Bridge and an emotional farewell to the Dublin pushers and band.

We were only beginners at the art of pushing a boot at this stage and there was some early apprehension that we had lost our way. This was not the case however, and despite nearly losing one collector on a bus, which decided to move off as he was collecting on it, we eventually arrived on the Naas dual carriageway. We covered this expanse of road well and arrived in Naas in record time to be met by Fr Brennan. The day's takings amounted to £477, and our spirits were buoyed by this.

The next day's haul was comparatively short, 13 miles, but was important for collecting. Although we let one or two innocent passers-by slip through our net in Naas, just about every shop, car and pedestrian were collected from in Newbridge and Kildare. Nobody got away, and when we began to ask people for the fourth or fifth time, we decided to call it a day. After the long stretch across the Curragh, it was a tired group that reached Monasterevan to be greeted by Mr Byrne. By this stage certain people were beginning to feel the effects of badly blistered feet, but there was no moaning in what was a very harmonious group.

Days three and four are a bit hazy in the memory, consisting of seemingly endless round of collecting, pushing,

rain, sleet and then welcome relief in Portlaois and Roscrea respectively. The hall in Portlaois met with criticism at the time, and this was not unjustified, but the indomitable 'boot-boy' spirit prevailed and we weathered the storm.

Although everybody contributed equally to the project, some contributed more equally than others! One person, Paul Grennan, comes to mind. He was literally a human dynamo with seemingly boundless energy and zeal. Along with a few other illustrious collectors, he certainly swelled our intake of funds.

After the leg from Roscrea to Nenagh it was time for a little bit of celebration on the occasion of our last night. There were a few sleepy Fifth years at Fr Sexton's 7.30 Mass the next day. All things considered, we made remarkably good time to reach Limerick by 6.00 pm that day. Fr Sexton wistfully pointed out his *alma mater* to us. 'What's that?' muttered a foot-sore Fifth year. After depositing the boot and saying a temporary farewell to our friend, it was a scramble to reach the train on time, and sleep all the way to Dublin!

Simon Dunne (S.5)

The Dublin Push

1986 was the first year a full Dublin push was organised to run simultaneously with the more familiar Limerick expedition. The idea had been tried out over a three day period in 1985 and was found to be quite successful. So it was decided to make a full five day push this year. It was a common sentiment within Fifth year that a 'push' rather than a form of '24 hour marathon' (previously tried in Dublin) would ensure greater participation of those staying in Dublin, and a greater sense of achievement at the end of the five days.

The weather was ideal on 18 March as the US band led 'Dublin' and 'Lim-

erick' men down Gonzaga's winding drive to emerge on to Sandford Road with splendid noise and colour. The US contingent proved to be a star attraction for the 'Dublin crew', accompanying us into the centre of town and down O'Connell Street. They helped make our day highly successful with a take of more than £800.

The remainder of the week was full of incident and good spirit, the zeal for collecting often saw extraordinary obstacles overcome. Others saw fit to view the occasion from a somewhat more elevated position; seated on our handsome boot!

I must not forget to thank the teachers who volunteered to unburden us of our heavy boxes at various times throughout the week. They brought the money back to the school for counting later in the day. A special mention in this context is due to Fr Sexton whose constant presence kept us all in good form.

The Dublin push exceeded all expectations and our tally of £3,500, out of a total of £10,000 from both pushes and sponsors, speaks for itself. The people involved are to be congratulated for their generous input of time and energy in helping two most worthy charities — the Dublin Simon Community, and the Anna Liffey project. Now that the Dublin push has been put on a firm basis I have every hope and confidence that it will form an intrinsic part of the Gonzaga Fifth Year project in the future.

Ian G. Tobin (S.5)

MOUNT MELLARY

Shortly before Hallowe'en 1985 I was given the opportunity by Fr Peter Sexton SJ to spend three days in Mount Mellary, the Cistercian Abbey in Co. Waterford, with Aran Maree and Iain Donovan. We were to be the first Gonzaga students to experience at first hand the Cistercian way of life.

The monastery is situated on the slopes of the Knockmealdown Mountains. This provides the solitude and tranquility that characterises Cistercian monasteries. Guests can think and pray while strolling around the nearby hills away from the tensions and worries of modern life. In the monastery itself the atmosphere of silence and prayer enables the visitors to nourish their faith and grow in the life of Christ.

For the monks, prayer is the most important activity of the day. They gather in the church eight times a day to praise and worship God. Night is not yet over when they rise at 4.0 am for vigil. In the darkness of early morning the monks wait for the coming of Christ and pray for us who are in the darkness of temptation. The Eucharist is celebrated with solemnity each day. Their day of prayer closes with Compline before they retire to rest, and traditionally ends with the Salve Regina.

While there is no obligation on visitors to attend the different choral hours, the solemnity of the chant provides an ideal background to attempts to pray. During our stay we met two monks: Fr Kevin and Br Donal. Fr Kevin was close to our conventional idea of a monk. He believed that we were living in a society whose lifestyles had obscured the simpler realities of life. In Patrick Kavanagh's words: the monastic life had enabled him to appreciate 'the newness that was in every stale thing'. Even in the most ordinary objects, Fr Kevin could see the wonder and beauty of God.

Br Donal was a young Dubliner not yet ten years in the monastery. He stressed that his dedication and devotion to God grew gradually, and could develop more easily in the monastic environment. As chief cantor, he admitted that the quality of the singing might leave something to be desired. But he added that a good voice was not necessary to appreciate the Office.

My visit made the monks more real for me. They are not distant, unattainable individuals but men like us who have decided to dedicate their lives to God. During my stay I could see the attraction of the Cistercian way of life. But while immensely impressed and enjoying my visit, I feel the sacrifices the monks make would be beyond me.

It is hoped that in the coming years this excursion will become an annual feature in the school calendar. I for one would encourage everyone to accept the chance of experiencing the alternative lifestyle of the monks.

Paul Higgins (S.5)

COVENTRY MYSTERY PLAYS

A recent production in the Pro-Cathedral of a play of the Passion of Our Lord was claimed as 'the first of its kind in Dublin', according to *The Irish Times*. Not quite so, a relative of long memory tells me: many years ago the old Theatre Royal performed such a play at a similar time in Lent. It is



The Cross is raised.

nevertheless with some gratification that the *Record* notes that the production in Gonzaga Chapel in December anticipated the Pro-Cathedral by some months.

That the production of such representations should not be widespread in this country is interesting in itself. The names of cities such as Chester, York, Coventry, Wakefield and others are firmly associated with cycles of plays presenting episodes from both Testaments, but Ireland has no such tradition. Recent Irish dramatists are more associated with a drama that confronts Christianity with paganism, Christ with Cathleen ni Houlihan, Reverence with Dionysiac revel. By the time of the first flourishing of native talent, drama had reached a high sophistication and it was too late to develop an Irish religious tradition in the dramatic form.

The medieval drama — like the Greek — had its roots in liturgy, Episodes from the Testaments were enacted both as celebration and worship, but these enactments served also a didactic purpose: they instructed a believing society through the graphic medium of drama. One could adapt the poet Herbert's remark about poetry, and suggest that the drama could capture those whom a sermon left unaffected. The fact that these plays were performed by amateurs on feast days reinforced the sense of a worshipping community. Naive and predominantly narrative in the earliest days they must have been, but the texts that have survived (often dating from the sixteenth century) reveal a consummate skill in drawing character and presenting the drama of the events of Christ's life rivalled only by the gospels themselves.

Keith Miles's synthesis of plays from different local cycles (the one used in the Sixth year production with Muckross Park) presents the story of Christ from the Annunciation to the Resurrection, and has been performed regu-

larly in Coventry Cathedral. It is theatrically powerful, allowing the director a number of significant effects in an open auditorium such as the chapel — Herod enters in earthly pride and pomp up the same aisle which is later to become the scene both of the entry into Jerusalem and the Via Dolorosa; Lazarus is raised almost at the spot where the conquest of death takes place on Calvary. There is a brutal immediacy in the dramatist's presentation of the Crucifixion, the text concentrating on the callous indifference and the cruel levity of the soldiery; their drinking after their labours while Mary laments beneath her son and wipes the blood from his feet with her head-cloth.

The reasons for choosing such material for a Sixth year play are implicit in what has been said above about medieval drama. There were additional reasons. The chapel provides an ideal theatre, allowing fluidity of movement and dispensing with the embarrassment of attempting realism of set and the awkwardness of set-changes. In the absence of a proscenium, actors and audience are brought into immediate relationship, which almost forces sincerity of performance on amateur actors. The audience become participators, as beggars seek alms, prophets instruct and the torturers of Christ harangue them at close quarters. The location itself adds a dignity which is not easily obtainable in a school hall. Add only that the play allows the participation of large numbers in a variety of parts, the audience never having to suffer an individual performer for long.

The last remark is unnecessarily disparaging, since the whole company performed spectacularly well, moving flawlessly from scene to scene, integrating words and action with the music of a small consort of instruments. Very delicate moments — the miracles, the raising of Lazarus, the Crucifixion itself — passed in

appropriately tense and dignified silence, to the great credit of the actors, who had mastered the kind of restraint in performance which overcame the obvious risk of turning such moments to melodrama.

There were things in the production which I looked forward to watching on each of the three nights of performance: the meeting of the three comic shepherds (Maurice Coffey, Andrew Marmion and Ciaran Deane); the troubled Pilate; the splendid bombast of Ruan Magan's entrance as Herod, and the comic pathos of Edward Kearns' Joseph; the sensitive portrayal of the aged Simeon by Michael Guiney; the finely contrasted timing of Annas and Caiphas, and their rabble-rousing demagoguery in the Trial scene (Jim O'Callaghan and Bobby Carney). Among the memorable moments, I must mention Emma Donoghue's enactment of Mary's Grief — a moving performance of which any professional might be proud. Muckross made another invaluable contribution in the persons of the three costumes mistresses (Eimear Kinsella, Eliza Thermes, Caroline Morgan).

The final accolade must go to Paul Byrne, for to play the part of Christ, not only with skill but without offending, is surely the ultimate challenge. Paul did both, yet in his unassuming manner, would take credit for neither.

Michael Bevan

OPERA

This year's opera, 'A Spy in the Ointment', brought us back to the beginning of Gerry Murphy's cycle of five, and was performed by First and Fifth years, 'in collaboration with the Dominican College, Muckross Park', in January.

Rehearsals began later than normal, starting in earnest a fortnight before the first night. Indeed, the final list of

dramatis personae was not decided until about 10 days before the opera was put on. Enthusiasm and hard work on all sides made up for all this, although some of the senior chorus seemed, until the first night, to have a dislike for learning the words of the songs. But it came right on the night(s) and both choruses — the seniors being very smart, nay stern, shareholders, the juniors as effective-looking secretaries — were in fine voice each evening.

Conn O'Brien (whose acting in the fight scene was painfully realistic) and Gillian Reidy made a charming hero/heroine couple, although their moving lift scene was transformed, for better or worse, into something nearer farce by the antics of the lift light — or was it a UFO?

Mr Murphy agreed with his teaching colleague, Mr Bevan, that Aran Maree had given a tragic touch to the character of Warbeck; the audience on the Saturday night, however, still felt that he was villainous enough to merit a liberal helping of hisses. They also granted him an encore for his powerful rendering of the 'Warbeck' song.

Memorable scenes were the disco scene (with Sir Fiendish Cadde became an electrifying guitarist), the street scene (with P.C. and Sergeant complementing one another hilariously) and the finale, with Alfred, the lift boy, arriving just in time to save Alpha Chemicals from take-over by Beta, and thus winning the right to marry Marion, and the managing directorship of the company of the stately Sir Geoffrey Goodfellow (Patrick Kennedy).

The orchestra, as always, were excellent, although there were some changes from last year — notably on the piano, with Mrs Murphy taking a well-deserved rest, having borne a child in December.

The stage crew, under most competent leadership, worked long hours on the scenery, which was of a professional quality; in this, and the marshall-

ing of the choruses and those acting, on the night, along with the changing of the scenery, they perform a role of vital importance, although they themselves are rarely seen by the audience.

Mr Murphy, for the eleventh year running, succeeded in organising, producing, directing, etc. the opera. With this annual event, he has not only created a Gonzaga tradition, but also an integral part of the school year, contributing greatly to the enjoyment and development of all involved. Without the opera, there would be an irreplaceable vacuum in the school.

Iain Donovan (S.5)

THE MUCKROSS OPERA

It started on a dull Tuesday in late September, when a delegation from Muckross arrived seeking strong backs and weak minds to make themselves available for a forthcoming production of the musical 'The King and I'. Strong backs are thin on the ground in Gonzaga, but nevertheless dozens of people volunteered. A vigorous weeding process passed only those of 'sound mind and pleasing disposition' (in Fr Barber's phrase).

The Muckross production dispensed with such out-date notions as dress rehearsals, scripts, accurate programmes, the Protection of Young Persons (Employment) Act 1977, etc. Despite this, after heroic efforts on behalf of all concerned, the production was finally knocked into shape under the forceful direction of Ms Treasa Davison.

Who, then, was involved? Apart from a thousand Muckross persons (who seemed to feel that it was *their* opera) most prominent in the public eye was Feilim Gormley as the distressingly chauvinistic King. The Twentieth Century Pox himself, Ray MacDonnell provided Romantic Interest(?) as a certain Lun Tha. Brendan Donlon

positively oozed menace as the Kralahome — the sinister power behind the throne.

David Staveley put on his best Scots accent to portray captain Orton; Ciaran Twomey (M.P.N.C.S.) waltzed elegantly around in the guise of Sir Edward Ramsey; Killian Morris as an interpreter had epileptic fits on stage, knocking over microphones in an orgy of destructive violence. Mind you this was capped by David Kennedy and Aaron Herriott, who reinvented the pendulum by hitting a hanging microphone with a whip. Far less obstrusive were Frank Colgan (as a truly angelic priest) and Killian Laher (a Royal Child).

Backstage, keeping all this going, were Colm Cox and Derry Rooney. Sound and emergency microphone restoration were provided by Karl Sweeney, under the direction of RTE's Myles Neylin. Niall Bennett, Niall O'Doherty and Barry Doherty provided the incredibly brilliant lighting. The whole proceedings were captured on a video, which is rumoured to be in a secret vault somewhere in Muckross.

Barry Doherty (S.4A)

SENIOR RUGBY 1985-86

In the balmy days of September 1985, with the Indian summer at its height, it was a hopeful and lively Senior panel that toggged out for that annual exercise — the dreaded first training session. It was a productive afternoon with Mr Jimmy Davidson, the Ulster coach, putting us through our paces on the new scrummaging machine. With Mr Whirdy away, Mr Byrne, the UCD Captain, took over forward coaching duties, and after a few more practices under his and Mr McCarthy's tutelage, it was into battle with Kings Hospital.

With their customary brawn, the King's Hospital forwards duly despat-

ched Gonzaga by 33 pts to 6, though despite the score, the team gave a reasonably good performance. Problems in the front row became apparent in this game, however, and they led to the next encounter against Pres Bray being cancelled, for reasons of safety.

Soon after this the team suffered a major reversal, when scrum-half and captain Mark Lennon collided with another player in training. The resulting facial injuries kept the captain sidelined for a lengthy spell. The injury problem was later compounded as stalwart prop Conn O'Brien broke a thumb.

The first team was continuing on its rough and rocky ways losing in a spirited match to St Gerard's Bray. There was a distinct improvement in this match and this bore fruit when Gonzaga beat St Pauls 27-7, in the next fixture.

The Leinster schoolboy selectors were out viewing the crop of aspirant Leinster players. Seven Gonzaga players got a first Leinster trial, three a second but only second-row Jim O'Callaghan survived to play twice for Leinster. He also was named as a substitute in the schoolboys international trial.

Meanwhile the team recorded a resounding 21-9 victory over Templeogue, with four excellent tries. This was followed by a rather scrappy victory over St Andrews, but, a win is a win! One felt that the team was now beginning to work together as one, and the next match demonstrated this. Although losing to St Munchins, everybody gave a very creditable performance, despite the host school's strong-arm tactics. Exasperation was the general reaction to the following Saturday's match as Garbally, Ciaran Fitzgerald's alma mater, held us to a 0-0 draw on a quagmire of a pitch.

This was quickly forgotten as Gonzaga pipped C.B.C. Monkstown 28-25 (four tries) in a high scoring game. The annual pilgrimage to Jones' Road

proved in vain as the auld enemy, Belvedere, triumphed despite a spirited comeback. De la Salle, were comprehensive winners (31-0) in the next match and this was a foretaste of what was to come with disappointing losses to the anonymous High School and St. Michael's. The 10-6 win over St Clements of Cannaught provided the only consolation to the war-weary players before the customary break (if one can call it that!) for Christmas training.

Despite Herculean efforts over Christmas the team succumbed to the gloating Belvederians (0-12) after losing by four points to the eminently beatable Templeogue. What was needed now was confidence, and the team showed enough of this to see off St Pauls 27-7. After being steamrolled by Wesleys big pack, the now almost settled cup team took some solace in a 31-0 victory over St Conleths. The next time it was for real.

The Senior Cup Match

One felt that before the encounter with Terenure in the cup that win, lose, or draw, there was spirit enough within the team to give a good account of themselves.

With Jim O'Callaghan dominant in the lineout and Seamus Devitt impeccable at full-back, Gonzaga stormed out into the attack from the start. Following a beautifully executed Mr McCarthy set move, Gonzaga pressurised Terenure early on. Terenure replied but their attacks foundered on resolute Gonzaga tackling, and this was a feature of the game. A loose ball from a lineout was pounced on by a Terenure flanker for an opportunist try against the run of play. Gonzaga were not to be subdued as Adam O'Keefe charged up field following a well worked two-man line out. Gonzaga looked to be gaining ground, but a well timed entry

GONZAGA COLLEGE SENIOR CUP TEAM 1986



Back Row: D. Ridge, N. Carney, E. Moyles, A. O'Keefe, J. P. O'Callaghan, P. Kennedy, S. Devitt, P. Gleason, C. Deane.
Front Row: B. Carney, J. Collins, M. Lennon (Capt.), C. O'Brien, A. Donovan, T. B. Keogh.
Sitting: P. Molloy, C. O'Donnell, R. Kyne, J. Moloney.
Absent: E. McGeough.

into his line created a try scoring opportunity for the Terenure full-back. He did not fail to take it, and the conversion left the score 10-0 at the interval.

After the resumption Seamus Devitt was off target with an early penalty but goaled his next attempt. If Gonzaga had scored now, one felt that they could have won the match. After being repelled from the Terenure line, Gonzaga fared worse in the territorial battle than before. A final Terenure penalty left the score at 3-3, but it was definitely Gonzaga who showed great reserves of character to play so well.

What of the battling seconds of Gonzaga's season? In short it was very successful with only one match lost throughout the friendly season. John Rooney's superb all-round skills were missed in the league as the seconds tumbled to the eventual finalists, King's Hospital in the quarter final. As the seconds failed at this hurdle, the juniors were going from strength to strength, but that's another story!

Simon Dunne (S.5)

PAST XV FAIL FITNESS TEST

Present XV 20 'Beyond it' 12

In ideal conditions for open, entertaining rugby the youth and vitality of the present XV proved too much for the experienced and star-studded Past, as they cantered to a well deserved victory of 2 goals and 2 tries to 3 tries.

The first half saw the Present establish a 10 point lead with an opportunist try by second row Adam O'Keefe as he caught Past Centre H. Mulcahy for pace, and a superb 75 yard break by centre J. Collins to score under the posts which was converted by Seamus Devitt. This try revealed one of the Past's fatal weaknesses — tackling.

The deficit was decreased in the opening minutes of the second half as Past winger M. O'Higgins used his pace to score a good unconverted try in the corner. Up to this stage the scrums were evenly contested, but the Present were hit a devastating blow with the loss of the Past wing forward B. Cullen who had proved to be a constant liability to his own pack. After the replacement of the hapless Cullen some devastating tackling by the Present centre N. Carney kept out some dangerous surges by the Past.

A well-taken try by John Breslin in the sixteenth minute further reduced arrears for the Past. But their newly-found confidence was short-lived as a lack of tackling was evident when Niall Carney broke through for a crucial score which was converted by C. O'Donnell. This try was followed up by an unconverted try by Present's Jim O'Callaghan, as a visibly tiring Past defence crumbled to the after effects of a demanding night before. However, the burly Kieran O'Reilly scored a consolation try for Past in the dying moments of the game. In an unorthodox decision, in keeping with his performance throughout the match, the referee Jim Walsh did not allow the conversion to be taken, and signalled the end of the match.

Past XV: M. Hunt (unattached); M. O'Higgins (UCD); H. Mulcahy (R.C.S.I.); D. McCarron (Lans); J. Breslin (UCD); R. Ensor (Old Belvo); M. Bergin (Palmerstown); D. Nolan (UCD); B. Cullen (Bective); S. O'Leary (Lans); H. Keelan (TCD); D. McEvoy (UCD); E. O'Brien (UCD); C. Grimley (UCD); K. O'Reilly (Lans).

Subs: C. Candy (Palmerstown)
Team coach: David Mulcahy
Referee: Jim Walsh (Old Belvedere Hockey Club).

Present XV: S. Devitt; P. O'Kelly; J. Collins; N. Carney; P. Molloy; C.



Past v Present.



Past v Present.

Deane; M. Lennon; C. O'Brien; A. Donovan; D. Ridge; A. O'Keeffe; P. Kennedy; E. McGeough; B. Keogh; J. O'Callaghan.

Subs: C. O'Connell for C. O'Brien.

Donal Bolger

JUNIOR RUGBY

During the early stages of this year's rugby season no one would have

imagined that the Gonzaga juniors were to enjoy a most successful run in the Cup. A string of bad results (notably against Pres. Bray to whom they lost by 40 points) dampened the pre-season optimism.

However, coming up to the Christmas break, the side started to play really good rugby, particularly against Gerard's (a 28-4 victory), St Michael's (4-4 draw); and Clongowes (4-0 victory). The juniors trained hard over the Christmas and the rewards of this

GONZAGA COLLEGE JUNIOR CUP TEAM 1986



Back Row: Mr. J. V. Walsh, E. Brophy, P. Coyle, P. O'Keefe, D. Stritch, R. O'Brien, D. Kennedy, K. Mulcahy, J. Gallagher, S. O'Connor, Mr. D. B. Murray.

Front Row: G. Love, P. Lewis, J. McKenna, P. Slattery, T. O'Leary (Capt.), J. McGeough, B. McVeigh, K. Quinn.

Inset: A. Kelly, O. Muldownes, B. Collins, R. O'Mahony.
Absent: M. Dunn, L. Feeney.

were shown in the new year when with a great team spirit we went on a long, unbeaten run, the climax of which was the return match against Pres. Bray (the Cup holders) in which Gonzaga claimed revenge in a stylish 16-10 victory. Everyone was pleased with the Cup draw: a bye into the second round where we were to meet Wesley College. Morale was high and even though the burly Rory O'Brien was unavailable, it was still thought that Gonzaga should win the match in the forwards.

The Cup record

On cup day in the Belfield 'Bowl' the predictions all came true. The heavier Gonzaga pack drove Wesley into defeat. The hard working front five used their tremendous scrummaging power to provide the platform the back row and half backs needed to create try-scoring chances. In this way flanker Brendan McVeigh and scrum-half Paul Slattery both scored tries. Late in the game Eoin Brophy sent winger Kevin Quinn over the corner after a strong run by the full back. Brophy also landed the touch line conversion. A late penalty goal by Wesley made the final score 14-3.

The quarter final was to be held in Donnybrook against a very talented Roscrea side, just over a week later. But then a 'flu epidemic hit Third year, numbering virtually all the Junior team among its victims. It was therefore a much physically weaker team that took the field against Roscrea, albeit somewhat strengthened by Rory O'Brien's return. It was not surprising that Gonzaga were 6-0 down going into the final quarter. Roscrea's converted try came after a well-executed movement by their dangerous back line. But showing great spirit, Gonzaga put in a huge final effort to get that desperately needed score. However, all seemed lost for Gonzaga when, after encamping unsuccessfully on the Roscrea line, the strong-running

Roscrea centre broke upfield. But out-half Paul Coyle managed to stop him, and he then sent Eoin Brophy on a run from which he nearly scored in the corner. With the seconds of injury time ticking away, pack leader David Stritch broke from the resultant line-out and barged over for the deserved try. With virtually the last kick of the game, Eoin Brophy landed the touch line conversion to drag his team through to a replay.

With both teams now fully fit, the replay promised to be even more exciting than the first game. Indeed, it was, to quote *The Irish Times* 'the outstanding match of the competition'. Gonzaga dominated the early stages of this match once again through the efforts of their pack. We opened the scoring with a concerted push-over try credited to the number eight, Aengus Kelly. Roscrea responded with the penalty kick. The score at half time was 6-3 and it seemed that victory was well within the reach of Gonzaga. However, Roscrea came storming back with a try in the corner for their excellent centre and captain. But yet again Gonzaga set up camp in the Roscrea half. Gallagher broke from a maul close to the line; Kelly was on hand to take the pass for his second try. But Roscrea broke through yet again to take a 13-10 lead. The stage was set for an exciting finish. After intense pressure Gonzaga made the breakthrough when prop Dave Kennedy capitalised on fumbled possession by the Roscrea half-backs to get the winning try. Brophy added the conversion. The final score was 16-13 and for the first time Gonzaga had advanced to the semi-final of the Cup.

At this point I would like to acknowledge the support we received during the Cup campaign. It was a tribute to the supporters that in the semi-final they outnumbered and outcheered the Blackrock support. I can honestly say that our juniors 'shook the 'Rock' and only luck prevented it from crumbling. In similar circum-

stances to last year's junior match against Templeogue, a very unlucky bounce let Blackrock in for an opening score, just as Gonzaga had the edge over them in the tight. We bounced right back however, and when Eoin Brophy was short with a penalty kick, Gonzaga won the ensuing ruck and winger Graham Love ran strongly for a great try in the corner. Gonzaga always tackled well, and one of the results of this was that the very big Blackrock number eight, Victor Costello, did not dominate the match as he had done in previous rounds. Before half-time Blackrock went 7-4 ahead with a penalty goal which Gonzaga were unfortunate not to equalise when Brophy missed a penalty from 20 yards out.

After the interval Blackrock went further ahead when their out-half crossed for an unconverted try. Gonzaga's persistence paid off when centre Davy Lewis touched down after a long kick through by out-half Paul Coyle.

The score was now stuck at 11-10 to Blackrock. But it was not to be Gonzaga's day. Costello barged over from a five-yard scrum to put the seal on Blackrock's victory. So Gonzaga were out of the Cup, but not without doing themselves and the school proud. It was very exciting Cup campaign, at the end of which Gonzaga had scored nine tries. I am looking forward to the Senior Cup in a couple of season's time, when maybe we will go one further.

Aengus Kelly (S.3)

CHESS

In 1986 Gonzaga Chess Club passed another milestone: the Senior Team captured the Leinster Senior Championship, bringing to an end an eight year quest. The team of 1982 came within a whisker of it, but were thwarted by Beneavin. All the sweeter was it, therefore, when Beneavin, Benildus,

and Newtown Park fell before the combined might of Rossa Phelan, Patrick Kennedy, Paul Higgins, Paul Greenan, John Kehoe and Paul Keenan. Since this splendid team is in Fifth Year, it will be with us to defend the title next year.

Fired by their Seniors' success, the Junior team of John McInerney, Stephen Higgins, Ossian Smyth, David Carthy, Brian Kennedy and Julian Morgan, went to work the following day defeating Straffan, Benildus, and Newtown Park to win the Junior Championship and completing a notable double.

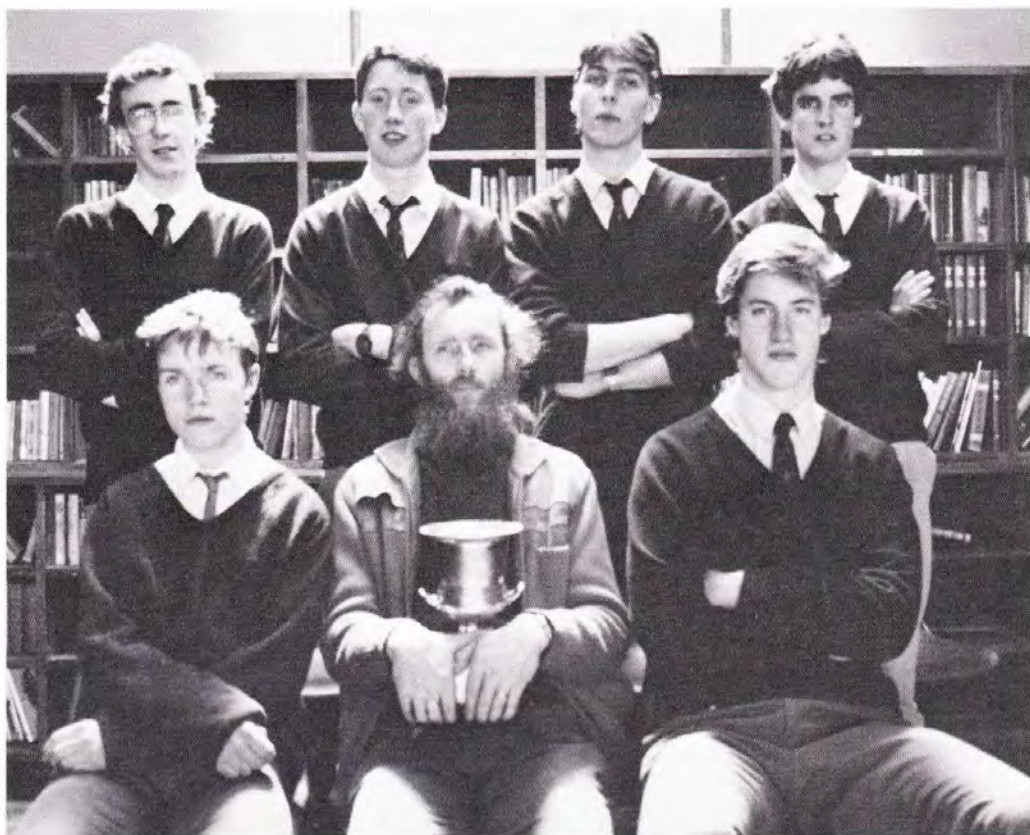
The Minor team failed to reach the Leinster Finals, but made up for this serious lapse with a tremendous fight in the Minor Cup, reaching the semi-final stage.

The Club continues to field two adult (Past Pupils and Staff) teams in the Leinster Chess Union Leagues, in Division Two (Heidenfeld) and Division Four (O'Hanlon Cup). Both teams held their own comfortably this year. We remind past pupils that the club meets on most Thursdays during the school year.

On an individual level; John McInerney (Third year) is the Leinster Junior Champion after a splendid performance at Christmas. With Stephen Higgins and Ossian Smyth he represented Leinster in the Interprovincial at Belfast in February.

Denis Bergin scored an undefeated 6/9 on Board Two of the Heidenfeld team against very strong opposition.

Pride of place must go to Denis Cusack, however, for his magnificent 9½/11 on Board Four of the Heidenfeld team, which was rewarded with an L.C.U. Board prize. Displaying this form, it was not a great surprise when he retained his School Championship Cup in early May. Over a very good field of forty-eight players his domination was never in doubt, as he finished a clear point ahead of the eight players trying for second place.



Senior Chess Team.



Combined Chess Teams.



Combined Tennis Teams.

He becomes the first player to win the cup three years running.

School Champion: Denis Cusack
 Prep. School Champion: Philip Comerford

Leinster Senior Champions: Gonzaga
 Leinster Junior Champions: Gonzaga

G. Murphy

TENNIS

The Senior Team won the Inter Schools Challenge Cup once again. Gonzaga College has now won the Cup three times in a row, and won it five times in the last six years. In the final, Gonzaga beat St Aiden's. We commiserate with St. Aiden's who had to contest their first final without their No. 1 player Eoin Casey who was ill.

The old campaigners Sean Molloy and Gavin Blake overcame stern challenges in guiding the team to victory. Two young men, Kevin O'Brien and Connor Smith, had a particularly busy time as they played on all three teams.

Both the Juniors and the Minors did very well in reaching their respective finals. They lost to strong Blackrock College teams in both finals.

PREP SCHOOL CHARITIES

The Prep School Religious Education programme attempts to combine religious studies, liturgical celebration, and some form of social action. It is not easy to find a social project amenable to the understanding and relevant to the experience of the primary school child. This year's focus was on the Irish Wheelchair Association.

The boys demonstrated a keen awareness of the difficulties faced by wheelchair patients; especially the limitations on mobility caused by insufficient ramping of public facilities. Many pupils exercised admirable initiative and imagination in raising money through sponsored activities and collections for wheelchair users. One Prep 2 boy organised a book sale which yielded £20. The boys accumulated £638 in the week before Christmas.

A Lenten collection for Trocaire was also made, as well as contributions to the Fifth Year project.

While the boys contributed from their own pocket money, much of the success of these collections is due to the generosity and involvement of the parents. The College greatly appreciated such efforts.

Daniel McNelis



Prep. School Drama.

PREPARATORY SCHOOL DRAMA

In preparation for Easter Prep 2 staged 'An Easter Dance' by Denis O'Borman, adapted by Philomena Crosbie. As the choreography could have entailed a problem the title was changed to 'A Nature Celebration' so that no one would expect too much!

The theme of the celebration was that as nature has to die in order to live again, so we too as mortals have to die in order to live a new life Jesus Christ lived, died, and rose again.

The staging of the performance in the Chapel entailed much preparation into which the boys entered with enthusiasm. Verse speaking and mime were performed to the music of Vivaldi's *Four Seasons*. Everyone was agreed that the theme was beautifully portrayed. And a special word of congratulation must surely go to the costumes, and especially the trees!

The joy in the Resurrection was culminated in listening to Handel's Easter Alleluia.

Scene 1	Goodbye to the Rose
Scene 2	Springtime Came
Scene 3	So let the Sun Dance

The Rose
The Farmer
Frost
Sun
Springtime
Seeds

Flowers

Stars

Trees

God the Father
The Spirit
Jesus
Chorus

Music

Gearoid Frewen
Niall Walsh
Richard Harnett
Peter Naughton
Oscar Carolan
David Downes
Grahame Toomey
James McDermott
Paul O'Grady
David Connellan
John Kennedy
Eamon O'Loinsigh
Ciaran Judge
Andrew Behan
Ruary Martin
John O'Connor
Peter Coakley
James Molloy
Hugh Farmar
Cathal Garrad
Mark Staunton
William Mulligan
David Garvan
William Fitzgerald
Daniel Kearns
David Rea
Alan Peart
Fiachra Flanagan
Cathal Murphy
Vivaldi's *Four Seasons*,
and

Alleluia by Handel
 Director Philomena Crosbie
 Costumes P. Crosbie, Parents,
 and Pupils.

Prep 3

As an Easter preparation last year Prep 3 staged four parable plays in the school chapel under the direction of Mrs Terry Egan. The plays were as follows:

- (a) Peter denies Jesus
- (b) At the tomb
- (c) Tea at Emmaus
- (d) In the Upper Room

Each play was followed by appropriate bidding prayers introduced by Fr Lee. The boys were co-operative and enthusiastic. It was clear that the staging of the plays was well worth all the effort put into them, and the boys expressed their better insight into the meaning of Easter.

Peter denies Jesus

Narrator	Liam Connellan
John	Garth Pelly
Servant Girl	Gavin McCarron
Peter	Mark Heffernan
High Priest	John Sweetman
Jesus	Ronan White
Guard	Edmund Ryan
Bystanders	Kevin McMahon Shane McLoughlin Andrew Jackson Feilim Clear

At the Tomb

Narrator	Philip Carney
Mary Magdelene	Stuart Keany
Mary Salome	Alan Parkinson
Mary of Cleophas	David O'Doherty
First Angel	Conal Boland
Second Angel	Roger Semple
Peter	Mark Heffernan
John	Garth Pelly

Hymn: Come Christmas all Rejoice
 and Sing

Tea at Emmaus

Narrator 1	Denis O'Sullivan
Narrator 2	Matthew McPhartlin
Cleophas	Philip Comerford
Friend	Nicholas Bailey
Jesus	Jason Forbes
Hymn:	Christ the Lord is Risen Today

In the Upper Room

Narrator	John Lambert
Jesus	Kevin Feeney
Peter	Laurence Mahon
Thomas	Alex Moynihan
Andrew	Mark O'Mahony
James	Jason Carty
Philip	Mark Forbes
Matthew	Declan Fassbender
Costumes:	Terry Egan and Parents
Music:	Fr Brennan and Gerry Murphy

1985 PREP SCHOOL FIELD TRIPS

Tour of the Boyne Valley

We set off from school at about 9.20 on a dull day in May. We soon arrived in Tara, one of the most famous of historical sites in Ireland. We walked up the main hill which is surrounded by a lot of smaller hills or mounds. Grass grows here now, but many years ago, High Kings of Ireland lived here. They would have been protected by the ditch around the castle or palace and would have been crowned near the Stone of Destiny or Lia Fail. From Tara we moved on to Slane.

On a clear day, if you stand on Slane Hill you can see six counties in front of you: Meath, Kildare, Tipperary, Offaly, Westmeath and Cavan. It wasn't a particularly clear day when we arrived, but it was still pretty spectacular. This was the spot in 433 AD where St Pat-

rick proclaimed Christianity by illegally lighting his fire before the king had lit his. After lunch and a browse in the souvenir shop we moved on to the Boyne.

This was the site of the Battle of the Boyne, where King William III beat James II for the crown of England. We all laughed at the fact that the Englishman and a Dutchman were fighting for the crown of England in Ireland! After this we moved on to Newgrange.

We had a long wait before we could get in as we had arrived before opening time, so I finished off my lunch. After paying our entrance fee and being introduced to the Guide, we set off for the entrance. The top of the mound was grassed over, but on the outside it had been covered with stones to keep it together. After our Guide told us a bit about the history of the passage grave, we walked in. A long dark low passage greeted us and we had to bow our heads. It was smaller than I had expected and I was a bit disappointed at first, but when the Guide showed us the three chambers I got over that. I thought the roof was quite clever. It sort of sloped upwards. Outside we explored the grounds, and had a grass fight. When we had finally extracted the last blade of grass from our backs and mouths, we moved on to Old Mellifont Abbey.

This was my favourite part of the tour. It is the ruins of an old Cistercian monastery, the first in Ireland. After a quick game of chasing we explored the ruins and later had a tour of them. Then we had a quiz on what we had seen so far, with Mrs Crosbie as Chairman. Finally we went to Monasterboice.

The first thing we saw was Muiredach's Cross from the early Christian period in Ireland. It depicts scenes from the Old Testament and was just one of the three crosses, the round tower and the two churches that we saw. There is also a graveyard in the grounds. We had a competition to see

who could find the oldest grave. There was a dispute, and nobody won. I found one from the 14th century, which was a century off the would-be winners. I bought myself a stick of rock and a souvenir round tower. Then we set off for home, tired but happy and singing merrily.

Hugh Farmar (Prep. 2)

North County Dublin

Last summer term our teachers Mrs Egan, Mrs Crosbie and Miss McConville organised a field trip to North County Dublin, taking in Bull Island, Lusk Museum and Malahide Castle, as part of our Environment Studies Course.

When we reached Bull Island, Miss McConville explained its origin to us. To keep the mouth of the River Liffey and Dublin Harbour free from silt and sediment, a wall was built in 1819 between Howth Head and the river mouth. This helped to counteract the longshore drift, a current in the bay which sweeps silt along the shore into the Liffey's mouth. Because of the wall the harbour was kept quite free, but the sediment began to pile up on the north side of the wall. Since 1819 more and more silt and sand has accumulated there and formed into a sand bar and salt marshes. This process is continuing and the marshes are steadily becoming drier. The island is now about three miles (4.827 km) long and ½ mile (804 m) wide. It is still growing.

The island is now a bird sanctuary. The salt marches and the food-rich tidal mud make it an ideal watering post for birds which migrate to Ireland from the Arctic regions.

Our next stop on the trip was Willie Monk's Museum in Lusk. Lusk has been a settlement area since before the time of St Patrick. The museum aims to commemorate some of this heritage and give an ideal of life in the 19th

century. The collection of objects and implements which make up the museum is housed in an old church. There is the main body of the church, a belfry and a round tower. The tower was built in the eight century, the belfry in about 1480 and the main church in 1847. On show there are many household items of the 1800s. There are recreated kitchens and hearths and many agricultural implements. Also in the museum there are old coins and medals which have been recovered from shipwrecks in the area. There are also many other items too numerous to list but well worth seeing nonetheless.

Our final destination on the trip was Malahide Castle. This is really more a stately home than a castle. It does not match the traditional picture of a castle — a cold, draughty, crumbling hulk with 12 foot thick walls and slit windows. Instead this castle is beautifully furnished, comfortable, manor house. As the need for defence grew less over the ages, generations of Lords and Ladies of the manor have made it more comfortable and luxurious.

The castle was built in 1185 when Prince John, son of Henry II, granted it with 250 acres of land to Sir Richard

Talbot. From then until 1973, with a short break during Cromwell's Rule, the castle and estate were occupied by Sir Richard's descendants. In 1973 the Hon. Rose Talbot, the last of the Talbot dynasty, donated the house to the state. Few Irish stately homes had artifacts such as those in Malahide, which were of great value and historic importance. The entire castle is fully furnished with genuine furnishings of the period. All the rooms are complete, right down to the make-up cases in the bedrooms.

The castle at Malahide is an immaculately preserved and maintained example of an Irish stately home in all its finery. Even if it had no historical value, it would be worth a visit. The interesting background of the castle makes it more so.

Apart from the house itself the grounds make a wonderful park and nature reserve. There are some fine picnic spots and the soccer pitches are superb!

On the whole we had a most interesting and enjoyable trip, thanks to good weather and great teachers.

Denis O'Sullivan (Prep. 3)

Contributions

DIARY OF THE SCHOOL YEAR 1985/86

Tuesday 3 September: School reopens.

Changes: Fr Duffy has left for Limerick. Messrs Whirdy, O'Sullivan and Fitzpatrick have left the college. Fr P. Sexton is new Pastoral Director. Mr Linnane bestrides the school in a new cape; a change from his flared trousers.

Friday 13 September: School gets half-day to support Belvedere Youth Club, which helps deprived children of the inner city areas.

Tuesday 17th September: Fr. Moylan opens 1st meeting of the Aloysius Conference of the V. de P., at the Royal Hospital Donnybrook. A great fourth year attendance.

Thursday 19th September: Teachers' Mass in Pro-Cathedral — no school.

Saturday 12 October: Rugby changing rooms looted while Junior match in progress.

Tuesday 15 October: Public Service One Day Strike. Teachers absent themselves from school: we follow their example.

Wednesday 16 October: Mr Bevan prays with Fifth year class that God may aid the cause of the just, i.e. the teachers.

Thursday 24 October: Half-day as teachers prepare reports for mid-term.

Friday 25 October: School ends 11.55 — mid-term break.

Thursday 31 October: The intrepid Fr Sexton sets out with three of Fifth year for an 'experience' at the Cistercian Monastery of Mount Melleary in Waterford. En route to Waterford he visits his mother in Limerick! The 'experience' consists of a 3.30 am to 8.30 pm day.

Tuesday 8 November: Fr Barber announces the 1985 O-Level results at assembly. Some certificates given out. By now we also know that Stephen Ryan won the UCD French Scholarship, Peter Fahy the Greek Scholarship, and Colm Ó Briain the History Scholarship. Malachy McAllister came first in the Civil Service Entry List on the strength of Leaving Cert. results alone!

Wednesday 6 November: No school — Dublin teachers' one-day strike.

Sunday 10 November: Mass for the Deceased Past Pupils of the college.

Tuesday 12 November: Mr Murphy remembers that he has an opera to prepare.

Thursday 14 November: Sixth year Parent-Teacher Meetings. Half-day.

Monday 18 November: Mr Liam Connellan, Director General of the CII, gives a very optimistic talk to the parents and boys of Fifth year.

Tuesday 25 November: Elections held for Fifth year project committee. Chairman: Simon Dunne (S.5). Members: (S. 5A) Paul Keelan, Raymond MacDonnell, Hannan Mullett; (S.5) Iain Donovan, Patrick Kennedy, Aran Maree.

Wednesday 4 December: The Young Ireland Group hold a meeting in the library to promote the buying of Irish goods. The meeting becomes chaotic when it is swamped by the prep. school. In the USA the twin brother of Mr McNulty, an H. Dip. student currently at the college, is killed in a tragic car accident.

Thursday 5 December: Funeral of Mrs. Barber (mother of Headmaster) at Sandymount Church. Choir sings at service. A son, Aengus, is born to Mr Murray. No school today — one day teachers' strike.

Friday 6 December: Fourth and Fifth years attended lecture by Mr Joe Seremane, a field worker for the South African Council of Churches. Mr Seremane gave a moving portrayal of his dream for South Africa. His family is currently in Bhoputatswanaland, from where he has been deported for 'subversive activities', i.e. preaching rejection of the apartheid system. Mr Seremane had been imprisoned on Robin Island, and in solitary confinement for many months. He told of his profound religious experience just as he was about to 'give up' during torture.

Saturday 7 December: Vincent de Paul collect £350 while carolling on Grafton Street.

Monday 9 December: School cancelled due to heating failure caused by problems over conversion to natural gas.

Tuesday 10 December: Half-day due to parent-teacher meetings.

Saturday 14 December: £290 collected by V. de P. carollers on Grafton St.

Tuesday 17 December: Fr Keane proudly announces that Kevin O'Connor has won the University of Ireland '1916' scholarship (combined Latin and Greek).

Thursday 19 December: First night of the Sixth year play, produced and directed by Mr Bevan. A Coventry mystery play was excellently performed by the Sixth year of Gonzaga and Muckross. One can only say that, since the attendance was not great, those who didn't come missed a treat.

Friday 20 December: S.V.P. holds its annual party in the Royal Hospital, Donnybrook, singing carols and giving presents to the patients of our six wards. Mr Murphy's evening at the play is abruptly ended, by the news that a son has just been delivered to his wife.

Saturday 21 December; Approx. £500 collected during carolling by the V. de P.

Saturday 28 December: Six students collected in Grafton Street for the Anna Liffey Project, which works to combat drug addiction in Dublin, and helps ex-addicts to steer clear of drugs.

Wednesday 8 January: Mr Bevan's morning prayer is a plea that God may leave President Reagan 'What little sanity the man has left' so that Mr B. may 'live to enjoy the New Year.' This surely qualifies as an abuse of tutorial influence, and Mr (Senator) McCarthy should get on his 'rothar' and deal with this Commie!

Monday 21 January: 5th Year Project group plans destination of project, and discusses charities to be supported.

Sunday 2 February: Gonzaga S.C.T. lose 13-3 to Terenure in a very spirited match at Donnybrook.

Monday 3 February: First year parent-teacher meeting. Half-day.

Thursday 6 February: School is closed after half-day due to . . . heavy snowfall.

Wednesday 12 February: Senior school mass. J.C.T. also win their 2nd round match against Wesley 14-3, at Belfield.

Sunday 23 February: Fr Lee and College Choir participate in a radio Mass for the sick and elderly.

Wednesday 26 February: J.C.T. do us proud in an exciting 6-6 draw against Roscrea.

Sunday 2 March: 2nd Gonzaga Radio Mass, by Fr Sexton and the Gonzaga College Male Voice Choir (?).

Monday 3 March: J.C.T. win 16-13 v Roscrea at Donnybrook. A fine match and a fitting reward for our superior pack and resilient back line, in an exciting replay.

Friday 7 March: In cup semi-final v Blackrock at Donnybrook, our Juniors lose 17-10. Later to-day, in the 250th Debate of An Chomhdhàil, the students Maurice Coffey, Jim O'Callaghan and Gerard Clarke, due to superior eloquence, and the professedly unbiased adjudicating of Feichín McDonagh and Charles Meenan, beat the Government of Dr Niall Crowley (AIB), (Sir) Charles Lysaght and Prof Brendan Walsh.

Tuesday 18 March: Fifth Year Project is led off by an American bank. Mr Ronnie Smiley of Gorta and Mr Gerry Martin of the V. de P. pushed us off. Though to-day was the first of a three-day strike a few teachers and some pupils came in to see the fifth year off. One prep. school student was heard to cry 'blacklegs' and was immediately hauled back to class by his teacher as a gesture of solidarity with her comrades.

Friday 21 March: Easter hols.

Tuesday 8 April: Return to school after Easter, with the prospect of more strikes. Sixth year have completed mocks; will they complete their Leaving?

Aran Maree (S.5)

OUR GRADUATES: CHRISTIAN OR NOT? — PASTORAL CARE IN GONZAGA

When the students have completed Sixth year and leave Gonzaga, are they more committed Christians than when they came to us? Or are they just well-educated agnostics, not noticeably influenced by the radical values of the Gospel? When Gonzaga graduates enter business or studies or the professions, does their moral and religious stance make a significant impact on the people with whom they live and work, or would one not notice that they had been to a Catholic, Jesuit school? Are our students known for their simplicity and lack of affectation, are they characterised by a sense of service, by a keen concern for justice in Dublin and Ireland, and in the world? These are some of the questions to be faced by staff, by parents, by students and by the past when we assess the contribution the school is making to society.

Pastoral care

A good education is concerned with the development of the whole person. Pastoral care is specifically concerned with the human and religious growth of the students. Needless to say, all teachers are pastorally involved with their students and are not simply concerned with their progress in a particular subject. But because of teaching demands this involvement is necessarily limited. Specifically concerned with the pastoral care and formation of the students is the Director of Pastoral Care, whose work may need some explanation.

Our central tasks as educators in a Christian, Catholic and Jesuit school is to open the students to the challenge of the Gospel. And the Gospel is concerned with dignity — as found in themselves, in their relationship with others and in their relationship with God. The whole life of the school is meant to be geared towards the recognition and development of gifts and talents, and towards the discovery of one's own dignity and the dignity of others: through study, through games, through drama, through involvement in such societies as the St Vincent de Paul society, indeed through all extra- or co-curricular activities.

As Director of Pastoral Care (Chaplain/Spiritual Father) I am responsible for (a) the organisation of Liturgical Worship — year and class Masses; penance services and confessions; retreats; (b) organising chaplains, where available, for different year; for helping, through interviews, students of Fourth, Fifth and Sixth years who seek advice — giving to each student an opportunity of at least an annual interview; above all for challenging individuals to live more human, moral and religious lives; (c) developing the Religious Education (RK) programme, conscious of the dimension of social justice and awareness, increasingly central to the

thinking of the Church; (d) for initiating pilgrimage experience for the students — e.g. next September, ten Sixth year students will go to Lourdes with the Dublin Diocesan Pilgrimage to work as brancardiers.

Ministry to parents

But pastoral care is not limited to the students only. The ministry of the school is to families, parents and boys, and it is a major concern of the school to foster that relationship with an involvement of the parents. Parents have often spoken of the need to sustain and develop their own faith and married lives, and to deepen their understanding of their relationship with their changing children. An attempt to meet some of these concerns was the organisation of Parents' days for the First and Fourth year parents. Each group of parents. (around 75 per cent attendance) were here on a Sunday from 3-7.30. The 'Day' consisted of a couple of talks with discussion, followed by Mass and supper. The inputs were on 'Living in Today's Changing Church', 'Growing up with your adolescent son', and for the First year parents, an introduction to the ideal and philosophy and approach of Gonzaga. The days proved enjoyable and fruitful, and next year it is hoped to expand the programme for other years, involving the parents in the organisation. The parents of Second year are already involved in a series of meetings with Fr John Moylan, based on the RK programme of their sons.

Community of Faith

It is vital to nourish the bond between students and parents and staff, and Parents' Days and other liturgies seek to do that. Indeed all school-parent-student meetings have that deeper intention and role: to create a Community of Faith. The ideal is that when people come to Gonzaga they do not enter into a functional relationship that simply aims at a self-interested academic development that will help them 'to do well for themselves' afterwards, but rather that they join a Community of staff, parents, students and past, whose centre is God, whose educational pursuits are quickened by the values and the challenge of the Gospel, and whose concern is to encourage its members to become men and women for others who take responsibility for the quality of life in their world. To quote Fr Pedro Arrupe, the last General of the Jesuits, in a speech he gave to past pupils of Jesuit schools, now well-known: 'Today our prime educational objective must be to form men for others; men who will live not for themselves but for God and his Christ, for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbours; men completely convinced that love of God which does not issue in justice for men is a farce.'

Lives of Vision and Purpose

As the students leave Gonzaga our hopes for them are that they be happy; that, humbly aware that they are gifted and privileged and consequently have a greater responsibility, they become mature Christians, sensitive to the pains and needs of the world, even committed followers of Jesus; that they become, in Fr Arrupe's phrase, 'men for others'. This is a sort of mission shared by staff, students and parents alike. It is our hope that our graduates are not complacent consumers, compulsively driven to have more and more things and to keep up with the Joneses, a mentality which excessive competitiveness can foster; nor people easily seduced by the success-at-all-costs ethic, or by debilitating leisure habits that easily go with affluence and that numb sensitivity; nor superficial agnostics that do not know how to be challenged by or how to challenge the world with the often unpopular values of the Gospel. Characteristics such as these can destroy and dehumanize a person.

Christians surely are called to be the healing presence of God in the world — people usually discover God in the genuine concern and care of and for others. So, our students are called to be men for others: men who respect all people and champion their dignity, especially that of 'small people' who are so easily walked on; men who speak the truth in love and are relentlessly honest; men who pursue what is just in their families, in their studies, in their place of work and relaxation, always alert to the larger world horizon which can be so uneven in its treatment of people. The Gospel urges us not to be overcome by evil, but, in the power of God, to overcome evil with good. Then will our lives have vision and purpose. And that is the intention of all pastoral care.

Peter Sexton SJ
Director of Pastoral Care

POACHER TURNED GAMEKEEPER?

Reflections on a year as Chaplain to Third Year

It was a strange experience to start interviewing Third year boys at the beginning of this year. There we sat, face to face in an office on the upper floor of the Prep school. As I remember, the office is part of what was a classroom when I was a Gonzaga student. I spent my own Third year in this room.

How the wheel had turned full circle! When I left Gonzaga I studied economics in Trinity College for four years. I next did a two year stretch in the Jesuit noviciate in Dollymount. This summer on completing a further two years of philosophy I will leave Ireland for a missionary experience in Zambia. I thought I should give some service to my *alma mater*.

So there I sat, trying to make conversation with the boys whose surnames began with A, B, or C. I thought I noticed a few shaking knees amongst my first interviewees. They had not a clue what to expect from me. Just as well — their nervousness would keep their attention away from my knees!

Fr Peter Sexton is the Pastoral Director for the school and acted as my mentor. He suggested that I simply act as a friend whom the boys could confide in if they wanted to. I felt sure they would not. I was to be surprised however.

It soon became clear that the service being offered was seen as radically new by many of the boys. They seemed more at ease in relating to adults in the school in an academic rather than personal way. My emphasis on personal matters surprised and pleased them. I was very happy about this. The nature of the job I had been asked to do seemed to convey a very Christian message — there is more to life than academic success.

Most of the boys were glad to talk about themselves. Many were open in a way that left me feeling privileged and humbled. personal relationships were always high on their agenda. Each boy seemed to telegraph his need for acceptance and respect. With parents this usually took the form of 'not wanting to be treated as a child'. I was struck by how well most parents hit a balance between relaxing rules and maintaining a guiding structure in the boys' lives. Then of course there were peer-friendships. The classroom, particularly, seemed to be a major arena for the emotional life. Many showed a high sensitivity about their status in the group. Many also spoke of the value of a good friend. Primary virtues seemed to be loyalty (not betraying confidences) and a sense of humour (teachers watch out!).

I sensed that the boys found it helpful to talk with me about these relationships with parents and friends. I would often ask questions such as 'how did that make you feel'. This could elicit a pained expression as

boys struggled to answer. Emotions seemed often to be experienced as chaotic. My interviewees found it difficult to understand them but very much wanted to. This, of course, was very natural. New emotions erupt during adolescence. They threw me into a new world when I was in Third year. Charting and navigating this world is a life's work!

This leads me to a reflection I had had even before returning to work in the school. Because of Gonzaga's academic ethos, there is a danger that intellectual may outpace emotional development. Happiness can then become subtly equated with academic and career success. Of course we have to foster our talents, but coming from Gonzaga we may tend to interpret success rather narrowly. I suspect that the more we understand ourselves emotionally, the more likely we are to value the Christian notion of success as the service of others.

So what of the boys' experience of God? I was very surprised at the strength of the faith of most of them. Many seemed quite happy to talk about faith matters. However, a considerable number gave an impression that the chair they were sitting in had suddenly become uncomfortable when I started mentioning God! Like others in their age group, they were beginning to ask serious questions. Many spoke of having had a strong belief as children but found this evaporating in the last year or so. I tried to assure them that this was natural at their age. It struck me that faith must necessarily take something of a shaking when everything else in the boys' lives seems to be changing so much. Some of my interlocutors appeared to want advice on how to become complete atheists! For those who were interested I offered a prayer group. This may have helped a small number develop a new and more appropriate style of praying to their age group.

This prayer group led me to some reflections which develop those already mentioned. I spoke of the value of a notion of success which centres on the service of others. It is possible to educate Gonzaga students who really want to do this, who choose Gospel values as their own. But how does this relate to their daily lives? Daily life in Gonzaga involves a strong encouragement to academic excellence — naturally enough in a school of its kind. This generally is assumed to lead towards a career in business or the professions. How does this sit on a young person seeking to be fully Christian?

Many of the Third year boys expressed hopes that their faith would affect the quality of their relationships as they pursue their careers. But could such emphasis on career itself make Christianity difficult? The points-race in the Leaving Certificate seems to instil a competitiveness that serves as a model for later economic life. Are our education system and job market (and our own ambitions) leading us to be more materialistic than Christian? In his address to young people at Galway in 1979 the Pope said: 'The message which the Church speaks in its life and in its preaching has to be one which will reveal a vision which is richer and more satisfying than the temptations which challenge the very soul of Ireland'

What might this richer vision mean for Gonzaga students? This is a question that remains with me after my work with 3rd Year.

I leave for Zambia in August. I am certain that my two experiences of Gonzaga will stand to me. At first I felt uncomfortable, but as I got to know the students I began to enjoy being the poacher turned game-keeper.

Gerry Whelan SJ

HARD TIMES

Dickens' titles for each of the three separate books that make up *Hard Times* — 'Sowing', 'Reaping' and 'Garnering' evoke his insistent concern with the nature of education. They duly demonstrate that those who sow evil seeds at an early stage, will reap their due pernicious reward later.

In the opening chapters of 'the sowing', Dickens investigates the premises on which much of the education of the time seems to have been based — an educational philosophy allowing no access to the world of wonder but insisting instead on pragmatic proof and evidence. Dickens' technique is to caricature grossly the evils of 'the system'. He uses visual image to dictate value pattern — thus Sissy, the champion of imagination, is associated with beauty, whereas Bitzer, the star pupil, possesses repulsive lifeless features.

The principles that govern Mr Gradgrind's school are the principles that dominate Coketown and its industry. His hard-facts philosophy is only the aggressive formulation of the inhumane spirit of Victorian materialism. However, he does not portray Gradgrind as evil but rather as a brainwashed individual obsessed by a vicious philosophy. In *Bounderby* this spirit is embodied in greed for power and individualism and is portrayed in its ugliest and vulgarest form.

Dickens employs Biblical parallels to portray the characters of the struggling working class. 'Old Stephen' is the first example, being a victim to the labour cause. Stephen always conveys the impression that life is a burden. Harthouse calls him 'an infinitely dreary person . . . lengthy and prosy in the extreme'.

Although biased, this is not completely inappropriate. Stephen seems rather ill-equipped to deal with the world. This may appear a harsh assessment of the character used to stir up emotion. His death scene produces some confusion about his character. He is 'without anger against anyone', but he confesses that he had indeed been angry with Tom and Louisa. Later he points an accusing finger at Tom. Dickens employs Stephen as a typical example of what injurious industry can do to men. His choice of Stephen as the Champion of workers' rights with all his problems probably was intended to suggest that industrial exploitation both indirectly and directly caused such severe hardships.

Dickens satirises and condemns *Bounderby* from the outset by his calculated repulsive description: 'A man with a great puffed head and forehead, swelled veins in his temples and such a strained skin to his face that it seemed to hold his eyes open and lift his eyebrows up'. *Bounderby* is complacent and expects respect and esteem because of his 'self-made' position in life. Later in the book he boasts that the sulphurous air of Coketown was 'the healthiest thing in the world' — this is an extreme example of Dickens' caustic attack on the wanton destruction of the landscape. It is apt that the 'Bully of Humility' should constantly do violence to that virtue in his hypocritical accounts of his lowly origins.

The irreversible repetition of these falsehoods reinforces our gross impression of pompous Bounderby who is physically as well as egoistically 'inflated like a balloon'.

Although Dickens condemns Bounderby from the outset, his condemnation of the moral climate in which industrialists thrive is less obvious. Dickens ridicules such individuals by reducing them to satirical caricatures. However, if Bounderby, Mrs Sparsit, Harthouse, Stephen Blackpool and Tom Gradgrind (jnr) were examples of what industrial society produced, then this is easily sufficient condemnation of 'the system'.

Dickens perceived that there was a quality in all people — humanity — which although sometimes obscure was profoundly indifferent to both extremes of socialism and individualism. Gradgrind provided everything for his children except the joy of imagination. In the early parts this world of imagination is represented by the circus. Dickens' sympathy is obviously with this world because of its humanity and benevolence, but it certainly does seem idealized beyond reality. Sleary would appear to be of the same opinion as Dickens — 'Make the best of it, not the worst', 'it' being life.

At no point in the novel is there evidence to prove that the circus world is capable of overcoming the problems of the real world. Being humane and benevolent it is nevertheless necessary for enjoyment and survival. The circus people are vessels of those simple virtues of sympathy and helpfulness for which the system possessed no room. They are a pious hope for the advancement of truth. Therefore, the circus creates a moral distinction rather than a social distinction.

The circus world and the utilitarian world inevitably confront each other — one being the world of generous feeling and the other the sphere of nationalised greed. Because of his heartless philosophy, Gradgrind is struck down through his family is ultimately saved. Only the circus survives in the end of the novel, useless according to utilitarian standards, but giving people the joy and imagination which make life in the industrialised world bearable.

Ciaran Ramsay (S.4)

THE MATCH

The school was expectant,
The trainers were cautious;
We were nervous.

We met and parted at school
'We'll all be there - good luck,' (a well-wisher)
See you at two

The hours snailed till the appointed time,
'OK, let's go!' (last check on the gear),
And finally we're there.

So's the rest. We meet but say nothing;
Faces are white and strained, the pressure is mounting,
Walk the pitch - electric tension.

Changing-room time and a final team talk.
'Do your best - you school expects it.'
Old timers by now - some hope.

A quick warm up and the door opens,
Out we charge ready to do battle,
The deafening roar hits our ears.

We look at the ref nervously;
A final prayer and the game
Is starting and has finished in an instant.

Back in the changing-room - unbelieving
The well-wishers arrive;
'Hard luck,' 'well done' 'congratulations(!)'

And so ends the year once more
Tears are dried, emotion calmed
Till next year- the phoenix rises.

David Kennedy (S.4A)

ODE TO A STORM

The heavens darken and conspire;
Open plains wait,
While wind whirls, gathers speed
Silence speaks and
Overtures of shadows play

As the storm 'wakens,
Labourers attempt to save the hay.
Far off, the growl of thunder rolls.
Crops blest with summer's sun
Waste, rot.

Winds whine and whistle through the leaves.
The sky twists, deathlike; dark,
A flash of light blinds the eye
With rushing torrents rains burst forth,
Great sheets of water drench the 'scape.

Lightning strikes an aged tree;
It creaks and cracks and falls to ground;
Rivers swell, churn and overflow,
Great gusts of gales destroying blow.

And when the rains subside,
Clouds disperse and winds lie low,
Rootless houses stand;
A sigh of wind prevails, as a
Hopeless people inspect their land.

C. Twomey (S.4)

