

been a famous Franciscan, but never a Dominican; more likely still, a Passionist or a Redemptorist, but hardly a Jesuit. "No one," pertinently wrote The Church Times after his death, "was less monastic, less capable of really entering into the spirit, living the life, following the rule of St Benedict and the Benedictines...at no time did he show himself capable of living and working with others. From his earliest days he was in conflict not only with his opponents and with authority, but also with those who were his friends.....He lived as he pleased, and called his life monastic. The obedience which he gave to none, and not even to the Rule, he exacted from others, even with rigour." Nevertheless, the real and permanent achievement of the life of Ignatius was as a religious. Every monk, friar and clerk regular in England to-day owes gratitude to him for all he did to familiarise the people of England and Wales with the forgotten, misjudged or vilified idea of monasticism..."When Cardinal Manning appeared, English people on the whole believed that a priest was untrustworthy: Manning gave England the vision of a good priest. When Ignatius appeared, English people believed, as a whole, that a monk must be mad or bad or both. He gave England the vision of a good and loving man, who was nevertheless a monk.... The path of all monks has been easier for the life and sacrifice of Ignatius. What Ignatius did for England with regard to the religious life was what Manning did with regard to the priesthood." So writes one of the best-known religious of the Anglican community to-day. After reading closely and in detail the events of nearly fifty years, I am disposed to believe that is not an overstatement.' So concludes Donald Attwater.

PILGRIMAGE PROGRAMME - SATURDAY 29th AUGUST 1992

- 1130 am The Holy Eucharist at St David's Church, Llanthony.
- 1200 Roman Catholic Mass in the private chapel at
midday The Monastery, Capel-y-ffin.
- 2.30 pm Procession leaves Capel-y-ffin church for The
Monastery where the sermon at Evensong will be given
by the Right Reverend Daniel Mullins, Bishop of
Menevia.

Refreshments will be available after the service at
The Monastery by kind permission of Mr & Mrs Knill.

Please note that this date falls on the Late Summer Bank Holiday week-end. Car parking will be available both in the official car park at Llanthony for the morning service at St. David's Church and also in the camping field at Capel-y-ffin, by kind permission of Mr & Mrs Lloyd of Chapel Farm. Visitors are asked not to attempt to park their cars at The Monastery itself, please, as this will cause difficulty, congestion and obstruct the pilgrimage procession arrangement.

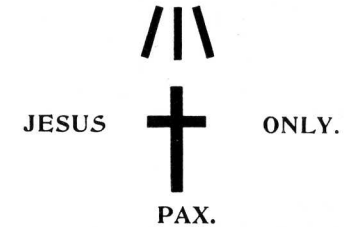
Please join us for the pilgrimage both at Llanthony and at Capel-y-ffin if you possibly can.

WILFRED DAVIES
Hon Secretary for the Trustees

THE FATHER IGNATIUS MEMORIAL TRUST
Charity Commissioners' Registration No. 253225



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NEWSLETTER NO. 20 - MARCH 1992

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SUMMER SCHOOL AT BELMONT ABBEY Including day visitors, some twenty people attended this very successful event; eight of these were Anglican clergy and the programme was arranged by Canon Luff in conjunction with Dom Simon McGurk, Guestmaster at Belmont.

Belmont Abbey seems to have been the first monastery in Ignatius's experience. It had not long been founded when the young Revd Joseph Leycester Lyne stayed at Clehonger vicarage a mile or two away. Belmont was a unique monastery in two ways: Benedictines do not form a province with one house designated to receive novices; they do not strictly form an Order. Each house is autonomous and should have its own novitiate. But Belmont became a shared novitiate for several houses of the English Congregation. It also followed the mediaeval tradition of cathedrals with monasteries attached such as Canterbury and Durham and was made the Cathedral-Priory of the Catholic Diocese of Newport and Menevia, with the Bishop residing in the monastery. The 'young Puseyite', Ignatius, was observed praying prostrate in the church (to quote from the diary of a monk for December 17th 1861) and afterwards asked the Prior for a hair-shirt. One must doubt whether he got one! However, he did receive something much more significant - a copy of the Rule of St. Benedict.

It seemed appropriate therefore to make our first day one of monastic experience, so we proposed to attend the Conventual Mass and other offices. It so happened that an elderly monk had died and the funeral was to be held that day, so we attended the Requiem and interment in the monastery graveyard - all very impressive.

