

PILGRIMAGE PROGRAMME Saturday 22nd August 2015

11.30AM

Sung Eucharist at **St David's Church, Llanthony.**

1.30PM

Assemble outside St David's Church for Pilgrimage Walk. Stout footwear is essential and weather-proof clothing recommended.

3.30PM

Ecumenical Office of the Blessed Virgin Mary at **St Mary's Church, Capel-y-ffin.** Preacher: Metropolitan Kallistos Ware.

Followed by Procession to the ruins of Fr Ignatius' Abbey Church with 'station' at the **Wayside Calvary** and prayers at the **Statue of Our Lady of Llanthony.**

CAR PARKING is available in the official car park at Llanthony Priory for the Eucharist at S. David's, and in the afternoon at Chapel Farm, Capel-y-ffin by kind permission of Mr & Mrs Watkins.

After the Eucharist pilgrims are invited to a BRING & SHARE LUNCH in the picnic area next to the car park at Llanthony (a wet weather alternative is available).

At the end of the afternoon service, tea and cake are served at a modest charge on the Monastery lawn, courtesy of Mr & Mrs Knill and helpers.

Please note:

Next year's pilgrimage will take place on Saturday, August 20th, 2016.

[To be confirmed]

The Pilgrimage Association

THE ECUMENICAL Llanthony Pilgrimage Association seeks to further the spiritual ideas of Fr Ignatius in two ways—through the annual pilgrimage to Our Lady of Llanthony at Capel-y-ffin, and by mutual support and prayer for those causes dear to his heart.

These include the evangelisation of our country, the renewal of community and monastic life in the Church and the reconciliation of divided Christians in the faith and practice of the undivided Church.

Membership of the Association is £6 per person annually (which also covers the joining fee for new members).

If you would like to know more, forms will be available at this year's pilgrimage, or contact:

The Membership Secretary
The Llanthony Pilgrimage Association
10 Llwynu Road
Abergavenny
Monmouthshire NP7 5TB
email: caroline@woollard.go-plus.net

The Father Ignatius Memorial Trust

NEWSLETTER

NO. 43 SPRING 2015



Fr Ignatius with his adopted son 'Brother David' (William Leycester Lyne, né Pritchard), his wife Thomasina and their children Leycester William Dewi (1893-1957) and Josephine Mary Thomasina Lucy Gwendoline (1897-1966). This photograph was taken at Maes-y-ffin in the summer of 1907.

The ecumenical Father Ignatius Memorial Trust was established in 1967 to care for the ruins of the Abbey Church at Capel-y-ffin built by Fr Ignatius OSB (Joseph Leicester Lyne 1837-1908), first restorer of monastic life for men in the Church of England and popular mission preacher, and to keep his memory alive. Fr Ignatius' body is buried within the church; further information about him can be found on the Trust website: www.fatherignatius.org.uk

Trustees

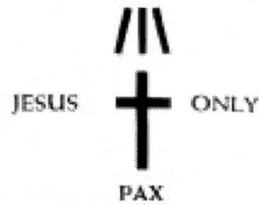
Hugh Allen (Hon Chairman) Peter Davies Revd Canon Philip Wyn Davies SSC
 Revd Jeremy Dowding SSC Andrew Downey (Master of Ceremonies) Andrew Knill
 (Hon Treasurer) Stanley Knill Deborah Lyne Rachael C. Rogers (Curator, Abergavenny
 Museum) Revd Roger Shambrook SSC Revd Bernard Sixtus Venerable Martin
 Williams Revd Richard Williams Michael Woodward (Newsletter Editor)
 Caroline Woollard (Hon Secretary) Consultant: Philip Chatfield

Correspondence to the Hon Secretary at: 10 Llwynu Road, Abergavenny NP7 5TB
 Tel 01873 851261 Email: caroline@woollard.go-plus.net



March 2015:
 Trustees inspecting problem areas in the abbey church walls

Y GWIR YN ERBYN Y BŷD



Charity Commissioners'
 Registration No. 253225

From the Chairman

Feast of The Ascension, 2015

Dear friends and fellow-pilgrims,
 In September 2014 four of your Trustees attended an ecumenical celebration of Vespers in the ruins of Tintern Abbey. This event is organised each year on the Sunday nearest the feast of the Nativity of the Blessed Virgin by the Friends of Our Lady of Tintern, who commissioned Philip Chatfield's re-creation of the 13th century statue of Our Lady of Tintern. The statue was installed in the north aisle of the Abbey in 2007 and jointly blessed by the local Catholic and Anglican bishops, and the service maintains its ecumenical character with clergy and religious from both sides of the Reformation divide and Great Schism regularly taking part, together with a large gathering of laypeople.

Last year's service attracted a congregation of over seven hundred, encouraged no doubt by beautiful weather and the prospect of a sermon from former Archbishop successively of Wales and Canterbury Rowan Williams. We had been invited to parade with an appropriate banner (a copy of the icon featured in last year's Newsletter, borrowed with grateful thanks from St Mary's, Hay), and it was a great privilege to be given places in the procession and seats among the robed participants. The next Tintern Vespers is on Sunday 6 September at 3pm,

and we would warmly encourage you to support it, as well as our own more modest celebration a fortnight earlier.

Our pilgrimage is also, of course, an interchurch event, and at the afternoon service we use a form devised by the Ecumenical Society of the Blessed Virgin. This fellowship of Anglicans, Roman Catholics, Methodists, Orthodox and others is united not just in love of Our Lady but in the mission to promote devotion to her among Christians of all denominations. Perhaps an uphill task, but an important one to pursue; there are branches in several parts of the country.

In his Oration on the 1880 Apparitions Fr Ignatius remarked on how he had been 'ostracised' by conventional churchmen for his veneration of Mary, and in another address (entitled 'The Lord's Mother') reported having had an invitation to preach withdrawn at the last minute for the same reason. This address (with allowance for his distinctive oratorical style) could with profit be put into the hands of anyone for whom a relationship with Our Lady is a matter of theoretical possibility rather than actual experience, and a transcript will in due course be posted on the Trust website. As we went to press, the website was receiving a long overdue make-over to make it both more informative and more visually appealing, and we hope to have the new version up and running during

the month of June. Once the overhaul is completed it will be regularly updated.

The fabric of Fr Ignatius's ruined abbey church continues to give cause for concern. In February we conferred with local architect Stefan Horowskyj, to whom we are grateful for his interest and advice, and in March the Trustees met at the Monastery to view the serious areas of deterioration in the north and east walls and discuss what practical steps we can take to make the structure safe for the foreseeable future, as well as more suitable for acts of worship at the Annual Pilgrimage and other times. With limited financial resources and no prospect of grant aid for the time being we can only 'make do and mend'. Philip Chatfield hopes to put in a few weeks' work on the problem areas in the early summer; at the same time he will do some repairs to the statue of Our Lady and the approach to the Calvary, the eightieth anniversary of whose inauguration occurs in 2016.

As ever, we depend on the generosity of our friends to enable us to maintain Fr Ignatius's grave and the ruins of his church, and are grateful to all who have contributed in the past or will do so in the future. As usual a subscription form is enclosed with this Newsletter. Please fill it in and return it with whatever you can afford, and help to make our

outdoor sanctuary and its history better known and increase the numbers taking part in the Pilgrimage and receiving the Newsletter.

Meanwhile we are delighted to announce the addition of Dr Peter Davies to the body of Trustees. Peter is the eldest son of the late Wilfred and Helen Davies, and spent much of his early life at the Monastery in Capel-y-ffin. He recently retired as a general practitioner in Abergavenny, and following in the footsteps of his maternal great-grandfather Eric Gill has taken up the art of cutting letters in stone.

This year's pilgrimage is on Saturday 22 August. After the morning Eucharist at Llanthony there will once again be an informal bring-and-share lunch in the picnic area near the Priory ruins, and then for those who wish to take part in it a guided walk to Capel-y-ffin, arriving in time for the afternoon service. We are delighted that, having had to stand down at the last minute for health reasons in 2013, Metropolitan Kallistos Ware is looking forward to preaching for us this year; as we are to welcoming him, together with pilgrims old and new.

Yours sincerely,

Hugh Allen

The Llanthony Apparition

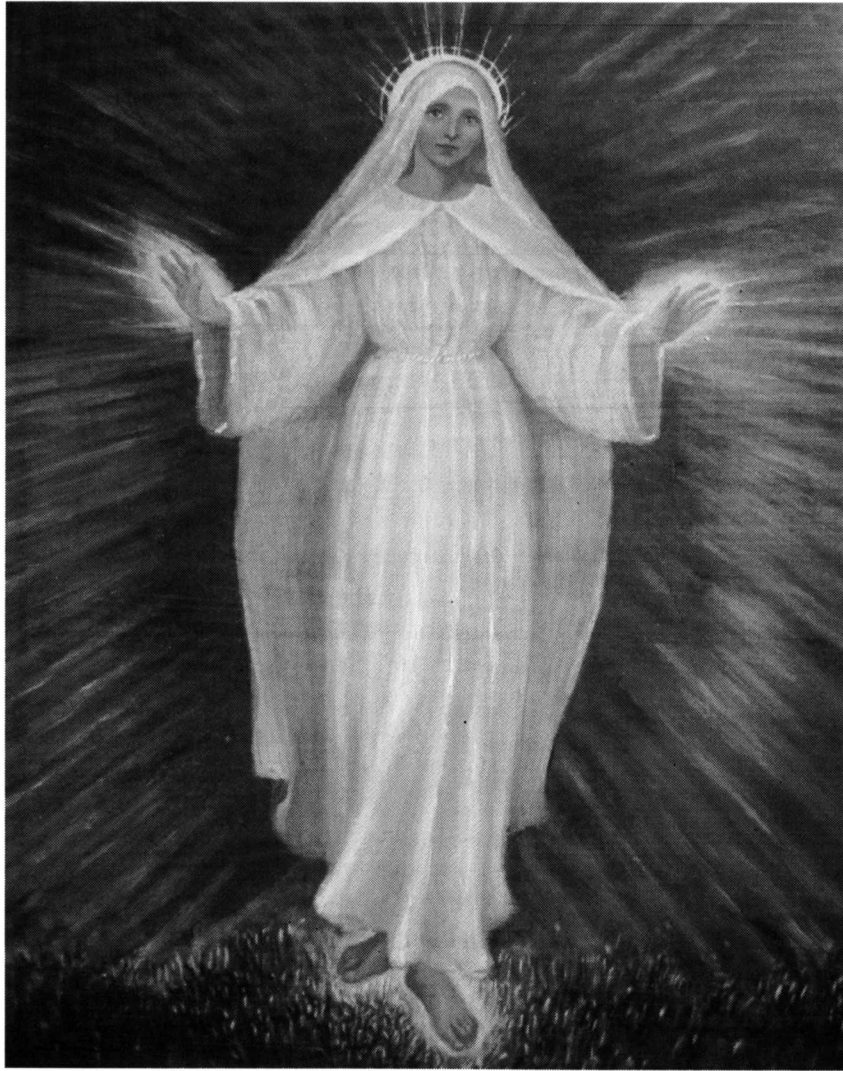
Fr Ignatius' account of the fourth and final Marian apparition
(Hereford Times, 25 September 1880)

ABOUT eight o'clock on Wednesday evening, the 15th instant, after the last service of the [octave of the] Nativity of the Blessed Virgin, we all came to the porch door. With me were the brothers, Mr Rouse [a recently admitted postulant], and a gentleman from Oxford, [...] who had visited the monastery for the purpose of endeavouring to see the vision. The boys were kneeling in front of us. Sister Janet was kneeling in the meadow. It was a very wet night. We were singing the 'Aves'. We had sung three 'Aves' in honour of the Holy Trinity, and we had just finished a fourth to the Blessed Virgin, when, all of a sudden, when I was not expecting anything of the kind, I saw a tremendous outburst of light from the dark, heavy clouds over the farm buildings. It seemed to burst right upon the building. The light was all in bulging circles.

In the very centre of the light there appeared, coming down to us, a human form. It was a very commanding stately figure. I could only see it sideways. The face was turned towards the bush. I could only see it momentarily, as it were in the 'twinkling of an eye'. But in that moment it stood out so distinctly

and startlingly that I am sure it was darker than the light. Had it been clothed in cloth of silver, or cloth of gold, it might have produced the same effect—the darkness against the light. There was an intense reality about the figure. It was momentary, as I before said, and yet it seemed that it might have been an hour's vision, so intensely real was it. In the majesty of the figure, and in its being dark against the light, it reminded me of Doré's picture 'The Triumph of Christianity over Paganism'. There were flashings of light about the figure. In a moment, as I looked, it vanished.

Before it vanished it had appeared as if it would have descended upon the church door or the church roof. I feel sure that it must have been the figure of the Blessed Virgin because, although I could not discern the dress it wore, I could see that it was fully draped; whereas in the visions which others have seen, when they have seen a male figure, it has always appeared with simply a cloth around the loins, as our Lord is represented in baptism, and at other times. I also feel sure that it was the Virgin, because the figure appeared immediately after we had sung the 'Ave' in her honour. The figure also had



**'Our Ladye of Llanthony',
as painted by a member of the community shortly after the Apparitions**

its face turned towards the bush, where our Ladye had first been seen. I have further confirmation in the fact that, about two or three minutes afterwards, the Blessed

Virgin's figure was seen by the gentleman who was watching with us, and by one of the boys, nearer to the ground. We have seen nothing since, except a light

at the hut [the remains of the old farmhouse, just above the present stables] on Thursday evening.

In a version published at Llanthony the following year the 'gentleman from Oxford' is said to have been an undergraduate of Keble College and designated 'Mr E'. In fact his name was John Egerton (later Marjoribanks-Egerton); after ordination he served as Rector of Odd Rode in the Diocese of Chester before being received into the Roman Catholic Church in 1894. He also contributed an account of that evening's events to the same issue of the Hereford Times, which included the following:

The night was dark and stormy, rain falling heavily; the wind high. About 7.30 the brothers, with the Father Superior, came out to the Monastery door and, standing on the door steps with the Processional Crucifix, commenced singing 'Aves'. Shortly after they came out the rain lessened, and, standing in the doorway behind the monks, I noticed that the sky looked much lighter.

Before we had been there long the Father Superior exclaimed that he saw a burst of light high up in the sky, and others of the brothers corroborated this.

I was looking down the approach towards the gateway, and in the

direction of the field in which the apparition had appeared, and I saw nothing then; but shortly after the Father's exclamation I thought I perceived a faint light close to the gate, immediately to the right hand side of the Scotch fir which stands by the gate.

The light was very faint, oval shaped, and slightly raised from the ground. At times it grew stronger, waning again almost directly. Once when it appeared most clear I was just going to draw the attention of the others to it, as resembling a figure in flowing drapery, with loose sleeves and outstretched arms, when one of the boys (Chalkley) [his name was properly spelled 'Chawkley'] suddenly turned to me, saying, 'Oh! Did you see that?' I said, 'What?' He then, in almost the identical words that were on my lips, described what he said he had seen. I said nothing further then, as some of the brothers, thinking that they saw a light move towards the field, we went down there. I saw nothing in the field. In the morning I questioned Chalkley [sic] carefully about the figure he had spoken of, its height, attitude, dress, &c., and found all his answers exactly agreed with the description of the figure I thought I had seen.

Two Diaries

Contemporary accounts of life at Llanthony, researched by Hugh Allen

THROUGH the kindness of Fr Aelred Baker, archivist at Prinknash Abbey, I have recently been able to study a number of the documents in his care, including two historic diaries. The first, a printed desk diary for the year 1908 whose entries come to an end in early March, is the only survival of the record of his daily doings evidently made by Fr Ignatius over many years. The other, a plain manuscript book with sporadic entries between January 1923 and April 1929, was kept by Dom Joseph Woodford of the Caldey community (to which Prinknash is the successor), who for most of that period was living at Capel-y-ffin.

The abruptness with which Ignatius's diary entries cease is explained by the stroke he suffered on the night of 4 March, and which put an immediate stop to his active life. Although able to conduct three weekend missions in January and February he had been feeling ill most of the time, complaining of such symptoms as faintness and 'blood to head'. In November 1907 he had achieved the Biblical span of three score years and ten, and would be dead before his next birthday.

Joseph Woodford was also in poor health, though only half Ignatius's age: he turned 34 in the month the diary began and was 40 when it ended, though he would live another 26 years after that. As a chronic sufferer from TB he found the mountain climate of Capel-y-ffin easier on his lungs than sea-mist-girt Caldey, where as Bursar he had had the additional strain of coping with his community's seemingly intractable financial problems.

When the diary begins he is still at Caldey. After a three-day visit from the monastery accountants and a fortnight in bed (a frequent occurrence both there and at Capel, where his regular congregants would get used to occasional Mass-free Sundays) there is a gap between 13 March and 11 October, when we find him in Birmingham visiting friends and consulting his doctors. Five days later he takes the train to Llanfihangel (another frequent occurrence; the diary is studded with details of his own and other people's cross-country railway journeys), noting that he had arrived in the valley on the fifteenth anniversary of Ignatius's death. While the west wing of the Capel-y-ffin monastery was being set to rights he spent four weeks at the Abbey Hotel in Llanthony; then, after some months occupying the late Abbot's cell, he moved across to Plas Genevieve, recently vacated by a Mrs Rawlins.

This was to make room for Eric Gill and family, who arrived in August 1924. Also in residence were the Attwaters, for a while the Hagreens, and other artists, craftsmen and friends and associates of the Gills whose comings and goings he meticulously notes, even if he gives little further information about them. David Jones was there from time to time, as were René Hague (who would marry Gill's daughter Joanna), and Gill's first apprentice Joseph Cribb and his brother Laurie. Fr Woodford's companion for the first two years was a postulant named Michael Davies

(later Dom Raphael; always referred to as 'Brother Davies') who was awaiting the reopening of the Caldey novitiate, suspended since 1920 on account of the community's financial difficulties; his car 'Dorothy Daimler' was much in demand for shopping trips to 'Aberg'[avenny] and for ferrying visitors to and from the station. Their superior (Prior Wilfred Upson) often came to Plas Genevieve for a rest, as once or twice did the last of Ignatius's monks Asaph Harris, noted for his practical skills and inventiveness. While there he carried out repairs to some of the windows, and succeeded in getting a signal from Daventry on his crystal set.

The abbey church was too far gone for regular use (a visiting builder said that if it was his he wouldn't spend so much as a farthing on repairing it), so a temporary chapel was rigged up in the notoriously chilly south cloister. A photograph at Prinknash shows an altar at one end of it, with a strategically-placed paraffin stove in the foreground. By Easter 1925 they had furnished the attic of the northern block with a stone altar and bits and pieces of seating from the old church, and this 'permanent' chapel remained an authorised Catholic Mass centre for the next six decades. Unlike the Gills' former home at Ditchling, Capel-y-ffin during their occupancy was never a formal community, although some of those living there were Dominican tertiaries. Compline was sung most evenings in the new chapel, with Sung Mass and Benediction on Sundays and festivals. Corpus Christi was usually celebrated with an outdoor procession, and when they had been there

a year the feast of the Assumption was marked by a tea-party for 'quite a large number' of neighbours, who then attended a service in the chapel (hymns, a sermon, and Benediction) before returning to the refectory for secular songs and music.

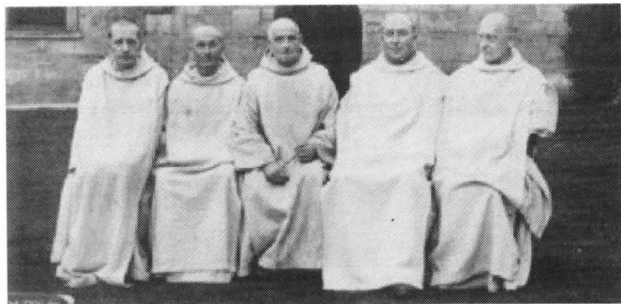
On another occasion the Blessed Sacrament was exposed from midday until Benediction in the evening. Fr Joseph observes that 'during Catholic days this will have been the first long exposition at Capel-y-ffin'—neatly failing either to affirm or to deny the reality of Ignatius's 'non-Catholic' sacraments.

Among their neighbours was William Leycester Lyne (né Pritchard), the valley boy whom Ignatius had adopted and established at nearby Maes-y-ffin; he had married Thomasina Magrath, sister of Brother Dunstan who had witnessed the miracle of the monsternace in August 1880. In his reminiscences of life in the Gill ménage *A Cell of Good Living* Donald Attwater reported that Mrs Lyne was distinctly unfriendly towards the monastery household and that he himself never met her, but Fr Joseph certainly went to tea with her at least twice—significantly, perhaps, before the place filled up with 'seculars'. Their son 'Lessie', or 'Capt[ain] Lyne' as he almost always refers to him, was much of an age with him, and often gave the priest a lift up or down the valley if Brother Davies wasn't available.

A rather younger Lessie figures in Fr Ignatius's 1908 diary fragment. On 14 January there was a party at Maes-y-ffin in honour of his fifteenth birthday, and the following day he 'took the incense' at a Requiem to mark the

first anniversary of the death of his maternal grandmother, Mrs Magrath. The celebrant was ex-Brother Dunstan, who had gravitated from the cloister to the ordained ministry and was just then curate of a parish not far from Cheltenham; Lessie was at Cheltenham College, and the proximity of his uncle's parsonage meant he could attend as a dayboy. Before he went back to school Ignatius subjected the boy to a serious talk about his forthcoming Confirmation. In the event this did not happen on schedule as he went down with German measles, and another member of the Maes-y-ffin household had to be dispatched to Gloucestershire to look after him. This was Gwen, sister of another former Llanthony monk named William Dodson, who as 'Fr Michael OSB' had chronicled Ignatius's North American tour. Dodson frère and sœur were longstanding friends of the Leicester Lynes and their children: 'Mr Dodson' is remembered by Eric Gill's grand-daughter Mary Griffiths as a kindly old gentleman who was often at Maes-y-ffin in the late 1940s, when Lessie's sister Josephine lived there with her husband Harry York. By 1908 there were many more former monks than actual ones. Apart

from the Abbot himself (who when at home spent most of his time at his desk in his cosy bed-sitting room and involved himself only tangentially in the life of his community) there seem to have been just three of them, with Mother Tudfil in the convent effectively a solitary. The only one in life vows was Fr Asaph, who had entered the monastery ten years earlier at the age of 22. Bro Gildas (Robert Clare Taylor) was 30, and had been admitted to the noviciate the previous summer; he had spent some time as a Baptist minister in Australia, although born and brought up as an Anglican in Bradford on Avon. The third was a Bro Cadoc, almost certainly the monk of that name (Samuel Davidson) who had been clothed as a novice in 1902, but had evidently gone away and come back again. Unlike Asaph and Gildas (and two others who joined the community during Asaph's brief reign as superior) he didn't make the move to Caldey in the autumn of 1909 but stayed on at Llanthony until early 1911—but this is another story. As he was the only priest in the monastery the community depended on their Abbot to celebrate the regular conventual Mass, but with his



Monks at Prinknash in 1933.
Joseph Woodford on left; Asaph Harris centre

frequent absences and declining health this became an increasingly rare event. The beginning of his diary entry for Friday 17 January is fairly typical: 'Not quite rested enough to rise for Mass most sorry to say. Went to sleep again after 7 & did not wake till after nine'. His rather quirky eucharistic theology appears to have made him perfectly satisfied with a general communion from the reserved sacrament in place of what Joseph Woodford called a 'Communion Mass'. And perhaps because it didn't require him to be fasting he preferred 'Solemn Oblation of the Holy Sacrament' (a service he had devised as a deacon, in effect Ante-Communion with Benediction) to a mid-morning High Mass on Sundays and feasts.

It was obviously desirable to have another priest or priests in the monastery, so on 10 January he wrote 'a very particular letter' to the Syrian Orthodox Patriarch of Antioch. A few days earlier he had had spoken to Gildas about sending Asaph – and possibly Gildas as well – to him at his see city of Mardin to be ordained. He may have overstated his case by suggesting that the Patriarch might make them bishops as well while he was about it: he had been worried for a long time about the prevalence of the heretical 'higher criticism' in the Church of England, and there had in the past been talk about setting up an alternative episcopate with himself at its head, but he was too old for this now. Nothing seems to have come of his proposal, but it does perhaps explain why Asaph and Gildas felt justified in travelling to Canada the following year to receive irregular

priest's orders from the bishop who had bestowed them on Ignatius himself, Joseph René Vilatte.

In the summer of 1928 there was a general exodus from Capel-y-ffin. After the first year or two Gill had been more often away than at home, and an increase in important commissions dictated a move nearer London. The Attwaters had migrated to Barmouth, and Fr Woodford was ordered to Switzerland for his health. Regular entries in his diary come to an end when his train arrived on 20 July at Davos-Platz, where he would receive extended treatment over the following months. On his return to these shores he rejoined his community in their new home at Prinknash, which while in neither the Alps nor the Black Mountains was sufficiently elevated to suit his condition better than Caldey.

The day on which Fr Ignatius wrote in his diary for the last time was Ash Wednesday, kept with a severity one can only describe as extreme. The entry runs as follows (the sentence in bold type appears in red in the original):

10.30 Ashes, Holy Oblation, Communion, Sermon till 1.45.

3 Nones, Litany, 7 Penit[ential] Psalms, Hymns, sermon till 4.30.

5 Solemn Vespers, Hymns, Prayer till 6. Also prayers in Ashes. But I did not fast. A very Holy Day, & great longings after GOD. I was very well. Snow. **Brothers kept Solemn FAST till 6pm.** Such spiritual blessing & GOD's Own Power working among us. Only we missed our Middy Communion because I felt I dare not fast.