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The Father Ignatius Memorial Trust

*Charity Commissioners'
Registration No. 253225*

NEWSLETTER

NO. 41 SUMMER 2013

website at:
www.fatherignatius.com

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The Revd Bernard Sixtus

The Venerable Martin Williams

The Revd Richard Williams

Mr Michael Woodward

Consultant to the Trustees

Mr Philip Chatfield

Correspondence to:

Caroline Woollard,

The Father Ignatius Memorial Trust,

10 Llwynu Road,

Abergavenny

Mon. NP7 5TB

Telephone: 01873-851261

caroline@woollard.go-plus.net

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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

Caroline Woollard
Association Membership Secretary

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Philip Chatfield's carving of 'the Miraculous Monstrance', see pp.6-8

From the Chairman...

3, St Peter's Court
Tiverton
Devon
EX16 6NZ

Feast of St Benedict,
11th July 2013

Dear Friends and fellow-pilgrims

THIS YEAR WE ARE HONOURED TO welcome as guest preacher at the annual Pilgrimage one of the best known Orthodox churchmen in this country, Metropolitan Kallistos of Diokleia. First encountering Orthodoxy as a sixth former at Westminster School, while still in his twenties he published *The Orthodox Church* under his given name of Timothy Ware.

Since then he has pursued a distinguished career both as academic and as priest and bishop, and continues to expound Orthodox theology to varied audiences on both sides of the Atlantic through books, articles and lectures. Metropolitan Kallistos tells us that he has had a keen interest in Fr Ignatius since his undergraduate days, and we look forward to sitting at his feet on Saturday 17 August.

Shrove Tuesday this year was the 150th anniversary of the arrival

of Brother Ignatius (as he became known from that time) and his first companions to occupy a wing of Claydon Rectory at the invitation of 'Firm Father George' Drury, notorious in low church East Anglia as an incumbent of advanced 'Puseyite' views.

Ignatius's arrival at Claydon marked the formal beginning of his 'English Order of St Benedict'. An insider's view of those early days is given in Charles Walker's *Three Months in an English Monastery* which appeared in April of the following year, and which happily may now be read for free on the internet.

Walker was a slightly younger contemporary of Ignatius and a keen Ritualist, best remembered for his explanatory manual *The Ritual Reason Why*; he also wrote a number of stories for boys. The 'three months' of the title were in fact two separate periods. He spent five weeks at Claydon in February and March, leaving because the austerities proved too much for him (as indeed they did for the Superior). In the early autumn he returned for another ten, to look after the not altogether reliable household of postulants and juveniles while Ignatius paid an extended visit to the Scottish Highlands. It's interesting to

...*the Chairman continues*

speculate how differently the community might have developed if this talented and well-connected 'second in command' had persevered (at Drury's suggestion he had been appointed Prior), but this was not to be.

We are very pleased to announce the appointment of two new Trustees and a Consultant to the Trust. Canon Philip Wyn Davies is Vicar of Tregaron in Welsh-speaking Cardiganshire, and has been a regular Llanthony pilgrim for many years; those who attended the Pilgrimage last August will remember his informative and stimulating address at the afternoon service.

The Reverend Bernard Sixtus has been with us for a shorter time, having moved to South Wales from Paris in 2007 to become Associate Vicar in the parish of Abergavenny. Earlier this year he resigned both from that post and from the Anglican ministry to join the Ordinariate of Our Lady of Walsingham, set up at former Pope Benedict's initiative for the reception of those wishing to enter the Catholic Church while retaining elements of their Anglican 'patrimony'. Dr Sixtus plans to remain in the area, and hopes shortly to be reordained as one of the first priests of the Ordinariate in the Principality. After an interval of

over twenty years it will be good once more to have a Roman Catholic priest on the Trust, which was intended from the beginning to be an ecumenical body; this year he is due to give the address at the 11.30 Eucharist in Llanthony church with which the Pilgrimage begins.

The Consultant is Mr Philip Chatfield, a noted sculptor whose commissions in recent years have included a statue of the Mother of God at Tintern Abbey which was blessed at an interchurch service in 2007, and the new statue of Britannia which sits atop the Naval Temple at the Kymin overlooking the town of Monmouth. In February of this year he carried out a project at Pluscarden Abbey near Elgin which will be of particular interest to our readers and of which an illustrated account will be found elsewhere in this Newsletter. He hopes soon to be at Capel-y-ffin engaged in the humbler task of repairing the Calvary steps and the base of the Statue of Our Lady, but is also working on plans for the development of Fr Ignatius's church as a living shrine: more about this at a later date.

Yours sincerely,

Hugh Allen

The Pilgrimage Liturgy

A Note of explanation from The Venerable Martin Williams

FATHER IGNATIUS may have been a somewhat eccentric ecumenist at the formal level—ordained deacon in the Church of England, whose hierarchy regarded him with suspicion, if not hostility; ordained priest by a schismatic ('wandering') bishop: bequeathing the monastery to the Roman Catholic Church, where his monastic heritage mostly found its home. But in his heart, as an evangelical preacher of Christ crucified and in his zeal to live out the Gospel in a monastic setting, he was a true Catholic and authentically orthodox.

The ecumenical credentials of the Father Ignatius Memorial Trust have recently been enhanced by the acquisition as Chairman of an Orthodox layman and of a new Trustee in Fr Bernard Sixtus, a member of the Ordinariate of Our Lady of Walsingham, who will preach this year at the Pilgrimage Mass in St David's Church, Llanthony. Moreover, the Officiant at Vespers in St Mary's, Capel-y-ffin will be a Serbian Orthodox Reader, and the preacher the distinguished Orthodox bishop and theologian, Metropolitan Kallistos Ware, and it is possible that other Orthodox clergy will also be involved in the service.

In view of these developments the Trustees thought it appropriate that **the Pilgrimage Mass**, normally Anglican, but not necessarily so, **should not be a concelebration**, but that other clergy and ministers, whatever their denomination, be invited to sit in the Sanctuary robed in choir dress as appropriate (e.g. for Anglicans / Catholics cotta and white stole). The sole celebrant this year will be another new Trustee, Fr Philip Wyn Davies SSC, who will himself read the Gospel in Welsh.



Philip Chatfield's work in progress,
under a watchful eye! see pp.6-8

Llanthony & Caldey Set in Stone

Sculptor Philip Chatfield has been using his gift to further develop the historic link that exists between the communities of Llanthony, Caldey, Prinknash and Pluscarden.

AMONG THOSE WHO CAME in the summer of 1870 to look at the new monastery going up at Capel-y-ffin was the fabulously wealthy 22-year-old 3rd Marquess of Bute, John Patrick Crichton-Stuart.

As a Roman Catholic convert it would not have been reasonable to expect him to contribute to the cost, although Ignatius seems to have hoped that he would—he was anyway just then embarking on two building projects of his own in South Wales, at Cardiff Castle and Castell Coch. In the 1890s he would take the first steps to restore the semi-ruined monastery of Pluscarden on one of his Scottish estates; fifty years later this would be colonised by monks from Prinknash (formerly of Caldey), one of whom was Dom Asaph Harris (died 1960), the last survivor of Fr Ignatius's community at Llanthony.

Bute's renovations at Pluscarden were cut short by his death, at the early age of 53. Among the minor works completed at this time was the rebuilding of a squint arch between the south transept and the Lady Chapel in the then largely ruined church, with plain capitals being inserted either side where the arch springs out from its supporting columns.

Typically such stones are embellished with carvings, and when I first visited Pluscarden I wondered what could be done with them. They are awkward shapes, and the quality of the stone beneath the clawed surface was unknown. Happily the Abbot and community were as keen to investigate the possibilities as I was, and we decided on a thematic approach to the design, celebrating the two Anglican communities from which Pluscarden traces its descent.

The work of carving occupied three weeks in February of this year: I was able to finish it in time for 5 March, centenary of the 'Caldey Conversions'. The stone on the west side of the arch celebrates the Caldey connection, with the arms of Pius X (the Pope who gave permission for the community's reception into the Catholic Church) on the face visible from the body of the church. At right angles to this on the larger inward-facing surface is a representation of the abbey buildings on Caldey, designed in the Arts and Crafts style by Penarth architect Howard Coates Carter. The iconic octagonal kitchen was based on the Abbot's Kitchen at Glastonbury, and the tower to the right is where Fr Asaph had his cell, in the upper rooms. He was famous (or notorious) for his inventiveness, and during the First World War was

once admonished for showing a light from his window. The authorities on the mainland thought he might have been signalling to lurking German u-boats, but he was just burning the midnight oil over his many gadgets. The style of the trees to the right of the tower I based loosely on that of Eric Gill, who visited the island in the 1920s when he was friendly with Prior Wilfred Upson and Dom Theodore Baily. Next to the abbey is the Caldey symbol of the Cross and the Fish (probably designed by Dom Theodore), used by permission of Abbot Daniel of the present (Cistercian) Caldey community. Along the bottom of this face the sea rolls in from the west, crashing against the rocks of this sea-girt holy isle.

The stone on the opposite side of the arch represents Fr Ignatius's monastery at Capel-y-ffin, to which Alfred (Asaph) Harris was admitted as a postulant in 1898, and of which for two or three years he became acting Superior after the Founder's death in 1908. The view of the monastery is based on an engraving by Gill, who lived there between 1924 and 1928, and whose descendants continued in occupation until 1985. This stone is fronted by the 'Miraculous Monstrance'. On the morning of 30 August 1880 the monstrance containing the Host was seen to appear in front of the tabernacle doors, separately by Brother Dunstan and Associate Sister Janet. The circle of stone at the centre (representing the Host) is a fragment of the



The Llanthony Carving in place

Llanthony reredos, now in the church of Ss Julius & Aaron in Newport; behind it is a medal of St Benedict, blessed by one of the Pluscarden monks.

To the right of Fr Ignatius's monastery is an image of the Blessed Virgin, as she was seen to appear there that same evening and three times over the ensuing fortnight. This is based on a contemporary picture, said to have been painted by one of the monks and today preserved at the monastery. "A halo of glory shone out from the Figure all around in an oval form. The Form was of a woman, a veil hung over the head and face, the hands were both raised as if in blessing. It approached very slowly. The appearance was like the pictures of the Immaculate Conception."

The two key symbols of the Monstrance and the Blessed Virgin Mary face the carving of Caldey. These were two of the bones of contention with Bishop Gore and the then Archbishop of Canterbury which led eventually to that community, led by Abbot Aelred Carlyle, leaving the

Church of England. When the Caldey monks were told that they must give up their practice of Exposition of the Blessed Sacrament, cease to observe the feast of Mary's Immaculate Conception, and give up their use of the Latin Missal and Breviary, they each realised that they must seek reconciliation with the Holy See.

A final thought. The large bell at Pluscarden, although recast in 1954, is the same large bell that hung alongside the Abbey Church at Llanthony, where it was known as 'Big Bernard'. It was there to ring the Angelus when the Virgin Mary appeared at Llanthony in August 1880. It was there in its recast state to ring the Angelus at the moment the stone carved image of the Blessed Virgin was completed on the Pluscarden squint arch in February 2013 – the stone set in place by the Marquess of Bute, who visited Llanthony in August 1870. So a wheel turns full circle.



The Caldey
Carving in
place

Ascension Day at Llanthony Abbey in 1880

An account of the Annual Pilgrimage at Llanthony Abbey,
extracted from The Western Mail of 7th May, 1880 by Hugh Allen

ASCENSION DAY AT LLANTHONY ABBEY. THE ANNUAL PILGRIMAGE

There is now a church of fair dimensions, three wings of the intended structure with cells, cloisters, temporary guest house, &c., and it is anticipated that at no distant date the erection of a central tower will be commenced... The cost of the buildings already erected by the Rev. Father Ignatius has been very considerable, and to carry out the plans as contemplated a further expenditure of about £60,000 will be required. Whether this amount will ever be raised remains to be seen. The number of monks at present resident in the abbey is four; since its foundation, however, many persons have taken the monastic vow, but after a short period of the monastic life they have proved unfaithful, and have become once more "children of the world."



The annual pilgrimage to the abbey. . . was originated by Father Ignatius himself, with the object of eliciting the practical sympathy of the public, and of giving the associates of the order, who are very numerous, an opportunity of engaging in Divine worship at the "shrine of perpetual adoration."

In a manual of devotions for the pilgrims, the following explanation is given: —

"At the Reformation, 1,500 years after the establishment of Christianity, a few men began to deny that the Adorable Sacrament was what our Lord declared it to be, viz, His very Body and Blood . . . Day by day, in the English Benedictine Order, from six a.m. till six p.m., the adoration is continued, before the Blessed Sacrament, to offer to God, on behalf of the Church of England, acts of repentance and reparation for the sins of the Reformation and its miserable consequences in our beloved land. The shrine, then, is one of peculiar sanctity

and interest to all who love the Lord Jesus and are faithful members of the despoiled English Church. Here, once a year, on the feast of our Lord's Ascension, the monks invite Christians from the outer world to come on a pilgrimage of reparation to the most holy sacrament in its own 'shrine of perpetual adoration.'"



At the conclusion of the mid-day service, Father Ignatius expressed his willingness to see the three representatives of the press who were present, and directed them to wait at the monastery door.

In a few moments the door was opened by a monk, who requested the reporters not to detain the rev. father long, as he was very ill, and had to preach two more sermons. He then conducted them to the guest-room, a compartment of moderate size, in which there were a table, a few chairs, two beds, a number of books, &c. In a fire place, in which there was no grate, were the embers of some logs of wood, and the general arrangements of the place were fully in harmony with one's ideas of a monastic establishment. After the lapse of a few moments Father Ignatius arrived and took

his seat in a low wicker chair. Although evidently suffering from nervous and physical exhaustion, he maintained a very cheerful tone, and at once answered all the questions put to him.

When requested to explain the meaning of the religious exercise termed "the Watch," he said that the persons keeping the watch engaged in prayer to God for one hour. They began with praise on behalf of the human race, first the Church, and then those who were not in Christ, and who never themselves took part in any personal act of devotion. They next praised God for everything — they praised God because he was their King, and they were his subjects — they praised Him for His beauty, which was flashing out in every corner of creation— flashing from Heaven, which was the centre of all His beauty.

Here Father Ignatius paused and remarked, "I think that so beautiful that sometimes it takes me an hour for it alone." Then he continued, they gave praise to God for His mercy — "Fancy giving praise to God for His mercy." Having thus given praise to God, they gave reparation for all the insults and indignities offered to Christ in the Sacrament since the Reformation. They then made intercession. His hearers

were literary gentlemen, and they gave their whole time to their work. The monks in the same way shut themselves out from the world, in order to offer intercession for sinners, who formed the greater part of the human race. They first interceded for the whole of the human race, then for the whole of Christ's people, then for monachism, then for the conversion of sinners, then for the repose of the faithful and the departed, then for the repose of their relatives and friends, and then for their individual selves. At the same time he might add that they did not believe in Purgatory, though they believed in a Paradise in which the souls of the departed had rest. In "the Watch" they were not bound to go through the whole of the points he had mentioned. They believed they were surrounded by good and bad spirits, and if the good spirits made them pause upon any particular point they dwell upon it. "The Watch" was concluded with thanksgiving.....

[Among other things] they thanked God for those who had been saved by their "Watch;" for they believed they never held a watch without souls being saved. People said, "What good were the monks doing?" They might as well say, What good were Moses

and Aaron doing on the mountain top, what good was Mary doing at the feet of Jesus, and what good were the angels doing who lived to make intercession for them?



In reply to further questions, Father Ignatius said he could not tell the text of his evening's sermon. He never thought of his sermons beforehand, for God said "If you take no thought it shall be given unto you."

He had originated that annual pilgrimage to try to revive the observance of Ascension Day, and the belief in the Real Presence in the Sacrament, and pilgrims came there from all parts of the country. . .



The High altar at Llanthony Abbey, c.1880

PILGRIMAGE PROGRAMME

Saturday 17th August 2013

11.30am

Solemn Eucharist at **St David's Church, Llanthony**. Celebrant: Fr Philip Wyn Davies SSC. Preacher: Dr Bernard Sixtus.

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 'stations' 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.

LUNCH is available at both the Abbey Hotel & Half Moon Inn at Llanthony, or pilgrims may prefer a picnic. 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:

The next pilgrimage will take place on Saturday, August 16th, 2014.

n.b. The Father Ignatius Memorial Society is on the web: www.fatherignatius.com



Fr Ignatius' funeral procession. The monk in the centre is Fr Asaph Harris, who was left in charge of the community on the Founder's death. Behind him in black cope is the Revd W.M. Magrath, who as Brother Dunstan had witnessed the apparition of the 'Miraculous Monstrance' on 30 August 1880