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*The Father
Ignatius
Memorial
Trust*

Charity Commissioners'
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NEWSLETTER

NO. 40 SUMMER 2012

website at:
www.fatherignatius.com

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The Pilgrimage Association

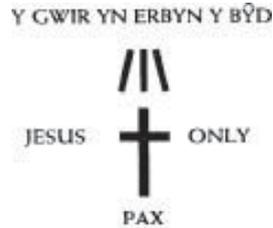
THE ECUMENICAL Llanthony Pilgrimage Association seeks to further the spiritual ideas of Fr Ignatius in two ways—through the annual pilgrimage to Our Lady of Llanthony at Capel-y-ffin, and by mutual support and prayer for those causes dear to his heart.

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 annual (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,
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Caroline Woollard
Association Membership Secretary



'Father Jeremy' at the 2011 Pilgrimage

RETIREMENT

THE CHAIRMAN and Trustees would like to thank Mrs Elizabeth Hacket Pain for her years of devoted service to the Father Ignatius Memorial Trust as Secretary and Trustee.

From the Chairman...

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

Feast of St Benedict, 11th July 2012

Dear Friends and fellow-pilgrims

The Editor has asked me to write and introduce myself, or rather re-introduce myself.

Long-standing supporters may remember that in a former life as a clergyman of the Church in Wales I was for many years a member of the Trust, and in fact did a stint as Chairman between 1999 and 2002. Since then I have been living in retirement in my native Devon, where I am happily settled as a lay member of my local Orthodox parish.

Being retired has given me time to take a fresh look at the story of Fr Ignatius and his monastery, and to start gathering material (much of it previously unpublished) for a new history. This will deal with the community and those who passed through it as much as with Ignatius himself, but it is unlikely to appear for another couple of years or so.

While researching in the Fr Ignatius collection at the Abergavenny Museum, I was

fascinated to come across two notebooks containing girlhood diary entries by Ignatius's niece Hilda Ewens; a brief article on this subject appears elsewhere in this Newsletter.

Fr Ignatius and his associates are remembered each year at the annual pilgrimage to Llanthony and Capel-y-ffin. This year marks the fortieth anniversary of the first such function to be organised by the Trust, in August 1972, when we celebrated the centenary of the laying of the foundation stone of the abbey church.

Our guest preacher in 2011 was the Abbot of Belmont, Dom Paul Stonham, who as a young novice had been present at that pilgrimage. A much older member of the 1972 congregation was Mr Fred Stokoe of Hay-on-Wye, then a sprightly nonagenarian; as a young man he had visited the monastery several times when it was still functioning, and remembered the celebrations on Ascension Day and the feast of the Apparitions in the early 1900s. On these festivals pilgrims came from far and wide to attend special services at which the Abbot invariably preached powerful evangelistic sermons; afterwards refreshments were provided for men and boys in the cloisters of the monastery, and for

...*the Chairman continues*

women and girls in the adjoining convent. This was a temporary corrugated iron building on the level ground overlooking the abbey ruins, where thanks to the hospitality of the Knill family and those who provide the tea and cake we now enjoy refreshments at the end of our afternoon service and procession (we do not now segregate the sexes!).

Those with personal memories of Fr Ignatius and his community are now long dead, but the story continues to exercise a fascination – and the site of their endeavours to attract visitors and pilgrims. Our responsibility as a Trust is to preserve it not just as a ‘bare ruined choir’, but as a living sanctuary. Many have reported finding it a ‘thin place’, where the barrier between earth and heaven seems slightly less impenetrable than elsewhere.

Among the artefacts surviving from monastic days at Llanthony Tertia are two large oil paintings, both recently ‘rediscovered’ after decades out of sight. One of them has for many years been in store at Holy Trinity, Abergavenny, having originally stood under the high altar of the abbey church, and is in generally good condition for its age, although the canvas has perished along its bottom edge.

It is a giant tableau depicting the consecrated Host in an outsized monstrance surrounded by adoring angels and saints; in the foreground are the kneeling figures of a monk (possibly Ignatius himself) and a nun, either side of a smoking thurible. The other picture, restored to pristine condition by our good friend the sculptor and artistic polymath Philip Chatfield, is an early representation of the 1880 Apparitions of the Mother of God – much earlier, we think, than the marble statue now on the monastery forecourt, which was only installed (in its original position on the site of the ‘Burning Bush’) in 1905.

Exactly what ‘happened’ at Capel-y-ffin on 30 August 1880 and the following days is impossible for us to know, but the two ‘subjects’ of the Apparitions – the eucharistic Presence and the Virgin Mary – were central in the life of Fr Ignatius and his community. It would be good if the two pictures could be reproduced as devotional cards for our friends and supporters, and perhaps as a form of publicity.

As usual the pilgrimage this year will be on the Saturday of the weekend *before* that of the late summer bank holiday, 18 August. One

reason for this choice of date is that the combination of pilgrimage and holiday traffic can easily prove too much for the narrow valley road; another is that the local parish has a regular and long-standing event on the bank

holiday Saturday. Sadly I can't be present this year myself as the date clashes with a family wedding, but I shall certainly be with you in spirit.

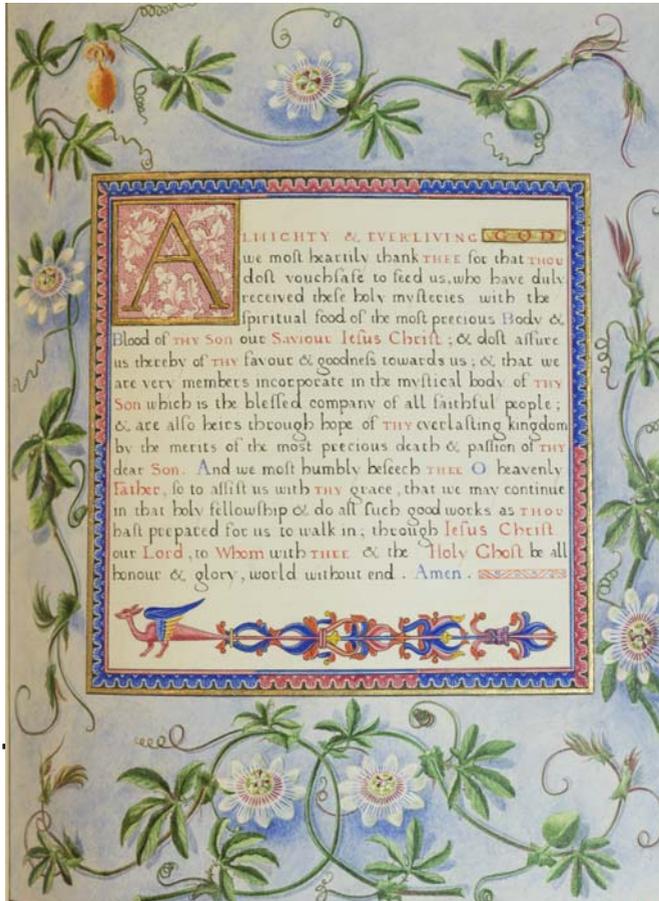
Yours sincerely
Hugh Allen

Llanthony Missal

THE MISSAL has been purchased for the Father Ignatius collection at Abergavenny Museum, thanks to the generous support of the Father Ignatius Memorial Trust and the V&A Purchase Grant Fund.

The editor has made a selection of photos available online at:

www.fatherignatius.com



Obituary: Dean Jeremy Winston RIP

An edited version of the address given
at Fr Jeremy's memorial service at St Mary's, Abergavenny.

JEREMY WINSTON, who served as Chairman of the Fr Ignatius Memorial Trust from 2008 until his death at the age of 57 last November, was a towering figure both spiritually and physically. Standing 6ft 7ins tall, Fr Jeremy, as he preferred to be called, was Vicar of Abergavenny, until his appointment as Dean of Monmouth and Newport Cathedral last September. During that time, he drove forward the transformation of the town's main church into one which has been described as 'The Westminster Abbey of Wales', a project which has been supported by HRH The Prince of Wales for over a decade.

Fr Jeremy remembered taking part in the Fr Ignatius pilgrimage when he was a young man, when hundreds of people walked the route from Llanthony to Capel-y-Ffin. During his time with the Fr Ignatius Memorial Trust, he encouraged St Mary's Choir from Abergavenny to take part in services, was instrumental in forming the Llanthony Pilgrimage Association and brought vision and humour to the working of the Trust. Born into an old Monmouthshire family in 1954, Jeremy Winston went to Trinity College, Carmarthen, and St Stephen's

House, Oxford. He served as a curate in Bassaleg, before becoming Vicar of St Arvan's in 1983. In 1993, he was appointed Vicar of Abergavenny with its Priory Church, with responsibility for the daughter small church, Christchurch, and to the Rectorship of the mediaeval St Peter's Church, Llanwenarth Citra. In 2002, he became Area Dean as well. A staunch traditionalist, Fr Jeremy was part of a small panel of the Governing Body of the Church in Wales (the equivalent to the General Synod of the Church of England) which put together the Bill for the appointment of Women Bishops in 2009. His amendment calling for the re-appointment of a Provincial Assistant Bishop (the Welsh equivalent of 'flying bishops') was defeated and it is widely acknowledged this contributed greatly to the defeat of the Bill itself. Always unfailing courteous to those who did not share his views – even those who told him 'there's no place for you in this church' – he has been described by many people as 'the best bishop the Church in Wales never had'.

After 18 years at Abergavenny, he was installed as Dean of

Monmouth at the beginning of September 2011. Less than a month later, he was diagnosed with a brain tumour and within two months died, on the day he was due to start treatment.

It is for his work at St Mary's Priory Church in Abergavenny, and previously at St Arvans, near Chepstow, for which he will be most remembered—as an outstanding clergyman of vision and energy and ability to inspire and lead, using heritage to forward mission in a striking mixture of expertise, critical intelligence and imagination and as a caring pastor who would turn out at 3am to hold the hand of, and pray with, a dying parishioner.

St Mary's Priory Church, in the centre of Abergavenny, survived the depredations of the Dissolution because of a strong Tudor connection, with a magnificent collection of tombs and monuments, described by Dr. John Newman as 'one of the outstanding series of medieval monuments in the British Isles'. But they were desperately in need of restoration, an urgent project of formidable expense and technical complexity. He immediately recognised the significance of the much neglected Jesse Tree, a more-than-lifesize figure carved in the 14th century from a solid oak tree, described by In the BBC series *A*

History of British Art as 'the only great wooden figure to survive the wreckage of the British Cultural Revolution'. In 2003, the Tate Gallery borrowed the figure for its *Gothic Art for England 1400-1547* exhibition, taking three days to manoeuvre the figure from the church, and insuring it for millions—the august Smithsonian Museum in America once offered to buy the figure for \$10million. Fr Jeremy's campaign to continue the restoration of the church and its nationally-important collection of monuments is widely regarded as one of the greatest conservation triumphs in Wales since the War. The Heritage Lottery Fund gave one of the most generous grants (£431,000) that they have ever offered to a Welsh church for the restoration of the monuments, and the overall cost was in excess of £600,000, which involved considerable match fund raising. As well as the fabric of the Church, with his enormous enthusiasm and force of character, he turned what had appeared to be a rather introspective community into a warm and open one, with a growing congregation.

On his arrival as Vicar, St Mary's had no facilities for Church meetings, events and activities. Fr Jeremy used the skills in the congregation to put in train a project to build an adjoining Priory Centre and

repair and refurbish surviving parts of the old Priory. Used on a daily basis for community as well as Church activities, it was officially opened in 2000 by HRH The Prince of Wales, who is the Patron of the St Mary's Priory Development Trust, a position he continues to hold.

In 1999, the 12th century Tithe Barn, adjacent to the church, came on to the market. Fr Jeremy was given three weeks to raise £100,000 to buy the building before it was converted from a carpet warehouse to a motor factors shop—he succeeded by persuading the church and local community to either lend or give money to the project. The building was severely dilapidated, with visibly bowing walls. It is now a remarkable Heritage Centre, explaining the history and development of St Mary's Priory, for tourists, local visitors and schools. It also houses the magnificent 24ft long Millennium Tapestry, a project greatly supported by Fr Jeremy. All his success in heritage matters stemmed from the deep love and respect in which Fr Jeremy was held as Vicar. Fr Jeremy was an unmistakable figure around both town and principality. He was well-known for his wisdom, his depth of theological knowledge, his courtesy, his wit and his sense of humour. Last September, despite already suffering from the then-undiagnosed

tumour, he chaired Governing Body, managing to gently tease at least one Bishop as he did so, and, as the Bishop of Swansea and Brecon said at Fr Jeremy's Requiem Mass 'clasping his hands together and rocking with laughter' over one lunch during the same meeting. 'Crisp and gently wicked one-liners were part of Jeremy's stock-in-trade, and even when they came from others in his direction, he much enjoyed them,' he added.

Fr Jeremy encouraged many vocations to the priesthood and was a valued spiritual director, pilgrimage leader and a generous host—his cooking was adventurous and his hospitality legend.

The Diocese and the Cathedral asked for a Dean who would make the Cathedral a place of prayer and welcome, and who would be a Christian presence in the city, and would help complete the restoration works to the cathedral building. Fr Jeremy was the obvious man for the task. His death therefore is a tragic and tremendous blow to the diocese and to the Cathedral where he had already made such an impression in so short a time.

The Very Reverend Jeremy Hugh Winston died at the Royal Gwent Hospital, Newport, on November 21st, 2011. He is much missed by family and friends.

Hilda Ewens' Diary

The Trust's founding Archivist, Mr Douglas Lyne, preserved a family diary which offers fascinating glimpses of Father Ignatius and his life at the turn of the twentieth century.
Hugh Allen teases out the best and most revealing moments.

LIKE MANY young women of her age and class, Hilda Ewens kept a diary. At least, she kept one for some weeks in early 1900, as well as for twelve months or so in 1903-04. The two diaries are in ordinary school exercise books (one thin and one thick), and are among the papers which have come into the Fr Ignatius collection from that of the late Archivist to the Trust, Douglas Lyne.

Hilda and Irene were the daughters of Ignatius's sister Harriet, whom devotees of Francis Kilvert may remember causing the clerical diarist some excitement in the summer of 1870, when the Lyne family were staying at the Swan in Hay. By 1900 Harriet was in her mid 50s, and had been married for two decades to Paul Ewens, a civil engineer whose speciality was building railway stations.

When she wrote the first of the two diaries Hilda was 19½, and Irene just 18. They lived with their parents in Knoll Road, between the expanding commuter suburb of Sidcup and the old village of Foots Cray. The family were heavily involved in the local church (Sunday School, Bible classes and 'good works' among the elderly poor), played tennis and croquet with their neighbours and fellow-congregants and joined forces with them to mount 'entertainments' in support

of worthy causes; in January 1900 the great need was for comforts for the troops in South Africa. Their house was on the edge of open countryside but a horse-drawn cab could get to Sidcup station in a few minutes, so they did their important shopping in London and there were frequent visits to and from relations.

A highlight in their lives as the century turned was the presence of 'Uncle Leycester' (Fr Ignatius). He spent just under four weeks with them: marginal notes in his copy of 'Hawker's Daily Portion' show that he arrived on 19 December 1899 after three weeks in Brighton and a few days each in Virginia Water and London, and that he went on to Hastings, where he stayed another fortnight, probably to conduct a mission. When she returned from a few days with some Ewens aunts in Guildford, Hilda flew up to Uncle Leycester at once to kiss him. She found him writing(;) he is always writing & often overtires his head with it.

Ignatius seems to have been away from Llanthony for a clear three months. This was by no means untypical, and we know that monastic observance there suffered as a result. The day after the preceding entry a letter came from 'Father Eltud' (Illtud), and the next morning the diary notes: Uncle L was to have left us for Hastings but was utterly

unable to go as he had not slept at all all night(; we think the letter for (from) Father Eltud upset him, the latter is unable to continue the hard life as he has broken down, such a worry for Uncle L – to say nothing of the worry for poor Fr Illtud (she doesn't). Mother wrote to Father Eltud for Uncle L telling him how his letter had upset Uncle L & saying nothing of an unpleasant nature was to be written him while he was on his missions. Illtud [Arthur Charles Cobb] was the monk who together with the Abbot had received irregular priestly ordination eighteen months earlier; he was then described as having been in our Monastery for some years, as well as being noted for his gravity, piety, and holiness of life.¹

His desire for freedom would be fulfilled in June 1901, when he was sent away for going into the Nuns enclosure² (doubtless for perfectly proper priestly purposes). Bishop Winnington-Ingram reordained him for service in the diocese of London; he married and spent about ten years in parish work, dying in 1917 at the age of 43.

Also staying with them was a certain poor dear Mr Gibbs, whom Hilda found nicer than I thought he would be and characterises as a big red faced man with an eye glass.

He was evidently in some sort of trouble, and had a son of eleven or twelve for whom a home needed to be found. The subject had come up while she was at Guildford: I spoke to the Aunts of Mother's idea to have Cyril Gibbs to live with us, it was quite

amusing how excited they got about it, & how they were against it. I told them Mother would not act in a hurry before weighing the matter. The following year's census lists Cyril (who had been born in India) as one of three boys then in residence at the monastery, so for the time being the problem of where to accommodate him had been solved. This solution would not last, however. In February 1904 a letter from Ignatius to Harriet included the following:

I had to send Cyril away again. He troubled the brothers so with his temper. The thing he was sent away for was barricading his room door with his bed to prevent the brothers calling him for Prime (at 5.0am) and not leaving his room till 12, and then being in a temper all over nothing. I have got him a lovely situation with an old widow lady and if only he would treat her as he did Mr Cador (identity unknown), he will get on and I hope she will adopt him in the end.

Poor Cyril. He would by then have been fifteen or sixteen; one hopes things turned out happily for him in the end.

Other visitors to the Ewenses included 'Uncle Gussie' and 'Auntie Bessie' (Ignatius's brother Augustus Adolphus and his wife Elizabeth), and 'Brother David', the Abbot's adopted son William Leycester Lyne, né Pritchard. Augustus Adolphus had been a naval officer but was now a clergyman on the Isle of Thanet, an area which seemed to have a particular attraction for the Lyne family. He was to die later that year at the age of 59.

On Sundays Ignatius attended the parish church with the family, but one morning he said Mass ... on our little prayer table – this was probably in the bedroom she shared with Irene. Hilda notes that it is a real altar now(;) how glad I am.

As a seriously religious young woman she was keen to discover God's will for her life, and although the two girls were equally susceptible to the charms of young men they also both felt drawn to the cloister. Hilda recognised that in her case the attraction was probably tied up with hero-worship of her beloved monk-uncle, but thought Irene's vocation might be genuine.

Although she admits to a love of flowery language her description of Ignatius is surely not an example of that genre. To her he is a *sweet Christian, shedding the love of Jesus all around him*. She goes on to talk about the appearance of his face: *Sometimes I have seen it all lit up and infused with a heavenly light; I am sure it was a heavenly light as it was far too beautiful for anything else*. This agrees with a reminiscence of the late Archimandrite Barnabas (Burton), to whom a former habitué of the monastery had spoken of having seen an 'aura of light' surrounding Ignatius when he prayed.

It was these two sisters, of course, who in 1936 erected the Calvary opposite the site of the 'holy bush', where in August and September 1880 the 'monastery boys' and

others had seen visions of the Blessed Virgin. In middle age Irene discovered her true vocation as an officer in the Salvation Army, which both she and the rather less enthusiastic Hilda combined with the High Anglicanism in which they had been brought up. At the close of that year's dedication service Sergeant Irene led the singing of Ignatius's composition 'The Monks' Compline Hymn'. The following year, when the pilgrimage celebrated the centenary of the Founder's birth, the programme concluded with *another service, for Salvationists, conducted by Miss Ewens*.³

Irene died in 1953 aged 71, and Hilda in 1957, a few weeks short of her 77th birthday.

A year before her death she wrote to Fr Mountney of All Saints', Hereford. She had read in the Church Times that her uncle's former monastery was for sale, and wanted to know what price was being asked. This was shortly after the death of Eric Gill's daughter Betty, who had lived there for many years and run it as a guesthouse. In the event the property didn't change hands at this point, but remained in the same family's ownership for a further three decades.

Footnotes

¹ Hereford Times, 6 August 1898

² Fr Ignatius' Register of Professions

³ Hereford Times, 5 September 1936 and 4 September 1937

PILGRIMAGE PROGRAMME

Saturday 18th August 2012

11.30am

Solemn Eucharist at **St David's Church, Llanthony**. Fr Roger Shambrook, Priest-in-charge of All Saints, Torre, Torquay

1.30pm

Assemble **outside St David's Church** for Pilgrimage Walk.

3.30pm

Assemble **outside St Mary's Church, Capel-y-ffin** to process to the **Wayside Calvary** and to the **Abbey Church** for the Ecumenical Office of the Blessed Virgin Mary,⁺ with address by Canon Philip Wyn Davies, Vicar of Tregaron followed by prayers at **the Statue of Our Lady of Llanthony**.

*There will be seating in the Abbey Church, but if the weather isn't suitable then the service will be held at 3.30pm at St Mary's Church, followed by the procession.

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

The usual pilgrimage walk will take place in the afternoon. Stout footwear is essential and weather-proof clothing is suggested.

Please note:

The next pilgrimage will take place on Saturday, August 17th, 2013

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



Fr Ignatius arriving (or leaving) by cab at Sidcup station. The bowler-hatted figure on his right is possibly his brother-in-law, Paul Ewens.

3.30pm: Assemble outside St Mary's Church, Capel-y-ffin, to process to the Station of the Cross and to the Abbey Church for Ecumenical Office of the Blessed Virgin Mary, followed by prayers at the Statue of our Lady of Llanthony.

(There will be seating in the Abbey Church, but if the weather isn't suitable then the service will be held at 3.30pm at St Mary's Church, followed by the processions)

Preacher to be confirmed

*Please note: the next pilgrimage will take place on Saturday, August 20, 2011

12 noon

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

1.30pm

Assemble **outside St David's Church** for Pilgrimage Walk.

3.30pm

Ecumenical Office of the Blessed Virgin Mary at **St Mary's Church, Capel-y-ffin** with address by Fr Jonathan Baker, Principal of Pusey House.

This service is followed by the Procession to **The Monastery and Abbey Church** with stations at **the Wayside Calvary** and at **the Statue of Our Lady of Llanthony.**

