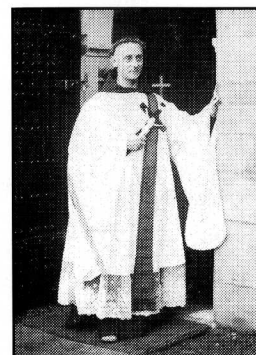


PILGRIMAGE PROGRAMME
SATURDAY 26TH AUGUST 1995

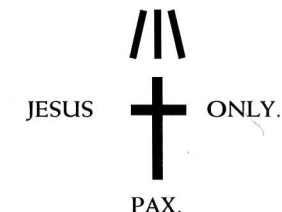
- 11.30 am A Family Eucharist at
 St. David's Church,
 Llanthony.
- 3.00 pm Solemn Evensong and sermon
 by The Reverend Dennis Monger
 at Capel-y-ffin Church
 followed by Procession
 to the Abbey Church at The
 Monastery with stations at
 the Wayside Calvary and the
 statue of Our Lady of
 Llanthony and return to
 Capel-y-ffin Church for the
 final blessing.

Please note that this date falls on the
 Late Summer Bank Holiday weekend. 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 field at Capel-y-ffin
 by kind permission of Mr & Mrs Watkins
 of Chapel Farm. Visitors are asked not
 to park at or near The Monastery
 itself, please, as this will cause
 difficulty, congestion and obstruct
 the pilgrimage arrangements.

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



Y GWIR YN ERBYN Y BŶD



Newsletter No. 23 - March 1995

Trustees

- | | |
|------------------------------------|---------------------------|
| The Revd Canon Ivor Ll Davies | Chairman |
| The Revd Thomas Dunn | Hon Secretary |
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| Mr Douglas Lyne | Hon Archivist |
| The Revd Brocard Sewell O Carm | The Revd Hugh Allen |
| The Revd Jeremy Dowding | Mr Stanley Knill |
| Mrs Joan Wheeler | Mr Wilfred Davies |
| <u>Hon Independent Examiner of</u> | |
| <u>Accounts</u> | Mr Adrian Bruton I.R.R.V. |

Correspondence to :- Hon Secretary, The Father Ignatius
 Memorial Trust, The Vicarage, Llanfihangel Crucorney,
 Abergavenny, Gwent NP7 8DH.

The Annual Pilgrimage - 1994 To those of us directly concerned
 with the arrangements for our pilgrimages to Llanthony and
 Capel-y-ffin, a glance at the early morning sky on rising may
 either raise our spirits or make us wonder whether we shall
 wind our way up the lane at Capel-y-ffin under dripping
 umbrellas. We are happy to report that an analysis of our
 pilgrimages to this special place in the Black Mountains
 reveals that a wet day is the exception rather than the rule.
 And so it was that on Saturday 27th August last year, we made
 our way to The Monastery not only dry shod but also with
 afternoon sunshine to gladden the heart.

The day began with a family Eucharist at St. Davids' Church,
 Llanthony at which the celebrant was the Reverend Thomas Dunn
 of St. Michael's Llanfihangel Crucorney. A sermon on the

monastic tradition was given by The Reverend Canon David Walker of Swansea. The afternoon pilgrimage at Capel-y-ffin was led by Father Jeremy Dowding, beginning with Evensong and followed by prayers at The Wayside Calvary and at the Statue of Our Lady on The Monastery forecourt, the pilgrimage ending with a final blessing at Capel-y-ffin church.



Outside St David's Church at Llanthony following the morning Holy Eucharist from left :- Mr Douglas Lyne, Archivist and Trustee, The Fr Ignatius Memorial Trust: The Revd Canon Ivor Ll Davies, Chairman: The Revd Canon David Walker of Swansea: The Revd Jeremy Dowding, Trustee and Curate of Risca: Mr Roy Cresswell, Secretary General, The Guild of the Servants of the Sanctuary and The Revd Thomas Dunn, Trustee, Vicar of St Michael's, Llanfihangel Crucorney, St Martin's, Cwmyoy and St David's, Llanthony.

FATHER IGNATIUS AND THE CONTINUING CHURCH

By

Canon Ivor Ll Davies MA

The archives of the Father Ignatius Memorial Trust are now deposited at the Castle Museum in Abergavenny where they are available to students upon application to the Curator. Among the documents is a collection of press cuttings about the ordination of Ignatius by Archbishop Mar Timotheos in 1898. Of particular relevance to contemporary debate is the suggestion that Ignatius considered the possible formation of a 'continuing Church', a faithful remnant of traditional Anglicans immune from what he conceived to be the liberal heresies of the nineteenth century. Several journalists speculated on the likelihood of the Abbot of Llanthony becoming the head of an independent British Catholic Church in communion with the Patriarch of Antioch and it seems probable that Ignatius himself at one time entertained some such idea.

Archbishop Mar Timotheos
(Joseph René Villatte)
'Archbishop and Metropolitan
for the Old Catholics of
America'



On 1st August 1898 the following announcement appeared in *The Times* : 'The Revd Joseph Leycester Lyne, commonly known as "Father Ignatius", who was ordained deacon on behalf of Bishop Henry Philpotts by the then Bishop of Bath and Wells 38 years ago, was only last week raised to the priesthood at Llanthony Abbey by His Grace, Archbishop Mar Timotheos, belonging to the Patriarchate of Antioch, in the presence of a considerable congregation.'

This news at once created immense interest in the national as well as in the Church press. *The Western Mail* (3 Aug) interviewed the Bishop of Llandaff who explained diplomatically, 'Father Ignatius is outside my jurisdiction altogether.' On the same day *The Church Review* was the first to strike a note of caution :

'We should like to know who this Archbishop is and to have the privilege of submitting his documents to skilled criticism. He may, for all we know to the contrary, be a lawful Bishop of the Church of Antioch, in which case his ordination of Father Ignatius would be perfectly valid, even if it be slightly irregular. But we have our suspicions of "His Grace".'

The Manchester Chronicle (3 Aug) spoke for the ecclesiastical establishment and did not mince its words. It described the ordination as 'a most unwarrantable interference with the prerogative of Anglican bishops in their own dioceses.' Next day *The Western Mail* set out the case for Ignatius, who, 'having been treated with the scantiest [*sic*] courtesy, or none at all, by the English and Welsh bishops' was 'driven to seek the good offices of the stranger within his gates.' *The Western Mail* printed Ignatius's Manifesto in full. In it he claimed precedents to show that medieval monasteries were sometimes treated as extra-diocesan for the purposes of ordination. He continued... 'Quite unexpectedly, we received a telegram from - to us - a perfect stranger, offering to visit us, and a London vicar wrote advising us to accept his visit as "it might be

useful to us". The telegram was signed *Mar Timotheos*.....It said that the Old Catholic movement was needed on the Continent on account of the Roman aggression in doctrine....but is not an Old Catholic movement far more needed in England to supply a refuge for Catholic English Churchmen ?' It was this last point that raised the spectre of a 'continuing Anglican Church'.

Two more relevant items appeared in *The Western Mail* that morning. One followed up the dark hint of secession and linked it to the experience of Welsh Nonconformity. It described Ignatius as 'just such a man as might institute a new movement and create a new organisation. He is endowed with great gifts which such men as Howell Harris and Daniel Rowlands of Llangaitho possessed.' The second item was a contribution from 'Morien' of some eccentricity. Having compared Ignatius's tonsure to the 'Bacchic disc of the sun' and describing his ordination as being to 'the restored tabernacle of Melchisedek', he continued: 'What of Daphne and the circus of Maximus of Antioch ? Was the latter an attempt to imitate the great circular White Throne of the British Isles ? Is there a connection between the Logos Spermaticos of Socrates and the doctrine of the Christos and the Chrisma ? Dean Farrar, in his life of St Paul, cunningly avoids these questions. Perhaps the Patriarch of Antioch will be more obliging.'

It may be that Dean Farrar was wise to keep off these particular problems.

The Morning Post (4 Aug) spared a thought for Dr John Owen, the Bishop of St David's, whom it rightly judged to be Ignatius's diocesan, rather than the Bishop of Llandaff: 'A Bishop's life nowadays, like that of Mr Gilbert's policeman, is not altogether a happy one.....But it is difficult to see why Fr Ignatius should not logically exercise his priestly office, since only a short time ago Greek orders were recognised as valid by a powerful section of the English Church, including, if we mistake not, the late Primate.'

The point that Anglo-Catholic flirtations with oriental Churches made it rather difficult to discount Ignatius's ordination, unless Timotheus was a bogus bishop, was seized on with relish by the Nonconformist *Weekly Register*. Meanwhile, the *Westminster Gazette* (5 Aug) carried the sensational headline: 'Did God or the Devil send the Archbishop?'. It is a relief to turn to the refined good taste of *The Country Gentleman* (6 Aug) which described Ignatius as 'a man with a considerable following in the West End' whose sermons give 'evidence of much reading of the Bible and the older English poets'.

On the same day *The Church Times*, the unofficial organ of High Anglicanism, took the threat of a 'continuing Church' seriously. It foresaw a rival Church in England 'whose work it shall be to protest, not against governmental arrogance, but against latitudinarian indifference.' *The Independent* (11 Aug) speculated on Ignatius's own future: 'Should Ignatius develop into a full-blown Archbishop of the line of Antioch, the position of both Archbishop Temple and Cardinal Vaughan will be seriously undermined.' A letter to *The Western Mail* (13 Aug) was signed 'A Roman Catholic' - evidently a man of unecumenical views: 'If what is reported is true, he (*Ignatius*) is now really in priest's orders, whereas all the other dignitaries (of the C of E) are not.'

On the Protestant side *The Westminster Budget* (13 Aug) considered Ignatius an unusual clergyman: 'Eccentricity, or originality for that matter, has always been the bête noire of sedate and respectable Anglicanism.' Many observers have believed these two qualities to be the hallmarks of Anglicanism. *The Western Mail* (23 Aug) printed a copy of Ignatius's letter to the Bishop of St David's: 'We, in common with multitudes of Christian people.... are most painfully scandalised by the worldliness of some of our bishops, especially by the fact that dances and theatrical performances are taking place in our episcopal palaces.' This was not a very tactful letter. It is not known whether Dr Owen held many dances in his house at Abergwili.

On 21st August Ignatius gave an address at the Park Hall in Cardiff. He was reported next morning in *The Western Mail* as saying: 'Nothing would be a greater regret...than to start an Old Catholic movement. They did not want it, but there was a possibility of it being forced upon them.' In a letter to *The Catholic Times* (19 Aug) "C.E.J." rather unkindly reminded readers that the cartoonist Leach had immortalised Ignatius in the pages of *Punch* 'where a deputation of young ladies were represented as presenting him with a crinoline as an Easter offering.'

The Church Review (20 Oct) contained news of a more serious nature. Bishop Grafton of Fond du Lac in the United States had been Mar Timotheos's diocesan when the latter was plain René Vilatte. The bishop described his former assistant as 'morally rotten, a swindling adventurer and a notorious liar.' Ignatius replied in the same journal a week later. He attributed Bishop Grafton's strictures to spite and defended Timotheos's consecration by the Old Catholic Archbishop of Goa and Ceylon as valid.

The prelate in question was Julius Alvarez, head of a small Indian sect, who had placed himself under the protection of the Patriarch of Antioch. According to *The Church Review* (12 Jan 1899) Alvarez was able to assure Ignatius that he and another Llanthony monk were validly ordained priests of the Orthodox Church.

The controversy rumbled on in the press for a year, complicated by the sudden decision of the wayward Timotheos to return to the Roman fold. Almost twelve months after Ignatius's ordination *The Western Mail* carried a headline suggesting the imminent establishment of a 'continuing Church'.

'WILL HE BE MADE ARCHBISHOP ?

LLANTHONY THE FIRST SEE IN THE WEST ?'

There followed a second letter from Alvarez which must have been supplied by Ignatius himself. In it the Archbishop of Goa and Ceylon expressed a wish 'that the Orthodox Church, already begun in your historic abbey, may spread throughout the United Kingdom' and stressed 'the necessity of appointing a prelate at once to the Diocese of Great Britain.'

Ignatius's reply to this tempting offer was printed in the same issue of *The Western Mail*. It is curiously ambiguous. At first he seems politely to decline the offer: 'I have to inform your Grace that Archbishop Mar Timotheos ordained myself and Father Illtud priests for the services in our monastic church alone, and not for the purpose of founding a Church in separation from the Church of England.' Yet he goes on to warn of the dangers of liberal heresies and looks forward to.....'a fountain open in this land for the supplying of the waters of salvation to Catholic Christians who were compelled to separate from a Church which had become apostate from Christ.'

A further letter from Ignatius to Alvarez was published in *The Western Mail* (letter dated 5th Aug 1899 - date of publication not shown in the archives) which makes his intentions apparent: 'In the event of national apostasy it could be said of the faithful remnant: "These would be the real and faithful Church of England, holding the faith so dear to our fathers and once delivered to the saints."'

The most interesting question raised by the documents is this: Did Ignatius naively hope to perpetuate his monastic foundation within the Church of England by becoming a bishop; or did he really see himself as head of a 'continuing Church'?

High Anglicans in the latter half of the 19th Century were apt to feel nostalgic for a supposed non-Roman Celtic Church with oriental origins. A perusal of the archives suggests that Father Ignatius shared these opinions and that he would have been prepared to put into practice the romantic ideal of an Ancient British Church rather in the way he tried to realise his dream of a medieval monastery.

The above paper by Canon Ivor Davies first appeared in Theologia Cambrensis: A Journal of Theology for the Church in Wales (Vol. 5, No. 2, Lent 1993).

IVOR MOORE HAINES

The Revd Ivor M. Haines, one of the five sons of William Haines, the famous collector of Monmouthshire books, was also an author. Born at Penpergwm, July 8, 1892; educated at King Henry VIII Grammar School, Abergavenny, St David's College, Lampeter and St John's College, Oxford; ordained in 1914, he was Chaplain to the Forces in France with the 66th Division (1916-19). Later in his career he was Diocesan Inspector of Schools in Religious Knowledge in Herefordshire.

The following edited extract from one of his essays describes a visit to The Monastery at Capel-y-ffin and is taken from 'The Oxen's Byre', a book of Mr Haines's essays published by Mowbrays in 1941. The date of the visit is thought to have been in the early 1930s when The Monastery was unoccupied except for a resident caretaker.

A plain terra-cotta slab with the symbols of the four Evangelists at each corner; a jar of primroses laid on it by the faithful janitor and underneath the simple inscription *Hic jacet Ignatius: Jesus: OSB Hujus Domus Conditor Primus Abbas R.I.P. Obit 16 Oct MCMVIII*. Through the broken windows of the chapel the wind and rain beat in upon a sanctuary once glorious with the light and beauty of Catholic devotion. A statue, removed from its niche, still stood on the high altar; beneath, the tabernacle stood, painfully vacant, and behind, huddled in inglorious confusion still stood six brass candlesticks. The white carvings on the altar were turning green with damp and pieces of broken masonry strewn the floor of what was once a house of beauty of the Benedictine monks of Anglican Llanthony. Slowly we made our way up the stony road of the

glen to the wild seclusion of the monastery, knocked at the monastery door, to be received by the sole aged janitor and an old white-eyed sheepdog, and sought permission to be taken over the buildings. Few visitors now invade the silence of his care and he gladly bade us enter and placed himself at our disposal to see and ask whatever we would. And so, followed always by the friendly and wistful eyes of the dog, we made our way from room to room through this house of now unchallenged silence. In turn we visited the cloisters and cloister garth, now over-run with weeds, the monks' day room, dormitories, refectory, the Abbot's cell and, last of all, by the way of the brothers, we entered the place where once was concentrated the devotion of those who lived within the monastery walls.

The chapel is closed now to all but the persistent visitor for fear of falling masonry. The glorious oak stalls still adorn the choir and add their charm to the pathetic beauty of its faded loveliness. And yet here, not many years ago, ascended the smoke of incense with songs of praise, adorned with all the art and imagery of Catholic worship and, hour by hour, went up the praises to the Eternal Redeemer of mankind. But over all now brooded an almost eerie silence, rebuked only by the jar of primroses and the solitary tomb. Even the once-glorious organ was only able to wheeze out its discordant symphony in sympathetic feeling with the desolation of the sanctuary. And here lived and prayed and dreamed the sole sleeper of the sanctuary - 'Ignatius of Jesus - Founder and First Abbot of Llanthony'. In his day Ignatius fought the great fight of his lonely ideal and died. It is the old, old story of the passionate and uncompromising lover of Jesus and the somewhat scandalised Church looking rather askance upon one of her most zealous sons. But nothing can hide the unmistakable beauty and power that went forth from that life that was so unreservedly yielded to the call of his beloved Lord.

The story of his relationship with the official Church makes rather sad reading. From the moment that Ignatius declared his intention of becoming a monk he met opposition. He was ostracised by his father and even the saintly Lowder, with whom he was working as a curate at St George's-in-the-East, and who begged him, if he persisted, 'not to let the people know you are going'. But the people found out and crowded around him, when they realised it, to bid him Godspeed. But from there on he was suspect. He was kept out of churches; inhibited in several dioceses, had to resort to halls and public assembly rooms. Only when his influence could no longer be ignored was he at last welcomed into official pulpits. Ignatius stood for two things - devotion to the Blessed Sacrament and to Our Lady, combining them with a most evangelical Gospel of 'Jesus Only'.

Let us remember in charity that these were the days of the early Catholic movement. But when that story is told, Ignatius will surely rank among those who counted not their lives dear to themselves, that others might accomplish their course with joy.

But there is one bright star in that long story of ostracism and suffering - the friendship of Dr Pusey. It was Pusey who gave him his first monk's habit, Pusey who became his confessor, Pusey to whom he turned in the darker moments of his life for shelter and encouragement.

There is a very interesting story, too, of the visit he paid to Rome and of an invitation extended to him by Pope Pius IX to visit the Vatican. It is strange that, with all his appreciation of Rome, with all the discouragements he met with, Ignatius never wavered in his conviction as to the Catholicity of the Anglican Church. Pius IX received him with extraordinary charity and kindness. Handling his Saxon-shaped cowl, he remarked with a perhaps gentle hint, "Remember, it is not the cowl that makes the monk." And after the official interview, catching a glimpse of Ignatius, still lingering, he came to him and presented him with a scapular of the Immaculate Conception, with the words, "Take this in memory of your visit to an old man." Looking at things from the somewhat calmer waters of a later day, we should be better able to appreciate what contribution Ignatius made in his day. If things are better than they were, if we may thank God and take courage, then it will be due to those who, like Ignatius, have fought the familiar battle of that great army of the lovers of Jesus - *Aut Deus Aut Nullus*.

From that sanctuary where his body lies, we passed at last out into the quiet garden that slopes down from the chapel. A lilac tree, a berberis, a japonica, still bravely held their own among the wild intruders of another day. Reluctantly we bade farewell to our kindly janitor and turned down the rough road Ignatius so often trod; but not quite farewell till we had passed the white statue of Our Lady at the gate - the other secret of Ignatius's joy. The silence of the hills was still upon us. *Ave Maria, gratia plena, benedicta tu in mulieribus, Dominus tecum. Ave Maria, Mater Purissima. Ora pro nobis.*

Sleep on, brave lover of Jesus, sleep till over you rises again the song of that City whose walls hold you now for ever in their happy keeping - sleep till dawns the day you so passionately looked for, when 'the ransomed of the Lord shall return and come to Zion with songs and everlasting joys upon their heads.'



The Abbey Church Our readers will be well aware of the problems posed by the increasing instability of the ruined church. We have managed to cope with minor wall collapses since the Trust was founded in 1967 by means of voluntary self-help schemes and small grants from the local authority from time to time. However, the increasing danger from a major collapse has meant that we have had to discontinue our annual pilgrimage services inside the church ruin and put up signs outside warning visitors that it is a dangerous structure.



The Abbey Church chancel with the tomb of Fr Ignatius OSB in the foreground. The altar dedicated to the late Fr John Windle of Welsh Newton is at the presbytery end. The towering East wall is now badly cracked and dangerously unstable.

We twice applied to CADW (The Welsh Historic Monuments Council) for grant aid for the very considerable sum need to repair the ruined walls and were twice refused. We were therefore left with no alternative but to apply to the local planning authority (in this case, The Brecon Beacons National Park Committee) last year for permission to dismantle the walls down to a safe height and stabilise the remaining structure. In due course, after referral to the Royal Commission on Historic Monuments in Wales and again to CADW, formal Listed Building Consent to dismantle was received on 9th January this year.

For most of this century and long before this Trust was formed, nothing was ever done to keep the church in repair. After the remaining monks left for Caldey Island following the death of Ignatius in 1908, it was never used again and gradual ruin was inevitable. The Trust must now face the challenge of a drastic but sensitive dismantling work plan to lower the walls to a level that will not involve expensive maintenance work every few years and which will permit safe public entry for the future. That work plan and its costing is now in the course of preparation.

The annual income from our faithful supporters is just enough to cover the cost of producing and despatching this annual Newsletter together with other incidental expenses. A very large sum will, of course, be needed simply to cover the cost of dismantling the walls and stabilising the remaining structure. So, as soon as the detailed scheme is completed and costed, we will be required to forward the papers to the Brecon Beacons National Park Committee for approval and to notify The Royal Commission on Historic Buildings in Wales of the scheme. When we receive formal approval from the Committee to proceed with the work we shall then have to apply as a matter of urgency to a number of those charities directly concerned with the conservation of national heritage sites in an effort to raise the sum needed.

We are sure you will understand that we shall be in need of all your encouragement and support if we are to succeed in this programme for the preservation of the tomb of Father Ignatius OSB as a place of pilgrimage in perpetuity.

