

## PILGRIMAGE PROGRAMME

SATURDAY 28th AUGUST 1999

12 noon

Sung Eucharist at St David's Church, Llanthony.

3.30 pm

Solemn Evensong at St Mary's Church, Capel-y-ffin and address by the Revd Thomas Dunn 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.

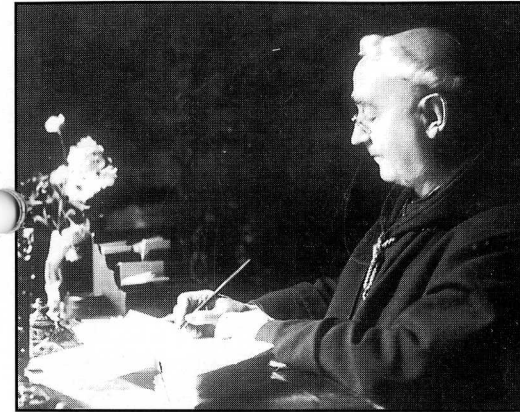
Car parking will be available both in the official car park at Llanthony for the morning service at St. David's Church and also in the field at Capel-y-ffin by kind permission of Mr & Mrs Watkins of Chapel Farm. Visitors are asked not to park at or near The Monastery itself, please, as this will cause difficulty, congestion and obstruct pilgrimage arrangements.

Arrangements will be made for a Pilgrimage on foot from Llanthony to Capel-y-ffin. Those wishing to join the walk are invited to assemble in the car park at Llanthony Priory at 1.30 pm. There will be a Pilgrimage Walk Leader and the route will be up the secluded lane on the East side of the valley, not on the main lane that carries the valley vehicle traffic.



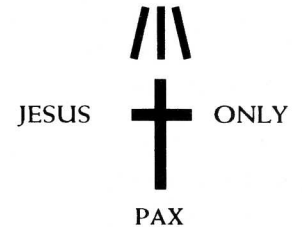
## THE FATHER IGNATIUS MEMORIAL TRUST

(Charity Commissioners' Registration No. 253225)



FATHER IGNATIUS AT HOME

Y GWIR YN ERBYN Y BŶD



Newsletter No. 27

March 1999

### Trustees

The Revd Thomas Dunn  
Mr William Jackson  
Mr Douglas Lyne  
Mr Wilfred Davies

Hon Chairman/Secretary  
Hon Treasurer  
Hon Archivist  
Editor

Canon Ivor LI Davies  
The Revd Brocard Sewell, O. Carm.  
The Revd Jeremy Dowding  
Mrs Joan Wheeler  
Mr Frank Olding, Curator, The Castle Museum, Abergavenny

The Revd Hugh Allen  
Mr Stanley Knill  
Miss Deborah Lyne

Hon Independent Examiner of Accts

Mr Adrian Bruton, IRRV

Correspondence to :- Hon Chairman, The Father Ignatius Memorial Trust,  
Cwmyoy House, Cwmyoy, Abergavenny, Monmouthshire NP7 7NT  
Tel: 01873 890092

## The Annual Pilgrimage - 1998 by The Revd D.W.T. Dunn

In that welcome, if rare, experience of sitting in a sunny churchyard last summer, the overflow of pilgrims, listening to the address outside St. Mary's, via the public address system, were reminded that their annual pilgrimage was the oldest Marian pilgrimage in the Anglican Church since the reformation. But our own Trustees would not wish to claim it as an exclusively Anglican event. Traditionally, Roman Catholic, Orthodox and Non-Conformist church members have joined in this event. Indeed, those who would hesitate to identify themselves with any of the mainstream churches also join us here in the Black Mountains of Wales at Capel-y-ffin on this special day every year.



The Trustees inherited the Llanthony Pilgrimage from Father Ignatius who wished to mark and honour the Marian Apparitions with an annual pilgrimage on a weekend as near to the date of the Apparitions as the calendar allows. This linking of the two events often means that pilgrims travelling to the valley by car have to struggle with or against the flow of Bank Holiday traffic. Those who last year opted to take part in the four-mile guided pilgrimage walk from St David's, Llanthony to Capel-y-ffin took the peaceful green lane and path on the East side of the valley. The success of this event means that it will become a regular feature of the pilgrimage programme.



*The party of twenty-two at St David's, Llanthony before setting out for Capel-y-ffin on the Pilgrimage Walk.*

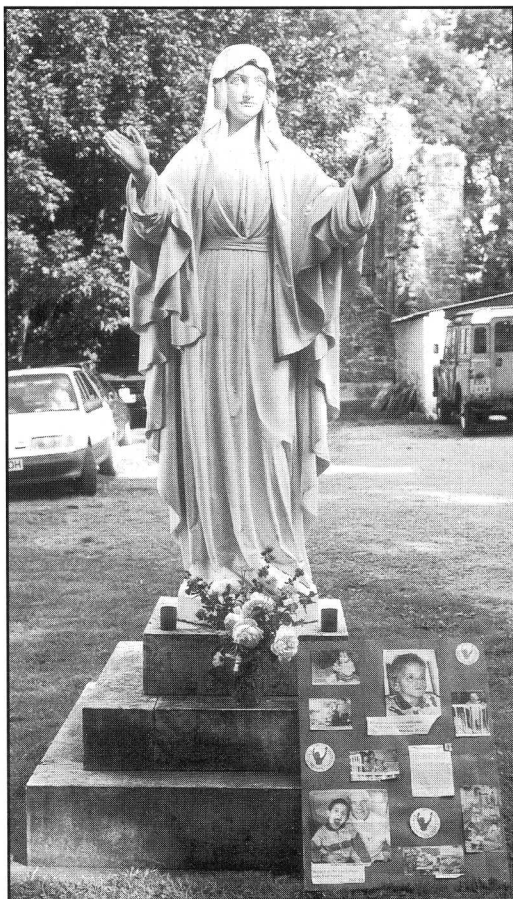
From the very first, the annual Llanthony Pilgrimage has proved to be a popular event. In the early days the Benedictine Community at The Monastery offered hospitality to the pilgrims though the rapidly increasing number of day pilgrims were asked to bring their own packed lunches. In Ignatius's day there were splendid liturgical final celebrations. Fr Ignatius was an avid inventor of para-liturgies that would have pleased those who support a more flexible approach to liturgical events. Old photographs of our own early pilgrimages feature a procession of singing pilgrims led by gallant members of the Abergavenny Silver Band with the occasional biretta punctuating, on occasion, a bobbing river of umbrellas and flat caps.

Why should the annual pilgrimage be going from strength to strength when so much of Fr Ignatius's work is now crumbling in ruins or being collected as archive material? It sometimes surprises observers of Christianity that the role of Mary, far from being a source of contention among Christians, has become a source of unity. We see the unifying power of Mary in the communion of saints.

As Anglicans, we are taught to see Mary only as an example to which we must aspire. Our annual pilgrimage to this place together with Christians of other traditions reveals the humanity of the Mother of Our Lord that, through the transforming power of the Cross, seeks to embrace us all. Through our simple intercessions at her shrine we reach out together for that friendship.

The glory of our Lord Jesus Christ crucified transfigures our humanity so that we can share in his divinity. Mary's human motherhood, exalted as it is by being Mother of God, is caught up in the transfiguring power of the cross, so that it is extended to cover us all. Our pilgrimage reminds us of our new relationship with her. At simple intercessions at the Shrine, we reach out to that all-embracing transfigured motherhood, which supports us in our deepening relationship with her Son. 'Then Jesus said to his disciples, "Here is your mother".' (Jn 19.27).

The Annual Pilgrimage has an engaging spontaneity and improvisation - unstuffy for those joining us but a bit nail-biting sometimes for the organisers.....Will there be enough of us to come forward to practise the music for the liturgy before the mass ? Will the 'smoke' and the organist arrive on time ? Are the tea arrangements OK ? Good will and improvisation have always helped us to cope with any difficulty. Each pilgrimage is planned a year ahead and reviewed after the event. Active support from other churches is particularly welcome - the Llanthony Valley itself has a strong and abiding Baptist tradition. We welcome your comments and suggestions. Simply get in touch with the Hon Secretary whose address and telephone number are on the front page of this newsletter. This year's annual pilgrimage will be on Saturday 28th August. Full details can be found of the back page of this Newsletter.



Petitions at the statue of Our Lady of Llanthony



## The Revd Joseph Leycester Lyne - A Biographical Summary

- 1837 Born on November 27th at Trinity Square in London. Son of Francis Lyne, a city merchant of Cornish/Welsh descent and Louise Genevieve (Leycester) who came from an old Cheshire family.
- 1847 Entered St. Paul's School, London.
- 1852 Pupil of the Revd G.N. Wright at Spalding.
- 1854 Confirmed.
- 1856-59 Educated at Trinity College, Glenalmond and appointed Catechist by Dr. Eden, Bishop of Moray, Ross and Caithness. Assumes the name of Ignatius during his association with members of the Society of Jesus in Inverness and Glen Urquart.
- 1860-61 Ordained Deacon in Wells Cathedral and takes private vow of celibacy. Honorary Curate to the Revd G.R. Prynne at St Peter's, Plymouth. Meetings with Abbess Lydia Sellon and Dr. Pusey. Dons monastic habit for the first time. First attempt to found a community interrupted by an attack of typhoid fever 1862. Recuperation in Belgium. Curacy with Fr Lowder of St Saviour's Mission in Wapping. Fr Lowder introduces his young curate to the Rule of St Benedict.
- 1863 Invited by the Revd George Drury to Claydon in Suffolk. On Shrove Tuesday, Ignatius takes over part of Fr. Drury's rectory in his first attempt to found a Benedictine monastery together with Brothers Martin and Anselm. His preaching and style lead to violent reaction from the largely Protestant community. Ignatius mobbed in the streets and suffers violence from hostile crowds. The "Claydon Riots" reported in The Times.
- 1864 Opened Elm Hill House, Norwich as his next attempt to found a community as a Second Order (Oblates of Mount Calvary) and Third Order (Companions of the Scarlet Thread).
- 1865- Pilgrimage to Italy and Malta. Private audience with Pope Pius IX (Pio Nono).
- 1866 A special ambition was to visit Monte Cassino, the foundation monastery of the Order of St Benedict, but Ignatius fell ill and was unable to complete the journey. During his absence the Elm Hill community, left without proper leadership, had collapsed and its members dispersed. Ignatius, now in despair, was invited to seek sanctuary for a while at Dr Pusey's home on the Isle of Wight. There, while walking on the foreshore and pondering his future, he is deeply influenced by a dramatic visionary experience of Our Lady and the Child. Now, together with refreshed evangelical zeal and a promise from his bishop, Dr Tait, of ordination within twelve months, Ignatius returns to London with a new sense of purpose. In due course however, this promise of ordination failed to materialise.

1867-68 Ignatius now began preaching in the City. Very soon, over-crowded congregations at his services lead to police control of events. Mounted police reinforcements, are called to St. Edmund's in Lombard Street where both Ignatius and his congregation, on one occasion, are penned in by a hostile mob. Such incidents are followed by a leading article on the affair in The Times. During this turbulent period Ignatius also succeeds in establishing his Order of Benedictine Nuns at Feltham in Middlesex.

1869 Ignatius fails in his attempts to purchase Llanthony Priory in the Black Mountains of Wales from its owner, Walter Savage Landor, the poet. Instead he acquires a farm four miles further up the valley at Capel-y-ffin.

1870 St. Patrick's Day. The foundation stone of the Monastery of Our Ladye & St Dunstan is laid at Capel-y-ffin by Fr Ignatius.

1880 August & September:- The Apparitions of The Blessed Virgin seen by Fr Ignatius and six others.

1889 29th August. The National Eisteddfod of Wales held at Brecon. Ignatius enrolled by Arch Druid Clwydfordd as a member of The Druidic Circle with the title Dewi Honddu (David of the Honddu).

1890 Fr Ignatius's holiday in the United States becomes an evangelistic crusade in New York, Falmouth, Newport, Rhode Island, then to Canada - Magog and Quebec; followed by Boston, Florida, the Gulf of Mexico, Washington DC and visits to Red Indian schools. Preached to the Huron, Sioux and Seminole Indians and pleaded their cause with President Harrison.

1893 Fr Ignatius and members of 'Companions of the Scarlet Thread' enrolled as Honorary Christian Tent of Chovevi Zion in recognition of services to the Jewish Faith.

1898 27th July. Ordained priest by Mar Timotheus (Joseph René Villatte), Archbishop of the Old Catholic Church of North America. The Church Times researches the credentials of Archbishop Mar Timotheus; considers his authenticity to be deeply suspect and Ignatius the innocent victim of ecclesiastical guile.

1908 Friday 16th October. Father Ignatius OSB, aged 71, dies at his sister's home in Camberley, Surrey. His body is brought back to Llanthony and the hearse drawn up the valley by a team of white horses to The Monastery for the burial of its founder in his Abbey Church at Capel-y-ffin. The tomb, tiled with the traditional symbols of the four evangelists, includes a brass plaque at the foot:-

HIC IACET IGNATIUS JESUS OSB :  
DOMUS CONDITOR PRIMUSQUE ABBAS OBIIT OCT 16 MCMVIII



Llanthony Tracts (New Series) No. 4  
by Fr Ignatius OSB

## WHY I AM NOT A ROMAN CATHOLIC.

1. Because I am a Catholic, i.e. I hold the Faith that is common to the whole Church, East and West.
2. Because to be a Romanist I must add to this Faith dogmas which have been added without the assent of the Eastern or Anglican portions of the Church.
3. Because I should have to assent to the supremacy of the Bishop of Rome as of Divine appointment, and as the successor of St. Peter - both of which appear to me contrary to Scripture and to all contemporaneous evidence, St. Irenaeus being the first to state that St. Peter ever was at Rome, and this was 100 years after the Apostle's death and therefore only secondary evidence.
4. Because St. Paul, in his epistle to the Roman Church, never even mentions St. Peter.
5. Because St. Peter, in his Epistle, never even gives a hint of his supremacy, or of his being Bishop of Rome.
6. Because Acts xv assigns to St Peter quite a secondary place, and he is sent as a mere subordinate to Samaria (Acts viii., 14).
7. Because the Roman Supremacy was rejected by the British and Celtic Churches and Saints.
8. Because the Church of Rome appears to be schismatic in Britain upon Catholic and Canonical grounds.
9. Because I should be required to decatholicise the great Eastern and Greek and Russian Churches, who all hold the Nicene Creed and possess Apostolic Orders.
10. Because I am contented with being a Catholic and do not desire to limit my Catholicity by Roman peculiarities and un-Catholic additions to the Faith.
11. Because of the validity of the claim to Infallibility on the part of the Bishop of Rome is contradicted by history and the lives and words of the Popes themselves.
12. Because the Pope and his Court have often wallowed in the mire of immoralities of the grossest kind, and in rank infidelity, showing that it is nothing short of blasphemy to call him the Head of Christ's Church, though he MAY be, and IS, the Head of the Church of Rome.
13. Because there have been three Popes at once, all claiming to be the Supreme Vicar of Christ.
14. Because I cannot receive the Roman doctrines of purgatory and indulgences - they are so confusing and dangerous for the popular mind, and derogatory to the Full Atonement of the Cross.

15. Because I cannot accept the claim of the Roman Church to possess the Power of mutilating the Blessed Sacrament to the laity.

16. Because if I accept the Pope as the Sole Source of Jurisdiction and Authority I am unchurching the Ancient Church of Britain and some of her chief Saints e.g. St Aidan, St Columba and St David who had no idea of such a thing and, as in the case of St Aidan, indignantly repudiated such a jurisdiction.

17. Because I can more easily rejoice in the *simplicity of the gospel* by remaining a simple Catholic, unhampered by those trammels of modern dogmas which are the chief hindrances to the Church's Unity.

18. Because I do not regard the Church of Britain as the Church of the Reformation, but as the original church of this land - which the Reformation cruelly wronged.

19. Because I long to be true to our Ancient Church and aid in maintaining her independence as the old Welsh monks in Augustine's time did and in restoring to her what the Reformation robbed her of.

20. Because I believe from her peculiar and grand position she is likely to become the mightiest bulwark of Gospel truth and a rallying point of unity for the Christian world. She holds firmly the Creed of Nicea, the Apostolic Succession of the Christian Ministry and possesses the true Sacraments of the Gospel.

21. Because every year she proves more and more her vitality and strength as a true and living portion of Catholic and Historic Christendom.

YET

I would lovingly and reverently acknowledge the great Roman Church as possessing and teaching all that is common to us as Catholics, though hampered by modern additions and dogmas peculiar to herself alone.

These are some of my chief reasons for not being a *Roman Catholic*.

Many Roman Catholics share these views in *private* for the sake of peace they keep their views to themselves.

I never *could* be a Roman Catholic while disbelieving the *Roman Special Doctrines*.

September 1890

IGNATIUS OSB  
Monk



## Br Ignatius and his Habit

Arthur Calder-Marshall in 'The Enthusiast' examines why Joseph Leycester Lyne fell in love with the monastic costume. 'St Benedict had in his day chosen the habit because it was the humblest form of working-class dress.....The opposition which Ignatius provoked among laymen of almost every denomination, including Catholics, was due less to his monastic ideals than to the dress in which he felt it necessary to practise his rule. Even the Pope, when he gave the young monk audience a few years later, felt it necessary gently to warn him that the hood did not make the monk. 'No, but the life does,' the young monk answered, sublimely unaware of the sartorial discretion His Holiness was cautioning.

Kilvert, in 1870, reported a conversation which is significant of Joseph Leycester's lifelong attitude to the monastic dress. 'I asked him if he would not find an ordinary dress more convenient and practical and less open to insult and objection. But he scouted the idea of abandoning his distinctive monastic dress. He said that he had given it up once for a few days but he felt like a deserter and a traitor till he took to the habit again. Then he again became happy.....'

Peter Anson in 'Building Up the Waste Places' writes..... 'Having embraced the Rule of St Benedict Bro Ignatius determined to act on the Gospel precept: "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. Take heed therefore that the light which is in thee be not darkness". It was an obvious duty to make himself as conspicuous as possible and do his utmost not to lead a hidden life.

The revived Benedictine order needed boosting.....A striking photograph of him at the beginning of his campaign against World and Church shows the deacon posed with his left hand gripping the base of a large crucifix beside which is draped a Rococo-shaped white stole. His hood resembles those he had seen worn by monks of the Anglo-Benedictine Congregation at Belmont Abbey and falls over the back and front of the long scapular. The Franciscan triple-knotted white cord which he adopted instead of the traditional Benedictine leather belt or cloth cincture, hangs down beside a rosary of black beads, with a large metal crucifix at the bottom. His right hand holds a book which might be either a Bible or a breviary. There is a haunting beauty about his features. His dome-shaped brow is framed by a wavy tonsure, with his shaven head protected by a pileolus or zucchetto. It is easy to understand that the pale young curate created a sensation when he first displayed himself on the streets of Shadwell and Wapping.....'

Calder-Marshall ends his piece on this phase of the life of Ignatius thus.....'He was often victim of the arrogant certainty that the promptings of his own nature were of divine inspiration. Our weakness is the opposite. We often discount the promptings of the Holy Spirit as the weakness of our natures.....Both these attitudes are wrong. Their acute polarity makes it difficult for us to understand a man as dedicated as Joseph Leycester Lyne. He may appear a sort of religious ass, a figure of as much fun as a fanatic Freudian or Marxist would have been to Alfred Tennyson or Browning. And yet this young deacon, who from such an early age had a sense of divine mission, was not just a neurotic. His concept of his mission may have gone wrong. But his utter devotion of heart, soul and strength to the service of God was as rare in religion as his thoughtlessness was dangerous.'



Brother Ignatius at the age of 25  
at the beginning of his campaign against world and church.



## The Vale of Ewias

This old photograph of a traditional Black Mountains shepherding scene was taken well before the bridle path linking Llanthony with Hay-on-Wye was surfaced for



traffic. The photograph looks South from the Gospel Pass and down the lonely winding track that leads to Capel-y-ffin and Llanthony. Twelfth Century Gerald of Wales describes the Llanthony Valley in his inimitable style.

'In the deep Vale of Ewias, which is shut in on all sides by a circle of lofty mountains and no more than three arrow-shots in width, there stands the Abbey Church of St John the Baptist.....A deep valley, quiet and retired for contemplation with the Almighty. Here the sorrowful complaints of the oppressed do not disquiet, nor the mad contentions of the froward disturb; but a calm peace and perfect charity invite to holy religion.....The broken rocks were traversed by herds of wild and swift-footed animals; these rocks surrounded and darkened the valley for they were crowned with tall towering trees which yielded a delightful prospect at a great distance to all beholders....The middle of the valley, although clothed with wood and sunk into a narrow and deep abyss was disturbed by strong winds and at other times obscured by dark clouds and violent rains, incommoded by severe frost or heaped up with snow, whilst in other places there was a mild and gentle air....Even on a clear day, the sun's round ball is not visible above these lofty mountain tops until the hour of Prime... The large and plentiful springs from the neighbouring mountains fell with a pleasing murmur into a river in the midst of the valley, abounding with fish. The spacious mountains contained fruitful pastures and rich meadows for the feeding of cattle which compensated for the barrenness of other places and made amends for the want of corn. The air, though thick, was healthful and preserved the inhabitants to an extreme old age.'



**The Abbey Church** Enclosed with this Newsletter you will find a fresh appeal for your help in saving the Abbey Church from complete ruin. Only with your generous support shall we succeed in reaching the essential target of at least £6,000 partnership funding. Together with our friends, we must this time make the greatest effort to succeed in qualifying for a Heritage Lottery Fund grant to repair and make safe the church once and for all. We trust that you will then be able join us all to celebrate the re-opening of this sacred place at Capel-y-ffin in the Black Mountains of Wales.