

PILGRIMAGE PROGRAMME

SATURDAY 30TH AUGUST 1997

12 noon Sung Eucharist at St David's Church, Llanthony celebrated by the Rt Revd David Thomas, Provincial Assistant Bishop and with an address by the Revd Canon Ivor Ll Davies.

3pm Solemn Evensong at St Mary's Church, Capel-y-ffin and address by the Revd Jeremy Winston, Vicar of St Mary's, Abergavenny, followed by the Procession to the Abbey Church and Monastery 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 the pilgrimage arrangements.

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THE FATHER IGNATIUS MEMORIAL TRUST

(Charity Commissioners' Registration No. 253225)

Y GWIR YN ERBYN Y BŶD



Fr Ignatius at home - 'The Monks' Level' at Capel-y-ffin.

Newsletter No. 25

March 1997

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The Annual Pilgrimage - by Father Jeremy C. Dowding

Since entering the Abbey Church became a threat to life and limb we have had to experiment with other ways of continuing to make the annual event a true pilgrimage in every sense of the word. We have, in the meantime, gratefully got used to holding Evensong in the little church of St Mary at Capel-y-ffin. Last year we had the procession up the lane with the Pilgrim Hymn as usual, together with 'Ye who own the faith of Jesus' followed by the hymn version of Regina Caeli, and so to the station at the Wayside Calvary.



Then, on The Monastery forecourt, as petitions were presented at the statue of Our Lady, I felt, after many years of attending the annual pilgrimage, that somehow we were really **there** at last. The pilgrimage had finally arrived at the place where it had been heading for so many years. We were not just nodding our heads at a reported (*some would say 'dubious'*) event. We were indeed pilgrims to the Shrine of Our Lady of Llanthony. We sought her prayers for the good of others and for ourselves. The singing had not died away; it was still full of enthusiasm and I was aware of a new joy.



Last year our preacher was the vicar of Ss Julius and Aaron, Newport, Monmouthshire, Fr Roger Williams, a seasoned pilgrim to Capel-y-ffin. It is interesting to recall that Fr Williams had preached at St Mary's, Capel-y-ffin on an earlier occasion during his Swansea and Brecon days. We thank him for his permission to print his sermon in this issue of our annual Newsletter. In the meantime I shall look forward to 30th August when I will (*DV*) be coming all the way from Plymouth (where I am now parish priest of S. Chad's, Whitleigh), to join you for this year's pilgrimage.



'You will be his witnesses to all men of what you have seen and heard' (Acts 22.15). A sermon by the Revd D.R. Williams at St Mary's, Capel-y-ffin, on 24th August 1996.

We gather to-day to observe a local festival - that of the Apparitions of Llanthony - an uncomfortable festival to keep for many in this age with its deep-seated cynicism towards the supernatural - added to which, for some, is the lack of official recognition by Holy Mother Church ! Yet the supernatural was very much a reality for Joseph Lyne - Fr Ignatius of Llanthony - as indeed it is for so many people who have lived their lives close to God. Ignatius lived in that period of the Victorian world affected by the Age of Reason. It was a strange period in many ways. There was a strong romantic yearning for the chivalry of the medieval period - yet, at the same time, the challenges of Darwinian thought. This led to a certain bishop presenting people with two pieces of bread and asking them to see if they could tell which piece was consecrated ! Or again, the experiment with prayer - two people in hospital; one had a group of people to pray for him and the other did not. The difference was noted closely and commented upon. Little wonder

that Ignatius was treated with suspicion, ridicule and contempt by many. He was going against the tide and, as we know in our own day, both the world, and sadly the Church, don't like it when someone does that! We at SS Julius and Aaron are very proud to possess the Screen from Fr Ignatius's Abbey Church here at Capel-y-ffin - carefully dismantled, transported to Newport and set up in our own church there many years ago. But we have other memorabilia too - among them a large *Churchman's Family Bible with Commentary*. It belonged to Ignatius and contains certain notes in his own handwriting together with some newspaper cuttings. One is from the *Daily Mail* of 2nd Oct 1906. The heading reads: **Bishop and the Bible - Not the Word of God.** It seems that a Bishop of the Episcopal Diocese of Michigan had made this statement and given this advice to the churchmen of his day: "Manipulate it until it fits the sciences. The Bible needs a square deal. When we represent it to be the Word of God, we use it like a heathen fetish." It seems that problems caused by American bishops are not peculiar to our own generation! But doesn't it make you think of the pressures on the Scriptures to-day - the call to alter the *meaning* sometimes - and all in the name of 'political correctness'. Nothing really changes, does it?

For Ignatius, as indeed, praise God, for many of us, the Bible is, quite literally, 'God's Word' and, in that sense, *supernatural*. Fr Ignatius's thinking, and consequently his speaking, was saturated in the Scriptures. He said, of himself, "I had no trouble in learning my Bible and Prayer Book backwards." Over the years, this scriptural wealth matured in his mind to provide, it seems, an abundance of wisdom to apply to the problems of others.

Glancing through the pages of Fr Ignatius's Bible last week - a *fascinating exercise* - I found that on more than one occasion he had read it from cover to cover giving the dates of when he began nearly every chapter. There are plenty of comments - for example, John 6 - '*No fragments of fish left*'. Luke 18.8 - '*Will he find the faith?*'. At the end of the Song of Solomon - '*How sweet is this love song of the Holy Ghost between Jesus and His beloved Church and each member thereof. Thank God for it, my soul.*' (August 28th 1897). The 'commentators' have a rough ride though.... 'Oh Dear No!.....Rubbish!.....How arrogant!.....How hurtful to Our Blessed Lord!' are just a few examples. The pages of the Old Testament contain texts for the New Testament. Clearly, Ignatius read the Old Testament as a Christian is meant to read it - as prophetic history and literature fulfilled in Christ. And from this scriptural knowledge came the powerful sermons - not exactly to be described as 'revivalist' and yet so full

of...*enthusiasm!* Ignatius was never afraid of giving forthright messages and challenges to his listeners. Preaching on 'The Leprosy of Naaman' in my home town of Swansea in 1903, he had strong things to say regarding the morality of that time. He had read in the papers that the Welsh Methodists.....(he hoped that it was not the Calvinistic Methodists!)...were giving permission for their ministers to smoke. They wanted to see their ministers with pipes in their mouths, military moustaches and German-cut coats! Another church was allowing its priests to go to the theatre and mix with half-naked ballet dancers. There was a case he knew of where a dancer kicked up her legs on the vicarage lawn *to pay the church expenses!* That might be the Church of England; that might be the Protestant Church; but it was not the Church of Christ. Yes, we must remember that Ignatius was in his own period of history. There are echoes in that sermon of St John Vianney of Ars getting hot under the collar about Saturday dancing. But the important point is that Ignatius was not afraid to speak out as the voice of God in Scripture prompted him. On this occasion in Swansea he ended by saying that 'the Leprosy could only be cured in one way - by Jordan and the Blood of Christ'.

My brothers of the Church, how Bible-based is our ministry to-day compared with that of Ignatius? Have you read the Bible from cover to cover? I, to my shame, have not. Are we, I wonder, in our own generation *so busy* that it is easier to pick up a copy of the *Pulpit Monthly* or *Living Word* than to listen to the voice of God in the supernatural experiences - His Word? Perhaps there should be at least as much time spent on Bible study as on social work in our Parishes.

Then again, 10th October 1899 was a wonderful Sunday in Abergavenny; three sermons in the Town Hall - thousands of people and many could not get in because of the crush. And combined with this evangelical fervour in Fr Ignatius for the Word of God was his total devotion to the Blessed Sacrament. Solemn Exposition was a regular event in the Abbey Church. Ignatius had no problem with the Real Presence of Jesus Christ in the Sacrament. What joy there was when he said Mass for the first time! I was moved by the entry in his Bible on that day: '30th July 1898. Deo Gratias! I have said my first Mass today. So closely in union with Jesus Christ.....it is wonderful....I am 61'. There are two other entries about Mass at the Abbey. 'Fr Illtud sang Mass *beautifully*.' 'Mar Timotheus sang Mass in Latin *magnificently*.' Yes, the ritual practices here at the new Llanthony Abbey were, at times, a bit 'over the top' and an understandable embarrassment to the Tractarian movement at large. But I don't think that matters to us now. The important thing is the great love and reverence

for Jesus Christ in the Sacrament at the Altar....the thought put into the Liturgy as an expression of this love. When this happens, no wonder there are Apparitions....the distance between earth and heaven is diminished by such adoration.

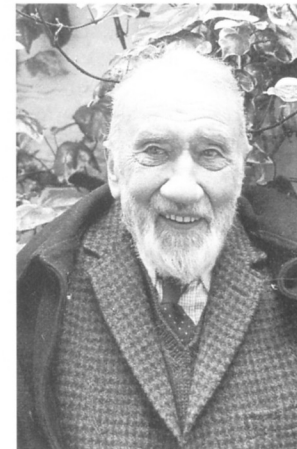
The Archbishop of York preaching at Walsingham last May at the National Pilgrimage spoke of what Bishop Michael Ramsey called 'theology with church bells' - where the Christian faith is taught by exposure and experience in the context of worship and prayer - 'Christ present in the sacramental life of the Church'. This is what I feel Ignatius was about in the ritual extravaganza here at Capel-y-ffin. It reminds us of the importance of good, well-ordered Liturgy in our own churches - that can speak to the hearts of people where words sometimes fail.

Our gathering to-day reminds us also of Fr Ignatius's devotion to Our Lady and of her appearances in this beautiful valley. Those of you who have come into the Catholic tradition gradually, as I have done, know only too well how complete the whole picture of faith is when Mary has her rightful place. This valley just oozes with the presence of God. Why should we doubt that Our Lady came to visit her children here? Why treat it as an extraordinary event? In the words of Fr Ignatius - 'The veil between the visible and the invisible is so thin that we Christians can sometimes see through it.' I believe it to be quite possible that Our Lady appeared here - just as I believe that her Son, Jesus Christ, **was** present on the Altar here and that God **actually spoke** in his word, the Bible, to Fr Ignatius and, through his words, to those who heard him preach.

This is what the faith is all about - the marriage of heaven and earth - and when you batter against the doors of heaven you always get a reply; and when you are so in earnest that you have the motto 'JESUS ONLY' on banners, writing paper and even your bed linen...well, why be surprised at anything? Fr Ignatius was true to that opening text of mine....'You will be his witnesses to all men of what you have seen and heard.' Pray God that each one of us will be as faithful in our own generation.



MR DONALD ATTWATER



Many of our readers will recall that Mr Donald Attwater was the author of 'Father Ignatius of Llanthony' published by Cassell in 1931. This was the second of the three Ignatius biographies. The first was the 600-page volume published in 1904 by Methuen and written by the Baroness de Bertouch, a devoted contemporary of Ignatius. The style is extravagant: the language high-flown, but it is essential reading for all interested in the life and times of Fr Ignatius. The third and last biography was by Arthur Calder-Marshall and published by Faber & Faber in 1962. Calder-Marshall unearthed a good deal of interesting new material. This book, though well-researched, tends to focus disproportionately on the sensational in the life of Ignatius.

Good judgement would perhaps select the Attwater book as the best of the three. Balanced and readable, it is a more objective account, presenting a not uncritical view of Fr Ignatius's attempt in the Black Mountains of Wales to revive the Order of St Benedict in the Church of England. All three of the biographies are long since out of print and only available occasionally these days from public libraries and antiquarian booksellers.

Donald Attwater was born in 1892, the son of a solicitor, and educated at Aldenham. He was brought up as a Wesleyan Methodist; followed his father into the Anglican Church when he was ten and became a Roman Catholic when he was 18 while a law student. He served as an artilleryman in Italy and the Near East during the First World War. It was these experiences that encouraged him to study the Eastern Churches resulting in his two-volume standard work, 'Christian Churches of the East'.

In the early thirties he went on to pioneer discussion on liturgical reform in the Roman Catholic Church. At a time when ecclesiastical authority and popular devotional sentiment treated Latin as a talisman of orthodoxy, he did not hesitate to argue, initially in a brilliant short tract, *In the Beginning was the Word*, that English ought largely to replace Latin. He was not an anti-Latinist however, fully appreciating the traditional liturgical significance of the language. At that time, it was still to be many years before the achievement of liturgical reform at the second Vatican Council. Best known as a hagiographer, he compiled *The Penguin Dictionary of Saints* and carried out the major work on the revision of Butler's *Lives of the Saints*.

After the death of Fr Ignatius in 1908, ownership of The Monastery and lands at Capel-y-ffin passed to the Abbot of Caldey. The property then remained virtually on a caretaker basis for many years. Then in April 1923 Donald Attwater visited Eric Gill for the first time at his home on Ditchling Common. The Guild there had been having problems of its own and a move to a new location had already been mooted. Donald and his family who had been living on Caldey Island had already moved to Capel-y-ffin. It was his knowledge of the situation there that led him to suggest to Mr Gill that The Monastery in The Black Mountains could well provide a suitable home, workshops and chapel for his family and friends. At first it seemed that the whole of the Ditchling Community might be interested in the move to Capel. Donald Attwater was enthusiastic about joining in a new community venture in Wales. But Fr Vincent McNabb, friend and mentor of the Guild, was opposed to the move. In the end it was only the Hagreens and the Brennans who decided to go to Wales with the Gills. Philip Hagreen was a painter, wood-engraver and carver of ivory and Dan Brennan was a farm worker. And so it was that after negotiations with Caldey the property was acquired by Eric Gill in 1924. Donald's skills as a practical workman had been crucial ever since his own arrival at Capel-y-ffin well before this with his family and two monks from Caldey. Overhanging branches swept the roof; broken lattice windows needed replacement and much woodwork needed renewing. An absorbing account of the period that followed this renewed experiment in living between 1924 and 1928 can be found in Donald Attwater's *A Cell of Good Living - The Life, Works and Opinions of Eric Gill* published by Geoffrey Chapman in 1969.

In 1932 Mr Attwater edited the Catholic Encyclopaedic Dictionary. He was a founder member of the Society of St John Chrysostom, The Vernacular Society and for a time, Editor of the Catholic Herald. It was during his stay at Capel-y-ffin, however, that the Baptist chapels of the Llanthony Valley and the strong Baptist tradition in the Black Mountains generally

re-awakened his interest in the nonconformist tradition in Wales. We are indebted to the Right Reverend the Father Abbot OSB of Prinknash Abbey, Gloucester for his permission to reproduce the following extract from an article by Donald Attwater in *PAX*, the Quarterly Review of the Benedictines of Caldey which he edited from 1922 to 1928. This appeared in Issue No. 85 of *PAX* - Winter 1927-28 - Annual Subscription 6s 8d post free !

Early Nonconformity in Wales
by Donald Attwater

.....The innocence, good faith and sometimes surprisingly Catholic flavour of Protestant nonconformity before the days of newspaper reading and 'restatement' is well illustrated by the contents of a little book that recently came into my hands: a ragged small quarto, bound in vellum and inscribed *A Register Book for the use of the Baptist Church of Christ meeting at Chapel-y-ffin*, it is dated 1794 but it also contains 'writings and agreements copyd out of the old decayd Register Book' from 1737. Capel-y-ffin (which takes its name not from the meeting house hereafter referred to but from a chapel-of-ease of the parish church of Llanigon) is a scattered hamlet in the south-eastern corner of Breconshire, where the counties of Brecon, Monmouth and Hereford meet, lying along the northern part of the next to the most easterly of the four valleys which run up into the Black Mountains - the Vale of Ewyas. It is still a secluded place, where the road ceases to be practicable for 20th Century vehicles and the nearest convenient railway station is ten miles off at Llanvihangel Crucorney where, in 1678, another 'dissenter', the Venerable David Lewis (*alias* Charles Baker), a Jesuit, was brought before the magistrate. But in the years covered by the register-book the place was even more remote and suitable for meetings of a sect still hardly immune from persecution. David Jones in *Hanes y Bedyddwyr yn Neheubarth Cymru*, 1839, quoting Joshua Thomas, says: 'About the year 1686, before the end of the persecution, Mr John Gilbert was a very useful man. He brought the meetings to Beili Bach (a farm that still exists) where a meeting-house was built which bore the date of 1703. I myself preached there in 1776. During the persecution they met at their own houses with much anxiety and arranged the meetings as prudent and secret as possible, sometimes in the night and sometimes in the day; and often they met in secret and quiet places in the recesses of the adjoining mountain called Y Mynydd Du (the Black Mountain), and were often compelled to change the meeting-place when the persecutors found them out with the object of catching the worshippers and beating them; so when their enemies hoped to find them at certain places, the good people would be worshipping somewhere else. Notwithstanding

their care and caution they would sometimes be caught and beaten and ill-treated; fines would be imposed on them and, if not paid, their stock and furniture would be sold." While the dissenting members of his flock were worshipping 'in the clefts of the rocks', the Vicar of Llanigon was summoned in an ecclesiastical court (1708) for refusing duty at his chapel-of ease at Capel-y-ffin as there was no salary attached to it. In extenuation, it must be said that in going from Llanigon to Capel-y-ffin one first has to climb 1,600 feet in 4 miles and then descend 1,000 feet in three miles - rough bridle-path all the way.....Even in the earlier years of the 19th Century, the normal ways in and out of the valley were by the mountain bridle-paths to Hay to the North and to Longtown on the East; and Archdeacon Coxe in his *Tour through Monmouthshire (1801)* gives an amusing account of his adventures in a chaise when penetrating the Vale of Ewyas from Abergavenny. He notes that '*Abergavenny is far from here and none from here goes there but seldom*' and that letters should be directed '*to the care of Mr Swetman Shopkeeper Hay Breconshire*'.

The easternmost valley of the Black Mountains, adjoining Ewyas, is that of Olchon....Sir John Oldcastle, sometimes called Lord Cobham, the leader of the Lollards during the reign of Henry V, spent some time in this area. After his escape from the Tower and the abortive rising of 1414, he was hiding in the Vale of Olchon for three years, from whence he organised the disturbances which eventually led up to his recapture and hanging in 1417. The diocese of Hereford which Olchon and Oldcastle adjoined was one of the centres of Lollardy and without doubt Sir John's enormous influence (he was a man of personality and ability as well as of position and wealth) extended over the mountain ridge to the then Welsh-speaking inhabitants of Ewyas.....Indeed, it is possible that *Bwlch Efengyl (Gospel Pass)*, which opens the northern end of Ewyas, gets its name from Lollard preachers. Popular tradition associates it with St Paul, while other writers have brought Archbishop Baldwin through here on his crusading mission. (i) From the very early days the Olchon Baptists had a 'branch' at Capel-y-ffin and the two places were associated. There seems never to have been a distinct and separate meeting house at Olchon, worship being conducted in private houses; Joshua Thomas found traditions of the names of these farmhouse-conventicles, of which at least two, Daren Ddu and

(i) The escarpment behind Fr Ignatius's Monastery is *Tarren yr Esgob (The Bishop's Scarp)* and the bridge over the Grwyne Fawr river at Forest Coal Pit is *Pont Esgob (The Bishop's Bridge)* suggesting that the Bishop passed this way with Giraldus Cambrensis *en route* to Wales in 1188 to raise troops for the Third Crusade.....Ed

Beili Bach, still exist on the eastern slopes of the Black Mountains. But in 1762 William Prosser, a grandson of Thomas Watkins, gave an acre of ground in Capel-y-ffin and a meeting house was built thereon which occasioned the merger of the Olchon 'church' in, and the loss of its name to, Capel-y-ffin.....

The register-book of this ancient community was kept in no ways methodically or completely. It includes lists of members, baptisms (by immersion in the Afon Honddu and other streams), amounts and details of collections, disciplinary records and notices of pastors who until recently added the duties of the ministry to their work as farmers.....Throughout its pages, from 1737, the same family names continually appear; several of them, Watkins, Lewis and Price, for example, are still borne by my neighbours.

From the entry of a Church Meeting on June 2nd 1784, it seems likely that the complete fusion of Olchon with Capel-y-ffin did not take place until that date. The agreement is a good example of the decency and simplicity which characterised their religion. It begins as follows:-

'We agree to make our covenant as a church with each other, in the name, and in the fear of the Lord and in His strength, that is to say, as followeth. First if a Brother or Sister shall be found guilty of giving a private offence to a fellow member, that such offended member is to behave to the offender according to the rule in St Matt. Secondly, not to forget or forsake the Assembling of ourselves together on our publick, and more private prayer meetings, but in love, and after, instruct, sympathise, comfort, bear each others burden, and pray with and for one another.'

Throughout the book the handwriting is notably literate...and the facts well expressed. There are no entries in Welsh, except the transcription of a hymn. Occasionally I came across examples of a more fervid style of evangelical diction, for example :

'Our brethren enjoyed great liberty in speaking and the Doctrine was dropping like rain' (1838).

'When the net was drawn up, we found that some had been caught, and drawn (we hope) from their old element to breathe in the air of Calvary' (1842).

Reading these records of one hundred and two hundred years ago, I was reminded, I hope not extravagantly, of the early days of the Church. Simplicity, faithfulness, stern discipline, unworldliness, trust in God and his grace whatever the world might do or say, are clearly shown in the records of these folk whose salvation lay, not in ordinances, but in their

transparent good faith. And their descendants to-day are recognisable as such....and for some, the newspaper has not yet supplanted the Sunday sermon, which is appraised and appreciated as an art connoisseur his treasures. The comparison is deliberate; preaching is still a popular art of which the older people know the rules and the criteria.

....A few shreds of Catholic practice are still found: the anniversary service for one deceased is called his 'month's mind' and it is not unknown, in a bad thunderstorm, for people to retire to a corner of the room and, kneeling, repeat the word "Oremus." A couple of years back, on the feast of Our Lady's Assumption, the descendants of George Watkins and John Lewis and William Price and others were invited to assist at Catholic worship for the first time since the Reformation. They assembled in force; they listened with patience and appreciation to a sermon on our Lady; they praised the officiant's 'extempore prayer' (the prayer for Wales) and saw their Lord and Saviour Jesus Christ lifted up to bless them.....(i)

(i) This Feast must have been celebrated in the private chapel at The Monastery during the period 1924-28 when the Attwaters and Gills were living there...(Ed).

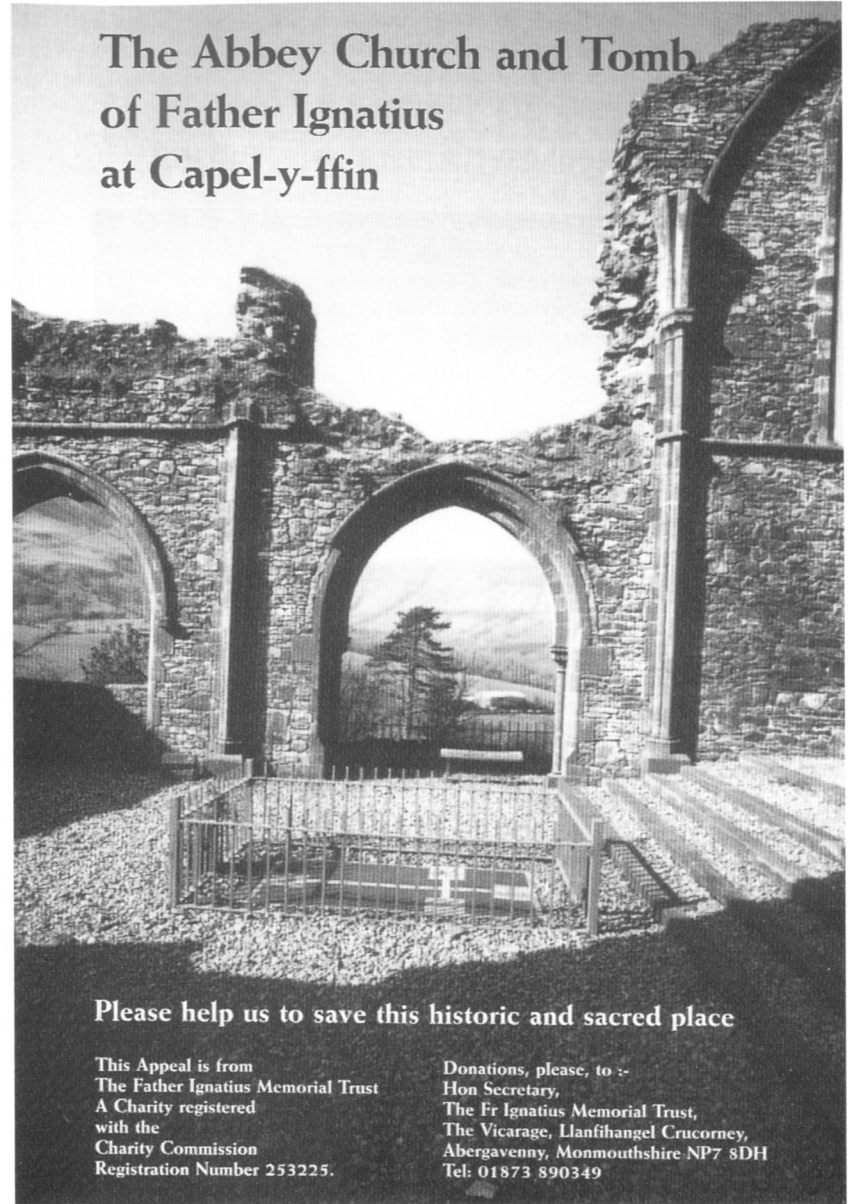


The Baptist Chapel
at Capel-y-ffin

Known originally as the Olchon Church or Meeting House, this chapel was built circa 1762. Access is via a small bridge over the Afon Honddu, the scene of baptisms in earlier days. The outline of The Monastery lying on the lower slopes of Tarren yr Esgob can be faintly seen just above the trees beside the chapel in this photograph.



The Abbey Church and Tomb of Father Ignatius at Capel-y-ffin



Please help us to save this historic and sacred place

This Appeal is from
The Father Ignatius Memorial Trust
A Charity registered
with the
Charity Commission
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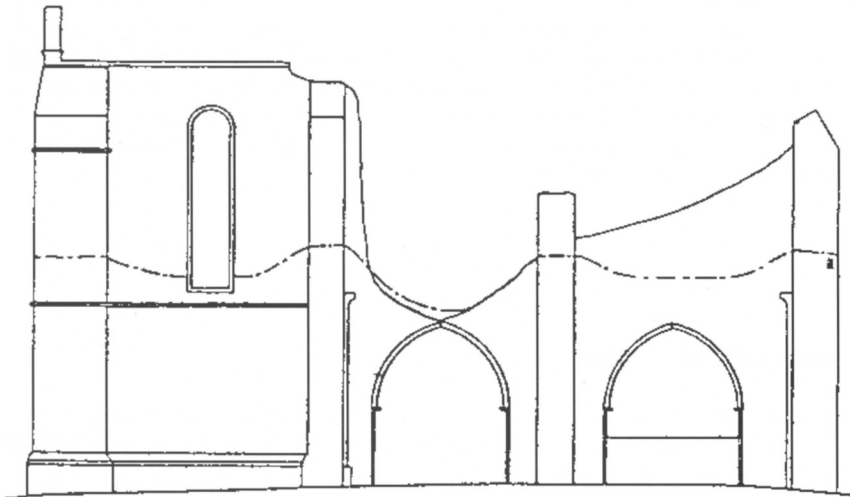
Donations, please, to :-
Hon Secretary,
The Fr Ignatius Memorial Trust,
The Vicarage, Llanfihangel Crucorney,
Abergavenny, Monmouthshire NP7 8DH
Tel: 01873 890349

Progress Report Since our last Newsletter our application for a grant towards the cost of repairs to the Abbey Church, so that it will once again be safe for public entry, has been forwarded to the National Lottery Heritage Fund for consideration. Thanks to your generosity, the Fr Ignatius Memorial Trust is able to offer a significant 'partnership' contribution towards the overall estimated cost of the work programme.

Our application to the Heritage Lottery Fund has involved the preparation of the following supporting documents :-

(a) Printing and distribution of the Appeal leaflet illustrated on p.13. (A copy was enclosed with last year's Newsletter).

(b) Preparation of detailed Proposed Structural Modifications to the Abbey Church together with plans of both the existing and proposed elevations, indicating the features to be retained, their consolidation and long-term conservation.



NORTH ELEVATION

The pecked line in the above plan features the approved proposed elevation, the upper sections of the Abbey walls being much too unstable for repair.

(c) Application to the Brecon Beacons National Park Committee for Consent to demolish dangerous parts of the structure and stabilise the remainder submitted. Listed Building Planning Consent No. K13952 received in due course.

(d) Photographic survey of the building carried out and the resulting photographs deposited with The County Sites and Monuments Record operated by Clwyd-Powys Archaeological Trust, Welshpool as required by Planning Consent K13952.

(e) Details of the proposed work notified to the Royal Commission on Historic Monuments in Wales, Aberystwyth, and permission granted for site inspection etc.

(f) Structural Report and proposed work plans re-submitted to the Brecon Beacons National Park Committee in accordance with Listed Building Planning Consent K13952 for final approval and approval received, subject to one minor agreed modification.

(g) Preparation of the current audited balance sheet of Trust accounts to accompany the application for grant aid.

Approval of a grant from the Heritage Lottery Fund is, of course, conditional upon 'partnership funding' and it is you, our readers, who are the backbone of our partnership in this project. We thank you warmly for your special donations towards successful completion of the work; for your continuing financial support and for the practical encouragement we have received in so many ways throughout.

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Roman Catholic Mass

By its constitution the Father Ignatius Memorial Trust is an ecumenical body, and it is right that this should be reflected at the annual Pilgrimage.

Between 1972 and 1993 the day's events always included a Roman Catholic Mass. This took place at Capel-y-ffin concurrently with the Anglican Eucharist at Llanthony, and we were fortunate that for the whole of that period we had among the Trustees a priest able to take responsibility for this service - in the early years Fr Brocard Sewell; from the early 1980s until his death in 1992 the late Canon Stanley Luff.

Although all are welcome at the Eucharist in Llanthony we recognise that this may cause difficulty for Roman Catholics, so it would be good to know how much support there might be for the Mass at Capel-y-ffin if it could be reinstated. Nothing can be done in time for this year's Pilgrimage, but we would be grateful if any with a longer term interest in the matter could make their views known to the Secretary.

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