



THE MAGAZINE OF THE Society of Mary



American Region Edition
Nativity of the Blessed Virgin Mary
Fall 2018
www.somamerica.org

THE SOCIETY OF MARY

(Established 1931)

THE SOCIETY OF MARY springs from two similar societies founded in 1880 and 1901 respectively, which united in 1931. It has members all over the world and is not confined to Anglicans alone.

Where there are sufficient members in one place or area, they combine to form a Ward, with a priest as Superior and an elected Secretary. They can organize regular services, meetings and many other activities. Five or more members may form a Cell, and organize joint prayer and fellowship. Isolated members are joined to the Headquarters Ward.

The Society publishes its magazine "AVE" two times each year with details of pilgrimages, retreats, festival services, etc. It is free to all members and is the effective link between the various Regions.

The Society is not affiliated to any single Shrine or Marian institution, and is the only organization endeavoring to promote equally all the different aspects of devotion to Mary.

THE SOCIETY RULE OF LIFE

The Society is dedicated to the glory of God and in honor of the Holy Incarnation under the invocation of Our Lady, Help of Christians.

1. Members shall keep a Rule of Life, which will include such special devotions as the Angelus, the Rosary, the Litany and Anthems of Our Lady.
2. They will pray for Departed Members of the Society and offer Mass for them.
3. They will take part in the Mass on the principal Feasts of Our Lady.
4. They will engage in apostolic and pastoral work, according to opportunity, under the guidance of the local Ward Officers and the General Council.

OBJECTS AND MEMBERSHIP OF THE SOCIETY

The Society was founded as an Anglican Society with these Objects:

1. To love and honor Mary.
2. To spread devotion to her in reparation for past neglect and misunderstanding, and in the cause of Christian Unity.
3. To take Mary as a model in purity, personal relationships and family life.

From the American Region Superior

August 2018

Dear Friends,

The Society of Mary's American Region continues to grow, with new members joining, and new Wards and Cells forming across the country. It is clearly an opportune time for the renewal of Marian teaching and devotion in our churches.

We have now made it possible to join the Society of Mary American Region and pay all dues and contributions online via our website, somamerica.org. So, please direct potential new members to the website—it is no longer necessary to fill out and mail paper forms and checks, although that option still exists for those who prefer it!

An inestimable debt of gratitude is owed to Treasurer David Chase, Ph.D. who has volunteered many months of his time working to obtain official 501(c)3 tax-exempt non-profit corporation status from the Internal Revenue Service. Our financial reports for the latest fiscal year are also printed in this issue of AVE.

Effusive thanks are due to Fr. Steve Rice, SSC, and his people at Saint Timothy's Church, Winston-Salem, North Carolina, for hosting the American Region 2018 Annual Mass and Meeting. Their hospitality was wonderfully generous, and it was exciting to see a thriving Anglo-Catholic parish exercising dynamic ministries in the surrounding community. This issue of AVE contains (as yet unofficial) minutes of the Annual Meeting from Council Secretary Dr. Paul Cooper, and the text of my sermon at the Annual Mass.

Finally, the date and venue of the next Annual Mass and Meeting have been provisionally set for All Saints' Church, San Diego, California on Saturday 4 May 2019. All Saints' is currently in a search process, so this arrangement is tentative pending the new rector's approval. Stay tuned for further developments, and please keep the parish in your prayers! **AVE**

With all blessings in Christ and Our Lady,
The Rev'd John D. Alexander, SSC, Ph.D.
American Region Superior



Letter from the American Region Chaplain

The Visitation of Mary to Elizabeth

The Gospel according to St. Mark records the following: “The apostles gathered around Jesus, and told Him all that they had done and taught. He said to them, ‘Come away to a deserted place all by yourselves and rest a while.’” (Mark 6:30)

They had listened to His teachings, and now the revelation of these teachings was being manifested in His many signs, or “works” as St. John described them. The Apostles had witnessed these miraculous signs that Jesus had accomplished on so many different occasions. They witnessed firsthand Jesus’ command over nature in the calming of the waters while on the Sea of Tiberius. They witnessed firsthand His authority over illness as He healed the woman who, for twelve years, suffered from an issue of blood. This Jesus even had authority over life and death as He raised Jairus’ young daughter.

Now it was the disciples’ turn to do what the Master had done: heal the sick, raise the dead, and cast out evil spirits. He sent them out, “two by two and gave them authority over impure spirits” as recorded in Mark 6:7. St. Matthew, in his gospel, records these words of Jesus: “As you go, proclaim this message: ‘The kingdom of heaven has come near. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons.’” (Matthew 10:7-8)



Jerónimo Ezquerra, Visitation (c. 1737), Carmen Thyssen Museum, Malaga, Spain

Luke tells us that on another occasion, Jesus sent 72 of His disciples out on a trial run. The results were amazing: “The seventy-two returned with joy and said, ‘Lord, even the demons submit to us in your name.’” (Luke 10:17).

Two facts should be immediately obvious to us; a third maybe not so much. First, these “signs” or “works” were to be carried on by his disciples. We see great manifestations of such miracles in the Acts of the Apostles when the Church’s growth was astonishing.

Second, as disciples ourselves, we are called to do exactly what Jesus’ original disciples did. As Jesus says in John 14:12: “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.”

The third truth brings us back to Mark’s gospel: “The apostles gathered around Jesus, and told Him all that they had done and taught.” (Mark 6:30). It was necessary for the Apostles to meet with the Master to discuss and share with one another the things that took place while they were out on their trial runs: in other words, to share their “oral reports.” This was a time to celebrate what God had done in and through them. In addition, it was a time of learning, of strengthening for ministry and fellowship.

For the most part, within our modern western culture, Anglicans have struggled with sharing our story and bearing witness to the saving hand of Christ. We tend to be more comfortable with a homiletical approach to the Word of God than with a personalization of the working of God in our daily lives. But again, within their communal life, centered in and around their eucharistic fellowship, this is how the early Christians lived their faith. We cannot help but notice how the Church grew! (Acts 2:44-47; 4:32-35).

In this context, we can learn a great deal from the Visitation of Mary to Elizabeth. These two women shared with each other how the Lord had worked in their lives in a very personal way.

Take a close look at the Annunciation and how Mary processed what the angel Gabriel told her. Of course, she had questions. Who wouldn’t have? However, the Scriptures tell us, “Mary treasured up all these things, pondering them in her heart.” Luke 2:19.

After the angel of the Lord had visited our blessed Lady, did she quietly say, “Oh, how nice,” and then go on with her daily routine? No! She immediately went to her cousin Elizabeth and told her everything the Lord had said to her. Mary shared her story. She was not afraid of

what Elizabeth might think. She initially may have wondered how Joseph would handle the news, but she also had enough faith that God would take care of Joseph's heart.

In Mary's sharing, Elizabeth recognized how God had worked in her cousin's life. For Elizabeth, it was a moment of exuberant joy, to the extent that her baby leapt for joy in her womb. Elizabeth then proceeded to tell Mary all that God had done in her own life over the last few months.

Sharing their own faith-experience deepened their love for each other and for God. Mary broke out in joyful prayer and singing, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. (Lk 1:46-49).

The New Evangelization, which the Church is seeking for the world, can be found as we meditate on the Visitation of Mary to Elizabeth. Let our souls "magnify" the Lord to a hurting and broken world. **AVE**

Pax Christi
Fr. Russell A. Griffin, SSC
Rector
Church of St. Uriel the Archangel
Sea Girt, NJ



From the Editor

The 2018 Fall issue of AVE, dedicated to the Nativity of the Blessed Virgin Mary, offers a potpourri of aspects of her: a garland adorning the many facets of worship she has inspired over the centuries. We are fortunate to live in an age where devotion to the Mother of God continues to rise. Periods of conflict, wars, persecutions, and general unrest always seem to turn people's thought and prayers to Mary, as we say, "Turn then, most gracious Advocate, thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus." And in this season, we joyfully celebrate her birth to Saint Anne and Saint Joachim. Father Alexander traces the fascinating history of this story.

For this year's Annual Mass and Meeting at St. Timothy's Episcopal Church in Winston-Salem, North Carolina, our Superior, Father Alexander, chose to preach on the new feast, "Mary, Mother of the Church." Our Chaplain, Father Griffin, writes eloquently about the importance of Our Lady's Visitation to Elizabeth. Two new books about the Rosary provide instruction to the novice and deepening appreciation to those long-familiar with its use. As usual, there are reports of the doings of some of our wards. If you have a ward and haven't contributed yet, please send us your activities (and pictures) before our next issue. These accounts help us keep connected, and may well inspire other wards to try some of the practices you find useful.

The next issue of *AVE* will feature the Presentation of Our Lord in the Temple. Please send articles or ward reports for this issue no later than the first week of January.

Pray for us, oh Holy Mother of God, that we may be worthy of the promises of Christ. May the Divine Help remain with us always. **AVE**



Shrine of Our Lady of Clemency at S. Clement's Church, Philadelphia: Anniversary of the Dedication

By Dr. Anne Bower

On Sunday, May 6th S. Clement's Church (Philadelphia) celebrated the 75th anniversary of the Dedication of the Shrine of Our Lady of Clemency. A Sung Mass at 11 am, May Procession and Crowning of Our Lady at the Shrine with a chaplet of roses was followed by a gala reception in the Parish Hall. The day concluded in the afternoon with the Litany of Our Lady of Clemency at the Shrine, Vespers and Benediction of the Blessed Sacrament.

The Shrine was blessed and dedicated on March 25th of 1943—Lady Day—by The Rev. Franklin Joiner, 10th Rector of S. Clement's Church (1920–1955) who commissioned the Shrine in 1942.

The title, Our Lady of Clemency, was taken from the language of



Shrine of Our Lady of Clemency with Lady Chapel Altar in Background, Saint Clement's Church, Philadelphia

the Litany of Our Lady of Loretto—*O Virgo Clemens*—and adopted for this Shrine because of the dedication of the Church in which it has been erected. *Clemency* is a synonym for mercy, gentleness, compassion, sympathetic understanding, and kindness. These are all attributes that belong in superabundance to the Holy Mother of God.

The statue shows Our Lady as the Queen of Heaven “clothed with the sun, the moon under her feet, and on her head a crown of twelve stars”, as S. John saw Her in heaven. She holds a scepter in her right hand with which she is pointing to the High Altar and to the Tabernacle where

the Sacramental Presence of Her Divine Son resides perpetually. From behind the statue emanate highly burnished rays of glory.

The Shrine was designed by prominent New York architect W.E. Anthony and the statue of Our Lady was sculpted by H.E. Beretta. The woodwork was constructed by the Master Wood Craft Co. of New York, and it was painted and gilded by R. Robbins. The figure of Our Lady is six feet high and rests on a seven-foot-high polychromed pedestal. Above the statue is a valance of wood-carving, gilded and painted in medieval colors. It is surmounted by a tall spire of open wood-work and carving that soars upwards for another twelve feet. The total height of the Shrine, from the floor to the top of the pinnacle is about twenty-five feet. An Italian lamp of antique silver hangs to the side of the Shrine. The design of the lamp is copied from a lamp in the Church of S. Maria del Popolo in Rome. Three cherubs lift up a crown of silver roses and buds, in which is resting a blue glass lamp whose light burns continuously. On the wall behind the lamp is an enclosed glass case containing silver, heart-shaped votive offerings to Our Lady of Clemency. These are offerings of thanksgiving from grateful petitioners for Our Lady's intercessions and prayers answered. The individual votive offerings were curated over a decade by parishioner Dr. John Lilley, who also designed and executed the mounting and glass case in 2000.

Soon after the Shrine was installed, it became evident that it could be no simple parish Shrine, but rather one that belongs to the whole Church and to all who love Our Lady and seek to promote the honor that is Her due. Thus, a Continuous Novena was instituted on Easter Monday in April 1944, and since then the Continuous Novena and Devotions have been offered at the Shrine on a daily basis without interruption.

The Shrine of Our Lady of Clemency has strong ties with the Shrine of Our Lady of Walsingham in England. In 1960, the Shrine became formally affiliated with the English Shrine at Walsingham, and has been accorded full participation in the spiritual privileges thereof.

The Shrine of Our Lady of Clemency has been a blessing to those who have brought their petitions and prayers to Her. It is to Her clemency that we cry and it is from her Most Clement Heart that she offers our invocations to Her Divine Son. **AVE**

Anne Bower is a parishioner at S. Clement's, Philadelphia, and a member of the SoM American Region Council.

The Nativity of the Blessed Virgin Mary

September 8

By Fr. John D. Alexander

Christian saints are normally commemorated on the anniversaries of their deaths, their “birthdays into heaven,” rather than on their earthly birthdays. Besides the Nativity of our Lord himself (December 25), the two exceptions are Saint John the Baptist (June 29), and the Blessed Virgin Mary (September 8). Both John and Mary stand at the threshold between the Old Testament and the New. In their different ways, they embody faithful Israel, fulfilling all that God has been doing down through the centuries to prepare his People to receive the Messiah. At the same time, their births represent God’s immediate preparation for the Incarnation: John is sent as the Forerunner, and Mary as the God-Bearer. Hence, the Church’s liturgical calendar fittingly commemorates their births as decisive moments in the history of salvation.

The Feast of the Nativity of the Blessed Virgin Mary dates in the Christian East to at least the sixth century. The Eastern Church begins its Church Year in September, so it seemed appropriate to start the year with the birth of the Mother of God. The date chosen, September 8, helped determine the date of the Immaculate Conception, nine months earlier, on December 8. The Roman Church adopted the feast in the seventh century, although it did not become widespread in the West until the ninth century.

Mary’s conception and birth are not recounted in the canonical New Testament. Our earliest source for them is the Protevangelium of James, an apocryphal work written in Greek in the second half of the second century—but which may preserve much earlier oral traditions. Like Saint Luke’s account of the Baptist’s conception and birth (Luke 5:1-25; 57-80), the narrative in the Protevangelium follows the pattern of Old Testament stories of the births of figures such as Isaac (Genesis 18:1-15; 21:1-7), Samson (Judges 13), and Samuel (1 Samuel 1:1-2:10), in which a divine promise of conception and birth to a couple hitherto considered barren highlights the greatness of the offspring. While it remained popular in the Christian East, however, the Protevangelium



Pietro Cavallini, Nativity of the Virgin (c. 1291), Santa Maria in Trastevere, Rome

was condemned in the West by Saint Jerome and several early Popes and Councils on account of, among other things, its description of Jesus' brothers and sisters as children of Joseph by a previous marriage. (These Western fathers maintained that they were instead Jesus' cousins, which is also a plausible translation of the Greek *adelphoi*.)

Far more influential in the medieval West was the Latin Gospel of Pseudo-Matthew, dating from around 600-625 AD, which purports to be a translation by Saint Jerome (d. 420) of a privately-held Hebrew manuscript written by Saint Matthew himself. The story of Mary's birth in Pseudo-Matthew broadly follows the Protevangelium, while differing in some details. Jacob de Voragine incorporated it in his Golden Legend (c. 1260), a compilation of readings for saints' days that has rightly been described as indispensable to an understanding of medieval and Renaissance Christian art. Also, of interest from an interfaith perspective, Pseudo-Matthew is roughly contemporaneous with the Qur'an, which mentions Mary (Maryam) 70 times and includes a remarkably similar account of her conception and birth. Clearly, the story's basic outlines

were in wide circulation in the late antique world.

In Pseudo-Matthew, as in the Protevangelium, Mary's parents are Joachim and Anna (or Anne), both members of the tribe of Judah. (The name "Anna" is the same as the Hebrew "Hannah," and thus echoes the story of the birth of Samuel to Elkanah and Hannah in I Samuel 1-2.) A shepherd from the age of fifteen and a righteous man, Joachim has made a practice of dividing his lambs, sheep, and all his possessions into three portions: one-third for orphans, widows, strangers, and the poor; one-third for "those who worship the Lord," (i.e., the priests of the Temple); and one-third for himself and his household. God has rewarded Joachim over the years by multiplying his flocks and herds so that he has become the richest man in Israel.

At the age of twenty Joachim married his wife Anna. They have lived together twenty years but have had no children. At the time of "the great feast" Joachim is preparing to offer sacrifice in the Temple, when the priest Ruben tells him that it is unlawful for him to stand among those offering sacrifice because God has not blessed him with seed in Israel. The unstated irony is that God has blessed Joachim by multiplying his flocks and herds. Still the couple's barrenness carries the stigma of divine displeasure. Shamed and saddened by this rebuke, Joachim retires with his flocks and herds into the mountains of a far country for five months.

Anna laments that not having given her any children, God has now taken away her husband, so that she does not know whether he is alive or dead. Entering the courts of the Temple, she sees a laurel tree containing a sparrow's nest and mournfully observes that God makes fruitful the creatures of earth, sea, and sky but has withheld offspring from her. She renews her vow, made at the beginning of her marriage, that if God gives her a child, male or female, she will give it to the Lord's service in the Temple (compare the vow of Hannah in I Samuel 1:11). At this point, an angel of the Lord appears to her and promises her offspring, so that "all generations even to the end shall wonder at that which shall be born of you." Returning to her house, Anna throws herself down on her bed for a day and a night as if dead. When she calls her maid Judith and asks why she has not come to her, the response is, "If God has shut up your womb and taken your husband from you, what can I do for you?" At this insult, Anna weeps aloud.

Meanwhile in the mountains, a young man appears to Joachim and asks why he does not return to his wife. Joachim relates that he has been driven from the Temple because in twenty years he and his wife have had

no children. He will remain in the mountains until he dies, dividing the portions of his flocks and herds as before. The young man announces that he is an angel of the Lord; he has just spoken with Anna and told her that she has conceived, “and you in your ignorance have left her.” (What is not entirely clear from the text is whether the conception took place before Joachim’s departure, or whether the angel is speaking in what might be called an “anticipatory past tense”—prophesying a future event so certain that it can be spoken of as already having taken place.) The angel directs Joachim to return to Anna, for “her seed shall be blessed, and she herself shall be blessed, and made the mother of eternal blessing.”

Joachim invites the angelic visitor into his tent (compare the hospitality of Abraham in Genesis 18:1-15), but he replies that his food is invisible, and he commands Joachim to offer as a burnt offering anything he was going to give him to eat. When Joachim protests that he has been forbidden to offer sacrifice, the angel reassures him that indeed God has commanded him to do so. Joachim then sacrifices a lamb and the angel disappears into heaven with the smoke. Rather than return immediately, it is now Joachim’s turn to fall down on his face as if dead “from the sixth hour [i.e. noon] until evening.” Upon reviving, Joachim tells the vision to his servants, who urge him to return at once to Jerusalem. But Joachim is overcome by sleep. In a dream the angel repeats the command to return. In the morning, Joachim and his servants begin the thirty-day return journey with all the flocks and herds.

After thirty days, the angel appears again to Anna and tells her to go to the Golden Gate of Jerusalem where Joachim will return. After a long and wearying wait, she sees Joachim approaching from afar with his flocks. She runs to him and hangs on his neck, declaring, “Behold, I was barren, and now am not so: I was barren, and behold I have conceived.” They worship the Lord and go into their house. Their neighbors and acquaintances rejoice, and all Israel congratulates them. Then, when nine months have been fulfilled, Anna gives birth to a daughter and calls her Mary.

After three years, when Mary has been weaned, Joachim and Anna take her to the Temple—the event commemorated in the Feast of the Presentation of Mary on November 21. When they set Mary down at the bottom of the fifteen steps leading to the Temple gates, the intrepid three-year-old unhesitatingly climbs them and enters the sanctuary without looking back. (Interestingly, the Jewish Mishnah records the existence of an ascent of fifteen steps from the Court of Women to the Court of Israel, where the Levites would stand and sing the fifteen Psalms of Ascent—i.e.

Psalms 120 to 134.) From this time until her betrothal to Joseph at the age of twelve, Mary lives in the Temple among a community of consecrated virgins where she receives her education.

Many commentators dismiss this story's historicity on the grounds that the very idea of consecrated virgins was foreign to Judaism and reflects instead a worldview shaped by pagan institutions such as the Vestal Virgins in Rome. Others dispute this, citing such scriptural texts as Exodus 38:8, I Samuel 2:22, and 2 Maccabees 3:19-20. Moreover, some Jewish rabbinical sources attest the existence of a community of young girls who lived in the Temple precincts and functioned as a kind of altar guild: creating and repairing vestments, preparing linens, washing priestly garments that were regularly stained with animal blood, and weaving the Temple veil. These girls remained in the community until marrying age (about twelve to fourteen). They were under the supervision and governance of older women, possibly widows such as the prophetess Anna (Luke 2:36-38). Since the virgins would ultimately leave to be married, and the widows had already been married, nothing in such a community's life would have contravened the traditional Jewish disapproval of celibacy. An intriguing possibility is that the early Christian institutions of Virgins and Widows were not inventions of the Church but an inheritance from these Jewish Temple practices.

The story of the birth of the Blessed Virgin Mary to Saints Anna and Joachim falls into the category of "pious tradition." That is, it has the authority of neither Scripture, Creed, nor defined dogma. It may or may not be historically accurate; and the Church neither requires nor prohibits our assent to it. Perhaps the story's deepest value lies in expressing profound theological truths in a wonderful narrative form. From the moment of her conception, Mary comes into the world equipped by God's grace for her mission of giving birth to the Savior of the world. Hence, at the Annunciation he Angel Gabriel addresses her as "full of grace." Everything in her life from her conception on, all her upbringing and education, prepares her for this moment, when she says "Yes" to the angel and takes up her vocation to be the Mother of God. She is God's precious gift to all generations who call her blessed. So, the commemoration of Mary's birth is a fitting occasion of rejoicing and celebration in the Church. **AVE**

Fr. John D. Alexander is Superior of the American Region of the Society of Mary and Rector of S. Stephen's Church in Providence, Rhode Island.

A Rosary Adventure

(Reprinted from the Annunciation 2018 issue of the English edition of AVE.)

Hannah Phillips reflects on the Advent Rosary group that gathered together in cyberspace through the medium of Twitter.

The season of Advent, a time of preparation for the arrival for our Saviour Jesus Christ. The first people who would have experienced the advent of Christ was his parents. Their preparations were without a doubt eventful, daunting and totally reliant on their faith in God to carry them. Therefore, what better way to ready ourselves for the coming Christ Child than by developing a discipline of praying with Our Lady? Our Holy Mother who understands perfectly that whilst filled with hope, love and anticipation, we also experience doubt, trepidation, fear as to our worthiness and readiness.


It was with this concept very much on my mind, that I came across an enquiry on Twitter as to whether I would like to form part of a virtual Rosary group during Advent. It seemed only natural that I should agree, it appears 105 other people also concurred. On the first Sunday of Advent a cloud of prayers commenced from a multitude of places. From the very beginning the journey felt like a special one.

My own prayer relationship with the Rosary started when I was at a secondary convent school and has carried me through many of life's ups and downs. Though I am rarely separated from my Rosary, taking the time to pray it daily has never been something I have attempted before. Despite this I was somewhat daunted by the prospect of adding something else into the already hectic Vicarage household. However, from the discussions that took place on Twitter it was apparent that I was not the only one breaking out of my cocoon and learning to use my wings. Some of us had never prayed the rosary before, some were not even naturally inclined to that tradition and some were fully versed in the discipline. It was uplifting to be part of this emerging butterfly as it took flight in such a beautiful way.

Each day the intentions to be offered were provided by Fr McNally-Cross under the hashtag #RosaryAdventure. When we had prayed the rosary, we would click on the 'like' button, so we could hold each other accountable. Among the increasing chaos at home it became a blessing to know that I could press pause and become part of a large

community of prayers. The humility of knowing that those who have never met you are sparing the time to pray for you, was mirrored by the immense responsibility of praying for those who also needed those prayers.

There was soon a feeling that we were growing together to form a virtual community as we started to share stories of our experiences during the Rosary Adventure. The discussions revealed an awakening of spirituality among us, as whether on a train, at home or beside the nativity crib we were engaging in our prayers. Praying in this way caused me to become mindful of my surroundings and how my faith could be present in them. I also became aware that the cessation of what to me was most mundane of tasks could transform into the provision comfort and strength to someone somewhere else. It was truly moving following the revelations online as to how the prayers were supporting others. The honesty amongst the community was amazing, people admitting when we found it hard, or if we had missed the prayers for a reason. The members of our community responded in such a compassionate way, so when I was ill and failed to complete my task I was surrounded in loving prayer, as the community and I prayed for others when they could not complete that day's intentions. Our willingness to accept and own our failings and see the forgiveness of the group, truly echoed Christ's own message.

The last intentions prayed of the eve of Christ's Nativity, I began to feel that something would be very much missing from my life. Praying the Rosary in this way had become a part of who I was. It had not been a burden but a revelation and an opening of a spiritual valve at a time when I had been struggling. I miss praying as part of a community but the habit of praying the Rosary has developed a whole new meaning. Prayers have always bridged the gap between our Father and his earthly children, enriching our spirituality and allowing us the space to discern God's will. As I held my rosary knowing that others were clutching theirs too, in so many places, at various times began to feel like we were the beads and our prayers the chain joining them. A perfect preparation for the coming Christ child, learning to make space for others in a hectic and full life, understanding there is always room at the inn, if you choose to make it. May Our Lady pray for us through this new year, that we may continue to make space for those we have not have known or seen. Then we too can continue to make space at the inn and welcome the Christ Child into our lives, everyday. 

What Mary Received in the Eucharist

By Jonathan Mitchican

Reprinted with permission from the Covenant Blog <http://livingchurch.org/covenant/>) May 15, 2018

Few titles indicate just how ancient the Church is more than that of St. Symeon the New Theologian. Apparently, being born in 949 is enough to get you labeled new. The reason he is called theologian is that he stands in the line of St. Gregory Nazianzus and the Apostle John as someone who speaks eloquently about the mystical experience of God. For St. Symeon, as for St. Gregory and St. John, God is not simply to be believed in but to be experienced directly. And the heart and center of that experience is the Holy Eucharist:

The same undefiled flesh which [the Son] accepted from the pure loins of Mary, the all-pure Theotokos, and with which He was given birth in the body, He gives to us as food. And when we eat of it, when we eat worthily of His flesh, each one of us receives within Himself the entirety of God made flesh, Our Lord Jesus Christ, Son of God and son of the immaculate Virgin Mary, the very One Who sits at the right hand of God the Father.

For St. Symeon, there is a straight line between the teaching that Mary's flesh was made blessed by Jesus' dwelling in her womb and the teaching that in the Holy Eucharist that same flesh is given to us. The Eucharist is a complete participation in Christ, "that He may dwell in us and we in Him," as the Prayer of Humble Access says. St. Symeon's mysticism is far from the New Age abstraction that the word *mysticism* brings to mind for many people today. It is concrete and embodied. We are what we eat. As we eat the body of Christ in the Eucharist, so we become Christ in our bodies and soul.

For those who hold a Catholic view of the sacraments, this identification of likeness between the flesh of Mary, the body of Jesus, and the body and blood given to us in the Holy Eucharist should come as no surprise. What is perhaps more startling is to realize that Mary herself would have partaken of this mystery. She who bore the body of the Christ from her own womb, who later wept at the foot of the cross — as that same body was handed back to her lifeless — would go on to receive that same body alive again on her tongue.

In 1852, the French artist Jean-Auguste-Dominique Ingres shocked the

world with his painting *The Virgin Adoring the Host*. It depicts the Mother of God standing before an altar, her hands together in contemplation, with saints flanking her. She is looking down with great reverence at the consecrated host that seems inexplicably able to stand on its side. At the time, some complained that this painting was too bold in its suggestion that Mary would have had a strong eucharistic piety, but it is hard to imagine an image more fitting. The look on Mary's face as she gazes at the blessed sacrament is not simply a look of religious devotion but a deep expression of maternal love. She looks at the host the same way she looks dotingly upon the baby Jesus in other paintings. Her small, almost imperceptible smile depicts deep satisfaction. This is a woman who lost her child and now has him back.

The Holy Eucharist involves far more than a passive experience of remembrance. It is the substance of a much closer relationship with Christ than could have been forged before his death and resurrection. It is not uncommon for Christians to wonder wistfully what it might have been like to know Jesus when he walked this earth, yet the mystery that both St. Symeon and Ingres allude to is that in the Eucharist we can know him



Mary Received in the Eucharist

now far more deeply than that.

Mary, whose holiness meant that she did not need the gifts of sanctification found in the blessed sacrament, nevertheless would have found great joy and comfort in receiving her Son's body and blood. The intimacy that Mary knew with her Son in the Holy Eucharist would have been even deeper than the bond she shared with him before, because in the Eucharist is found not only the flesh but the gift of eternity. In the Eucharist, the body, blood, soul, and divinity of Christ are made available to each of us, not only in some sort of abstract way but in the very concrete action of eating and drinking

It would be conjecture to say how often or in what manner the Mother of God received the blessed sacrament. It is not hard to imagine that there must have been a flood of conflicting emotions that she would have experienced: grief at the loss she had suffered and that she could no longer hold her Son's hand or kiss his face; joy that he was not lost to her; perhaps pride that in fact what he had already given her would now be available to the whole world through the transformation of something as simple as bread and wine.

What a curious and powerful experience it must have been for her, as the priest placed the body of Christ in her mouth, for her to realize that what she received was the very flesh that she had washed and cared for, the very flesh that had come from her body in the first place. When she received the body of Christ, what she received was her body as well, healed and glorified by the Incarnation. Surely, that had to be at least as awe-inspiring and shocking for her as the experience all those years earlier when the angel had announced God's intention to her, and she had responded, "Be it done unto me according to thy will."

If we are ever tempted to take the Holy Eucharist for granted, meditating on Mary's relationship with the sacrament would be a fitting remedy. Her flesh is our flesh, after all. She is one of us, made in the image and likeness of God, as we are. When Christ took residence in her womb, he sanctified not just her flesh but all flesh. When we receive his body and blood in the blessed sacrament, we receive the fullness of him, but we also receive the fullest and truest of ourselves. **AVE**

Jonathan Mitchican is a chaplain at St. John XXIII College Preparatory School in Katy, Texas.

Our Lady of Guadalupe at the Battle of Lepanto

Brother John M. Samaha, S.M.

Did you know that Our Lady of Guadalupe was at the Battle of Lepanto?

Forty years after *La Morenita* appeared to St. Juan Diego in 1531, she may have been responsible for a significant turning point in the history of Western Civilization. Throughout Europe copies of her holy image had been circulated. One of the first copies was given to Admiral Giovanni Andrea Doria, grandnephew of the renowned Admiral Andrea Doria. The young admiral took the picture aboard his flagship when he assumed command of a flotilla of ships sailing from Genoa to the Gulf of Lepanto. Some three hundred Turkish ships stood




Our Lady of Guadalupe



Battle of Lepanto, October 7, 1571

in battle array blocking entrance to the Gulf. A Christian massed navy of almost the same number of ships attempted to meet the Turks head on, but were outmaneuvered.

Doria's squadron was cut off from the rest of the Christian fleet. At this crucial hour Doria went to his cabin and knelt in prayer before the image of Our Lady of Guadalupe. He implored her to save his men and his ships. Miraculously by nightfall the tide of battle turned. One Turkish squadron was captured and others were thrown into panic and disarray. That day 15,000 Christians enslaved in the Turks' galleys were freed.

The Christian victory in the Battle of Lepanto, October 7, 1571 was the last great naval battle fought under oars. 

Brother John Samaha S.M. is a member of the Marianist Order, which also has the name "Society of Mary," and is an occasional contributor to AVE.

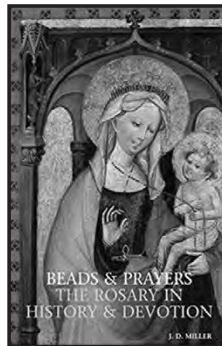


Bidding One's Beads: Two Books on the Rosary

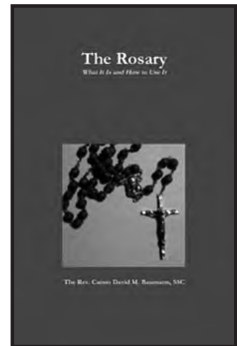
The Rev. Canon David M. Baumann, SSC, *The Rosary: What it is and How to Use it.* Lulu, 2017. 78 pp. \$24.

John Desmond Miller. *Beads and Prayers: The Rosary in History and Devotion.* Burns & Oates, 2002. 300 pp. \$41.95.

Review by Phoebe Pettingell



Beads and Prayers



The Rosary

Using beads, knots on a rope or string, or stones to count prayers is an ancient practice used by many of the world's religions. "Beads" is the original English word for "prayer." Hence, "bidding one's beads" originally meant saying one's prayers. "Rosary" means a garland of roses—thus, a series of prayers uttered one after the other. In Christianity, over

the years, rosaries have become a way of meditating on religious mysteries associated with the Virgin Mary. However, as Pope John Paul II put it in his Apostolic letter of 2002, “The rosary, though clearly Marian in character, is at heart a Christocentric prayer... It has all the depth of the Gospel message in its entirety.” The popularity of this devotion among many Christians goes back centuries, and remains as important as ever.

Two recent books help deepen one’s appreciation and use, both of the familiar “Dominican rosary” of five decades, and various other rosaries and chaplets commonly in use (although neither has much to say about the so-called “Anglican rosary of four septets). *The Rosary: What It Is and How to Use It* is by the Rev. Canon David M. Baumann, SSC, and printed on demand by lulu.com. Father Baumann is the American Chaplain of The Guild of the Living Rosary of Our Lady and Saint Dominic, a devotional society associated with The Society of Mary. This volume will be of equal value to novices who wish to learn more about how to use this devotional tool and to longtime devotees who will find value in Father Baumann’s meditations on each of the twenty mysteries—including the five “luminous” mysteries on the ministry of Christ, added by Saint John Paul II the Great. At some point in the Middle Ages (about which more later) the Dominican Rosary consisted of three sets of mysteries: Joyful, Sorrowful, and Glorious, adding up to 150 “Ave” beads to equal the number of Scriptural psalms which many religious recited daily. In 2002, the pope added a further set of “mysteries of light.” These emphasize the Christological aspect of the devotion, to aid in the understanding that, while the original three mysteries often concentrate on Mary, they all point to the mission of her Son.

After a “personal note” in which Father Baumann describes his introduction to the rosary as a non-Roman Catholic teenager on the way to the funeral of a classmate, together with a brief history and “how to,” the body of the book consists of the author’s meditations on each mystery. The original fifteen are accompanied by illustrations by Jacques Joseph Tissot (1836-1902) selected from the original 365 paintings of the life of Christ inspired by his trips to the Middle East. Similar kinds of pictures are used for the mysteries of light. Father Baumann includes a Scriptural passage for each mystery, along with a series of possible meditations. I have found that any given one is profound enough to concentrate on for the entire decade. For instance, one possible topic to muse on for “The Annunciation to Mary” might be “that her acceptance would change everything she anticipated about her life, including her relationship with

Joseph.” Thinking about “The Institution of the Eucharist,” one might consider “that the cup taken ‘after supper’ was the Cup of Elijah, set aside in each Passover as a sign of hope that Elijah would come at that time and herald the coming of the age of the Messiah.” Jesus carrying his cross to Golgotha, which “would have seemed to be a disaster beyond reckoning to the disciples and the people of the city was in fact the deep fulfillment of the Passover they were celebrating.” Any of these points, together with a great many others, provide fruitful subjects to contemplate, even to suggest further subjects. Father Baumann concludes with a lengthy meditation on the words of the “Hail Mary” itself. Altogether, this book forms a valuable resource for anyone using a rosary.

For an in-depth history of the origin and development of the Dominican Rosary as we know it today, one can do no better than *Beads & Prayers: The Rosary in History & Devotion* by John D. Miller. Contrary to popular attributions, this most popular of serial prayers did not originate with St. Dominic, or even with Alan de Rupe (c. 1428-1475). The “Ave”, as we know it, took many centuries to reach its present form, although in Christianity beads have been used to count repetitive prayers since the desert monks of the fourth century, who used stones. St. John Cassian (c. 360-430) may have introduced the prayer rope to the West. Certainly, he taught the Eastern tradition of repetitive devotions. The use of 150 Aves for the full rosary began as a way for lay people (as opposed to literate monastics) to say something equivalent to the entire psalter, as recited by monks. As virtually all Christians knew the Lord’s Prayer and the Ave by heart, these devotions could stand in the place of psalms for those who could not read or had no books. Such prayers were often accompanied by genuflections or full prostrations. By the thirteenth century, the making of “Pater Nosters,” as they were then called, had become a thriving industry.

The 14th century Carthusian Heinrich Eggar had a vision in which the Virgin bade him say “The Marian Psalter”—the Our Father, followed by ten Aves, fifteen times. Through the Carthusians, this devotion spread rapidly throughout fourteenth and fifteenth century England. Many superstitions became attached to it, to the dismay of Saint Thomas More, and with the rise of Protestantism, Catholic emphasis shifted away from mere repetition to meditation. In the fifteenth century, after the words, “...and blessed be the fruit of thy womb, Jesus,” many would add such phrases as “Who didst suffer bitter passion for our sakes,” or “Who didst gloriously rise on the third day, overcoming sin and death” or similar

sentences. By this time, the Carthusians had come up with the Joyful, Sorrowful, and Glorious Mysteries, and with the advent of printed books, many booklets of meditations were produced—some with words, others with pictures, to guide meditations. The “Scriptural Rosary” may seem a recent invention, but its roots go back to this time.

During the reign of Elizabeth I, when Catholics were condemned as treasonous, the rosary played a major role in their secret devotions, especially as they were often cut off from opportunities to hear Mass. Miller says, “During this period of history, the rosary proved to be one of the Catholic Church’s most effective weapons. Individual devotion was aroused and Catholic truth and practice maintained. For many the simple string of beads became a lifeline, uniting them to the Church and bringing them into a living relationship with Christ and his Mother Mary.”

Throughout the nineteenth century and twentieth centuries, an upsurge in Marian apparitions promoted use of the rosary. Most of us are familiar with Mary’s appearance at Lourdes, Knock, and Fatima; perhaps a number of less well known European ones as well. However, fewer may be aware of three mass apparitions of Our Lady in Egypt in 1969, 2000-2001, and 2009, all recognized by the Coptic Church. One of the few errors in the book is Miller’s assertion that the appearance at Akita in Japan has been sanctioned by the Vatican (it has not), and of course the ultimate verdict is still out on Medjugorje.

Although in the wake of Vatican II, there was a falling-off in emphasis on the rosary, mostly due to misunderstandings about what the Council had said, this did not last long. As Miller shows, periods of war and conflict increase the devotion, and Saint John Paul the Great’s addition of the Luminous mysteries dismissed any doubts about Vatican approval. Revival of interest in meditation and “breath prayers” has spread among Protestants, as well. We are living in a time when devotions involving rosaries and chaplets is as great as it has ever been. **AVE**

Phoebe Pettingell is Sacristan at S. Stephen’s Church in Providence RI and Editor of the American Edition of AVE.



News from the Wards and Cells

Ward of Mary, Queen of All Saints, Trinity Cathedral, Trenton, New Jersey

In addition to weekly Rosary devotions at the Cathedral, our Ward sponsored its 32nd Ecumenical Pilgrimage to the *American Shrine of Our Lady of Czestochowa* (pronounced *Chén-sta-hó-va*) – in the country near Doylestown, Pennsylvania, on November 4, 2017. Recognizing that the Western Catholic and Eastern Orthodox traditions honor Mary, we invited pilgrims from those traditions as well as our own to join us on this pilgrimage. Ten of us – seven Episcopalians and three Roman Catholic friends – attended Mass and Rosary there along with many other pilgrims. This was followed by lunch in the cafeteria, where we were welcomed by one of the shrine clergy. The pilgrimage concluded with our own devotions in the great shrine church, with the Very Rev'd René John, Dean of the Cathedral leading the *Litany of Our Lady*, and all singing traditional Anglican Marian hymns. The day would not have been complete without a visit to the shrine shop that was on the premises. **AVE**



Our Lady of Czestochowa pilgrimage

Respectfully submitted,
Paul Cooper
Ward Secretary and
Secretary of the SoM American Region

Our Lady of Perpetual Succour - St. Barnabas Church, Dunwoody, Georgia

The Ward of Our Lady of Perpetual Succour meets on the first Thursday of each month for a devotional address and the recitation of the Rosary. This is followed by the regular Thursday Mass, which is often a Votive of Our Lady.

In August 2017 Father Christian Tutor, OSA led a two-day parish mission titled “Higher than the Cherubim – Saint Mary, the Glory of Christendom.”

Members of the Ward also attend Masses offered on Marian Feasts. **AVE**

Our Lady of Providence Ward

One method we use here at S. Stephen’s, Providence, for raising the profile of The Society of Mary is to take our turn on the rota offering Coffee Hour on Sundays after the principal Mass on Sundays. We decorate the food and beverage table with statues and icons of Our Lady. Recently, we have taken over organizing the rota itself, and we also host receptions after parish events such as Sung Evensongs and Organ Recitals.



Above: Lady Statue, Saint John’s, Newport RI (Photo by Canon Jeremy Haselock)

Left: Our Lady of the Coffee Hour, S. Stephen’s Providence

Another method is to organize day pilgrimages open to all. Over the years, we have gone to the Lady Shrines at All Saints, Ashmont, and The Advent in Boston, St. John’s Newport, the chapels at Enders Island in Connecticut, the Russian Icon Museum in Clinton, Massachusetts, and the Shrine of St. Therese of Lisieux in Nasonville, Rhode Island.

Our ward meets on the first Saturday of every month for Morning Prayer, Mass, Recitation of the Rosary, and breakfast, sometimes including a program. **AVE**

Phoebe Pettingell, *Secretary*



2018 Annual Mass and Meeting

On a warm sunny day – April 28, 2018 -- the Society of Mary American Region Annual Mass and Meeting was held at Saint Timothy’s Episcopal Church in Winston-Salem, North Carolina. The rector, Father Steven Rice, was celebrant, and American Region Superior Fr. John D. Alexander preached. The choral mass setting by Orlando de Lassus was lyrically performed by the choir, accompanied by instruments, and under the direction of Christin Barnhardt. Afterwards, the sacred ministers and congregation processed with a statue of Our Lady crowned with flowers to an outdoor altar in back of the church.

An elegant luncheon was held in the parish hall, where guests were warmly welcomed by Father Rice and parishioners. Fr. Alexander then led a brief Annual Meeting. Its actions appear in Secretary Dr. Paul Cooper’s Minutes, elsewhere in the issue. The entire occasion was marked by true Southern hospitality and was a blessing to all who participated. **AVE**



Procession Leaving the Church, Winston-Salem NC



Procession of Our Lady, Winston-Salem NC



Procession of Our Lady



Above: Society of Mary
Annual Mass, Winston-Salem
NC



Right: Statue on Litter for
Procession, Winston-Salem
NC



*The 57th Annual Meeting
of the American Region of the Society of Mary
Saturday, April 28, 2018
St. Timothy's Church, Winston-Salem, North Carolina*

Minutes of the 2018 Annual Meeting of the Society of Mary (American Region)

(Editor's Note: At the time of publication these minutes have not been formally approved by the Council and are reproduced here for informational purposes only.)

Opening

The meeting was held in the ECW Hall of St. Timothy's Episcopal Church, on Saturday, April 28, 2018, following the SoM Annual Mass and luncheon. At 1:45 p.m., the Rev'd John D. Alexander, SSC, PhD, American Region Superior called the meeting to order. The Rev'd Russell A. Griffin, SSC, Chaplain of the Region, led the opening formula from the Manual. About 20 persons were in attendance, of which most were SoM members. Of these, the SoM officers in attendance were the Fr. Superior; the Fr. Chaplain; Ms. Phoebe Pettingell, Editor of AVE and Dr. Paul Cooper, Secretary. The Rev'd Jonathan J. D. Ostman, SSC, and Dr. Wallace H. Spaulding, members of the SoM Council, were in attendance. Dr. David B. J. Chase, Treasurer; Dr. Anne R. Bower; Mr. Frederick T. McGuire; and some of the other Council members had sent their regrets at having to be absent together with their greetings to all those in attendance. Among the other SoM members present were Mrs. Elizabeth Alexander, of S. Stephen's, Providence, RI; The Rev'd Phillip Jacobs from Massachusetts; and Ms. Nancy Hoehn, Charlotte, NC, who had recently arrived from Denver, CO, where she was a member of the Ward of Our Lady, Queen of the Angels at the Church of St. Michael and All Angels.

Fr. Alexander thanked Fr. Rice and the parishioners of St. Timothy's Church for their kind hospitality. The meeting then proceeded as follows.

Officers' Reports

Fr. Superior's Report

Fr. Alexander's report included the following topics:

- Work with the Editor of AVE.
- Work with the Fr. Chaplain on Communications.
- Work with the Northeastern Illinois Ward, Immaculate Heart of Mary.
- Fr. Chaplain's Report. Fr. Griffin reported on electronic communications:
- E-Newsletters. He uses the Constant Contact application to send out at least two e-mailings per year to every member for whom he has an email address. He can also send these to separate Wards and Cells as desired.

AVE. This is available online and via the e-mailings.

E-Mail Addresses.

We ask for every member's help in gaining a complete distribution of these newsletters by furnishing an email address and also by checking that the one you have provided is correct. Some of these emails have bounced back to us because the email address was incorrect. To do this, please send i) your name, ii) the name of your Ward or Cell, and iii) your email address to rag53@optonline.net. We will update our Constant Contact mailing list accordingly.

Treasurer's Report

Dr. David Chase, Treasurer, submitted his report as found in Attachment 1.

In his absence this was presented for him by Dr. Paul Cooper. Council approves the budget of the Operating Account, which is funded by dues and goods sales. There is also the Investment Account, which is funded by bequests and interest accrued. He invites those who are not members of SoM to join. This is done by going to our website www.somamerica.org. In this regard, he said that half of the members renew electronically. Others send in their dues via USPS.

AVE Report

Ms. Phoebe Pettingell, Editor of AVE, said that receiving AVE is one of the perks of membership in the SoM. This publication now has an American emphasis, as the English edition of AVE is now available on the Internet. She is preparing the next issue for publication and asks that the Wards and Cells send in articles about their activities – with photographs of shrines and processions, including those from today’s events.

Secretary’s Report

Dr. Paul Cooper, Secretary, reported on the following SoM developments since the last Annual Meeting:

Membership, Wards and Cells.

The total number of membership units of the SoM (American Region) now stands at 661 (625 last year). Spouses included in these units bring the total membership to 688 (650 last year). Members of three religious communities, each such community being one membership unit, increase the total membership beyond this number. Having sorted the latest membership list, he reported the number of members by state. He also reported that there are 23 active Wards and 5 active Cells in the Region. There are 68 inactive Wards and 34 inactive Cells for a total of 104 inactive or a grand total of 130 inactive and active Wards and Cells.

Recently formed Wards and Cells:

- Our Lady of Perpetual Help Ward, Cypress, TX
- Our Lady of Peace Ward, Ocala, FL
- Mary, Help of Christians Ward, Rockville Centre, NY

Potential New/Revived Wards/Cells:

- Our Lady, Queen of the Apostles Ward, Milwaukee WI
- Our Lady, Shrine of the Holy Spirit Cell, Raleigh, NC (new)
- Our Lady of Ransom Cell, Irvine CA (revived)
- Our Lady, Queen of All Angels, Tucson, AZ (revived)

Election of Council Members

Fr. Alexander called for nominations for the Council Class of 2022.

Dr. Cooper moved on behalf of Council that the Annual Meeting attendees approve the election of three incumbents of the Class of 2018

(indicated below with an asterisk) for the Class of 2022. The motion was seconded, and these persons were accordingly elected:

- The Rev'd Fr. Warren Tanghe*
- The Rev'd Canon Barry E. B. Swain, SSC*
- Mr. Frederick T. McGuire, III*

2019 SoM Annual Meeting. Fr. Alexander said that next year's Annual Mass and Meeting is tentatively planned to take place on Saturday, May 4, 2019, at All Saints' Church, San Diego, CA, pending approval of their incoming new rector.

Adjournment. There being no further business, it was moved and seconded that the meeting be adjourned. Fr. Griffin then led the closing formula; the meeting adjourned at 2:08 p.m. ~~AVE~~

Respectfully submitted,



Paul Cooper
Secretary, Society of Mary, American Region
August 7, 2018



Father Alexander Preaching at Annual Mass,
Winston-Salem, NC

FORM OF APPLICATION FOR MEMBERSHIP
Send to the AMERICAN REGION MEMBERSHIP ADMINISTRATOR
Lynne Walker
Society of Mary, P.O. Box 930
Lorton, VA 22079-2930
membershipadministrator@somamerica.org

DECLARATION (which must be made by those desiring to
be admitted to membership of the Society of Mary)

I, _____ (Revd/Dr/Mr/Mrs/Miss/Ms)
(block letters – Full name) *(Delete as appropriate)*

Declare that I am a member of the Holy Catholic Church and that I conform to her Discipline and Precepts, and desire to be admitted a MEMBER of the Society of Mary and hereby PROMISE to fulfill the Conditions and Undertake to Promote the Objects and keep the Rules of the Society.

*I enclose herewith my first subscription of \$15 for one year or \$250 for a Life Subscription.
If I want a Society of Mary medal, I have enclosed an additional \$20 for that purpose.*

Signed _____

Mailing Address *(block letters)* _____

E-mail Address _____

RECOMMENDATION by a Priest *(who need not necessarily be a Member)*

From my PERSONAL knowledge of _____
(block letters)

I believe that he/she is suitable to be admitted as a member of the Society of Mary.

Date _____ (Signed) _____

Address _____

Parish/Appointment _____



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Cover photo:
Mosaic of Our Lady, Mother of the Church,
Saint Peter's Square, Vatican

For information on the Society of Mary
in the Church of England, including
the English edition of AVE, please visit
<http://societyofmary.weebly.com>