



THE MAGAZINE OF THE
Society of Mary



American Region Edition

Our Lady of Sorrows

Fall 2019

www.somamerica.org

From the American Region Superior

September 2019

Dear Friends,

The Society of Mary is one of several Catholic devotional societies founded in the Church of England in the late nineteenth and early twentieth centuries and soon imported into other parts of the Anglican Communion, particularly in North America. Their aim was to encourage and support Catholic practices that had fallen into relative neglect within Anglicanism.

Several decades ago, certain theologians were known for their dictum that as Anglicans or Episcopalians “We have no faith of our own—only the faith of the undivided Catholic Church.” According to this view, Anglican identity comprises no distinctive body of doctrine or system of theology, but rather a distinctive ethos, a web of family relationships and, most of all, a way of being Catholic. One implication was that beliefs, teachings, practices or devotions that could be shown to be part of the authentic Catholic tradition were not out-of-bounds for Anglicans.

So, prayers and Masses for the dead, exposition and adoration of the Blessed Sacrament, and Marian devotions such as the Rosary were available and permitted to those who wanted to avail themselves of them. The devotional societies championed the liberty of church members to take up such practices without being condemned as un-Anglican.

While the Catholic devotional societies have made great gains over the years, we have no room for complacency. Not long ago, a visitor to my parish commented that our practice of elevating the host and chalice at the Words of Institution was contrary to “Anglican eucharistic theology.” My immediate response was that whatever the merits of the practice, the very concept of a distinctively Anglican eucharistic theology is dangerous; the only really important question is whether a liturgical practice is consistent with Catholic theology!


More recently, I was told of someone asserting the need to uphold “the Anglican understanding of Mary.” This started alarm bells ringing. I don’t know what a specifically Anglican Mariology might comprise, but I do know that once the term Anglican begins to be used in such a normative way, it will likely soon also be used to condemn and exclude teachings and practices associated in the speaker’s mind with other traditions.

My point is simply that Catholic societies such as the Society of Mary

exist to defend our liberty to practice the faith in ways that may indeed seem un-Anglican to our contemporaries. But here liberty is the operative term. We do not seek to impose these beliefs and practices on anyone. We do insist that Anglicans should be free to embrace the fullness of the Catholic heritage of East and West, and a large part of our mission is to provide all possible encouragement, support, and fellowship in this exciting endeavor.

From time to time, I am asked whether members of the Society of Mary are expected to subscribe to dogmas such as the Immaculate Conception or the Assumption. The best answer is that we don't so much expect as encourage; we don't so much require as invite. But if a member (or ward) of the Society prefers to celebrate just the "Conception" of Mary on December 8th, or her "Dormition" on August 15th, those variations certainly fall within the sphere of recognized Catholic and Orthodox tradition. What unites us in our common devotion to Our Lady Theotokos is surely more important than any such differences.

Elsewhere in this issue of AVE, I explore the controversial doctrine of Mary as "Co-Redemptrix." The Roman Catholic Church has not (yet) defined this teaching as a dogma and hence does not require its members to assent to it as an article of faith. The important point is that the Society of Mary provides a "safe space" where such ideas can be discussed freely without being dismissed out of hand. Valuable as Anglican identity may be, our ultimate aim is not Anglican identity but Catholic truth.

By your membership and participation in the Society of Mary you contribute in an invaluable way to the furtherance of our mission. We thank you for your companionship and prayers. 

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

Mary as Intercessor

The Proper for the 17th Sunday in Ordinary Time (Proper 12) includes the Gospel recorded by Luke where one of the disciples asks Jesus: “Teach us to pray...” (Lk. 11:1). As I reflected on this Gospel pericope, I was led to revisit Mary’s role as intercessor.

If we are going to focus on the role of our Lady as intercessor, there probably is no better place to start than with the Wedding at Cana in Galilee. The first truth revealed is our Lady’s gift of discernment. She discerns that “They have no wine.” Not having sufficient wine would cause the family great public disgrace and embarrassment. She realizes that this young couple is in need and, for the moment, not even aware of it. Mary, discerning the embarrassment this will cause, takes her intercession to the one Person who can rectify the situation, her Son Jesus.

Some may ask: “Why should I pray to Mary when I can go right to Jesus?” My answer would be: “I most certainly would want the Mother of my Lord to take my prayers to her Son. Wouldn’t you?” In addition, Mary’s quick response as an intercessor is an example for us to be constantly aware of and attentive to the needs of others and to completely trust in the Lord Jesus to answer our petitions, “For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened” (Lk. 11:10).

In this Gospel account, Mary is very determined and diligent. She sees the need and immediately beseeches her Son to fill that need. It is profound that our blessed Lady never tells Jesus what to do, or how to solve the problem. She simply states the need by saying, “They have no wine.”

When we pray, it is easy for us to list our needs and desires, and then proceed to instruct the Lord on the best way to answer. In contrast, Mary presents the need and trusts the Lord to fulfill the need in His time and on His terms. Despite Jesus’ quick retort, “O woman, what have you to do with me? My hour has not yet come.” (John 2:4), Mary persists. She tells the servants, “Do whatever He tells you.” (John 2:5).

Thus, Mary models for us both how to pray and how to be an intercessor. She exemplifies prayer, faith and trust as well as interceding for us to her Son. **AVE**

Fr. Russell A. Griffin, SSC
Chaplain: Society of Mary

Rector: Church of St. Uriel the Archangel, Sea Girt, NJ

Hail Holy Queen: The Salve Regina

Phoebe Pettingell

*Salve, Regina, Mater misericordia,
vita, dulcedo, et spes nostra, salve.
Ad te clamamus exsules filii Hevæ,
Ad te suspiramus, gementes et flentes
in hac lacrimarum valle.*

*Eia, ergo, advocata nostra, illos tuos
misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
nobis post hoc exsilium ostende.
O clemens, O pia, O dulcis Virgo Maria.*

*Hail holy Queen, Mother of mercy.
Our life, our sweetness, and our hope, hail.
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs,
mourning and weeping in this vale of tears.*

*Turn then, O gracious advocate thine eyes of mercy towards us,
and after this our exile show unto use the blessed fruit of thy womb, Jesus.
O clement, O loving, O sweet Virgin Mary*

One of the most lyrical prayers of the Middle Ages is the *Salve Regina*. Written sometime during the eleventh century, its author was most likely the Benedictine monk, Herminanus Contractus (1013-1054), also known as Herman of Reichenau, or Herman the Cripple. The son of a Swabian count, he was born with a cleft palate and either at birth or in early childhood became unable to move on his own, and could barely speak. At age seven, his parents placed him in the care of the Benedictine abbey on the island of Reichenau in Lake Constance. There he developed a fascination with theology, music, astronomy, and languages. At twenty, he took monastic vows. He was literate in Greek and Arabic, as well as Latin, and wrote about astronomy and mathematics, including directions for constructing an astrolabe. He also compiled a chronicle of the history of Christianity from the birth of Christ until his own day.

Poetry and music were important to Herminanus, and in addition to

writing on the science of music, he also composed many works. When he lost his sight, he turned to hymn-writing. He is credited with the *Alma Redemptoris Mater*, and possibly the *Veni Sancte Spiritus*, as well as the *Salve Regina*. These attributions have sometimes been contested, but no other contemporary seems to have had his gifts.

Although known in the eleventh century, the *Salve Regina* was written down in its current form at the Abbey of Cluny, where it was used as a processional hymn on Marian feasts. It was also considered a powerful force against “temptations of the night” for monks. Cistercians chanted it daily and it was popular as an evening hymn in universities. The Franciscans picked it up early, and by the fourteenth century, many religious orders, male and female, either sang it to conclude Compline, or used it as a separate rite on its own. By the late Middle Ages, it became equally popular among the laity. Several confraternities of the *Salve* were founded across northern Europe where members would gather on Saturday evenings to chant the hymn. The *Salve* became especially



Sano di Pietro, Madonna of Mercy. 1440s. Private Collection.

AVE

beloved by sailors who relied on Mary to rescue them from peril at sea. At some point, the lighting of candles became part of the ritual. Wills sometimes dictated the amount of wax for each candle to be burned during the recitation or chanting. In the sixteenth century, Pope Pius V made it obligatory for the whole Church to recite the hymn after Compline from Trinity Sunday until the beginning of Advent, and its universal popularity is mentioned by Martin Luther. It has now become the fixed conclusion to recitations of the Dominican Rosary.

What accounts for the powerful influence of the Salve? The eleventh century marked the growing veneration of the Blessed Virgin Mary as a mediatrix for sinners: “To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, O gracious advocate, thine eyes of mercy towards us.” After the recent millennium in 1000 AD, Christ was often portrayed as the Judge at the End of Time. Mary then became the “Mother of



Herman of Reichenau

Mercy,” an advocate for fallen humanity as “the new Eve.” Just as vassals swore allegiance to their Lord or Lady, humanity offered fealty to “the divine right of the Queen of Heaven, apart from the Trinity, yet one with it,” as Henry Adams observed in *Mont Saint Michel & Chartres*. As “Mother of God,” declared at the Council of Ephesus in AD 431, Mary is also Queen, both of Heaven and of all Christians, first so-called by St. Ambrose of Milan (c. 340-397). As a mother watches over her child, loves it, and pleads for it when it has gone astray, so Mary becomes the sinner’s advocate. Even after the image of Christ enthroned over the rainbow as Judge began to be replaced in the late Middle Ages by the suffering Jesus during his life on earth, the image of his Mother pleading for fallen humanity never lost its poignancy among the faithful.

Mary’s compassion is a constant in artistic representations, from the Eastern icons of her exchanging kisses with her Son to the Western paintings of her dandling her newborn child or that same child dead and taken down from the cross, or stretching out her arms of love to us, or sheltering us beneath her cloak. Thus, with full hearts, we cry, “O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may become worthy of the promises of Christ.” **AVE**



Soldiers, Mother, Jesus, and War

Fr Steven G Rindahl, DMin
 Founder and Director, Warriors on the Way© (501c3)
www.WarriorsOnTheWay.org

This excellent article was submitted to AVE. It should be noted that The Society of Mary has no connection with Warriors on the Way©.

When I departed my comfortable parish to be a Chaplain in the US Army, an elder parishioner who had fought in the Pacific during the Second World War told me this: “When an enemy bullet kicks sand in your face you call for your mother or you call for Jesus and most people call for both.” About two years later I was serving in Iraq during the

height of “The Surge.” I found, while tending to the ministerial needs of many a wounded and dying Soldier, that my former parishioner’s observation was almost universally true. Being in times of stress and facing one’s own mortality – I was not surprised. Instead what I learned over ten and a half years later is what surprised me.

In September of 2018, I led the first ever Warriors on the Way© pilgrimage for combat veterans (all sponsored by generous donors) on the Camino de Santiago pilgrimage route in Spain. The pilgrimage is designed for the healing of Post Traumatic Stress Disorder (PTSD) and Moral Injury (MI). From the city of Astorga to Santiago de Compostela, the pilgrim veterans walk 180 miles with the purpose of turning their lives around – doing a 180 in 180. The intentional aspects of the pilgrimage are all based on clinically proven means to reduce the experience of symptoms associated with PTSD/MI. The means capitalized on by design are being outside, physical exertion, being with those who have similar experiences (all participants are combat veterans), and engaging in positive spiritual practices (in the case of Warriors on the Way, that was in the form of a daily healing prayer reflection followed by celebration of the Eucharist).

Combat veterans from all backgrounds signed up to be part of the pilgrimage. These were pilgrims who had served with the Green Berets, Rangers, US Marine Corps, Military Police, and the portion of the Special Operations community known as Psychological Operations AKA PsyOps. All had served in Iraq or Afghanistan and some had served in both. Many had served multiple tours amounting to years spent in combat. As anyone who has been knows and those who have not can imagine, combat takes its toll on the human soul. Even when allowed for and required by the Rules of Engagement (ROE), the Geneva and Hague Conventions, and the Laws of Land Warfare, killing a fellow image bearer of God goes against our created state. The soul damaging effect of combat violence is so pervasive that even when God orders combat, the men of battle have to undergo ritual purification. Moses commanded:

Encamp outside the camp seven days. Whoever of you has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. ... Then Eleazar the priest said to the men in the army who had gone to battle: “This is the statute of the law that the Lord has commanded Moses:... You must wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp. (Numbers 31:19–24, ESV)

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Warriors on the Way[®]
2018



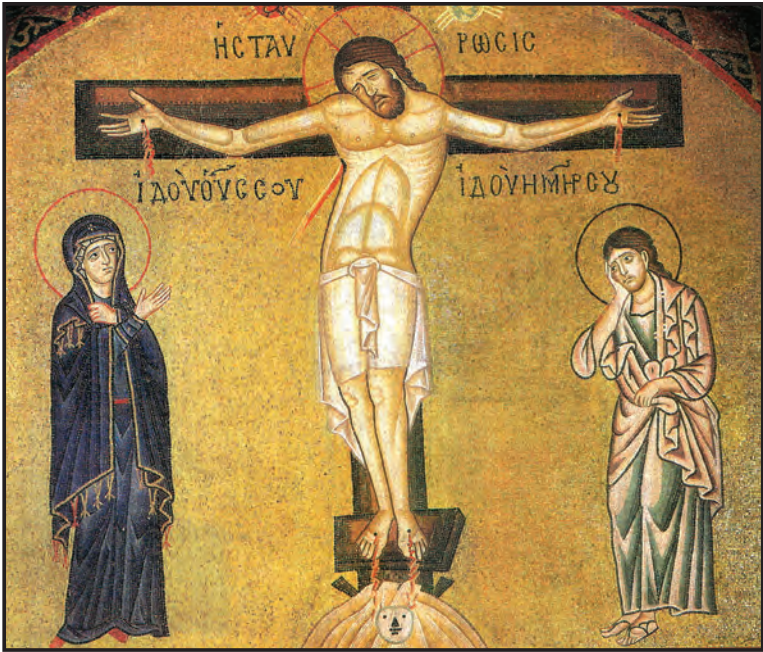
Cathedral at Santiago de Compostela

The reality, however, is that in modern warfare conducted by secular governments such considerations are secondary concerns if they are considered at all. The result of this neglect is the rapid growth of guilt and shame among many service members. Men and women who have served their country with honor and distinction who have a gnawing sense that God hates them. That they are somehow so guilty that they cannot approach God. And, for some, the belief they have sealed a hell-bound fate. All of this due to having stepped into the breach in order to ensure the safety and security of their fellow countrymen. This soul disrupting power of guilt has been long recognized.

The late Professor Foster, of both Oberlin Seminary and Pacific Seminary, observed, “Guilt feels its distance from God, shrinks from his offended gaze, and seeks to interpose some one [sic], priest or god, who, while not strange to the deity, will be acquainted with the condition of man and sympathetically inclined towards him.” Those familiar with and comfortable within the Church, would think that this person, chosen to be the intermediary, would be a priest. After all, the writer of the epistle to the Hebrews states that any priest selected from among men “can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people” (Hebrews 5:2-3, ESV). Sadly, however, our nation grows continually more unchurched. Additionally, the scandals which have rocked the perceived trustworthiness of churches Catholic and Protestant alike have created skepticism of the priesthood.

Where should these Soldiers, who are now being shot at by a different enemy, turn? Satan is firing bullets of guilt and kicking up the sands of shame in their faces. And the words of that WWII veteran return to ring in my ears – “When an enemy bullet kicks sand in your face you call for your mother or you call for Jesus and most people call for both.”

Although it was not part of the initial design of the pilgrimage, what I observed among many the pilgrims is that once the official activities of the day were complete, they called for their mother. Not back home and on the phone. But rather, in the chapels and churches on pedestals and platforms. Concerned that they could not face the offended gaze of God directly, men turned to the Mother of God, our Mother, the Blessed Virgin Mary, seeking intervention and an avenue to seek God’s mercy. The healing results of the 2018 Warriors on the Way pilgrimage were beyond any expectation or imagination with an across the group average



*Crucifixion with Our Lady and Saint John (early 11th century).
Mosaic in Hosios Loukos Monastery, Greece.*



Servite Rosary

reduction of PTSD/MI symptoms of 70%. How could it have not been successful with calling out to Mother every evening and receiving Jesus in the Sacrament every morning? Now, may Mary offer her prayers and intercede for our veterans again as we prepare for the 2019 Pilgrimage with a new group of Combat Veterans.

Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen. **AVE**



*Virgin of the Seven Sorrows (Late 16th Century).
By the Master of the Half-Length. National Art Museum of Catalonia, Barcelona.*

Our Lady of Sorrows: Mary as Co-Redemptrix?

By Fr. John D. Alexander

The month of September is traditionally dedicated to Our Lady of Sorrows. The devotion has a number of variant titles, including Our Lady of Compassion, Our Lady of Dolors, the Seven Sorrows of the Blessed Virgin Mary, and the Sorrowful Mother (*Mater Dolorosa*). Its liturgical commemoration falls on September 15th—appropriately, the day after Holy Cross Day, also the Octave of the Birth of the Blessed Virgin Mary on September 8th.

The biblical warrant for this devotion is found in two New Testament texts. At the Presentation of Our Lord in the Temple, the Prophet Simeon addresses Mary, foretelling that “a sword shall pierce through your own soul also” (Luke 2:35). Then, in fulfillment of the prophecy, the Fourth Gospel depicts Mary standing at the foot of the cross watching her Son die. Our Lord entrusts her to the safekeeping of the Beloved Disciple and identifies her as his Mother and, by extension, as Mother of all disciples (John 19:25-27).

Devotion to the Sorrowful Mother developed in the Christian West around the twelfth century in parallel with devotion to Christ as “the Man of Sorrows” (Isaiah 53:3). Simeon’s prophecy inspired artistic depictions of Mary pierced in the heart by a sword; a notable example can be seen in the Anglican shrine at Walsingham in England. In the thirteenth and fourteenth centuries, the Servites (Order of the Servants of Mary) promoted devotion to the Seven Sorrows under the following headings:

1. The Prophecy of Simeon
2. The Flight into Egypt
3. The Loss of the Child Jesus in the Jerusalem Temple
4. The Carrying of the Cross
5. The Crucifixion of Jesus
6. The Descent from the Cross
7. The Burial of Jesus

This devotion inspired artistic images of Mary pierced by seven

swords, which eventually spread to Eastern iconography as well as Western paintings and statuary. It also spurred development of the Servite Rosary, which consists of one Our Father and seven Hail Mary's recited for each of the Seven Sorrows. In the fourteenth century, Saint Bridget of Sweden (1303-1373) received a vision in which Our Lady promised special graces to those who pray the Servite Rosary.

Devotion to Our Lady of Sorrows raises the question of the theological and spiritual significance of Mary's participation in her Son's sufferings: namely, whether she can appropriately be considered "Co-Redemprix" with Christ the Redeemer. The question has been debated since the Medieval period, when Franciscans tended to argue for and Dominicans against the title. In the past few decades, some Roman



Our Lady Softener of Evil Hearts (Mid-19th Century). Russian.

Catholic theologians have advocated a formal definition of Mary's role as Co-Redemptrix as a "fifth Marian dogma"—the first four being her divine Motherhood, her perpetual virginity, her Immaculate Conception, and her glorious Assumption.

So far, the Roman Magisterium has declined to advance any dogmatic definition of Marian co-redemption, citing the misunderstandings that the teaching is apt to cause without further theological exploration and explication. However, several recent Popes have used the title in various addresses, letters, and homilies. The upshot would seem to be that for the time being Roman Catholics are free to assent to the belief but are under no obligation to do so.

For Anglicans, Marian co-redemption seems to fall into the similar category of "pious opinions" outside the "things necessary to salvation" provable in Holy Scripture; in the Anglican context such pious opinions cannot be required as articles of faith. In the Society of Mary, however, we promote a number of pious beliefs, such as the Immaculate Conception and the Assumption, insisting on our liberty as Anglicans to give them our assent and devotion while respecting the liberty of other Anglicans not to do so, as led by conscience.

The question, then, is whether the term "Co-Redemptrix" can be helpful to our understanding of Mary's role in relation to the Person and work of her Son, even if its use must remain optional. The case for Marian co-redemption is rooted in theological reflection on Mary's role as "the new Eve," first articulated by St. Irenaeus of Lyons in the second century, and derived in turn from Saint Paul's theology of Christ as "the New Adam" (Romans 5:12-19; I Corinthians 15:22-23, 45-50). In the nineteenth century, John Henry Newman wrote: "We are able, by the position and office of Eve in our fall to determine the position and office of Mary in our restoration."

It seems obvious that Mary's "Yes" at the Annunciation, the willing assent expressed in her "Let it be to me according to your word" (Luke 1:38) constitutes the immediate pre-condition for the Savior's coming into the world. In this sense her active cooperation is necessary to the divine plan's fulfillment. As Irenaeus put it, by being obedient where Eve had been disobedient, Mary "became the cause of salvation for herself and for the whole human race" (Against Heresies, III.22.4). But what of her sorrows at the foot of the Cross? Do they contribute in any meaningful way to the redemption wrought there by her Son?

While avoiding the term "Co-Redemptrix," the Second Vatican

Council's Constitution on the Church *Lumen Gentium* (1964) made several statements that approximate closely to such a teaching: "[At the cross Mary] stood, in keeping with the divine plan, suffering grievously with her only-begotten Son. There she united herself with a maternal heart to his sacrifice and lovingly consented to the immolation of the Victim she herself had brought forth" (LG 58). And again: "In conceiving Christ, in giving birth to Him, in feeding Him, in presenting Him to the Father in the Temple, in suffering with her Son as he died on the cross she co-operated in the work of the Savior in an altogether singular way, by obedience, faith, hope, and burning love, to restore supernatural life to souls" (LG 61).

Rightly understood, the doctrine of Marian co-redemption emphasizes Mary's participation in her Son's sufferings in a way that does not detract from the all-sufficiency of his self-offering on the cross. Anglicans in particular need to be able to hold any understanding of Mary as Co-Redemptrix in creative tension with Cranmer's description of Christ's crucifixion as the "one oblation of himself once-offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ..."

Contemporary Catholic theologians come to our aid at this point by describing Mary's presence at Calvary as personifying by anticipation the Christian calling to follow in the way of the Cross and share in Christ's sufferings (cf. II Corinthians 1:5; Philipians 3:10; Colossians 1:24). While she adds nothing to the merits of her Son's sacrifice, her sorrowful participation at the foot of the cross prefigures and even facilitates the Church's future mission to proclaim the Lord's death until he comes (I Corinthians 11:26).

The prefix "co-" in co-redemption cannot signify any equality of status with the Redeemer, for Mary is herself the first of the redeemed. It signifies instead a "suffering with"—literally, *com-passion*—an adjunct, subordinate, and dependent participation, by which she accompanies and assists her Son in his sacrifice and points the way for all future Christians. In this way she becomes the Church's Mother, the new "mother of all living" (Genesis 3:20, cf. John 19:27). Describing Mary as "a spiritually active companion at the crucial moment of redemption, the moment of the cross" Aidan Nichols, O.P. writes: "Whereas the first Eve by her disobedience solicited the old Adam to total soteriological ruin, the New Eve, in her perfect obedience, ratifies the New Adam in his achieving of all saving good."

Whatever we make of the doctrine of Marian co-redemption, we do

well to meditate on Mary's Sorrows during the month of September and especially on September 15th. The commemoration of the Sorrowful Mother stands at the logical midpoint between the joy of the Annunciation and the glory of the Assumption: for this she brought him into the world; in consequence of this he takes her into heaven. At a time separate from Holy Week and Good Friday, when our focus is appropriately on Christ himself, we have this wonderful opportunity to draw close to the Blessed Virgin's compassion for her Son in his sufferings for our redemption and so receive her as our Mother. **AVE**

Bibliographic Note

To explore this topic in greater depth, I recommend the relevant chapters in Aidan Nichols, O.P. *There is No Rose: The Mariology of the Catholic Church* (Fortress, 2015); and Paul Haffner, *The Mystery of Mary* (Gracewing, 2004).

Fr. John D. Alexander is Superior of the American Region of the Society of Mary.



News of Wards, Cells, and Local Celebrations

Our Lady of Providence: S. Stephen's Episcopal Church, Providence, Rhode Island

The local ward hosted the luncheon for the Annual Mass and Meeting of The Society of Mary on May 11, 2019. They are now planning several pilgrimages to shrines in the area. The new ward secretary is Patti Barnes, while the new ward superior is the Rev. Michael Pearson. **AVE**

Our Lady of Victory: The Episcopal Church of the Ascension, Chicago, Illinois

Plans are underway to revive this ward. On May 22, 2019, interested members met for a Mass, recitation of the rosary, and dinner. Phoebe Pettingell, editor of AVE, presented a short program on the Society of Mary and answered questions. **AVE**

Immaculate Heart Ward: Northeastern Illinois

The Ward hosted its annual Picnic on July 13, 2019, with sausages, hot dogs, hamburgers and birthday cake. Our new chaplain is Fr. James Merod and in future we will be meeting at his parish, St. Patrick’s Roman Catholic Church, Wadsworth, Illinois. **AVE**

Linda Chase Brissey, Ward Secretary

Cathedral of All Saints in Albany, New York

On Wednesday, August 15, 2018, the Very Rev’d Dr. Leander S. Harding, Dean of the Cathedral of All Saints in Albany, New York, welcomed a congregation of some forty people from throughout the Episcopal Diocese of Albany to commemorate the Feast of Saint Mary the Virgin. The Cathedral held a Solemn Mass, followed immediately by Benediction of the Blessed Sacrament. Dean Harding was the Celebrant of the Mass and Officiant at Benediction; the Rev’d Allen D. Carpenter served as Deacon; and seminarian Robert E. Armidon served as preacher and Subdeacon. Mr. Armidon preached on Mary as the Ark of the New Covenant. **AVE**



2019 Annual Meeting and Mass

The 58th Annual Meeting of the American Region of the Society of Mary (SoM) and the preceding SoM Annual Mass took place on **Saturday, May 11, 2019**, at S. Stephen’s Church, Providence, RI. S. Stephen’s Ward of Our Lady of Providence hosted, serving the luncheon after Mass for those attending the Annual Meeting, which followed. These events are described briefly here, followed by the minutes of the Annual Meeting:

- The SoM Annual Mass took place in S. Stephen’s Church at 11 a.m. It was a Votive Mass of Our Lady, celebrated by The Rev’d Dr.

John D. Alexander, SSC, Rector of S. Stephen's and Superior, Society of Mary, American Region. About 55 persons were in attendance at Mass, including the congregation, choir, clergy and servers. The music of the Mass was *Missa super "Dixit Maria,"* by Hans Leo Hassler. Hymns at Mass were "Sing we of the Blessed Mother," "Hail O Star that pointest," and "Sing of Mary, pure and lowly." Fr. Alexander was the preacher. At the offertory, the choir sang the plainchant anthem, *Beata es;* and the motet *Ave, Maria,* by Robert Parsons. Following Mass was the Procession of Our Lady, which went outdoors singing "Ye who own the faith of Jesus" and "Immaculate Mary, your praises we sing," all accompanied by the St. Dunstan Brass. The statue of Our Lady was carried in the procession, which concluded with the choir leading the *Regina Coeli* at the Shrine in the Lady Chapel.

- Luncheon was served by the Ward of Our Lady of Providence in the Great Hall on the second floor of the Guild House after Mass to approximately 25 persons, all of whom remained for The SoM Annual Meeting, which followed in the same venue.

Minutes of the 2019 Annual Meeting

Please Note: These minutes have not yet been approved by the American Region Council and are thus "unofficial" and provided here for informational purposes only. – Editor

Opening of the Meeting.

At 1:25 p.m. the Rev'd Dr. John D. Alexander, SSC, Superior of the American Region; called the meeting to order. The Rev'd Russell A. Griffin, SSC, Chaplain of the Region, led the opening formula from the Manual. About 25 persons were in attendance, of which most were SoM members. Of these, the SoM officers in attendance were the Fr. Superior; the Fr. Chaplain; Dr. David Chase, Treasurer; Ms. Phoebe Pettingell, Editor of AVE; and Dr. Paul Cooper, Secretary.

Fr. Alexander thanked those who served the luncheon. The meeting then proceeded as follows.

Officers' Reports

- **Fr. Superior's Report.** Fr. Alexander's report included the following:

- o New Ward of Mary, Mother of the Church. In February, he visited St. Timothy's Church, Fort Worth, Texas, and admitted 10 new members of the SoM who belong to this new Ward, the Superior of which is Bp. Keith Ackerman, SSC.
 - o Resignation as Rector of S. Stephen's. He will resign as of June 1 to pursue research, writing, and considering the next steps in his ministry.
 - o Superior of the American Region. He intends to stay in this position at least until the end of his term in 2021.
- **Fr. Chaplain's Report.** Fr. Griffin reported on electronic communications with the General Ward:
 - o E-Newsletters. For two years now, he has been using the Constant Contact application to send out at least two e-mailings per year, which include AVE.
 - o E-Mail Addresses. He asked 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, thanked the Rector, Wardens, Vestry, Staff, the Office and Caterers. He then made his report.
 - o The Operating Account is funded by dues and the sale of medals and Studies and Commentaries. The cost of operating is about \$10k per year.
 - o The Investment Account has been funded by bequests and interest accrued – for 30 years.
 - o Invitation to Join SoM. He invites those who are not members of SoM to consider joining. This is done via mail (USPS) or by going online to our website www.somamerica.org.
 - o The full Treasurer's report will appear in a future edition of AVE.
- **AVE Report.** Ms. Phoebe Pettingell, Editor of AVE, reported as follows:
 - o Next issue of AVE. This is not out yet; however, it will be a good

issue. Her resignation as the sacristan of S. Stephen's will give her more time to spend on AVE.

- o Content of AVE. In the past the emphasis has been on the UK AVE. She is now seeking reports on the new Wards and Cells and asks for reports on anything that interests you about Mary. See website for her address.
- **Secretary's Report.** Dr. Paul Cooper, Secretary, reported on the following SoM developments since the last Annual Meeting:
 - o Membership, Wards and Cells. The total number of membership units of the SoM (American Region) now stands at 650 (661 and 625 in 2018 and 2017 respectively.) Spouses included in these units bring the total membership to 675 (688 in 2018 and 655 in 2017). 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 – the same as last year. There are 69 inactive Wards and 34 inactive Cells for a total of 103 inactive or a grand total of 131 inactive and active Wards and Cells.
 - o Recently formed Wards and Cells:
 - Mary, Mother of the Church Ward, Fort Worth, TX (new)
 - Queen of Peace Ward, Ocala, FL
 - Mary, Help of Christians Ward, Rockville Centre, NY
 - o Potential New/Revived Wards/Cells:
 - Our Lady, Queen of the Apostles Ward, Milwaukee WI (being revived)
 - Mary of the Little Hills Cell, Central New York (in formation)
 - East Aurora, New York, (in formation)
 - o Greetings
 - from Mary, Mother of Our King Ward, Tullytown Pennsylvania

- **Guild of the Living Rosary (GLR) Report.** Dr. Cooper presented this report for the Chaplain of the GLR, The Rev'd Canon David M. Baumann, SSC.

Election of Council Members

Fr. Alexander called for nominations for the Council Class of 2023.

Dr. Cooper moved on behalf of Council that the Annual Meeting attendees approve the election of three incumbents of the Class of 2019 (indicated below with an asterisk) for the Class of 2023. The motion was seconded, and these persons were accordingly elected:

- Mr. Paul W. McKee*
- Mr. Adam Barner*
- The Rev'd Jay C. James*

2019 SoM Annual Meeting. Fr. Alexander said that next year's Annual Mass and Meeting is tentatively planned to take place on Saturday, May 2, 2020. The venue is to be determined.

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 1:55 p.m. **AVE**

Respectfully submitted,



Paul Cooper
Secretary, Society of Mary, American Region
July 28, 2019



A Tribute to Dr. Virginia Marie Kimball

By Dr. Maura Hearden Fehlner

AVE notes the passing of Dr. Virginia Kimball, a well-known expert on Mariology for many years and an active member of The Ecumenical Society of the Blessed Virgin Mary (ESBVM) - not to be confused with our own Society of Mary. She was an adjunct professor at Assumption College in Worcester Massachusetts. This tribute is reprinted with the kind permission of her friend and colleague, Dr. Maura Heardon Fehlner.

The world is a little lonelier today because Dr. Virginia (Ginny) Kimball is no longer in it. She passed away in her home on July 18, 2019, with her husband and children by her side. Ginny fought a long, heroic battle against pancreatic cancer. Her indomitable spirit was buoyed by the prayers of her family and many friends, allowing her to live for a full year before finally succumbing. During this time, she continued to research, publish, and delight all those who knew her with a mischievous twinkle dancing in her eye and a deeply maternal presence that could comfort and affirm the most anxious of souls.

I met Ginny for the first time in 2008 when she invited me to present a paper at the first International Congress of the Ecumenical Society of the Blessed Virgin Mary (ESBVM) to take place in the United States. She welcomed me, as she had so many others, into her generous heart and I was pleased to stay there. We worked closely together, promoting devotion to and study of Our Lady through our work in the ESBVM USA and co-editing two books about the Theotókos.

One of my most vivid memories of life with Ginny is that she was always ready with a good story. If you were ready to listen, you could enter a world of adventure, wit and occasionally mysticism. She told stories about her experiences being a wife and mother to nine children while working as a journalist in the days when journalism was still considered a “man’s” profession. She pondered aloud her spiritual journey from a Quaker upbringing into the Catholic Church and then, finally, her decision to become Greek Orthodox. Ginny shared her memories of earning her degree in Mariology from the Marian Institute in Dayton, OH; becoming the first Orthodox Christian and woman to be

named President of the Mariological Society of America; the exhilaration of receiving applause from the members of the International Pontifical Academy of Mary (PAMI) for being the mother of nine children; and the ups and downs of her long tenure as President of the ESBVM USA. There seemed to be no end to the stories emerging from her richly textured life, and I am so grateful to her for sharing the wisdom of her experience.

Virginia Kimball was a courageous trailblazer who lived for her faith and her family; a prolific poet, playwright, and icon collector; and a teacher who regularly adopted those around her, taking them in under her motherly wing. Now, as Ginny is received into the arms of her own heavenly Mother and embraced by her Divine Savior, we can derive solace from the great hope of her faith-filled life—that there is an eternity of adventure, humor, kindness, love, and fulfillment awaiting us all. I smile at the thought of our reunion in that happy place! **AVE**





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

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