



THE MAGAZINE OF THE Society of Mary



American Region Edition

Assumptiontide

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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

Dear Members and Friends,

For SoM America, the pandemic has occasioned a time of administrative reorganization and regrouping—not always the most exciting of tasks but certainly necessary on occasion to strengthening the Society’s health and ability to carry out its mission.

The Regional Council approved on March 13th a set of guidelines for the life of Wards and Cells, the link to which is available on the somamerica.org website on the page “Forming Wards and Cells.” We ask that Ward and Cell leaders familiarize themselves with these guidelines, especially including but not limited to such matters as relationships with host congregations and financial activity.

This issue of AVE features unofficial (because not yet formally approved) Minutes of the Annual Meeting held by Zoom videoconference on May 5th. Among other things, these Minutes detail some minor amendments to the American Region Constitution, as well as a new working relationship with the Guild of the Living Rosary, which was incorporated as a nonprofit in Illinois in December 2020.

At this meeting, also, we welcomed Fr. Steve Rice of Winston-Salem, North Carolina, as the newest member of the American Region Council, filling a seat made vacant by the election of Fr. Martin Yost as Assistant Treasurer. After more than 45 years of service, Dr. David Chase announced his intention to retire as Treasurer, so the intention is for Fr. Yost to be elected to this position at the 2022 Annual Meeting after a year of learning the job under Dr. Chase’s capable guidance.

S. Clement’s Church, Philadelphia, hosted this year’s Annual Mass on Saturday, May 15th. Since the church had not yet reopened for public worship, those present for the livestreamed liturgy comprised only the celebrant (Fr. Richard Alton), the preacher (me), servers, organist, and choir. A link to the video recording of the beautifully sung liturgy is available on the S. Clement’s website at sclements.org/society-mary-2021. My sermon is reproduced in this issue of AVE.

Other contributions include Part Two of Fr. David Baumann’s intriguing Marian science fiction story “The Drought in Newton Crater,” and a customarily vivid and thought-provoking reflection on the Holy Family’s flight into Egypt by Phoebe Pettingell, Editor of AVE. SoM America Chaplain Fr. Russell Griffin offers a meditation on the significance

of Our Lady's Assumption in relation to Our Lord's Ascension. Fr. Griffin refers in his piece to the same author, contemporary Catholic apologist Edward Sri, as I do in my sermon. Neither of us knew that the other was reading and planning to refer to this same writer; it just happened that way—by perhaps pure coincidence or perhaps something more!

This letter comes with all best wishes and prayers for Society of Mary members everywhere as we head into what we hope will be a period of continuing recovery, reconstruction, and renewal. May Our Lady's prayers assist us in all we do in her Name and in the Name of her beloved Son. I remain,

Faithfully in Christ
Fr. John D. Alexander
Superior, SOM American Region **AVE**



From the American Region Chaplain

Jesus' Ascension – Mary's Assumption

During 41 years in the priesthood, I have often been asked by those either new to the Catholic Faith or simply inquisitive: “What is the difference between the Ascension of Jesus and the Assumption of Mary? And how is the Assumption of Mary life-changing?” Or, more simply stated: “Why should I even care one way or the other?” My first response might be: “One can only properly understand the Assumption of Mary in light of the Ascension of Christ.”

After Jesus' crucifixion, it was in the power of God, who raised Jesus from the grave, that the resurrection became a reality. The New Testament writers continually attest to this. In the Acts of the Apostles, on that first Pentecost day Peter proclaimed to the crowd, “... God raised [Jesus] up, having loosed the pangs of death, because it was not possible for Him to be held by it” (Acts 2:24).

St. Paul writes in his Letter to the Romans, “We were buried therefore with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in



Vittore Carpaccio, *Transit of the Virgin* (1508)

National Gallery of Art, Ferrara, Italy

This traditional image shows the Dormition of the Virgin with the Ascended Christ waiting to receive her into heaven.

newness of life” (Romans 6:4). The New Testament writers are all very clear on this one point, that through the divine love God the Father raised His Son from death and the grave. This resulted in Jesus having a new and glorious resurrected body, not merely a spiritual body.

His resurrected body could pass through closed doors (John 20:19-20). During the breaking of the bread in the home of Cleopas, the resurrected body of Jesus vanished from their midst (Luke 24:31). In another resurrection appearance, in the presence of the disciples, Luke records that the risen Lord ate a piece of broiled fish (Luke 24:42-43). Jesus’ resurrected body could be touched and held. Jesus says to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing” (John 20:27).

The resurrected body of Jesus could now no longer be confined to this earthly world. It was no longer subject to the Laws of Physics. So,

in the Ascension, Jesus who was of the same substance of the Father, returned to Heaven by His own power.

But unlike Jesus' glorious Ascension, Mary's Assumption was not possible through any power of her own. Our Blessed Lady's Assumption could only take place by the will and divine act of love of the God.

Since Mary had found "favor with God" (Luke 1:28), and since she accepted God's call to bear his Son, the Church understands her as the first Christian disciple. Therefore, why should it be so difficult to believe that, through her Son, she should be the first to receive the gift of resurrected life?

And why not! Her answer to God was so eloquent in its simplicity, "...let it be to me according to your word" (Luke 1:38). The promise of Christ to the faithful is that through His death and resurrection, we too may receive the hope of victory over death.


At the end of her earthly life, did Mary herself undergo death, or was she spared death by God, being assumed directly into heaven?

Interestingly, the Church in the West has never pronounced definitively on the question. The Catechism of the Catholic Church does not directly indicate whether she died, or whether she was spared death (Part 1: Section 2, no. 964). St. John Paul II said, "The Mother is not superior to the Son who underwent death, giving it a new meaning and changing it into a means of salvation." Nonetheless, in her heavenly Assumption, Mary was spared from bodily corruption.

On the other hand, the Eastern Orthodox tradition refers to the final event at the end of Mary's life as the Dormition. The Dormition of the Theotokos commemorates the death, resurrection after three days, and glorification of Christ's mother.

Belief in the Dormition professes that Mary, at the end of her life, "went to sleep" and was then taken up into glory into Heaven. St. Paul in many of his epistles refers to those who have died in the Lord as having "fallen asleep." In his letter to the Church at Thessalonica, Paul writes, "But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thessalonians 4:13-14). To the Church at Corinth Paul writes, "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (I Corinthians 15:20).

In the end, the Assumption/Dormition of Mary is one of the great divine acts of love given to us by our heavenly Father. St. John Paul II said, "the Assumption truly was an event of love, in which Mary's ardent longing to be with her Son was finally fulfilled."

What does Mary’s Assumption mean to us, the faithful? Simply this, through the Incarnation of her Divine Son, what was done for our Blessed Lady demonstrates the sure and certain hope now made possible for us. Dr. Edward Sri writes, “With whatever we’re facing in life, may we, like Mary, fall into the Father’s arms, so that we may have a more profound experience of his supporting us in our present sufferings and raising us to himself—both now and at the hour of our death.” (Edward Sri, The Assumption of Mary, Franciscan Spirit Blog.) 

Fr. Russell A. Griffin, SSC, Chaplain of the Society of Mary American Region, is the retired Rector of the Church of St. Uriel the Archangel, Sea Girt, New Jersey



The Drought In Newton Crater

Part 2 of Three Parts

by Father David M. Baumann

What has happened before:

The village of Soledad, located under a dome in Newton Crater in the southern hemisphere of Mars, has experienced a sudden stoppage of its water supply. At the same time, one of Mars’ occasional major sandstorms has isolated the village from other settlements. With no possibility of help or relief, the population is verging on panic and despair despite the best efforts of its pastor, Father Gideon Adroa, to encourage the people. The men of the village have set out into the wild sandstorm to lay a pipeline from a nearby lake, while a ten-year-old girl and her younger brother went out to play on the outskirts of the settlement. While they were playing, the girl experienced a vision.

Pressed onward by a driving desire and beyond conscious thought, Beatrice retraced her steps back into the inhabited part of the village, with Thomas staying close upon her heels. They entered the center square, moving with single-minded determination, and several people stared at them curiously as they strode determinedly across the hard-packed earth to their home.

When they entered the house, their mother was in the kitchen and their father had just come in before them. He had finished a shift working to lay the pipeline between the pool and the dome. He was exhausted. He had left his atmosphere suit in the brickyard, but even so, dark dust lay on his hands.

“What’s wrong, Beatrice?” he asked as soon as he saw her. His voice sounded a little impatient. Hearing her husband’s words and the tone of his voice, her mother came out from the kitchen.

“Is there someone new in the village?” asked Beatrice.

“No, of course not,” said her mother. “Why do you ask?”

The girl explained what she had seen and heard. When she was finished, her parents didn’t know what to say. After a moment of silence, her father spoke up.

“Thomas, did you see the woman?”

“No, Dad.”

“Well th—”

“But I saw Beatrice when she saw the woman. She isn’t pretending, Dad.” The eight-year-old’s face was solemn.

Beatrice’s mother began to cry. “Brigid,” began her husband, and he put his arm around her.

“I don’t know what to think,” she cried. “I’m just so afraid. I’m afraid.”

Beatrice surprised herself by speaking up. “God knows what we need. That’s what the woman said. God is going to give us what we need.”

“Let’s go see Father Adroa,” said her husband. “The woman told Beatrice to do that. And I don’t know what to tell her.”

Father Adroa leaned back in his chair, and exhaled loudly through his mouth. His eyes wandered about the room, skimming over his poor possessions, and lighting momentarily on the painting of the Virgin Mary that was his favorite likeness of her. His gaze was drawn there almost without conscious thought, and then he passed on to the crucifix on the wall directly opposite from where he sat.

“Beatrice...” he began. The girl waited for him to complete his sentence. “What did she look like?”

“I don’t know for sure. She was very beautiful, but also kind of strange.”

The priest leaned forward and looked into the girl’s face, intently but kindly.

“Please, explain.”

“Well, at first it seemed as though she were young, like a young girl,

because her skin was very smooth, and she didn't have any wrinkles. It almost reminded me of a baby's face. But she was obviously grown up; she stood up so straight and I could tell from the way she talked. I knew that what she said was the truth, just, just the way she said it, so casually and as if she just knew." Beatrice's forehead crinkled. "Then I wondered if she could be old, maybe like my friend Carol's grandmother. Her face was very wise and her eyes were, um, kind of strong, but also kind. I felt as though she could see me, but I couldn't see her quite as clearly; so I thought she might be very old. But then I knew that that couldn't be, because of her face, you know."

Father Adroa leaned back again. He could feel the prickles at the back of his neck. "She can't be making this up," he muttered.

When the conversation was over, the family left the church office and went home. Father Adroa sat silently and then went into the church. He was trembling. He knelt down to pray and took his rosary out of his pocket, but he couldn't concentrate. He put his rosary away and prayed from his heart.

"Jesus," he said aloud, his eyes fixed on the crucifix. "I know that you love us and that you will never leave us. You taught that your Father knows what we need before we ask. Help us here to know, know in our hearts, what we truly need so that we may ask rightly. Take our fears away, take our desires away from what seems to be our greatest need, the need for water. Help us to trust you, to trust our Father, to provide for us. Give us water, O Lord, but only in the way and at the time you choose. First, help us to know our need of you. Deepen our faith, and give us gratitude for your love and your providence first and above all.

"O beloved Lord..." The priest paused, and emotion filled his heart. "From the cross, you said, 'I thirst.' You know what we need. In your human life, you knew thirst. Perhaps you even knew fear, a little, for you prayed to your Father to let the cup of suffering pass from you, if it were possible. You are always with us, Lord; be with us now in the fears that fill the hearts of these people, and teach us to trust in you and your love and your providence."

There was silence. Father Adroa could hear the insistent roar of the sand-filled wind far away above the roof of the great dome that enclosed and protected the village. The windows of the church were dim in the storm darkness, and the corners inside the church were almost invisible.

"Jesus," the priest continued at last, "who blessed the little children of your time, did you send your blessed mother to this child of our village?"

She is a devout and obedient child, and maybe just the messenger we need in this time of fear.

“O Mary, O blessed, beloved Mary. Your loveliness is unsurpassed, for your beauty arises from being the one who is closest to Jesus. Surely, next to your Son, you are the greatest and most beloved human being of all time. When we see you, beloved lady, we see what redemption looks like. In praising you we know the amazing work of God our Savior. Jesus is the firstborn from the dead, and you are the firstborn of the redeemed. When his disciples first began to realize that immense truth and love, you had already come to the fullness of discipleship. At that beginning you taught others the essence of what it means to know your Son: ‘Whatever he tells you to do, do it.’

“Is it because of that, O beloved Virgin, that you have shown yourself to this child among us? Is that why you gave her the message that we must trust our God, holding onto him in love even above our need of water? Always, always you point the way to Jesus.

“Oh, Mary! If only I could love God as you do! You are the first, greatest, and deepest lover of God. O pray for us now, blessed Mary, that we may know the way of true love, that this crisis of water which has become a crisis of faith may bring us to the perfection of hope.

“O Jesus, strengthen me and guide me that I may truly lead and teach your people here, that your will for us all may be fulfilled. Thank you for your child Beatrice. May her simple and deep faith lead us all.”

The priest paused and fell into a deep silence. His trembling body eased and warmed, and peace flowed over and into him. “Amen,” he whispered finally.

Time passed, and when a glimmer of sunlight came through the western windows of St. Ildephonsus’ church, Father Adroa came to his feet. “Thank you, Father,” he said.

A voice spoke in his head. “Remember your name.”

Father Adroa smiled. “Yes, Father,” he said, and left the church. He remembered his grandmother’s using the same words when he was a small boy back in his hometown. “Remember your name!” She told him always to remember that his name meant, “God’s will”.

The next day was Good Friday. Those in the community who could fast, fasted in the morning, and everyone in Soledad came into the church for the noonday service. The laying of the pipes had gone well the previous day, and the men were confident that they could finish the

project in time for Easter. Their looks which, only a few days earlier, had been vacant and despairing now showed some vigor. They were fighting the scouring wind-whipped sand, and working in its despite. They felt like men again. They were working with their hands and could see the result of their labors.

For the text of his sermon, the priest chose Luke 23:44: "By this time it was about noon, and darkness fell across the whole land until three o'clock." After introducing the verse, he began, "Listen." And he paused for about a minute while the sound of the fierce winds bore into people's minds; the enforced silence gradually showed itself in the faces of the people as the fear began to show itself again. And then Father Adroa picked up. "We have lived in darkness for more than six weeks. It will let up, but we do not know when."

He went on to tell how Jesus' last hours were spent on the cross under the unnatural darkness that covered the world, and that the darkness itself was not a sign of disaster but of nature itself identifying with Jesus in the crucifixion, cooperating with the sacrifice that saved the world. And he pointed out that Jesus was not alone, for his mother stood by him at the cross. He reflected on what it must have been like for the mother to see her son suffering in his last agony.

Then he spoke of the resurrection and the joy that that miracle had brought to the whole world. And then he paused for a long time, but his expression showed that he was not finished with his sermon. At length he spoke again, softly but clearly.

"And in our darkness, there is a sign of hope also. There is a miracle." His eyes scanned the congregation, and he waited until every eye was on him. And then he told the story of what Beatrice had told him the day before. He could read the faces of his hearers. Some were filled with courage. Others felt let down, as if he were grasping at anything to make them feel better, and the very desperation of his message made them feel as if all hope had gone. Others simply looked puzzled.

When his sermon was finished, he felt strangely discouraged. He had expected and hoped to transform the entire community by his words, but that hadn't happened.

And then Beatrice slid out of the pew and came forward. "Beatrice!" hissed her mother, but the girl paid no attention. She came to the front of the church and spoke simply.

"I saw the woman again, this morning," she stated. "She told me yesterday to come back, so I did. She told me to tell you all that she will

come to me one more time. She will come on Sunday afternoon at three o'clock. Anyone who wishes to come with me may do so.

“And she told me that we are not to give up hope. She said that we are to believe that God loves us and will give us what we need. And when she comes on Sunday, she will tell us when the water will appear again.”

And then Beatrice sat down. Her mother sat facing forward, her face flushed and her skin drawn. In the stunned silence, Father Adroa said, “Let us pray.” And he continued the service for Good Friday.

Reactions from the congregation after the service were mixed. Many were encouraged and showed their excitement in their expressions and their words. Dozens of people surrounded Beatrice, praised her, and asked her questions. But others appeared unconvinced, and a small group confronted Father Adroa and complained that he had left off preaching the familiar Gospel and was recounting fables. They told him that there was really nothing to depend on in the words of a small child, and that building desperate people up in this way would lead only to a great crash when the child’s fantasy proved to be baseless. People would slide from anxiety and fear into despair. Father Adroa listened but made no response other than to say, “We shall see.” **AVE**

To be continued...



The Flight Into Egypt

By Phoebe Pettingell

At the school I attended from Kindergarten through my Senior year in High School, the week before Christmas vacation culminated in a pageant, usually adapted from one of the four surviving English Medieval Mystery cycles: including the journey to Bethlehem, the birth in the stable, the annunciation to the shepherds, the visit of the Magi. Unlike most Sunday School pageants I’ve seen over the years, however, it further included the Flight into Egypt and the Massacre of the Innocents, concluding with the Holy Family’s return to Nazareth.

Although the Flight into Egypt is recorded only in the canonical gospel of Matthew (and only Matthew and Luke record anything about the childhood of Jesus), beginning in the second century and continuing



Luc-Olivier Merson, Rest on the Flight into Egypt (1880)
Museum of Fine Arts, Boston

into the high Middle Ages, Christian writers elaborated on those brief passages in what are known as “Infancy Gospels”—pseudepigraphic accounts of Christ’s childhood. Some of these stories are fanciful in the extreme with the child Jesus performing with a word such miracles as making clay birds come to life, mending broken clay pitchers, and even making other children who mock him die before (sometimes) restoring them to life. More importantly, however, some of these narratives elaborate on the life of Mary, affirming her immaculate conception and perpetual virginity, giving the names of her parents, Joachim and Anna, and relating aspects of her childhood as a consecrated virgin in the Jerusalem temple. Unlike the putative miracles of the child Jesus, these accounts of Mary’s parentage and purity are attested by the Early Church Fathers as established Catholic beliefs.

The Protevangelium of James, believed to date from some time in the second century, became the source for many later narratives. The Gospel of Pseudo-Matthew, written around 650 AD, includes the animals in the stable where Christ was born, a continuing feature of Christmas iconography in both the Eastern and Western Churches. It also contains an expanded account of the Flight into Egypt from an unknown source, which influenced artistic representations into the Renaissance, and was revived in the 19th century under the influence of *Orientalisme*—often with greater accuracy in geography and dress, many of the artists having traveled in the Middle East. The episode was depicted both as part of the



William Holman Hunt, *The Triumph of the Innocents* (1883-1884)
Tate Britain, London

life of the Virgin (one of her Seven Sorrows) and the life of Christ.

Egypt at the time of Christ had a significant Jewish population, including many refugees from Roman or Herodian oppression. It was outside Herod's domain but linked to Judea by the Roman "Way of the Sea," which followed the Mediterranean coast. The order to kill all male children two years and under (Matthew 2:16-18) was given by Herod the Great, a notoriously temperamental ruler. His death, sometime between 4 and 1 BC, allowed the Holy Family's return. Herod had divided his kingdom in four parts among his children. His son, Herod Antipas, the new Tetrarch of Galilee and Perea, was considered less harsh than his brother Archelaus, who became Tetrarch of Judea, so Joseph chose to settle in the former place (Matthew 2:22).

While Pseudo-Matthew cannot be considered a historically accurate account of the Flight into Egypt, it reveals much about Medieval allegory and theology in chapters 18-24, and also provides the basis of many artistic representations of the subject. The angel who warns Joseph about Herod's plan tells him to take the road through the desert rather than the Way of the Sea, much to Joseph's dismay. The party consists of Mary, Joseph, Jesus, three male servants, one female servant, and a mule. They stop at a cave to cool off, but dragons emerge and frighten everyone except for Jesus, not yet two years old, but able to stand. The dragons worship him and depart, in fulfillment of Psalm 148:7—*Praise the Lord from the earth, ye dragons and all deeps* (AV).

From then on, Jesus walks so as not to burden his parents. They worry that he will be hurt, but he tells them, “Do not consider me to be a small child; for I always was and am the perfect man, and it is necessary that I make tame every kind of wild beast.” Indeed, soon they encounter lions and panthers who also worship him. In Medieval bestiaries, lions represent Christ’s nature (hence C. S. Lewis’s Aslan), while panthers are often symbols of Christ himself. The great cats promise to lead the Holy Family on the path: “Bowing their heads with reverence, they displayed their servitude by wagging their tails.” They join the oxen and asses that have come as pack animals, going to pasture with them in the evening to fulfill the well-known passage in Isaiah 11:6—*the leopard [panther] shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

In further adventures, Jesus commands a palm tree to bend down so that his mother may eat the dates, while a spring miraculously gushes from its roots, giving them fresh water to drink. Jesus blesses the tree, saying it will be planted in paradise, and an angel takes a frond with him to heaven. This story is also reported in Coptic manuscripts, and the sites of various palms are still pointed out to visitors. Eventually, they come to a city named Sohennen, possibly the modern Aswan, where 365 idols in a temple fall down before Jesus. The city’s governor, Afrodisius, arrives and worships him as “the Lord of these gods.” Here the text breaks off.

The Flight into Egypt is especially important to the Coptic Church in Egypt. Numerous villages claim to be sites where the Holy Family stopped, but the holiest site is the Monastery of the Blessed Virgin at Deir al-Muharraq, considered to be the house where the family finally lived during their time in the country. Also of note is the Church of Our Lady of Zeitoun, which experienced a series of Marian apparitions, beginning on April 2, 1968, and reappearing as often as three times a week until 1971. Our Lady appeared by night as a luminous figure walking on the roof among the church’s domes. The Coptic pope of Alexandria investigated and then confirmed the authenticity of the sightings, while Roman Catholic nuns of the Society of the Sacred Heart reported to the Vatican, which sent an envoy who also witnessed them and told Pope Paul VI. (The Roman Catholic Church deferred to the Coptic Church on determining the apparitions’ veracity.) Thousands, possibly millions, saw the Virgin, including many Muslims as well as Christians. President Nasser is also alleged to have seen them. The government examined the apparitions and concluded that they could not be explained away as a hoax or illusion. In 2000 and 2001, further apparitions were seen by

thousands of Christians and Muslims at Assiut, and in 2009 at Warraq, both appearing, as before, amidst the domes of Coptic churches.

The Flight into Egypt is an important reminder that the Incarnation entails more than peaceful scenes of adoring shepherds and Magi. The brutality of the rulers of the time forecasts the Crucifixion and the hardships of Jesus’s adult ministry. While many older artistic representations reproduce the family’s journey through various wildernesses, sometimes depicting scenes from Pseudo-Matthew, more recent artists became fascinated with putative scenes. Luc-Olivier Merson painted his “Rest on the Flight into Egypt” (1879) with the Virgin cradling her child while lying between the outstretched paws of the Great Sphinx of Giza. One of my favorite images is the painting executed by the Pre-Raphaelite Holman Hunt, called “The Triumph of the Innocents” (1883-1884). Here, the donkey led by Joseph and carrying Mary with the child is surrounded by airborne little children, some only just waking from their sleep of death. Christ stretches his arm in greeting, blessing, and love to these tiny figures—the Holy Innocents whose feast three days after the Nativity remains an integral part of the story.

Phoebe Pettingell, Editor of AVE, lives in northern Wisconsin. AVE



Sermon at the Annual Mass

Saturday, May 15, 2021

S. Clement’s Church, Philadelphia

by Fr. John D. Alexander

John 19:25-27

“Woman, behold thy son ... Behold thy mother.”

Saint John’s description of the Blessed Virgin Mary and the Beloved Disciple at the foot of the Cross is wonderfully evocative. One of the blessings of hearing this Gospel today is that six weeks after Good Friday we return to the scene of Our Lord’s crucifixion, viewing it from the new perspective of his Resurrection and Ascension.

Some biblical scholars argue that Our Lord's words to his Mother and the Beloved Disciple amount to nothing more than a dying man's last-minute disposition of family affairs, ensuring that his Mother will be provided for after he's gone. And that's indeed part of what's taking place.

(Incidentally, this interpretation still supports the doctrine of Mary's perpetual virginity, for if she and Joseph had had other male offspring after Our Lord's birth, then this responsibility would have passed automatically to them, and no such provision would have been necessary.)

But as any serious student of the New Testament can attest, nothing is ever quite that simple in John's Gospel. Beyond the literal meaning, Our Lord's words frequently communicate profound and sublime truths at multiple levels of symbolic meaning. There's no reason why this episode should prove any exception to that general rule. (And at the outset, I want to acknowledge my debt to contemporary Catholic apologist Edward Sri in his 2018 book, *Rethinking Mary in the New Testament*, which I highly recommend.)

Sri points out that Our Lord's words to his Mother and the Beloved Disciple follow a recurring pattern in Saint John's Gospel. Character A sees Character B and makes a statement beginning with the word "Behold." John the Baptist sees Jesus coming towards him, and declares, "*Behold, the Lamb of God, who takes away the sin of the world!*" Then, after seeing Nathanael under the fig tree, Jesus remarks, "*Behold, an Israelite indeed, in whom is no guile.*" In both cases, the word "behold" introduces a statement revealing some hitherto hidden or obscured spiritual truth concerning the person being spoken about.

Our Lord's words from the Cross follow exactly this pattern. Seeing his Mother, and the Beloved Disciple standing by, Jesus says to his Mother, "*Woman, behold thy son.*" And to the disciple: "*Behold thy mother.*" The pattern of words signals us that the relationship being named and called into being has not only a practical but also a theological meaning.

To tease out the content of this meaning, we need to look at two more words that John uses. First is Our Lord's form of address to his Mother: "Woman." In that cultural and linguistic context the term is not disrespectful as it might be in contemporary English, but it's nonetheless highly unusual. The second is the word "hour," in John's comment, "*from that hour the disciple took her into his own home.*"

Both words, "woman" and "hour," have appeared together before—in John's account of the miracle of water changed into wine at the wedding at Cana in Galilee. There, Our Lord also addressed his mother as "Woman," remarking enigmatically, "*My hour has not yet*



*Anthony Van Dyke,
Crucifixion with the Virgin Mary, St. John, and St. Mary Magdalene (1619)
Louvre, Paris*

come.” Throughout John’s Gospel, Jesus has spoken repeatedly of his approaching “hour,” which the reader understands to be the hour when he will be lifted high on the Cross. So now, when John remarks that “*from that hour the disciple took her into his own home,*” we’re to understand that this hour he’s been speaking about all along has finally been fulfilled.

Moreover, the form of address, “Woman,” implies that Mary is the New Eve—Eve being of course the original Woman. The name Eve, we recall from Genesis 3:20, means “mother of all living.” We recall also that in Genesis 3:15, God tells the serpent who’s brought about humanity’s downfall, “*I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head; and you shall bruise his heel.*” On the Cross, then, the hour has come when the woman’s offspring defeats our ancient enemy, the devil.

That symbolism by itself would be rich enough. But there’s more. The words “woman” and “hour” occur together in yet another place in John’s Gospel. In his Farewell Discourse at the Last Supper, Our Lord tells a parable describing how his disciples will suffer when they see him

betrayed, arrested, condemned, and crucified, but then will rejoice when they witness his Resurrection from the dead: “*When a woman is in travail she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers her anguish, for joy that a child is born into the world.*”

At the foot of the Cross, Mary figuratively fulfills this image of the woman in travail and sorrow because her hour has come. Some patristic writers indeed describe Our Lord’s sufferings on the Cross, and his Mother’s concomitant sorrows, as a kind of birth pangs of a new creation. One result is precisely her new maternal relationship with the Beloved Disciple into whose care Our Lord entrusts her.

That reflection brings us to the significance of the Beloved Disciple himself. Traditionally, he’s been identified with the Apostle John, and I see no reason to dispute that identification. But again, nothing is ever that simple in the Fourth Gospel! In addition to being a specific person, the disciple whom Jesus loves is also a representative figure, an ideal disciple, a model of discipleship. So, when Our Lord names the Beloved Disciple as the son of Mary, and Mary as Mother of the Beloved Disciple, the unavoidable implication is that he’s establishing a new maternal relationship between his Mother and all Christian disciples in all times and places. Just as the first Eve was mother of all living, so Mary, the second Eve, becomes the Mother of all who live in Christ, and so the Mother of the Church.

The invitation and challenge of today’s Gospel, then, is to do as the Beloved Disciple did. From that hour he took Mary into his own home. Here, the English translation fails to capture the richness of John’s Greek. In that sentence the verb “take” can also be translated as receive, accept, or welcome personally. More tellingly, the phrase translated “into his own home” reads more literally “into the things that were his own.” So an equally accurate translation might be that the Beloved Disciple “welcomed Mary into his life.” In that respect, he stands as a model and example for us all!

To any who may be seeking ways to welcome Our Lord’s Mother more fully into their lives, I heartily commend the Society of Mary as a fellowship of Christians who do our best to support one another in precisely that endeavor. If you think you might like to join us, then visit our website, somamerica.org, where you’ll find everything that you need to become a member. We’d love you to join us in our common effort to live into our identity as children of Mary, into whose maternal care Jesus, her divine Son, entrusted us in that most solemn moment recounted in today’s Gospel. **AVE**

The Rev. John D. Alexander is Superior of the Society of Mary, American Region.

Ward and Cell Reports

Note: Heartfelt thanks to all Ward and Cell Secretaries who responded to the annual call for updates on Society of Mary activities in their bailiwicks. The following paragraphs have been extracted from the often much longer reports received.

California—Irvine: Our Lady of Ransom Cell

The cell's host congregation is St. John Henry Newman Catholic Church, Irvine, CA, and comprises between three and six members. Our cell hosted a three-part Marian series in 2020, around England's rededication as the 'Dowry of Mary.' The three parts were titled "Our Lady of Walsingham," "England as Mary's Dowry," and "England's Re-dedication." Cell leader Christopher Ortega led the series. The first two parts were in-person lectures, while the last had to be held via Zoom due to the pandemic restrictions. Part Three included a brief review of the first two parts, but primarily focused on the prayers of rededication. Overall, we had about 15 attendees for each event. Following the series, our SoM cell "went dark" as the parish shuttered its doors to the pandemic and during that time transitioned to receiving our new parish priest.

Georgia—Athens: Our Lady of Lourdes Ward

Sponsored by Saint Stephen's Anglican Catholic Church, Athens, Georgia, the Ward has 25 active members. One in-person meeting was held in 2021 to encourage members to recite daily the Society prayers and attend Mass as frequently as possible. Our parish closed for four weeks in April 2020 but reopened in May with a regular schedule of Sunday and weekday Masses, Bible studies, and a full offering of in-person spiritual devotions, so COVID had minimal impact on our parish life. Using distancing and enhanced cleaning protocols, no active COVID cases were ever detected within a congregation of 230 souls. God the Father, His Beloved Son, and Our Blessed Lady lovingly watched over us. Masses were celebrated on all Marian Feast Days with a strong participation by our SOM members. Our members have given guidance to three parishes in the local area desiring to start SOM cells.

Georgia—Rome: Our Lady of the Three Rivers Cell

Meeting at St. Andrew's Anglican Church, Rome, Georgia, the

nine-member Cell was formed in January 2021 and has been meeting regularly since then. Devotional activities have included praying the Little Office of the Blessed Virgin Mary, praying the Rosary, and attending Mass on Marian feast days including the Purification and the Annunciation.

Illinois—Centralia: Mystical Rose Cell

The cell is hosted by St. John’s Episcopal Church, Centralia, Illinois, in the Diocese of Springfield, and has thirteen members who come from five different Episcopal congregations. The thirteen members include a family with four sisters between the ages of 10 and 15. In the previous year, our cell has not met due to restrictions during the pandemic. Normally, however, we meet about once a quarter. Some of our members drive long distances, so we don’t meet more often than that. We meet on Sunday afternoons in February around the time of the Presentation, in the month of May, in August near the time of the Assumption, and in October near the time of the feast of the Most Holy Rosary. We begin our meetings with a semi-formal tea. The girls referred to above take turns preparing homemade refreshments such as cakes, scones, biscuits, and cookies to go along with the tea. We have had a variety of educational and interesting presentations, including a slide show of twenty flowers, each dedicated to one of the mysteries of the rosary; an account of a family’s visit to the shrine of Our Lady of Good Help in Door County, Wisconsin; and the reading aloud by the Priest-Advisor of his original short story about the first Marian apparition on Mars (currently being serialized in AVE). The Priest-Advisor and his wife host the meetings in their home. Those who drive the farthest stay overnight for further times of prayer and fellowship. When in-person meetings are once again determined to be safe, we hope to return to our gatherings.

Illinois—Chicago: Our Lady of Victory Ward

The Ward is hosted by the Church of the Ascension in the (Episcopal) Diocese of Chicago. There are 14 members of the Society of Mary in Our Lady of Victory Ward. Members and friends have met informally for public (though virtual) recitation of the Rosary nine times in the last year. We have also kept Marian Holy Day Masses with special effort that lectors, acolytes, and often preachers be members of the Society of Mary. The Ward launched a page from the Church of the Ascension’s website that detailed out all the SoM’s activities. This year, 2021, the Ward is making plans

for the May Crowning of three statues of Our Lady on the first Sunday in May. Plans are also being formed for Marian feasts in 2021, particularly Assumption Day and Our Lady of the Rosary (also known as Our Lady of Victory) in October. We hope to increase both membership and participation as we transition from our “pandemic mode” into a more gathered community. Pray for us, as we continue to pray for you!

Illinois—Northeastern Illinois: Immaculate Heart Ward

As with most other associations the Immaculate Heart Ward had not had any meetings since April of 2020. The Ward is hoping to get back together in the future to discuss its outlook. Also, with great sadness we announce the death on Tuesday, May 4, 2021, of Jim Strang, 86, the Ward’s Founding Member (in 1991) and former Secretary. The Funeral Service with Mass of Christian Burial was held on Tuesday, May 11, at St Raphael the Archangel Catholic Church, Old Mill Creek, Illinois, the Rev. James E. Marold officiating.

New Jersey—Trenton: Mary, Queen of All Saints Ward

The Ward of Mary, Queen of All Saints at Trinity Cathedral, Trenton, New Jersey, has been functioning in a restricted manner because of the pandemic. We are quite small in number, but through it all, as announced in the Cathedral’s Sunday leaflets, we have maintained Rosary devotions in what could be termed a virtual manner every Thursday evening (except in Holy Week, etc.). We are doing this over the telephone, as one of us does not have a computer. We take turns leading the devotions, which consist of the appropriate five mysteries preceded by and concluding with the singing of a Marian hymn. To avoid cacophony, only one person speaks or sings at a time. This works surprisingly well. The leader of a given mystery says the first half of the Our Father or Hail Mary, and another one of us says the second half, etc. We also alternate singing the verses of the hymns. A few of us made individual pilgrimages in the past year to the Shrine of Our Lady of Czestochowa in nearby Doylestown, trying to maintain at least a vestige of our 35-year tradition of ecumenical pilgrimages there.

New York—Rockville Centre: Mary, Help of Christians Ward

The ward at the Church of the Ascension in Rockville Centre, New York has remained faithful in our devotion to Our Lady during these difficult times of Covid-19. In person worship resumed in our parish in

July 2020, but it was greatly limited to provide protections to the congregation. Many of our parishioners have opted to watch our services which are now weekly live streamed on YouTube. Seeing a great opportunity to reach more people via the parish live stream, our ward offered a weekly live stream Lenten series of brief Marian talks to be followed by the recitation of the Rosary. Four society members and the Rector were present in the choir each Wednesday during the program. Society of Mary members and parishioners were encouraged to either attend in person or to tune in via the live stream. Due to the angle of the camera, it appears as if we did not have anyone present, but I am pleased to say we did have a small group of faithful in person weekly. We were extremely pleased to see that our live stream viewership ranged between 35 and 60 views per week. The series ended with a special Mass for the Feast of the Annunciation. We are grateful that technology has made it possible for our members to continue to be able to come together to honor our Lady and to reach others beyond the walls of our church. Looking forward, we expect to be returning to less restrictive in person worship by mid-summer, which will make it easier for our ward to gather in our usual manner once again.

North Carolina—Winston-Salem: Mary, Undoer of Knots Ward

The Ward of Mary, Undoer of Knots at St Timothy's Episcopal Church has 15 members. Due to the pandemic, we did not meet in person during the past year. However, we did our best to encourage one another to continue our devotion to Our Lady. Many of our ward members are faithful at the daily mass and we said the Angelus or Regina Caeli. Our ward members continued saying the rosary on their own. In addition to the pandemic, we have been displaced from worshipping in the church due to a significant reordering. Upon completion (May 2021), the Shrine for Our Lady of Walsingham will be moved to a more prominent place in the space. Our ward very much looks forward to devotions and prayers before the image of Our Lady of Walsingham. We also look forward to the resumption of praying the rosary together and regular meetings and study.

Oklahoma—Shawnee: Our Lady of Emmanuel Cell

Our active Cell at Emmanuel Episcopal Church in the Episcopal Diocese of Oklahoma is made up of six members. In the year 2020, we met twelve times, once each month. Due to the pandemic, we shifted our monthly Rosary meetings to a virtual format. We also set up a Facebook

page to share private prayer requests and offer live stream services dedicated to Our Lady. Through this Facebook page, we have reached others in hopes of bringing Glory to God through Our Lady’s intercession as well as growing membership of our beloved Cell community. We will be crowning Our Lady in Lady chapel at our annual May celebration of “Mary’s month.”

Pennsylvania—Philadelphia: Mary, Ark of the Covenant Ward

Based at St. Mark’s Episcopal Church, the Ward met most Saturdays throughout 2020 and recited the Rosary and held various impromptu meetings to check on the status of our members in the Ward, supporting them wherever we could in prayer, or other ways as necessary. It was a quiet and contemplative year, and we frankly enjoyed our Saturday Zoom times, even hosting a guest or two on some dates. As we come out of the pandemic and revel in our newly vaccinated status and the coming spring-summer weather we plan to continue meeting each Saturday via Zoom and when we receive the green light to return to our Saturday morning worship in the Lady Chapel we will resume live sessions. Our targets for 2021 include: (1) identifying and reconnecting with all ward members - creating a complete roster of members; (2) identifying opportunities to speak about the SOM Ward in the parish to find other devoted new members and re-engage members who may have been lost in the past years; (3) supporting parish service and volunteer opportunities to give back in appreciation for St Mark’s sponsorship of the Ward.

Pennsylvania—Tullytown: Mary, Mother of Our King Ward

The ward is hosted by the Christ the King (CTK) Orthodox Church in Tullytown, Pennsylvania, a western rite parish of the Russian Orthodox Church Outside Russia (ROCOR). Our members have participated in recitation of the Orthodox Rosary every Wednesday evening at 6:30. This has taken place in the church before a replica of the Iveron Icon of the Holy Theotokos, which has been miraculously streaming myrrh since it was given to the parish in 2011. The rector of CTK Parish, Archpriest Bernard Andrachio, was Superior of our Ward until he reposed in the Lord on November 20, 2020, a victim of COVID-19. May he rest in peace and rise in glory. **AVE**

Minutes of the 60th Annual Meeting of the American Region of the Society of Mary

Saturday, June 5, 2021, at 11 a.m. ET
Held Virtually as a Zoom Conference

(Note: These Minutes have not yet been approved by the Council and are presented here for informational purposes only.)

The 60th Annual Meeting of the Society of Mary (SoM) American Region was held virtually on June 5, 2021. This was done because of the restrictions on travel and gathering in groups resulting from the Coronavirus Pandemic. The SoM Annual Mass normally held in conjunction with the Annual Meeting was celebrated on May 15, 2021, at S. Clement’s Church, Philadelphia, without a congregation and with Fr. Superior as the preacher – the whole event being live-streamed on YouTube. Therefore, the Annual Meeting took place as a Zoom Conference – with the participants connected to the meeting via video combined with audio or simply by calling in (audio only). A hardcopy letter dated April 28, 2021, was mailed to all members of the American Region notifying them of the meeting’s date, time, and online venue, and inviting them to register with the Secretary to attend the meeting. Those who registered, as well as the entire Council, were then sent an email on June 2, providing the necessary online access link for joining the Zoom meeting.

There were 19 attendees at the meeting, all of whom were members of the SoM:

Officers and Council Members: The Rev’d Fr. John D. Alexander, Ph.D., Superior; The Rev’d Russell A. Griffin, Chaplain; Dr. David B. J. Chase, Treasurer; Dr. Paul Cooper, Secretary; Ms. Phoebe Pettingell, Editor of AVE; The Rev’d Canon David N. Baumann; Mrs. Elizabeth Baumann; Dr. John P. Rosso; Mr. Adam Barner; and Mr. Paul W. McKee.

Other SoM members: Mrs. Elizabeth Alexander; Mr. Robert E. Armidon; Mr. Nicholas Bisaccia; Ms. Linda Chase Brissey; Mr. Christopher Hart; Mr. David Lewis; Mr. George Dante Pineda; Ms. Jean Savage; and Mr. Samuel W. Sommers.

Regrets were received from Council member The Rev’d Canon Barry E. B. Swain who was unable to attend owing to obligations in his parish.

Opening of the Meeting. At 11:02 a.m. ET, Fr. Superior called the meeting to order. Fr. Chaplain then led the opening formula of prayer, taken from the current SoM American Region Manual.

Officers' Reports/Comments. Fr. Superior's Report. Fr. Alexander said that SoM organizational matters have occupied his attention in the past year. This includes the issuance of the Guidelines for Wards and Cells, which is posted on the Society website. He asked that we read and become familiar with this document.

Fr. Chaplain's Report. Fr. Griffin said that he has written an article to be published in AVE. Fr. Alexander said that this is an excellent piece of work.

Editor of AVE Report. Ms. Phoebe Pettingell, Editor of AVE, joined the meeting by telephone after a delay in trying to join via video. Before she could do so, Fr. Alexander reported that the next issue of AVE is in preparation and will be mailed out this summer – in June or July.

Treasurer's Report. Dr. David Chase – also having joined by telephone – told the meeting that his detailed report will appear in the next issue of AVE. But he said that the (managed) investment account has about \$200,000 in it and that we conduct our business with the operating account, spending about \$10,000 per year, which is funded by dues for membership renewals and gifts. There are 270 members who mail in their dues, and invoices are going out to them in July because volunteers are doing this. He urges these members to consider joining/renewing online.

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 684 (688 in 2020 and 651 in 2019). Spouses included in these units bring the total membership to 707 (713 in 2020 and 676 in 2019). 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 25 active Wards as well as one that is in the process of reactivating; and there are six active Cells in the Region. There are 67 inactive Wards and 35 inactive Cells for a total of 102 that are inactive for a grand total of 134 inactive and active Wards and Cells.

Recently formed Wards and Cells:

Our Lady of Walsingham Ward, Fleming Island, FL
Our Lady of Victory Ward, Chicago, IL (reactivated)
Our Lady of the Three Rivers Cell, Rome, GA

Wards in the Process of Reactivation:

Our Lady, Queen of Heaven Ward, Boston, MA

Ward and Cell Annual Reports:

Received from seven Wards and three Cells
Transmitted to the Editor of AVE

At the end of Dr. Cooper's presentation, Mr. Sommers asked a) whether all the people we are listing as members are paid-up dues-paying members – to which the answer was “yes” – and b) how many of them are life members – to which the answer was “appreciable” (actually 33%).

Guild of the Living Rosary (GLR) Report. Fr. Baumann (with Elizabeth Baumann who was present with him) reported that the GLR has 46 active members – a loss of two from earlier. They have \$2300 in their bank account. The GLR is now incorporated in the State of Illinois, which requires three incorporators. These persons are Robert Armidon, Elizabeth and Fr. Baumann. He has created the By-laws of the GLR, which define the relationship between them and the Society of Mary (SoM). This task was concluded under the guidance of Fr. Warren Tanghe, a member of the SoM Council who is skilled in these matters. This led to two Resolutions on the Relationship of GLR with SoM (Appendix 1) that were accepted by the SoM Council and were therefore presented to the Annual Meeting for approval. Fr. Baumann summarized these two resolutions, noting that the GLR has existed since 1905 in the UK, and in the USA under guidance of the SoM since 1997. He moved that the Annual Meeting approve these two resolutions. This motion was seconded and then passed unanimously.

Changes to the Constitution of the SoM. Fr. Alexander presented two proposed changes to the Constitution of the American Region of the SoM (Appendix 2), namely 1) Article II.A, which restricts membership activities in the American Region to the USA and its territories – so as to comply with the Region's recently acquired 501c3 status; and 2) Article VIII.B, which requires that changes to the Constitution can be made only by an Annual Meeting of the Region.

USA Membership. Fr. Alexander then moved that the Annual Meeting adopt the first change, namely Article II.A. The motion was then seconded. Christopher Hart questioned the inclusion of five names in the Secretary’s report – namely one in the UK, one in France, and three in Canada – in the membership of the Region, which appear to be excluded by this change. In the discussion that followed, Dr. Chase explained that the reason for this restriction of activities in the U.S. and its territories was a requirement that nonprofits do not engage in “international commerce,” conducting business (receiving dues, etc.) across national borders. Fr. Alexander therefore said that the officers will examine each of these on a case-by-case basis to establish whether they can remain on the list. In deciding this are considerations such as whether dues are being paid in U.S. currency, whether the person is an expatriate living abroad, and whether they are simply on our mailing list. An example of the latter is Bp. Ladds, the Superior General of the SoM in the UK. The motion then passed unanimously.

Amendments to the Constitution to be made by the Annual Meeting Only. Fr. Alexander then moved that the Annual Meeting adopt the second change, namely Article VIII.B. Fr. Griffin seconded the motion, and it then passed unanimously.

Elections

Officers and Additional Officers. Dr. Cooper presented the nominees approved by Council for Officers and Additional Officers along with the term for each. The incumbent officers; Fr. Alexander, Superior; Fr. Griffin, Chaplain; Dr. Cooper, Secretary; and Dr. Chase, Treasurer; would each serve another 4-year term. Two Additional Officers, namely Fr. Yost, Assistant Treasurer; and Ms. Pettingell, incumbent Editor of AVE; would serve respectively for 1 year and 4 years. The third Additional Officer, namely Fr. Baumann, the incumbent Chaplain of the GLR, would serve for as long as he performs the duties of that office. Dr. Chase explained that the intention is for the Assistant Treasurer to take over as Treasurer after one year, at which time Dr. Chase would retire after more than 45 years of service.

Election of Council Members. Fr. Alexander called for nominations to Council as follows:

A nominee to fill the *Vacancy created in the Council Class of 2024* occasioned by the election of Fr. Yost as Assistant Treasurer. Dr. Cooper moved that the choice of Council for this position be elected, namely Fr. Steven C. Rice, who has agreed to serve. This nomination was seconded, and then it passed unanimously.

Nominees for the Council Class of 2025. Dr. Cooper moved that the incumbents of the outgoing Class of 2021, as approved by Council, be elected; namely Fr. Haynes, Fr. Ostman, and Dr. Rosso – all of whom have agreed to serve. This motion was seconded, and then it passed unanimously.

A List of Officers and Members of Council as of the end of this Annual Meeting is found in Appendix 3.

Other Business

Fr. Alexander opened up the meeting to questions, comments, and suggestions. However, none were offered.

2022 SoM Annual Meeting

Fr. Alexander said that the venue of next year's Annual Mass and Meeting has not yet been decided, and he asked that suggestions be made known to him. The possible date of May 14, 2022, for this meeting is therefore subject to change.

Adjournment

Fr. Alexander thanked all who joined this virtual meeting for their participation.

There being no further business, it was moved and seconded that the meeting be adjourned. Fr. Griffin then led the closing formula beginning with the Angelus; and the meeting adjourned at 11:57 a.m. ET.

Respectfully submitted,



Paul Cooper
Secretary, Society of Mary, American Region
June 8, 2021

Appendices

Appendix 1. Full text of resolutions on SoM continuing relationship with GLR

RESOLUTION FOR PRESENTATION TO THE COUNCIL OF THE SOCIETY OF MARY IN THE AMERICAN REGION, AND TO THE NEXT SUBSEQUENT ANNUAL MEETING FOR RATIFICATION.

BE IT RESOLVED, that the Society of Mary in the American Region (hereafter, the Region) renew its partnership with the Guild of the Living Rosary (hereafter, the Guild), under the provisions of Article V.B. of the Region's Constitution, under the following specific terms contained in sections 3.k and 5 of the by-laws adopted by the Guild on March 19th, 2021:

1. The Council of the Region (hereafter, the Council) shall receive reports regarding the status of the Guild and its treasury at least annually, and at other times as the Council or its Superior shall request; and shall generally keep abreast of the work of the Guild.

2. Should the Administrator of the Guild die in office or fail to name a successor within thirty (30) days of leaving office, the Superior of the Region shall name a successor from among the members of the Guild, after consultation with the Council.

3. Upon the petition of five or more members of the Guild and for good and sufficient cause, the Council may remove the Administrator and/or the Chaplain of the Guild from office, whereupon the Superior of the Region, in consultation with the Council, will name a new Administrator.

4. Changes to section 5 of its by-laws enacted by the Guild shall require concurrent action by the Council.

A RESOLUTION FOR PRESENTATION TO THE COUNCIL OF THE SOCIETY OF MARY IN THE AMERICAN REGION

BE IT RESOLVED, that the Council of the Society of Mary in the American Region invite the Administrator of the Guild of the Living Rosary to take part in its meetings with voice but not vote.

Appendix 2. Full text of amendments to the SoM Constitution

CHANGES TO SoM AMERICAN REGION CONSTITUTION

The following changes to the Constitution were adopted at the 13 March 2021 SoM American Region Council meeting, for final approval at the Annual Meeting scheduled for 5 June 2021:

1. Article II.A—Change “Americas and the Caribbean” to “United States of America and its territories”.

The amended article will read:

“All Members of the Society who are domiciled in the United States of America and its territories shall be deemed Members of the American Region.”

Explanation: This change formalizes our compliance with the government requirement that we restrict membership activities to the United States of America as a condition of our 501c3 status.

2. Article VIII.B—Change “subsequent Meeting” to “subsequent Annual Meeting”

The amended article will read:

“This Constitution can be amended only by the majority vote of the members of the Society in this region present at a subsequent Annual Meeting of the Region, provided that the text of the proposed amendment shall be included in the notice of the Meeting.”

Explanation: this change restricts the power to make changes to the Constitution to Annual Meetings of the American Region, thus safeguarding against the possibility of ten members calling a Special Meeting (per Article II.D.1) with the aim of changing the Constitution.

Appendix 3. List of the Officers and Members of Council of the American Region of the Society of Mary as of the end of this Annual Meeting

Officers (Class of 2025)

The Rev'd Dr. John D. Alexander, Superior

The Rev'd Russell A. Griffin, Chaplain

Dr. Paul Cooper, Secretary

Dr. David B. J. Chase, Treasurer

Additional Officers

The Rev'd Martin Yost, Assistant Treasurer (One-year term)

Ms. Phoebe Pettingell, Editor of AVE (Four-year term – ends 2025)

The Rev'd Canon David N. Baumann, Chaplain, Guild of the Living Rosary (Term: as long as he performs this function)

Council Class of 2025

The Rev'd John Connor Haynes

The Rev'd Jonathan J.D. Ostman

Dr. John P. Rosso

Council Class of 2024

The Rev'd Steven C. Rice

Mrs. Elizabeth Baumann

Mr. Andrew Nardone

Council Class of 2023

Mr. Paul W. McKee

Mr. Adam Barner

The Rev'd Jay C. James

Council Class of 2022

The Rev'd Canon Barry E. B. Swain

The Rev'd Warren Tanghe

Mr. Frederick T. McGuire, III

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 _____



OFFICERS OF THE AMERICAN REGION

Superior

The Rev'd John D. Alexander
superior@somamerica.org

Chaplain

The Rev'd Russell A. Griffin
chaplain@somamerica.org

Secretary

Dr. Paul Cooper
secretary@somamerica.org

Treasurer

Dr. David B.J. Chase
treasurer@somamerica.org

Editor of AVE

Phoebe Pettingell
editorofave@somamerica.org

Cover illustration:
Giotto di Bondone, *The Flight into Egypt* (1304-
1306) Scrovegni Chapel, Padua

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

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