



THE MAGAZINE OF THE
Society of Mary



American Edition

November 2022

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 SUPERIOR

Dear Members and Friends of the Society of Mary,

Greetings, best wishes, and prayers as we head into the closing months of 2022! This issue of AVE brings together contributions from distinguished writers, some appearing here for the first time, who offer a variety of perspectives on Marian theology and spirituality. We are confident that their contributions will prove both informative and inspiring. Thanks are due to Editor Phoebe Pettingell for pulling together and assembling the wonderfully eclectic contributions to this issue.

It gives me great pleasure to announce the **2023 Society of Mary Annual Mass and Meeting**, to take place at The Cathedral of All Saints, Albany, New York, on Saturday, May 20, beginning at 11am. More details will be forthcoming in due course. 

Faithfully in Christ and our Blessed Lady,
Fr. John D. Alexander, Superior



MARY: ARK OF THE COVENANT

Sermon for the Feast of the Assumption
Monday, August 15, 2022, S. Clement's, Philadelphia

By John D. Alexander

One of Our Lady's titles in the Litany of Loreto—the Western Church's only officially approved Litany of the Blessed Virgin Mary—is “Ark of the Covenant.” So, this evening I want to reflect on what it means to describe Mary as a new Ark of the Covenant, and to explore how that image illuminates the mystery of her bodily Assumption into heaven at the conclusion of her earthly life.

We begin with the Ark of the Covenant itself. And please bear with me. We will get to the Assumption, but first we need to go over some indispensable Old Testament background.

We recall that after the Israelites' Exodus from Egypt, Moses ascends Mount Sinai to receive God's law for his people. In addition to the Ten Commandments and all the other precepts of the Torah, God gives instructions for the construction of a kind of portable Temple, known as the Tabernacle or Tent of Meeting.

The first item of sacred furniture to be fashioned and placed in the Tabernacle is the Ark of the Covenant: a sacred box or chest made of acacia wood and covered with pure gold. (Acacia wood, incidentally, was known in the ancient world for being extremely durable.) Inside the Ark are to be placed the two tablets of the Law Moses brought down from Mount Sinai, a golden bowl of manna—the miraculous bread from heaven that God provided for his people in the wilderness—and the miraculously budding rod or staff of the high priest Aaron.

The Ark is so holy that it cannot be touched directly, so it must be carried about on two poles, similarly made of acacia wood and covered with gold, that fit into golden rings attached to its four corners. Finally, two golden statues of cherubim—that is, angels—are placed on top of the Ark's lid, known as the mercy-seat.

When Moses places the completed Ark in the Tent of Meeting, a mysterious cloud descends, the glory of the Lord fills the Tabernacle, and God speaks with Moses. For this reason, the Ark and the Tabernacle together become recognized as God's dwelling place on earth. During their forty years' journey through the wilderness, the Israelites carry the Ark ahead of them; and wherever they make camp, they set up the Tent of Meeting with the Ark inside it so that Moses can confer with God.

Now, fast forward about three or four centuries. The Israelites are settled in the Promised Land. The young King David decides to bring the Ark up to his new capital city of Jerusalem and there give it a permanent home in a proper Temple rather than in a portable Tent. But instead of carrying the Ark on the golden poles, the Israelites place it on a cart drawn by oxen. At a bump in the road, the oxen stumble, and when an unfortunate individual named Uzzah puts out his hand to steady the Ark, he's struck dead on the spot. Filled with fear, David cries out, "*How can the Ark of the Lord come to me?*" and he abandons his plan to bring it up to Jerusalem, taking it instead to the house of one Obed-edom the Gittite in the hill country of Judah. There the Ark remains about three months.

But when David sees that far from being struck dead, Obed-edom's household is blessed by the Ark's presence, he takes courage and renews his plan to bring the Ark to Jerusalem, this time having it carried

properly on the golden poles rather than drawn on an oxcart. And then, as the Ark enters the city to the people's shouts and the blasts of the ram's horn, David dances before the Lord with all his might—one of the most powerful images in all the Hebrew Scriptures!

At length, David's son King Solomon builds the Temple that finally replaces the Tent of Meeting. Here the Ark resides in the innermost sanctum, the Holy of Holies, another four or five centuries until the Babylonians conquer Jerusalem in 587 BC. At this point the Ark disappears from history, and no-one knows what happens to it (although numerous wild speculations and theories abound to this day). By New Testament times, the Holy of Holies in the rebuilt Temple stands empty. But a widespread belief persists among devout Jews that one of the signs of the Messiah's imminent arrival will be the Ark's return to Jerusalem.

Now, a number of New Testament scholars suggest that in the opening chapters of his Gospel, Saint Luke takes great pains to depict the Virgin Mary as a new Ark of the Covenant. Putting it that way, of course, gets things completely the wrong way round. The point is not to reduce Mary to the status of an exalted container or vessel. The way biblical typologies work, the earlier reality always anticipates something greater; the later reality always surpasses what came before. So—without in any way denigrating the Ark's intrinsic value in the Old Covenant—it's more accurate to describe the Ark as a foreshadowing, anticipation, or type of the Blessed Virgin Mary. From the New Covenant's perspective, she's the incomparably greater fulfillment towards which the Ark was symbolically pointing all along.

The first clue in this direction comes at the Annunciation in Nazareth, where the Angel Gabriel explains how, even as a virgin, Mary shall conceive the Son of God: "*The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee . . .*" This language of overshadowing directly invokes the Old Testament descriptions of the cloud of divine glory descending upon the Ark and filling the Tent of Meeting.

The parallels become even more explicit in the Visitation Gospel that we've just heard. Elizabeth's exclamation, "*Whence is this to me, that the mother of my Lord should come to me?*" directly echoes David's "*How can the Ark of the Lord come to me?*" And then the unborn John the Baptist leaping for joy in his mother's womb recapitulates David dancing before the Lord with all his might. (One final detail, not mentioned in today's Gospel, is that just as the Ark remains at Obed-edom's house three months, so Mary remains at Elizabeth's house in the hill country of Judah three months.)

The early Church Fathers noticed further parallels. The durability of the Ark's acacia wood anticipates Mary's bodily incorruptibility. The purity of its gold anticipates Mary's pure holiness. Just as the Ark is God's dwelling place on earth in the Old Testament, so Mary becomes the dwelling place of God-Incarnate in the New. Where the Ark contains God's word carved on two stone tablets, Mary carries in her womb the Word-made-flesh. Where the Ark contains a golden bowl of manna, Mary carries the true Bread from heaven. And where the Ark contains the rod or staff of Aaron's priesthood, Mary bears the one true High Priest whose perfect sacrifice reconciles a fallen world to God. All this vast array of rich symbolism conveyed in one little petition from the Litany of Loreto: Ark of the Covenant, pray for us!

Finally, at the end of her earthly life, Mary fulfills the typology in an utterly new and dramatic way. The original Ark underwent a long journey from its creation near Mount Sinai to its final resting place in the Jerusalem Temple. But for the Blessed Virgin Mary the parallel journey is from her earthly dwelling (either in Jerusalem or, if you prefer, Ephesus) to her destination in the heavenly Jerusalem. In an eighth century sermon on the Dormition, Saint John of Damascus writes this:

Today, the holy, incomparable virgin enters the heavenly sanctuary that lies above the universe ... Today, the holy, living ark of the living God, the one who carried her own maker within herself, comes to her rest in the temple of the Lord not made by hands. David—her ancestor and God's—leaps for joy; the angels join in the dance.

So, we rejoice. We don't know what happened to the original Ark of the Covenant. But we do know that the true Ark is in heaven. There she prays for us; there she waits to welcome us on the Day of Resurrection. May God grant us grace to be found worthy of sharing the eternal life and glory that Mary already enjoys there in the company of her divine Son and all the angels and saints. Amen. **AVE**

Acknowledgment: Key ideas for this sermon came from Brant Pitre, Jesus and the Jewish Roots of Mary: Unveiling the Mother of the Messiah (New York: Image, 2018), pp. 41-70.

The Rev. John D. Alexander, Ph.D. is Superior of the Society of Mary American Region, and is currently serving as Interim Priest at Christ Episcopal Church, Woodbury, N. J.

THE FRATERNITY OF OUR LADY DE SALVE REGINA AT THE CHURCH OF ST. MAGNUS THE MARTYR, LONDON BRIDGE

By Barry E. B. Swain

One of the most obvious and common features of the Church in Western Europe in the High Middle Ages was the proliferation of chantry guilds to offer Requiem Masses for their patrons, and secondarily, guilds of prayer, which offered the Church's members the hope of blessings and assistance in living their Christian lives and increasing the hope of everlasting life. At some times and in some places, this was abused, but as an idea and as a practice, generally, it does not deserve the opprobrium given to it by some in the sixteenth century. Guilds and confraternities existed all over Western Europe, some related to occupations, or states in life, others to the objects of prayer, and others still to particular attributes of Our Lord, or asking the intercession of Saints on their members' behalf. Of course, the chief intercessor and the most popular of these, in England her Dowry, was Our Lady.

A religious guild, the Fraternity de Salve Regina, was in existence by 1343, having been founded by the "better sort of the Parish of St Magnus" to sing the anthem 'Salve Regina' every evening. The Guild certificates of 1389 record that the Fraternity of Salve Regina and the Guild of St Thomas the Martyr in the chapel on London Bridge, whose members belonged to St Magnus', had determined to become one, to have the anthem of St Thomas after the Salve Regina and to devote their united resources to restoring and enlarging the church of St Magnus. An Act of Parliament of 1437 provided that all incorporated fraternities and companies should register their charters and have their ordinances approved by the civic authorities. Fear of enquiry into their privileges may have led established fraternities to establish a firm foundation for their rights. The letters patent of the fraternity of St Mary and St Thomas the Martyr of Salve Regina in St Magnus dated 26 May 1448 mention that the Fraternity had petitioned for a charter on the grounds that the society may not have been duly founded. In a fascinating development, the Original Guild Certificate dated 1389 was recently rediscovered in the National Archives, London, following research undertaken during the COVID lockdown period.

The Fraternity was founded in 1343 for the purpose of singing the hymn *Salve Regina* – a practice that was carried out in a number of other churches of mediaeval London. Records of neighboring churches show



Fraternity Members in Procession at All Saints, Margaret Street, London
on the Feast of the Assumption, 2022

that they too observed this practice with entries in several wills leaving money and property for this purpose.

The text of the twelfth-century hymn *Salve Regina* is as follows:

Salve Regina, Mater misericordiae, vita, dulcedo et spes nostra, salve. Ad te clamamus, exsules filii Hevae. 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 exilium ostende. O Clemens, O Pia, O Dulcis Virgo Maria.

Hail, Holy Queen, Mother of Mercy; hail, our life, our sweetness and our hope! 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, most gracious Advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

At St. Magnus', the image before which these devotions took place assumed the form of the Salutation of the Virgin by the Archangel Gabriel. Its appearance is uncertain as it was destroyed in the sixteenth century and no depictions survive. Subscriptions of the members were devoted towards the five candles that were lit before the statue during the singing of the hymn. The five wax candles symbolized the Five Joys of Mary (corresponding to the Five Joyful Mysteries of the Rosary):

- 1 The Annunciation (St. Luke 1:26-38)
- 2 The Visitation (St. Luke 1:39-56)
- 3 The Birth of Our Lord Jesus Christ (St. Luke 2:1-19)
- 4 The Presentation in the Temple (St. Luke 2:22-39)
- 5 The Finding in the Temple (St. Luke 2:41-51)

Further donations of money were used to provide altar cloths, plate and other accessories for the maintenance of the chapel. The architect of Westminster Hall, Henry Yevele, left in his will money to maintain a lamp that was to burn perpetually in front of the statue. Yevele, who died in 1400, was buried in the nearby chapel.

The translation of the foundational document is provided in “A survey of the Cities of London and Westminster” by John Strype (1754), in which he records of St Magnus’:

In this Church (as most other Churches had theirs) was a famous Guild of our Lady de Salve Regina. An Account whereof was brought in to the King upon an Act of Parliament in King Edward III’s Reign, when some special Cognizance was taken of these Guilds or Fraternities throughout England. And that we may see a little the manner and intent of these Devotions, I shall shew, what this Guild was from the Certificate thereof offered by this Fraternity: As I found it in the Tower Records...

La Fraternite de nôtre Dame de Salve Regina & de Seint Thomas en Eglise de Seint Magne sur le Pount de Loundres, donct les Mestres sount a present John Sandherst, Walter atte Well, Gilbert Sporiere & Estephen Bartelot. [The Fraternity of Our Lady of Salve Regina & of Saint Thomas in the Church of Saint Magnus at London Bridge, of which the Masters at present are John Sandherst ...]

17. Ed. III. In English thus. “Be it remembred, that Rauf Capelyn du Bailliff, Will, Double Fishmonger, Roger Lowher Chancellor, Henry Boseworth Vintener, Steven Lucas Stockfishmonger, and other of the better sort of the Parish of St. Magnus near the Bridge of London, of their great Devotion, and to the Honour of God and his Glorious Mother our Lady Mary the Virgin, began and caused to be made a Chantry, to sing an Anthem of our Lady called Salve Regina, every Evening. And thereupon ordained five burning Wax Lights at the time of the said Anthem, in the Honour and Reverence of the five principal Joys of our Lady aforesaid; and for exciting the People to Devotion at such an Hour, the more to merit to their

Souls. And thereupon many other good People of the same Parish, seeing the great honesty of he said Service and Devotion, proffered to be Aiders and Partners to support the said Lights and the said Anthem, to be continually sung; paying to every Person every Week an Halfpenny. And so that hereafter with the Gift that the People shall give to the Sustentation of the said Light and Anthem, there shall be to find a Chaplain singing in the said Church for all the Benefactors of the said Light and Anthem. And after the said Rauf Chapelyn by his Testament made the 18 June the year of the said King the 23rd. devised three shillings. by Quit Rent, issuing out of one Tenement in the Parish of St. Leonard of Eastcheap.]”

in Paroch. Sti Magni.

Oystre Gate

Oystre Hill, ex opposito Ecclesiae Sti Magni,

Fysh Wharfe apud le hole.

Alas, of course, during the reign of Henry VIII and even more so during that of Edward VI, all such fraternities and guilds were suppressed and their endowments and often even devotional property were seized by the Crown. The Fraternity then came to an end, and other than Strype’s 1754 notice and translation of the document, was never given a second thought.

In 1921, Father Henry Joy Fynes-Clinton—who had been at Trinity College Oxford and the Ely Theological College, and was ordained to the priesthood in 1902 for the Diocese of Canterbury, and had served previously at St John the Evangelist, Upper Norwood; St Martin’s, Brighton; St Stephen’s, Lewisham; and St Michael’s, Shoreditch—was presented to the living of St Magnus the Martyr, London Bridge. Father Fynes-Clinton was a great friend of Father Alfred Hope-Patten, Restorer of the Shrine at Walsingham who took up that living in the same year, and Father Fynes, as he was usually called, was one of its very first supporters, and remained enthusiastically so for the rest of his life, and led pilgrimages there annually both from St Magnus and of the Catholic League. Father Fynes had one of the very first, if not the first, image of Our Lady of Walsingham after the restoration of the Shrine at Walsingham, placed in St Magnus, and in 1922 revived the Fraternity of Our Lady de Salve Regina in his church, of which he had obviously read and to which he had given much study. He went on to found or help found a myriad of organizations designed to aid the Catholic Movement in the Church of England in the interwar period, a few of which have survived, most have not. (A sympathetic treatment of him is to be found in Michael Yelton’s *Anglican*

Papalism). Amongst other achievements, Father Fynes called in Martin Travers, the well-known church designer and builder, and together they devised a program of refurbishing, additions and alterations which changed entirely the appearance of the interior of the church, much for the better. It is that appearance which remains today. Martin Travers died in 1948, Fr Fynes in 1959, but the work was finished well before the beginning of the Blitz, and although the church was indeed damaged by enemy action, it was restored with very little lost except for the stained glass which was, naturally, blown out, not having been removed. It is to Martin Travers that the lovely shrine of Our Lady of Walsingham is owed, as well as the statue of St Magnus of Orkney, the parish patron, which is splendid indeed.

Since 1922, the Fraternity has sought to remain constant in its devotions, though like any other church guild or group, has had its ups and downs. It has been revitalized of late by Father Philip Warner, SSC, Cardinal Rector of St Magnus'.

The *Salve Regina* with petitioning prayers is said or sung after Mass




Martin Travers, Image of Our Lady of Walsingham
St. Magnus the Martyr, London

at St. Magnus' throughout the year. The Fraternity's badge is shown in the stained-glass window at the East end of the North wall of the church above the reredos of the Lady Chapel.

Those who join, either communicants of St Magnus', or those beyond it, receive benefits including:

- Membership of this ancient Fraternity at the heart of the City of London originally founded in the year 1343 in the reign of Edward III
- A share in the Fraternity's spiritual privileges: Members are prayed for daily in St Magnus and in private devotions and the Fraternity's lamp burns outside the Holy House in Walsingham
- The right to wear the Collar of the Fraternity at all Fraternity services and on other occasions as prescribed by the Master or Warden
- Annual hard-copy Fraternity Year Book
- Regular email newsletters from the Warden of the Fraternity
- Participation and precedence in the procession of the Image of Our Lady at the St Magnus May Devotions and in the procession of the Blessed Sacrament on Maundy Thursday
- Fraternity focused key events, including the Annual Festival, a service for the Feast of the Immaculate Conception and the Annual Requiem Mass

If you would like to become a member of the Fraternity, please either download a copy of the application form on the St Magnus' website and return it to the Warden of the Fraternity, c/o St Magnus the Martyr Church, Lower Thames Street, London, EC3R 6DN, England. For further information, enquiries may be addressed to the Salve Warden: salvewarden@stmtm.org.uk

The re-incarnation of such guilds and confraternities was a very characteristic feature of the Catholic Movement both in the nineteenth century and during the interwar Congress period, and Father Fynes-Clinton was renowned both for re-establishing such groups and founding new ones. Some, like the Catholic League, survived; others did not. One likes to think that the original founders and members of the Fraternity of Our Lady de Salve Regina are blessed in heaven for their pious deeds and benefactions, and that, perhaps, somehow they know that it has been re-established so faithfully. 

The Rev'd Canon Barry E. B. Swain, SSC is Rector of the Church of the Resurrection, New York City (St Magnus the Martyr's sister parish in the United States) and a member of both the Society of Mary Council and the Confraternity de Salve Regina.

THE WAY TO WALSINGHAM, or One Hundred Years of a Lily and a Book

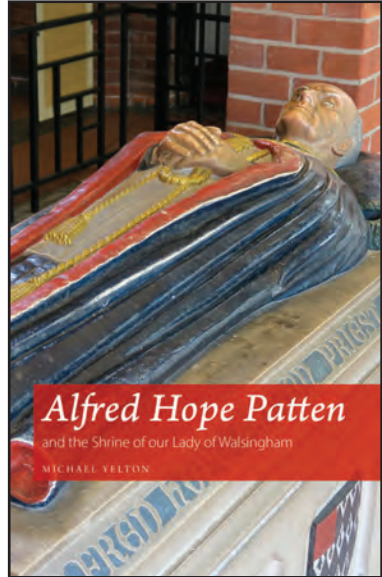
Michael Yelton, *Alfred Hope Patten and the Shrine of Our Lady of Walsingham* (Durham, UK: Sacristy Press, 2022).

By Richard Mammana

Just under 1,000 years ago, an English noblewoman at the village of Walsingham in Norfolk had a vision of the Blessed Virgin Mary. Lady Richeldis's inspiration to create a place of pilgrimage modeled on the site of Jesus Christ's childhood in Nazareth made it possible for the people of England to go in spirit to a Holy Land without traveling by sea, and the shrine at Walsingham flourished until its demolition by Henry VIII in 1538. The intensity of Marian devotion in the British Isles was matched only by the completeness with which it was destroyed outside of Ireland, and the shrine was abandoned until late nineteenth- and early twentieth-century efforts at reviving it.

2022 marks the hundredth anniversary of the restoration of the image of Our Lady of Walsingham in the local parish church on July 6, 1922 by Father Alfred Hope Patten (1885–1958), the subject of this important biography by the tireless Michael Yelton. A first edition of the biography appeared in 2006. We have in this second edition of the biography of a man who changed the Church of England a full revision based on archival resources and new perspectives. With the image of Our Lady of Walsingham now present in thousands of Anglican and Episcopal churches around the world, as well as in Roman Catholic, Orthodox, and Lutheran churches, the individual who brought about this religious movement of one hundred years emerges as significant in his own right.

Alfred Hope Patten was born in a brewing family in southwestern



England in the same year *The Mikado* opened in London. He disliked his first given name and invariably signed his name “A. Hope Patten;” the biography follows its subject’s preference and refers to him as Hope Patten throughout. Yelton carries readers through Hope Patten’s early years in the “Brighton and South Coast Religion” of “incense-sodden churches,” “birettas and intrigue” before attending Lichfield Theological College and being made a deacon in 1913. He was ordained to the priesthood three months after the outbreak of the First World War.

Hope Patten’s own Marian devotion seems to have begun in late childhood, but it intensified through travels on the Continent and through friendships with members of the Back to Baroque movement and the Society of SS. Peter and Paul — now-forgotten men such as Alban Henry Baverstock, Arthur Merieles Cazalet, L. Sandys Wason, Henry Joy Fynes-Clinton, Maurice Child, Sam Gurney and Companions. He came to Walsingham in 1921 and began four decades of concentrated work there as a parish priest, a leader of international Anglo-Catholicism, an encourager of ecclesiastical architecture and art, an organizer of pilgrimages, and a primary encourager of the vowed religious life in the Church of England.

Protestant English opposition to Hope Patten’s work at Walsingham was immediate, with his own diocesan bishop requiring the statue installed in 1922 to be removed by 1931. Today’s Holy House at Walsingham was rebuilt in 1938. Annual national pilgrimages by Roman Catholics and Anglicans alike converge on Walsingham still today, as do the protest parades of anti-Marian fanatics with placards and shouted disruptions, showing that in the twenty-first century as in medieval England the Blessed Virgin Mary continues to bring all the people of England together in Norfolk. Hope Patten’s work thrives almost 65 after his death; Facebook feeds are filled with tributes to his memory every year on August 11, the anniversary of his promotion to the greater life. Hope Patten’s work in restoring the shrine at Walsingham changes lives by giving modern people an opportunity to meet the child Jesus in the very nursery his Mother tended.

The new edition of the biography works with the received myths about Hope Patten and continues to explore his motivations and associations as background for the twentieth century recreation of a gendered religious cosmos for English-speaking Christians both within and outside of the Church of England. A few dozen photographs fill out the narrative, but the price of admission is satisfied alone in the presentation of 24 passport photo outtakes of Hope Patten. The man

who more than anyone else refashioned English devotional lives around rosaries, holy water, shrine prayers, pilgrimage, beautiful typography, and an enduring aesthetic could also ham it up for the camera and crack a smile.

Three things stand out about the recent history of Marian devotion at Walsingham.

The first is that Walsingham is itself an extremely good steward of its own archives. Since 2005 a vast website has reproduced in digital form the photographs, maps, pilgrimage manuals, devotional items, historical accounts, postcards, and other realia of the revived devotion under the expert care of archivist Isabel Syed. The website carries on more serious archival work begun in 1988 by shrine guardian Fr. Peter Cobb.

The second is that the iconic twentieth-century semi-fictional wonderfully fun and autobiographical accounts of Walsingham by its second guardian Fr. J. Colin Stephenson (1917–1973) have remained in print thanks to the good offices of their author’s literary executor in Philadelphia. *Merrily on High* (1973) and *Walsingham Way* (1970) have their permanent places in Anglican reading just as the revived Marian devotion has its own permanent place in worship life.

The third is that Michael Yelton’s 2022 biography of Hope Patten is a capstone of a career in which he has singlehandedly created the field of responsible, non-hagiographic Anglo-Catholic history and prosopography. The retired county court judge and (now) Roman Catholic layman has published no fewer than 25 book-length treatments of his topic since 2005. No modern English-speaking religious movement has a better chronicler of its immediate past history.

¶ An American reader may be forgiven an addendum on our own Walsingham devotion, which was likewise the work of one man: William Elwell (1901–1977) of Sheboygan, Wisconsin, who learned of Our Lady of Walsingham through the work of Hope Patten and brought it to the shores of Lake Michigan. It will be a happy day when the historiography of worldwide Anglo-Catholicism includes its North American variants with the attention to detail and production quality of Michael Yelton’s work. **AVE**

Richard Mammana is Ecumenical and Religious Affairs Associate at the Episcopal Church, Archivist of The Living Church, and the Founder and Director of Project Canterbury. This book review appeared on the website medium.com on August 12, 2022, and is reproduced here by kind permission of the author.

MY MARIAN TESTIMONY

By Leander Harding

I grew up in the pre-Vatican II Roman Catholic Church. I served as an altar boy at the early morning weekday Masses which were still in Latin. When I was a 12-year-old Boy Scout I made a fifty-mile pilgrimage on foot to the Shrine of the Immaculate Conception. Devotion to Mary was very much part of the ethos of the church that reared me. At the front of the small parish church in Warrenton, Virginia were two side altars flanking the high altar. On the altars were votive lights and above each of the side altars was a polychrome statue. On one side St. Joseph and on the other was the statue of the Blessed Virgin Mary. Like all Roman Catholic children, I said the Hail Mary many times a day. There was a weekly Rosary in the parochial school and the Hail Mary was the most frequent of corporate prayers, more frequent even than the Our Father. For all this I was more fascinated by the Statue of St. Joseph and as I remember did not bug my parents for coins to light a candle for Mary as I did for St. Joseph. The kindly patriarch of the Holy Family seemed an antidote to the very matriarchal world of a parochial school run by an order of genuinely good women who were vocal, explicit, and overt in their despair about the male of the species. The Rosary was imposed for violations of school discipline. I went through a period of saying my nightly prayers where I became convinced that if I did not say five Hail Marys for each of my parents and brother and others that I loved (where would the list end?) they would surely die. This combination of bad theology and childhood magical thinking might have been dissolved if I had bothered to tell anyone about it. Instead, I was developing an allergy to Marian spirituality.

Like a lot of teenagers, I turned my back on the faith. I found my genuine questions about faith were not well received. I think that would be different now, but such questions were not greeted warmly in the late 1950s. I also discovered what the late fiction writer, Episcopalian and sometime cathedral librarian, Madeline L'Engle called, "the perfidy of adults." In my last year of college, I had a life changing encounter with Jesus Christ which ultimately led to finding the Episcopal Church and to ordination. I found the strong message of grace in the 1928 Book of Common Prayer a healing and holy word that I had not heard in the church of my childhood. I think perhaps it was there, but I first heard it in the cadences of the BCP.

Since coming to faith as a young adult I have been in Anglo-Catholic

orbits. Finding the Church of the Advent in Boston during seminary was very formative. Marian devotion was one part of the Anglo-Catholic package that did not gain my interest. I have acknowledged Mary as an indispensable part of the story of our salvation and as the model of both the Christian soul and the Church. I have not until very recently wanted to say the Hail Mary nor has the Lord's mother been a significant feature in my spirituality. Each year on the fourth Sunday of Advent I would give my Mary sermon and not think much more about her until August and the next Advent and Christmas. I almost never said a Hail Mary and certainly did not venture the post-traumatic stress which would be initiated by a Rosary.

In the sacristy there was a Churchman's Ordo Kalendar, and I would keep all the remembrances on that Kalendar feeling that I was honoring the tradition of the parish. In due course the 24th of September came around, which is the date for honoring Our Lady of Walsingham. I knew the story of Walsingham from teaching ecumenical theology. Walsingham is a place of pilgrimage for Anglicans and Roman Catholics. It is a place of spiritual healing and of healing of the schism in the body of Christ. As an enthusiastic ecumenist I very happily got out the readings and a little information for the congregation on Fr. Hope Patten and the restoration of the shrine. As I was celebrating that Mass I experienced the overpowering thought that I should organize an Ecumenical Solemn Evensong in honor of Our Lady of Walsingham, preceded by a Roman Catholic and an Anglican theologian giving papers on Mary.

This seemed to me an implausible event for a small parish and destined to fail. Yet I could not shake the extraordinarily strong feeling that I must do this. I invited our retired bishop and theologian friends from both the Roman Catholic and Episcopal side. We invited all the local churches. Almost a hundred people came and listened attentively to the papers and then attended the Evensong presided over jointly by the retired Episcopal bishop and a Franciscan friar. As part of the Evensong, we had the sacramental rite of healing. We had groups of clergy and laity in the four corners of the church purposely drawn from both communions, and then two stations for the laying on of hands and anointing, one Roman Catholic and one Anglican, so that people could choose their sacramental minister. Most people went to both clergy for anointing.

The Ecumenical Solemn Evensong in honor of Our Lady of Walsingham preceded me to the Cathedral of All Saints in Albany where I was called to be dean. It seemed meet and right to transfer the event to a more central venue. The Roman Catholic bishop of Albany and the

rector of the Roman Catholic Cathedral have been among the preachers. Mary has broken into my life and insisted on attention and shown me her power to bring healing and reconciliation to the Church and to gather congregations that would not otherwise be gathered.

A few years ago, I gave a talk on modernity and mission to the leaders of the Episcopal Diocese of Dallas. I made a list of missionary proposals for mission to the late modern world. Among them I was surprised to find that I had written, “Cultivate Marian Spirituality.” I view the defining problem of modernity as the idol of the autonomous self, and when I tried to think of what Christian word could be spoken to those suffering the cruel service of this idol I was drawn immediately to Mary and to her humility, openness, and suppleness in the hands of God. A church that is blessed because it humbly receives the gift announced by the Angel is the church that will have the heart and spirit to convert the stony self-sufficiency of our time. A missionary church is gift-dependent and not self-sufficient. I now say the Hail Mary frequently, the Angelus when I can, and even pray the Rosary now and then, and every Saturday when the calendar does not indicate another feast I offer the daily Mass in honor of Our Lady of Walsingham. **AVE**

The Very Rev. Dr. Leander S. Harding is Dean of The Cathedral of All Saints and Archdeacon of the Episcopal Diocese of Albany.

This article first appeared in the Covenant blog (covenant.livingchurch.org) on March 25, 2021, and is reproduced here by kind permission of the author and the Living Church Foundation.

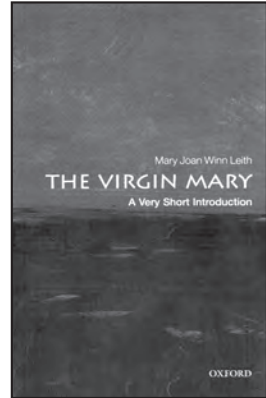


Three Books on Mary

By Sheryl A. Kujawa-Holbrook

Readers of this journal will appreciate the rich and diverse literature on Mary, representing a variety of genres, readily available to the reader. It is also assuring that quality works on Mary, both devotional and academic in style, continue to be published. Over the last year, several evocative and useful books were published for various audiences that further reveal the historical, spiritual, and theological depths of the Marian tradition.

The most general of the three books featured in this essay is part of a larger series from Oxford University Press on a large spectrum of topics. The volume of interest here is *The Virgin Mary: A Very Short Introduction* (Oxford University Press, 2021) by Mary Joan Winn Leith. Leith is a professor of religion at Stonehill College with publications in the fields of scripture and archeology as well as published articles and blogs on the Virgin Mary. The book, like other volumes in The Very Short Introduction series, is interdisciplinary and focuses on providing a broad and detailed scholarly yet accessible background to the Virgin Mary. This the author accomplishes, engagingly and comprehensively. While Leith's approach here is not devotional, her respect for her subject and devotees is apparent. The book is both detailed and informative and provides technical background helpful to teaching and preaching on Mary.



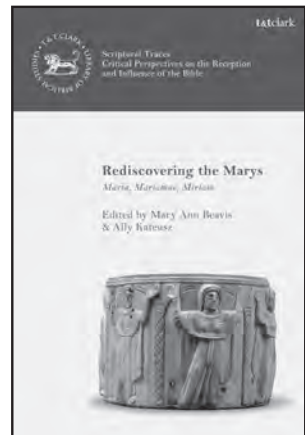
Based in her academic background, Leith situates Mary within the gospels and other Christian literature throughout history and theology across cultures. She further explores the Virgin Mary as she is found in other academic fields such as archeology, art history, gender studies, the sociology of religion, and comparative religions. What emerges from a reading of this concise book is a portrait of the deep and lasting influence of the Virgin Mary throughout the last two thousand years of human history. Yet devotion to Mary is also portrayed here as not only a historical phenomenon, but a living tradition of global significance in the contemporary world.

The book is divided into seven chapters, and further includes a timeline, glossary, references, selected bibliography, and index. The book also features illustrations that are regrettably in black and white, though that limitation is typical of the series. The first chapter, "Meeting Mary: The Surprising Virgin," introduces the importance of Mary across religious groups and cultures today, as well as misunderstandings related to her tradition and current visual representations. Chapter two, "Mary in the New Testament, History, and Earliest Christianity," takes a deep dive into Marian traditions in biblical and early Christian literature, as well as the evolution of doctrinal development. The historical trajectory of the Marian tradition is continued in chapter three. "Mary After the Gospels: New Stories and Evolving Documents," takes up Mary's established place

in Christian piety from the mid-fifth century onwards, including the beginnings of Marian intercession and popular devotion, the role of Mary in the development of Christology, Dormition accounts, and debates surrounding virginity and asceticism.

In chapter four, Leith gives an overview of the Virgin Mary in relation to goddess literature, including the evolution of Marian devotion, such as medieval Black Madonnas, Our Lady of Guadalupe, and more recent popular expressions. The tradition of “Eastern Mary” in relation to Byzantium and Islam is the focus of chapter five. Here Leith helpfully explores the role of relics and icons in Orthodox Christianity, as well as the Marian traditions in Muslim contexts historically and today. Chapters six and seven together cover the development of the Marian tradition from the Middle Ages through the Reformation to contemporary global Christianity – a complex negotiation for any author with a limited page count. It should be acknowledged that the Anglican tradition really does not figure in this historical analysis at all. England is but briefly mentioned in a section on the Reformation devoted primarily to Luther. This reality does not criticize what Leith *does* include in the section but suggests the need for further scholarship in a neglected area. This said, these two chapters do shed light on topics not sufficiently explained elsewhere, such as doctrinal development and devotional practices. Overall, *The Virgin Mary: A Very Short Introduction*, provides the interested reader with a comprehensive basic reference written in an engaging style.

Rediscovering the Marys: Maria, Marianne, Miriam (London: T & T Clark, 2021), edited by Mary Ann Beavis and Ally Kateusz, is a remarkable collection of articles focused on Mary of Nazareth, the mother of Jesus, as well as other Marian traditions that are at times interconnected and conflated – Mary Magdalene, Mary of Bethany, and Miriam the sister of Moses. The value of this book is that it brings together what New Testament scholar Deirdre Good refers to as the “Miriamic tradition” on the reception of the Marys in Judaism, Christianity, and Islam. This is accomplished in seventeen chapters, including a range of disciplines, such as scripture, theology, law, literature, comparative



religion, and the arts. The contributors represent an international group of scholars across a range of source material and methodological approaches, including biblical interpretation (Hebrew Bible and the New Testament), early Christian literature, archeology, apocryphal gospels, other noncanonical writings, and Jewish and Muslim sources. Though meticulously cited, with some technical language, the book overall is written in an illuminating and accessible manner, inviting interested readers from a range of backgrounds. There is a great deal in this book that will inspire preaching and teaching on the Virgin Mary, as well as on the other Marys found in Christian tradition and beyond.

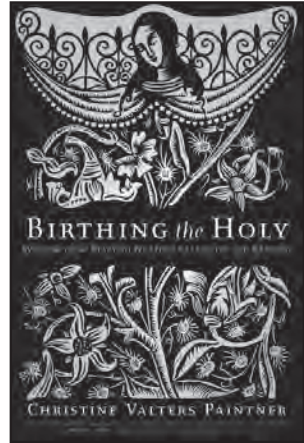
The first section of the book focuses on, “Revisiting Which Mary: Does Which Mary Matter?” The answer to the question is affirmative, and the articles in the section investigate the interconnected and at times conflated historiographical portrayal of the Marys. The chapters in this section explore questions surrounding the identity of Mary Magdalene during the first three centuries of the Jesus movement, linking her reception with Mary of Nazareth and Mary of Bethany. Articles in this section also address the presence of Mary of Nazareth, Jesus’ mother, in the synoptic tradition, as the only woman identified by name at Pentecost. In this section the role of Mary of Nazareth as a leader among the disciples is addressed through the study of ancient Syriac texts which identified her as the Mary in the garden after the resurrection.

The articles in the second section of the book expand on the portrayal of Mary of Nazareth in ancient Syria and explore her spiritual authority as a mediator and an intercessor. The ongoing redaction and revision of the tradition of the Virgin Mary and her authority is examined, as are issues of censorship. The powerful role of Our Lady of Guadalupe as *Mediatrice*, apostle to the Americas and guardian of the poor, is the subject of the last chapter of the section and illustrative of the importance of Marian devotion in the modern (and postmodern) era.

The third and last section of the book focuses on the fascinating reception of the Marys through the intersection of visual and literary sources. Authors in this section discuss how Marian iconography developed across cultures, and how ancient symbols were appropriated anew. One chapter of particular interest to readers of this journal focuses on “Mary of Nazareth and the Nazareth Archeological Excavations 1997-2015.” This research probes the intersection of archeological and literary sources associated with Mary of Nazareth, in particular Mary’s Well, and Mary’s Cave, two sites figured prominently in second-century

Marian apocrypha. In the afterword, the editors emphasize the need for additional scholarship on the Marys, and specifically raise up the important question of the leadership and authority of Mary of Nazareth, the mother of Jesus, first recognized in the canonical gospels with references in each of the three sections of this volume. Readers interested in the themes of this book may best be served by savoring individual chapters, or focusing a section at a time, rather than planning a quick read.

The focus of the last book featured in this review is devotional and centered on nurturing the spiritual life by reflecting on thirty-one names of the Virgin Mary. *Birthing the Holy: Wisdom from Mary to Nurture Creativity and Renewal* (Notre Dame, IN: Sorin Books, 2022) by Christine Valters Paintner, with black and white illustrations by Kreg Yingst, invites the reader into deep reflection on the many names of Mary while sharing new evocative images. I first encountered the book during an online Advent retreat and was moved by the beauty of the presentation through each reflection and image. The structure of the book lends itself to many uses; individuals may use the book as a thirty-one-day self-directed study, a portion of



the names and reflections could be utilized for a quiet day, or a longer retreat experience, or for a small book group. The images alone are evocative and invite meditation and prayer. Those long devoted to the Blessed Virgin, as well as those first encountering her in prayer will benefit from this book.

Author Christine Valters Paintner is the creator of the online community Abbey of the Arts. The site is a resource for Christian spirituality which also offers online retreats, in-person programs and pilgrimages, as well as original sacred music. Paintner's own Marian devotion springs from her spiritual journey and practice. She is also the author of other books in spirituality and prayer, often with a focus on the arts and the relationship between creativity and spirituality. Paintner organizes *Birthing the Holy* into four parts with an introduction, conclusion, and an appendix with a listing of Marian Feast Days. The concise but informative introduction gives background to Marian devotion, the structure of the book, and suggestions for creative practices through silence, word, image, gesture, and sound.

The first part of the book is focused on "Support for the Retreat Journey," and offers three names for Mary: "Queen of the Holy Rosary;

“She Who Guides Us in Prayer,” “Queen of the Angels: She Who Is Seated among the Angels,” and, “Queen of All Saints: She Who Companions the Mystics.” Part II, “Hearing the Call,” focuses on nine names of Mary, “Virgin,” “Untier of Knots,” “*Mustafia*,” “Gate of Heaven,” “*Hodegetria*,” “Star of the Sea,” “Morning Star,” “Seat of Wisdom,” and “Mother of Good Counsel.” Each of the chapters offers information on the feast day, background material, a meditation, and a blessing prayer.

The third part of *Birthing the Holy* is focused on the themes of “Incubation and Gestation.” Here the reader is introduced to a rich assortment of names and images, including “Vessel of Grace,” “Our Lady of Silence,” “Mary of the Cell,” “Our Lady of the Underworld,” “Mother of Sorrows,” “Mary the Air We Breathe,” “Mary as Burning Bush,” “Life-Giving Spring,” and from Hildegard of Bingen, “The Greenest Branch.

The final section of the book, part four, centers on the themes of “Birthing and Co-creation,” and introduces the themes of “Woman Clothed with the Sun,” “*Theotokos*,” “Mystical Rose,” “Madonna Protectress,” “Mirror of Justice,” “Queen of Heaven” “Queen of Peace,” “Cause of Our Joy,” and “Tree of Life.” A strength of this evocative book is that the names of Mary featured represent both traditional and contemporary names and images from across cultures, as well as from other Abrahamic traditions. *Birthing the Holy* is an invitation to the heart and spirit to travel deeper into the mysteries of Mary. **AVE**

The Rev. Dr. Sheryl A. Kujawa-Holbrook is Editor of Anglican and Episcopal History and Professor of Practical Theology and Religious Education at the Claremont School of Theology.



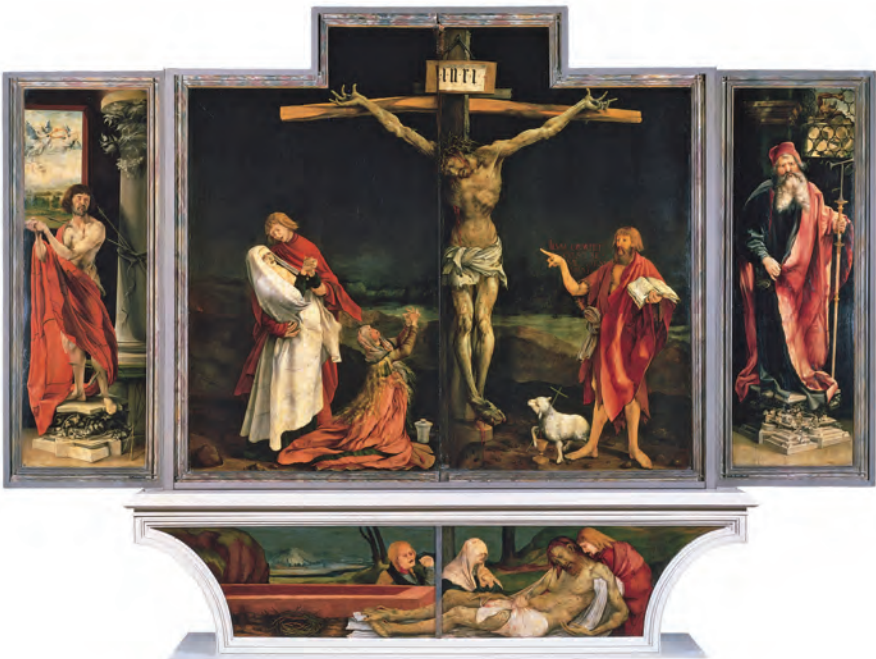
THE ISENHEIM MADONNA: SUFFERING AND REDEMPTION IN A TIME OF PESTILENCE

By Phoebe Pettingell

The sixteenth century was a tumultuous era. A series of plagues helped foment social unrest, as we’ve seen in the current pandemic. Those

suffering from the disease known as “Saint Anthony’s Fire”—caused by a fungus on rye, a northern European dietary staple—experienced convulsions and broke out in painful boils, often resulting in gangrene of the hands and feet. The rise of Protestantism along with the Peasants’ Revolt bred an unsettled atmosphere observable in the period’s art. The surreal scenes of Hieronymus Bosch (1450-1516) continue to bemuse the viewer, and brutal depictions of Christ’s Passion by Lucas Cranach the Elder (1472-1553) introduce a realism absent in earlier works. Another significant artist of the time is the painter known as Matthias Grünewald (c.1470-1528?), a mysterious figure about whom little is known in comparison to his contemporaries. Philip Melanchthon (1497-1560) is one of the few contemporary writers to mention him. Much of his work was lost at sea while being taken to Sweden as booty. While largely ignored for several centuries after his death, he was rediscovered in the nineteenth century, although initially his works were misattributed to Albrecht Dürer.

Among Grünewald’s surviving paintings, the multi-paneled Isenheim Altarpiece (1512-1515) has fascinated writers and art historians because of its brutal depiction of suffering. The Monastery of Saint Anthony in Isenheim, near Colmar in what is today eastern France, specialized in



Isenheim Altarpiece: Front View, Panels Closed

treating victims of St. Anthony's Fire and other boil-producing illnesses, including Bubonic Plague. It was believed that only the intercession of the Virgin Mary could alleviate these ailments, though in the meantime monks tended to the afflicted, helping them implore Mary and the saints for healing. The hospice chapel at Isenheim displayed an altarpiece which, when closed, depicts a Crucifixion in which the figure of the dead Christ on the cross is covered with open sores of the kind sufferers might have: clearly intended to show that Jesus shared their pain.

The panels can be opened or closed to show a variety of scenes. The initial one of the Crucifixion is flanked on the left by a painting of St. Sebastian, tied to a pillar and pierced with arrows, and on the right by Saint Anthony of Egypt—the monks' patron. Below, on a predella, is the Entombment of Christ with Saint John the Evangelist, The Virgin, and Mary Magdalen mourning as the body is laid in its sarcophagus. The central panel of the Crucified is unlike any other artistic rendering of this scene: visionary rather than an attempt to reproduce what is described in the Gospels, and the antithesis of the graceful crucifixions common at the time. Jesus's body is larger than the other figures surrounding the cross. As previously mentioned, his wounds resemble plague sores. His twisted hands still reach toward heaven, his feet are still twisted in agony around the nail piercing them. The lips are blue, indicating death, but some of the sores and wounds continue to bleed.

To the left, the Virgin, a pale young woman, faints in the arms of a weeping Saint John. His face is swollen with grief, as is that of the Magdalen kneeling at the foot of the cross. There is nothing noble or decorative in their sorrow. It is less disfiguring only than the death. But on the right John the Baptist stands erect, pointing towards Christ. Beside him is written in Latin, "*He must increase; I must decrease*" (John 3:30). Bleeding into a chalice, the Lamb of God named by the Baptist, stands at his feet. So, despite extreme grief, the viewer is reminded by the resurrected John that Christ will rise from the grave and conquer sin and death, although the moment is not yet.

On the predella, the Beloved Disciple is laying his Master's body on a shroud in a stone sarcophagus. The Virgin's veil has slipped over her eyes, while the Magdalen remains disfigured by tears. The significance of the side panels of Saints Sebastian and Anthony lies in their being invoked against plagues: Sebastian because he was martyred by being shot full of arrows; Anthony because in the desert he withstood multiple afflictions and temptations by demons, like the one breaking through a pane of glass above his head.



Isenheim Altarpiece, Front View, Panels Open



Isenheim Altarpiece, Back View, Panels Open

On major feasts, especially those commemorating Mary, the panels are opened to reveal scenes of striking contrast. Two side wings depict, respectively, the Annunciation and the Resurrection. In the former, the Virgin is a robust young woman kneeling beside a Bible open to the passage from Isaiah 7:14, "*Behold, a virgin shall conceive and bear a son...*" while the Angel Gabriel points to her, indicating that she is the one prophesied. The dove of the Holy Spirit hovers above her head. The scene is presumably set in the Temple where, according to New Testament Apocrypha, Mary spent her youth before her betrothal to Joseph. On the right wing, Christ rises from the tomb, a radiant figure seemingly made of light, although he displays the wounds on his hands, feet and side. His shroud has become a red and gold robe as he rises over the soldiers fallen over in shock. This panel depicts Christ's Resurrection, Ascension, and Transfiguration in one glorious combination.

In between, the main panel shows on one half, to the right, a radiant scene in which Mary cradles her child in a sunlit landscape, the light streaming from the Father in heaven and a multitude of angels ascending and descending. A few appear to a pair of shepherds in the distance. Mary is seated in a garden where such symbols as the rose without a thorn represent her Immaculate Conception. However, she is also surrounded by homely objects: a bed, a tub for bathing, and a chamberpot, indicating Jesus' fully incarnational nature. Mother and child are rapt in loving mutual contemplation. He holds a coral rosary, telling the beads in his infant hands. The cloth beneath him is the same one that will gird his loins in the Crucifixion.

The left side of the central panel again shows the Temple as a gothic structure, dark but filled with luminous angels playing viols and gazing rapturously toward Mother and Child. In the foreground, a tiny crowned image of the Virgin as Queen of Heaven kneels in adoration of the mystery of the Incarnation. But a few of the angels surrounding her seem almost demonic. No satisfactory explanation of this has been offered, nor is there any comparable depiction in the history of art: the double representation of Mary or the mixture of angels. My own theory is that some of the angels are fallen, but nevertheless adoring the New Eve whose act of obedience overcomes Original Sin and Death.

Thus, in this altarpiece, grief and suffering are transformed into a mystical, yet earthbound joy of Love and Light, where the veil between Natural and Supernatural vanishes, reassuring the afflicted viewers that Jesus and Mary understand and feel their anguish, yet also promising wonderful things to come, either in earthly cures or after death.

Two further panels (along with a carved and gilded frieze of the Last Supper, not executed by Grünewald) depict scenes from Athanasius' *Life of Anthony*. The first represents the meeting between Anthony and Saint Paul the Hermit in the desert where they were miraculously fed by ravens bringing them bread. The second shows demons assaulting Anthony: bizarre creatures combining mammalian, reptilian, and avian qualities. On the left side of this panel, a tormented figure covered in pustules, hands rotted away, lies raising one disfigured arm in supplication to heaven. This shockingly realistic depiction of the ravages of Saint Anthony's Fire would have been easily identifiable to the hospice's patients. Above the saint, demons battle angels sent from God enthroned in heaven, a promise that Evil shall be overcome.

Whole books could be, and have been, written on this altarpiece, which now can be seen in a museum in Colmar. Its visions bear deep contemplation and yield new insights with each viewing. It is significant that Isenheim and Colmar are in Alsace, a disputed region fought over for centuries by Germany and France. In our own time, new plagues like Covid and Monkeypox, along with continuing wars and conflicts, make this artwork's message as fresh, powerful, even healing, as when it was first painted. **AVE**

Phoebe Pettingell is Editor of AVE. A writer and literary critic, she lives in northern Wisconsin.



The 61st Annual Meeting of the American Region of the Society of Mary

Saturday, May 14, 2022
Church of St. Uriel the Archangel
Sea Girt, New Jersey

Please note: The following minutes are unofficial, not yet having been approved by the SoM Council, and are reproduced here for informational purposes only.

The 61st Annual Meeting of the Society of Mary (SoM) American Region and preceding Annual Mass – itself preceded by the recitation of the Holy Rosary – took place in-person on Saturday, May 14, 2022, at the Church of St. Uriel the Archangel, Sea Girt, N.J. The parishioners of St. Uriel’s hosted a luncheon after Mass for those attending the Annual Meeting, which followed. These events are described briefly here, being followed by the minutes of the Annual Meeting.

Beginning at 10:30 a.m., SoM Member Mr. Joseph Mahon led the recitation of the Glorious Mysteries of the Holy Rosary before the shrine at the Lady altar. About 20 persons joined in this devotion.

The SoM Annual Mass followed at 11 a.m. This was a votive Mass of Our Lady, celebrated by the Rev’d Dr. John D. Alexander, Interim Priest at St. Uriel’s and Superior of the Society of Mary, American Region. About 30 persons were in attendance, and the preacher was The Rev’d John W. Conner, Priest-in-Charge, Church of the Incarnation, Morrisville, PA. The music of the Mass was *Missa de Sancta Maria Magdalena*, by Healey Willan. Hymns at Mass were *Sing we of the Blessed Mother*; *Tell out my soul, the greatness of the Lord*; *Sing of Mary, pure and lowly*; and *Ye watchers and ye holy ones*. The Mass concluded with the singing of *Regina coeli*.

Luncheon in the Parish Hall followed shortly after noon and was prepared and served by the parishioners of St. Uriel’s. 25 persons were present for this luncheon, all of whom remained for the SoM Annual Meeting, which began at 12:30 p.m. in the same venue.

Opening

The 2022 Annual Meeting of the American Region of the Society of Mary (SoM) was held in the Parish Hall of the Church of St. Uriel the Archangel, on Saturday, May 14, 2022, following the SoM Annual Mass and luncheon. At 12:30 p.m. the Rev’d Dr. John D. Alexander, SSC, Superior of the American Region, called the meeting to order. He then led the opening formula of the *Short Office for Meetings* taken from the current *SoM American Region Manual*. 25 persons attended the meeting, approximately 17 of whom were SoM members; namely:

Officers and Council Members: The Rev’d Fr. John D. Alexander, Ph.D., Superior; The Rev’d Fr. Martin Yost, Assistant Treasurer; The Rev’d Fr. John Connor Haynes; The Rev’d Fr. Jonathan J. D. Ostman; and Dr. Paul Cooper, Secretary.

Other SoM members: The Rev'd Fr. John W. Conner (PA); Mr. Joseph P. Mahon (St. Uriel's); Mr. George Dante Pineda (Ascension, Chicago); Mrs. Martha Eischen (PA); and approximately eight (8) other SoM members from locations in New Jersey in the vicinity of St. Uriel's.

Thus the constitutional requirement for a quorum of ten SoM members in order to conduct business was satisfied.

Regrets were received from The Rev'd Russell A. Griffin, Chaplain; Ms. Phoebe Pettingell, Editor of AVE; The Rev'd Canon David M. Baumann, GLR Chaplain; Council members Mrs. Elizabeth A. M. Baumann, The Rev'd Warren Tanghe and The Rev'd Canon Barry E. B. Swain; and Dr. David B. J. Chase, Treasurer, who was prevented from attending by Amtrak train delays.

Officers' Reports / Comments

Fr. Superior's Report. Fr. Alexander noted that the English Society of Mary held their Annual General Meeting (AGM) today at the Church of St. Silas the Martyr in Kentish Town (London), which is where they meet every year. However, we of the SoM in the USA need to go to another place each year for our Annual Meeting so as to keep in touch with our far-flung membership.

He then reported on his role in the change to the English Society of Mary's Constitution, adopted at that same AGM today in London. He explained that their previous constitution had contained two paragraphs on overseas "regions." Hence, up to now, we have been calling ourselves "The American Region" of the Society of Mary. When he saw that the initial draft of their new Constitution omitted these paragraphs entirely, he interceded with the Superior General Bishop Ladds (about a month ago) to urge that they include language to allow their Executive to recognize affiliated overseas organizations. They took up his suggestion and incorporated almost verbatim the language that he had suggested. The new English SoM Constitution was in turn unanimously approved at their AGM on Saturday. The new paragraph 23 on overseas affiliates reads as follows:

The Executive may choose to recognise affiliate organisations in other Provinces of the Anglican Communion with objects broadly similar to those of the Society of Mary in England. The Executive would not have any financial interest in, or any governing authority over any such affiliate organisations.

Father added that the introductory material accompanying the proposed draft of this new English Constitution also described “the Society of Mary in the USA” as “our sister organisation.”

Continuing, he said that, in effect, we are no longer “the American Region” of an international Society of Mary headquartered in England, but a completely independent organization parallel to the English one, which has, in effect, unilaterally granted us independence. The real reason for this move on their part has to do with their position under the UK Registered Charities Act of 2011.

He concluded by saying that this development may necessitate some revisions to our own Constitution, which we can begin attending to in due course. Practically speaking, however, we have been operating as an independent organization from a legal and financial standpoint since our incorporation in the State of Delaware in 1964. He is confident of continuing excellent relations between the Societies of Mary in England and the United States.

Treasurer’s Report. Dr. David Chase is in the process of transferring the Treasurer’s responsibilities to Assistant Treasurer Fr. Martin Yost. Therefore, Fr. Yost gave the following report for Dr. Chase, who could not attend the meeting today:

The *Operational Account* keeps the Society running on a daily basis – receiving income through new and renewing memberships, paying bills, etc. In round numbers this comes to about \$10k annually. All bills are paid in full. The best way to join or renew is to follow the directions on our website www.somamerica.org using PayPal or a credit card. This reduces the cost of mailing reminders to those who renew by check.

The *Investment Account* of approximately \$200k is funded by bequests and other gifts to further the work and witness of SoM America. Recently, the Council approved a disbursement of \$4,500 to the Guild of All Souls and the Society of the Holy Cross for aid to Catholic parishes in the Church of England at the recommendation of Fr. Barry Swain, a member of Council and Superior-General of the Guild of All Souls. In future, SoM America seeks to identify additional worthy causes.

Regarding details of these financial operations, our annual accounting will take place this summer and will be submitted to the Officers and Council for approval and then published in a future edition of *AVE*.

Fr. Alexander showed the meeting attendees a framed certificate that he

had prepared for David, acknowledging his 40 years of service (1982-2022) as Treasurer of SoM America. The signatures of both him (Superior) and the Secretary were then affixed, and Fr. Ostman volunteered to deliver this document to Dr. Chase, along with a statuette of *Marie Reine* Fr. Alexander had obtained from France and also showed at the meeting.

Editor of AVE Report. Father Alexander reported for Ms. Phoebe Pettingell, Editor of *AVE*, who lives in northern Wisconsin, which was too far away for her to make the trip and join the meeting. Father noted that Phoebe (a) has made *AVE* more relevant to SoM members in the US, and (b) has completely upgraded *AVE* with a modernized color format – versus the earlier format that seemed to resemble something from the 1890s. He asks that contributors send her material to be published in *AVE*.

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 681; (684 in 2021 and 688 in 2020). Spouses included in these units bring the total membership to 698 (695 in 2021 and 713 in 2020). 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 and one that is in the process of reactivating; and there are eight (8) 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 136 inactive and active Wards and Cells.

Recently Formed Wards/Cells

Our Lady of the Pillar Cell, Smiths Station, AL – 15 members; is in the process of becoming a Ward. Fr. Klein is the leader.

Cell at St. Uriel's, Sea Girt, NJ – 8 members. Fr. Alexander is the leader.

Mother of God, Joy of All Who Sorrow Cell, Ambridge, PA; at St. Mary's Byzantine Catholic Church; 10 members – some from ACNA. Fr. Mackey, Dean of Students at *Trinity School for Ministry* is the leader.

Wards in the Process of Reactivation

Our Lady, Queen of Heaven Ward, Boston, MA

Ward and Cell Annual Reports

- Receivable at this time
- Please Transmit to the Secretary and to the Editor of AVE

Elections

Treasurer and Assistant Treasurer. Fr. Alexander announced that Council had nominated The Rev'd Fr. Martin Yost for the Office of Treasurer, (which by the SoM Constitution is for a full four-year term) and Dr. David B. J. Chase for the Additional Office of Assistant Treasurer for a term of one year. This motion by Council was seconded, and it then passed unanimously.

Council Members. Fr. Alexander announced that Council had nominated the incumbents of the outgoing Council Class of 2022 to become the three members of the Council Class of 2026, namely The Rev'd Canon Barry E. B. Swain, The Rev'd Fr. Warren Tanghe, and Mr. Frederick T. McGuire III. This motion by Council was seconded by Paul Cooper, and it then passed unanimously.

Guild of the Living Rosary (GLR) Report

In the absence of The Rev'd Canon David M. Baumann, Chaplain of the GLR, Fr. Alexander explained that this Marian organization, which is affiliated with SoM America, is functioning well and that interested persons may join the GLR if they so desire.

Other Business

Fr. Alexander opened up the meeting to questions, comments, and suggestions.

Fr. John Conner and Mr. George Pineda asked what the relationship of SoM America would be with the UK SoM going forward. Fr. Alexander said we still want to maintain communication and fraternal relations – so, no substantial change in the present relationship is envisioned.

Martha Eischen was happy to learn of St. Uriel's and be a part of this event. She also conveyed greetings to the attendees from Dr. Wally Spaulding, former Secretary of SoM for many years.

2023 SoM Annual Meeting

Fr. Alexander said that the venue of next year's *Annual Mass and Meeting* has not yet been decided upon and is to be announced. The possible

date of May 13, 2023, at 11 am, for this meeting is therefore subject to change. (*Editors Note: Since these minutes were written, the date, time, and place of the 2023 Annual Mass and Meeting have been determined as Saturday May 20, at the Cathedral of All Saints in Albany, N.Y., beginning at 11 a.m.*)

Adjournment

There being no further business, Fr. Alexander thanked all participants; led the closing formula of prayer from the *Manual*; and then asked for a motion to adjourn. Fr. Haynes so moved; the motion was seconded, and the meeting adjourned at approximately 1:15 p.m., May 30, 2022. ~~AVE~~

Respectfully submitted,
Dr. Paul Cooper, Secretary,
Society of Mary, American Region

FORM OF APPLICATION FOR MEMBERSHIP

Send to the 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

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Cover illustration:
*Detail of Lady Chapel Altarpiece,
Cathedral of All Saints, Albany, New York*

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