



THE MAGAZINE OF THE
Society of Mary



American Edition

September 2024

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

July 2024


Dear Members and Friends of the Society of Mary,

It gives me great pleasure to commend this issue of *AVE*. A feature article by Brother Steven, CR recounts the history of the Shrine of Our Lady of Clemency at S. Clement's Church in Philadelphia—where, Brother Steven reminds us, the Society of Mary's first Ward in the United States was established in 1947. Editor of *AVE* Phoebe Pettingell contributes a wonderful commentary on a section of Robert Lowell's poem *The Quaker Graveyard in Nantucket* entitled "Our Lady of Walsingham," with its memorable concluding line "And the world shall come to Walsingham."

We held the 2024 Annual Meeting of the Society of Mary in the United States by Zoom on Thursday, May 16th. Thank you to all who participated. It was great to see old friends as well as friendly new faces. An unofficial digest of the minutes is included in this issue.

Finally, it also gives me great pleasure to announce that the **2024 Annual Mass of the Society** will take place at the **Cathedral Church of Saint Paul, Springfield, Illinois, on Saturday, October 12 at 11 am.**

A luncheon will follow the Mass. The cost per person for the luncheon is \$20, payable on the day. Reservations for the luncheon are required—to reserve your place, please email the Cathedral at stpcathedralspringfield@gmail.com indicating the name(s) of those who plan to attend, no later than October 1st.

I hope to see you there. 

All blessings in Christ and Our Lady,
The Rev. John D. Alexander, Ph.D.
Superior, Society of Mary in the United States

**SHRINE OF OUR LADY OF CLEMENCY
CELEBRATES 80th ANNIVERSARY 1944-2024**

By Brother Steven, CR

Readers of *AVE* may be interested in the history of the image of the Blessed Virgin Mary set up in Philadelphia's S. Clement's Church in 1943. From its humble beginnings the Image of Our Lady soon drew national and international recognition as a Shrine of the Patroness of Peace and a year later in 1944 the shrine received the title of "Our Lady of Clemency" and the continuous Novena began. This year commemorates eighty years of the Shrine's new designated title and Novena to Our Lady of Clemency.

In July 1937, a group of pilgrims from America traveled to England to take part in a pilgrimage to the Shrine of Our Lady of Walsingham. Among them were several American priests, including 49-year-old Franklin Joiner, rector of S. Clement's Church, Philadelphia since 1920. The preacher at the Sunday High Mass in the Shrine Church at Walsingham was Dom Paul Severance OSB of Nashdom Abbey, who in 1925 was one of Father Joiner's curates—known as Father F. Rolland Severance before joining the Benedictine community at Nashdom. Writing about his Pilgrimage to "England's Nazareth" in the August 1937 issue of the *S. Clement's Quarterly*, Father Joiner concluded:

It is not possible for many of you to visit Walsingham, but even without the actual Pilgrimage, you can endeavor by Mass, Communion, Litany and Rosary to fulfil the intention of a Pilgrimage which is always to give honor and worship to God through the veneration of one of His Saints or some place or relic holy to Him. Let us all pray most earnestly that this Shrine of Walsingham be once more the burning center of true faith to Jesus and His loving Mother, which shall radiate to all corners of the Anglican Communion the grace of conversion and renewed zeal in the service of God and His Church.

Father Joiner's visit to the Shrine at Walsingham obviously made an impression and motivated him to erect a shrine to the Mother of God in S. Clement's Church, Philadelphia. There was already a small statue of Our Lady holding the Infant Christ in a niche above the altar in the Lady Chapel erected in 1915 in memory of Elias Louis Boudinot and Elizabeth Coleman Boudinot. During the 1880s, when the Cowley Fathers were in charge of S. Clement's, a large painting of Botticelli's "*Madonna of the Rose Garden*" had been given to the parish. The painting, in an



Father Franklin Joiner

ornately gilt frame hung on the south side of the nave, was replaced with one copied and painted by Elizabeth Wentworth Roberts and given to S. Clement's in 1906 by Elizabeth's father G. Theodore Roberts who served on the Vestry. Father Joiner reminded his parishioners in the Winter 1940 issue of the *S. Clement's Quarterly* that "we are very anxious to have a handsome Shrine of the Blessed Virgin Mary in the church." Donations came from parishioners making an offering for the proposed Shrine.

By the autumn of 1942, work on the Statue of Our Lady had progressed under the direction of Wilfrid E. Anthony of New York who designed it, and Henry E. Beretta who carved it in wood. Robert Robbins, also of New York, completed the statue, adding gilding and painting. The amount raised for the new Shrine was over \$1,400, the last donation given by the Guild of S. Vincent, though the entire sum was not yet completely in hand. On the Feast of the Annunciation 1943, the long-awaited statue of Our Lady finally arrived and was placed near the entrance to the Lady Chapel. Described as unusual in design, of great beauty, and must be seen to be appreciated, the statue was blessed by the Father Rector. It shows Our Lady as Queen of Heaven, "clothed with the sun, the moon under her feet, and on her head a crown of twelve stars. In her right hand, she holds a scepter with which she is pointing to the High



Our Lady of Clemency - Early View without Vestments

Altar and Tabernacle where the Sacramental Presence of her Divine Son is perpetually reserved in the Blessed Sacrament. Soon after the erection of the Shrine of Our Lady, Sister Ruth Vera SHN, one of three Sisters resident in S. Clement's Mission House, etched a pen and ink drawing of the statue that appeared on the front cover of the summer 1943 issue of *S. Clement's Magazine* and appeared in subsequent issues.

While the Shrine of Our Lady was admired by parishioners as well as the friends who contributed to its construction, it soon became evident that devotion to Our Lady was not exclusive to members of the parish only. Letters of appreciation came from clergy and laity from outside, further afield, and so it became apparent that the prayers offered at the Shrine should be shared with people whether they were able to visit the Shrine in person or not. On the Feast of the Annunciation 1944, a year after the Shrine was set up in S. Clement's, the Patroness of Peace would be known henceforth as Our Lady of Clemency. This new title for S. Mary was suggested by the dedication of the church where the Shrine was placed, and because clemency is synonymous for mercy, gentleness, compassion, sympathetic understanding, and kindness.

Requests for prayers came from all across America and beyond. On April 10, 1944, the continuous Novena began and, after eighty



Our Lady of Clemency - Another Early View

years, continues to this day. Over the past eight decades, the parish clergy have received novena petitions and thank-offerings and, in many instances, petitions followed by novenas of thanksgiving for prayers that had been so promptly answered. The offerings to the Shrine have been generous. Aside from providing all the candles used at the Shrine, and all printed literature, the Shrine fund has provided offerings to further missionary work at home and abroad, and in the past provided a limited number of scholarships for young people attending the former Valley Forge Summer Conference.

Shortly after the announcement of the continuous Novena devotions appeared in the spring issue of the 1944 *S. Clement's Quarterly*, and was sent all over the world, the first advertisements appeared in *Cowley* (the American journal of the Society of S. John the Evangelist) and *Holy Cross magazine* of the Order of the Holy Cross.

Further advertisements appeared in the Diocesan *Church News*, *The American Church Union Magazine*, and *The Living Church*. The publicity was making known both the Shrine and the Novena to an extent that Army and Navy chaplains requested literature, and many appeals came from Army and Navy personnel, especially during World War II. After

the Angelus following daily Evening Prayer at 5:30 pm, the Novena devotions are offered at the Shrine of Our Lady of Clemency.

In the winter of 1945, a new Litany of Our Lady of Clemency appeared in the *S. Clement's Quarterly*, composed by Father Joseph OSF. Joseph Claude Crookston was founder of the Order of S. Francis in 1919. He was no stranger to S. Clement's Church, having preached on S. Clement's Day 1930 and other occasions. Seeing the Shrine for himself in 1943 inspired him to write the litany to Our Lady. In 1947, a Ward of the Society of Mary was formed under the patronage of Our Lady of Clemency with Miss Tacy Hurst appointed Ward Secretary. S. Clement's is believed to have been the first parish to establish a Ward of the Society of Mary in America.

In 1960, the Shrine of Our Lady of Clemency received a Diploma of Affiliation with the Shrine of Our Lady of Walsingham, Norfolk, England. Fr. J. Colin Stephenson, Administrator of the Shrine was invited to preach in S. Clement's at the Solemn High Mass during his visit to America. In the summer of 1961, Canon Elwell, Father Joiner's successor, encouraged members of S. Clement's to make a pilgrimage to Walsingham during the 900th anniversary of the founding of the Shrine of Our Lady of Walsingham.

In 1985, S. Clement's celebrated the Silver Jubilee of Affiliation with the Shrine of Our Lady of Walsingham. Father Christopher Colven, Administrator of the Shrine, was guest preacher at the Solemn High Mass. An exhibition commemorating the two Shrines was on display in addition to merchandise from S. Clement's Book Shop. A generous cheque was presented on behalf of the parish and members of the parish Ward of the Society of Mary to Father Colven towards the Walsingham Appeal for the work of the Shrine.

Since the beginning of the Novena in 1944, the shrines in Walsingham and Philadelphia continue to pray for each other following Evening Prayer. Fifty years after the designation and continuous Novena, the foundation of the Confraternity of Our Lady of Clemency was established on 14th May 1994 by S. Clement's rector, Father Barry Swain. The Confraternity, patterned after its British counterpart, the Society of Our Lady of Walsingham, is composed of Guardians under an Episcopal Visitor and Master of Guardians. **AVE**

Brother Steven CR is a founding member of the Confraternity of Our Lady of Clemency and Council member of the Society of Mary in the UK.

“AND THE WORLD SHALL COME TO WALSINGHAM”
 Robert Lowell and Our Lady of Walsingham

By Phoebe Pettingell

This face, for centuries a memory,
Non est species, necque decor,
 Expressionless, expresses God...
 ...She knows what God knows...

So wrote Robert Lowell in the section called “Our Lady of Walsingham” from his poem, *The Quaker Graveyard in Nantucket*, written in memory of his cousin, Warren Winslow, who died in 1944 when his naval destroyer accidentally exploded, and sank, killing its crew.

Lowell came from a Boston brahmin family whose ancestors reflected much of the history of New England, beginning with the landing of the Mayflower. He spent his creative life both capturing (or mythologizing) this personal history, and rebelling against it. During World War Two, he became a conscientious objector, and served five months in prison, after he heard that the United States was bombing civilians. Although related to such Calvinist luminaries as Jonathan Edwards, he converted to Roman Catholicism. Both his pacifism and embrace of the Catholic faith form much of the background of his second book of poems, *Lord Weary’s Castle*, published in 1946. It won the thirty-year-old poet the Pulitzer Prize.

The Quaker Graveyard in Nantucket is a tumultuous poem in seven sections. The epigraph comes from Genesis 1:26, where God gives man domination over the earth and its creatures: an irony the poet mocks by depicting the sea as untamable. The Quaker Graveyard lies close by a bay off the island where sailing ships left for the Pacific Ocean to hunt sperm whales when whale oil was used in lamps. By the nineteenth century, New England Quakers dominated the whaling industry, as readers of *Moby Dick* learn. In the poem, Lowell attacks this form of American capitalism stemming from Protestantism, which he sees as irresponsible about the sanctity of life. (Whaling was dangerous with many sailors dying on the three-year voyage.) The poet makes Captain Ahab’s quest for the white whale a metaphor for the destruction of war, as well as humanity’s fallen nature.

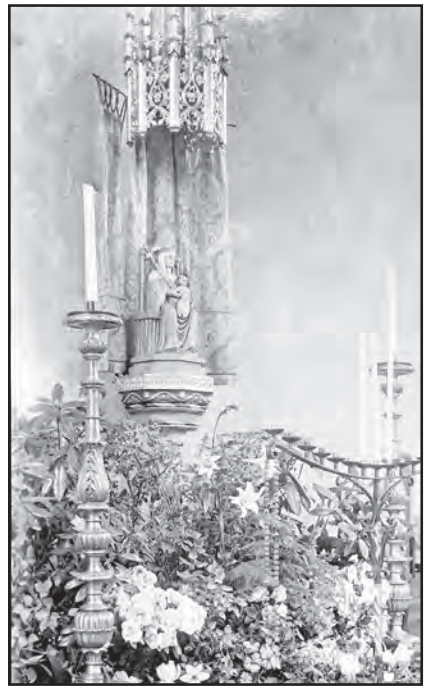
In the poem’s penultimate section, however, the grim tone relaxes in a section titled “Our Lady of Walsingham.” Lowell imagines his cousin making the pilgrimage, refreshed by the bucolic landscape and the grace of the Virgin Mary. The poet often adapts descriptions by other writers in his poetry, and much of this section is inspired by *Catholic Art and*

Culture by E. I. Watkins. The poet evokes not the Anglican shrine, but the Roman Catholic Slipper Chapel, where once medieval pilgrims removed their shoes to walk the remaining mile barefoot to the shrine where the Lady Richeldis saw an apparition of the Virgin Mary.

The original statue was broken during the destruction of the shrine in 1538. The Slipper Chapel was declared the Roman Catholic National Shrine in 1934, after English Catholics gave up trying to purchase land where the Anglican shrine now stands. The statue of Our Lady was reconstructed from one of the medals purchased by pilgrims to the original shrine: “But see / Our Lady, too small for her canopy, / Sits near the altar. There’s no comeliness / At all or charm in that expressionless / Face with its heavy eyelids.” The stolid look of this statue is not the adoring Virgin of the manger with her Child, or weeping at the Crucifixion: “Not Calvary’s Cross nor Crib at Bethlehem.” Instead, she is Mary, Queen of Heaven: Holy Wisdom, knowing the full knowledge of the Holy and undivided Trinity. And he pleads, “And the world shall come to Walsingham” to glimpse a foretaste of heavenly peace.



Present Day View of pre-1954 Slipper Chapel Statue. Photo: Fr Michael Rear



Walsingham Slipper Chapel Pre-1954 Photo: Archives of Roman Catholic National Shrine


Despite this sublime interval, the next and final section of this powerful and tormented poem ends on an ambiguous note: “here in Nantucket...

When the Lord God formed man from the sea’s slime
 And breathed into his face the breath of life,
 And blue-lung’d combers lumbered to the kill.
 The Lord survives the rainbow of His will.

Yet, in this world of kill and be killed, there remains the hope that “the world shall come to Walsingham.”

Lowell’s conversion did not last. His bi-polar illness—although it strengthened his poetic gift—also resulted personally in dangerous manic phases, followed by severe depressions and stays in mental institutions. His three marriages were filled with conflict. His style also altered, as he became one of the leading “confessional” poets, although periodically he returned to his mastery of form and rhyme. His last books caused controversy, as he adapted letters from his second and third wives for his verse. Yet a late poem lamented “The Queen of Heaven ...I miss her,

We were divorced. She never doubted
 The divided, stricken soul
 Could call her Maria
 And rob the devil with a word.

Clearly the vision of a troubled and violent world coming to the peace of Walsingham continued to haunt him even after Lowell ceased to believe. 

Phoebe Pettingell is Editor of AVE.

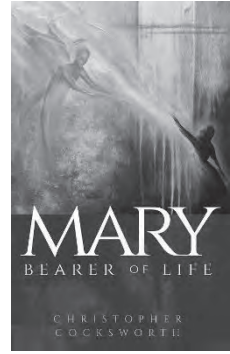
Note: The statue of Our Lady of Walsingham in the Slipper Chapel at the time Lowell wrote the poem was the predecessor of the current statue, which was carved by the French-Canadian sculptor Marcel Barbeau and installed in 1954. The full text of Lowell’s poem is available online at poetryfoundation.org.



BOOK REVIEWS

Christopher Cocksworth. *Mary Bearer of Life*.
London: SCM Press, 2023.

Readers of Ave will know that the title of this book is reminiscent of Mary, the Theotokos or “Birthgiver of God,” as proclaimed at the Council of Ephesus (431 AD). Christopher Cocksworth’s evocative book, *Mary, Bearer of Life*, is a deep reflection on Mary from the perspective of Anglican spirituality, evangelical theology, scripture, social ethics, and lived spiritual practice. The book is grounded in both pastoral spirituality and scholarship as Cocksworth, the bishop of Coventry, also served as principal of Ridley Hall, Cambridge, and chair of the Faith and Order Commission of the Church of England. It was announced in September that Cocksworth is scheduled to succeed the current dean of Windsor.



At the beginning of the book, Cocksworth reveals that Mary is not a prominent figure in either his evangelical upbringing or in his experience of the contemporary church. His book seeks to address these limitations by sharing his own journey toward Mary by drawing on scripture and an impressive amount of historical scholarship from both the Eastern Christian and Reformed traditions. Cocksworth contends that deeper devotion to Mary not only enhances an understanding of the gospel, but provides insights for ecclesiology, pastoral engagement, and ethical issues. “My own experience of being drawn closer to Mary is of being brought closer to her son. She is my companion with whom I travel as I follow Jesus. She is my sister from whom I learn as I seek to be faithful to him. She is my mother whom I have taken into my home because, as the mother of my Lord, she belongs to him and so belongs to me, for I belong to Christ,” he writes (pp. xiv-xv).

A personal and reflective preface situates the book in Cocksworth’s journey toward Mary, which he describes as grounded in theological inquiry, rather than “an inhabited, deeply formed Marian piety” (xiv). The autobiographical scaffolding of the book is continued in the introduction, including Cocksworth’s theological insights as he moved into a more expansive appreciation of Mary’s role in the life of the church. “Mary gives birth to him as his mother – Jesus could not bring himself to human birth without her. Mary shows us how to be a disciple of her son – Jesus can teach us how to be disciples but he cannot be a disciple of himself. Mary

can and has” (p. 5). Cocksworth reflects that the quality of love between Mary and her son calls us to a unique and personal relationship with Jesus and each other.

The chapters of the book are each formed around a single theme related to Mary through which the author weaves biblical exegesis, historical insights, and practical application with a case study on a current ethical issue. Chapter two, “Chosen,” focuses on the Magnificat, here depicted as Mary’s “yes” to life. “Mary’s yes, therefore, is a yes that comes not from her own powers but wholly from the prior grace of God that has been watching over Mary, preparing her spirit for this moment of faith, preparing her spirit for this moment her body is to utter yes” (p. 41). The third chapter, “Called,” delves into the infancy narratives, the role of Mary in the Incarnation, as the one principally charged with Jesus’ formation, and the one called to prepare him for his own call. Here Cocksworth reflects on the Beatitudes, suggesting that Jesus’ teaching “grew out of his experience of Mary’s motherhood” (p. 83).

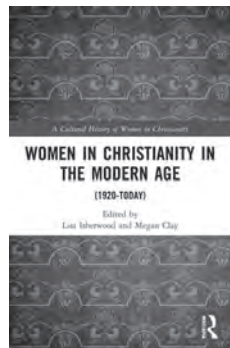
Chapter four “Redeemed,” traces the story of Jesus to Calvary and Mary’s presence among the disciples as Jesus lived out his public ministry and passion. Cocksworth reflects on Mary’s suffering as a mother at the foot of the cross, along with other women and the disciple John. This experience unites her in suffering with other mothers throughout the centuries who have lost children through violence. Cocksworth concedes that we do not know if Mary witnessed publicly to the resurrection after Pentecost. But she did have a unique perspective on the whole of Jesus’ life and ministry that may have informed the gospel of John and the early church.

These themes are continued in chapter five, “Fulfilled,” where Cocksworth traces Mary’s roots in the historical origins of the church, and her role in contemporary ecclesiology. Here the church is called to embody Mary as faithful believer, Mary as bearer of Christ, and Mary as Spirit-empowered woman” (p. 135). Finally, in chapter six, “Loved,” Cocksworth reflects on the three ways Mary plays an integral role in the devotional life of Christians as a companion on the journey, a sister in the faith, and the mother of the church.

The book is a beautiful and profound resource for those drawn to Marian devotion. Cocksworth has a brilliant ability to reflect on familiar biblical texts and evoke new insights. He clearly is familiar with a wide range of interdisciplinary scholarship which he expertly interweaves with his own story. Though the book is rich in scholarship, it is written contemplatively, evoking a retreat-like invitation to the richness of Marian devotion. I found the ethical case studies on abortion, education, nuclear weapons,

and the environment, pastoral in approach, leaving room for dialogue and a spectrum of responses. This book best serves those familiar with biblical, historical, and theological sources from a range of Christian traditions.

Sarah Jane Boss, “The Role of Mary in the 20th and 21st Centuries.” In *Women in Christianity in the Modern Age*. Edited by Lisa Isherwood and Megan Clay, pp. 53-82. Abington, Oxon, UK: Routledge, 2022. ISBN: 978-0-367-34269-2.




AVE readers interested in Marian history will be fascinated by this recent chapter written by Sarah Jane Boss, “The Role of Mary in the 20th and 21st Centuries.” Boss is a theologian who has written widely on Mariology, with an added interest in creation. She founded the Centre for Marian Studies, now sited at St. Mary’s University in Twickenham, UK, where she serves as secretary and librarian. Sarah Jane Boss teaches a Mariology course and has authored three books and numerous articles. In this chapter, part of a broader work on women in Christianity 1920–present, Boss creates an artful and detailed study of the Virgin Mary over the last one hundred years. “During the course of this article, we shall see that Mary’s relationship with other women is frequently paradoxical—that she is a trusted friend and invincible ally but she also rules over a social order in which women are, in key respects, subordinate to men” (p. 54).

In the first section of the chapter after her introduction, Boss notes that Mary’s identification with national identities has been maintained or, in some cases, intensified during the twentieth and twenty-first centuries. Here, Boss raises the high profile of Marian devotion in Orthodox Christianity, wherein Mary has a more prominent role in worship but less in formal dogma. Studies of Russian Orthodox women’s devotion to Marian icons point to Mary’s life-sustaining role among all social and economic backgrounds. Notably, Mother Maria Skobtsova, a twentieth-century martyr who defied the Nazis by sheltering Jews, taught that Mary is identified with the church, especially in her compassionate ministry with those who suffer. Skobtsova believed that Mary’s divine motherhood is a model for everyone.

Interestingly, Boss addresses both the late twentieth century feminist critiques of Mariology along with the “new Mariology” and the role of Mary in the “new feminism.” In the late twentieth century, feminist theologians such as Marina Warner criticized Marian theologians who

depicted Mary as the perfect woman and, therefore, separated and alienated from ordinary women. However, other feminist theologians, such as Rosemary Radford Ruether, have claimed the liberating power of Mary, as seen in her song, the Magnificat. Others, such as Elizabeth Johnson, emphasize Mary's prominence among the first disciples of Jesus. By the 1980s, Boss argues, Roman Catholics were returning to Marian devotion again due to the deep personal devotion to Mary espoused by Pope John Paul II.

Near the end of the chapter, Boss reminds the reader that historically, Marian doctrine has always followed devotion. Despite rising secularization, the cult of Mary may indeed offer salvation to both nature and humanity. Boss claims that Mary is a powerful heavenly force who, at the same time, is accessible to ordinary women. Citing current Marian anthropological research from Latin America and the Ethiopian Orthodox Church, women's devotion, particularly, centers on Mary's unique ability to understand the lives of ordinary women while possessing exceptional power. "Thus, Mary is not just an ordinary woman like others, and neither is she unreachably perfect; she is an ordinary woman who simultaneously possesses the power of Heaven....as the human Mother of God, Mary is both the humble maid of Nazareth and, at the same time, Queen of Heaven" (pp. 73-74).

Sarah Jane Boss has command of an impressive array of primary and secondary sources. Although this chapter does not explicitly detail Anglican Mariology, much of the material is relevant across Christian denominations. This is an academically rigorous and broadly accessible chapter of particular interest to those interested in recent Marian history. Readers interested in this chapter may also find the other articles in the book of value. Several refer to Latin American and postcolonial perspectives on the Virgin Mary. Other chapters include related topics, such as female saints since 1920, and the history of women in Christian ministry. These may interest readers in the interdisciplinary study of Mary and her relationship to women in the church and beyond. Digital access to the chapter is available through library search engines and the Routledge site. 

Sheryl A. Kujawa-Holbrook
Claremont School of Theology

The Rev. Sheryl A. Kujawa-Holbrook, EdD, PhD, is the editor-in-chief of Anglican and Episcopal History.

WARD AND CELL REPORTS

Rome, Georgia—Our Lady of the Three Rivers Cell (St. Andrew's Anglican Church)

The Very Rev. Austin Lee Goggans is the advisor and incumbent. Mrs. Dee Noble is secretary. We have kept all the required feasts, hosted a Lenten Quiet Day, and led two Stations of the Cross during Lent.

Chicago, Illinois—Our Lady of Victory Ward (Church of the Ascension)

There are eleven members of the Society of Mary in the Our Lady of Victory Ward. Members and friends have met informally for public recitation of the Rosary twelve times in the last year. We have also kept Marian Holy Days Masses with special effort that members of the Society of Mary actively participate. The Ward is currently planning the May Crowning of three statues of Our Lady on the first Sunday in May. Plans are also being formed for Marian feasts in 2024, particularly Assumption Day and Our Lady of the Rosary (also known as Our Lady of Victory) in October.

Salem, Illinois—Mystical Rose Cell

On Sunday, October 8, 2023, one day after the feast of the Holy Rosary, the Mystical Rose Cell of the Society of Mary met at the home of its newest members. This was the first time the cell had met at a site different from its usual gathering point of the Baumann household. The reason for the change of venue was that the newest members, a husband and wife team of Roy Kroezen and Cynthia Spencer, are both church musicians, and the program was about classical Marian music. Roy is also the carillonier of Centralia, Illinois, noted for having an attractive and historical carillon.

At the previous meeting in August, the first that Roy and Cynthia attended, Roy gave testimony of how he had been healed of a brain tumor. He and Cynthia had traveled to Lourdes to seeking a miraculous healing after a diagnosis early in the year, which had been granted. This great blessing deepened their devotion to Our Lady immeasurably, and led them to become part of the Mystical Rose Cell. At the end of that meeting, Roy and Cynthia volunteered to host the next meeting in their home so they could offer a program on various classic musical compositions of the Ave Marie and other Marian devotions. (Later in the year, the tumor returned. Roy is now getting through the chemotherapy process.)

At the date appointed, about a dozen people gathered in their home, a former Methodist church. Their choice of this site as their home allowed Roy and Cynthia to keep their impressive collection of musical instruments in one place. The nave of the former church now houses several pianos, harpsichords, and harps. Roy has set up a small shrine to Mary in a corner of the nave. In the next room, which had been the parish hall for the church, there are more instruments, including one of the first square grand Steinway pianos ever made—one of only 3,500 made when the company began operations in 1865.

For the program, Roy and Cynthia had invited one of the cantors of the local Roman Catholic church to attend and sing several classic compositions while Cynthia played. These included Ave Marias by Schubert and Arcadelt, as well as the Ave Maria hymn from Lourdes. Cynthia played an angelus on the harp. In the course of the program, tea was served.

Rockville Centre, New York—Mary, Help of Christians Ward, Church of the Ascension

The Mary, Help of Christians ward at the Church of the Ascension in Rockville Centre, NY is doing well. We pray the rosary in our Lady chapel after Mass on the third Sunday of the month, from September through June. Currently we have fourteen faithful members. Since the month of May is traditionally dedicated to honoring the Blessed Virgin Mary, this May, the Society will be having a special service of Benediction of the Blessed Sacrament along with praying the rosary. The entire congregation is welcome and encouraged to join us. In the past, we have traveled to the Shrine of Our Lady of the Island, which is located on the east end of Long Island. This beautiful place has an outdoor rosary constructed out of shrubs; each shrub represents a bead within the various decades of the rosary. Each mystery has the most beautiful statuary depicting the particular item within the mysteries. It is such a marvelous place for contemplation and fellowship.

Edgeworth, Pennsylvania—Mother of God, Joy of all who Sorrow Cell Grace Anglican Church

Our small, faithful gathering has undergone some changes in recent months. Due to Fr. Geoffrey Mackey's accepting a new call, we are no longer meeting at St. Mary's Byzantine Catholic Church in Ambridge, but at Grace Anglican Church in nearby Edgeworth. This past year, we have

Continued on Page Eighteen



Lady Shrine - Church of the Ascension, Chicago



*Our Lady of Victory Crowned
- Church of the Ascension,
Chicago*



Our Lady of Victory Garden - Church of the Ascension, Chicago



Above: Our Lady of Walsingham Ward, Fleming Island, Florida - 4th Anniversary Celebration

Right: Our Lady of Walsingham Ward, Fleming Island, Florida - Fr Beutell (standing) and Fr Wells (sitting)



Below: Recitation of Rosary - Church of the Ascension, Chicago



Continued from Page Fifteen

gathered most months, we have seven members to attend, and we usually pray the Rosary together with the intention of the unity of the Church. With Fr. Mackey's departure, Fr. Michael Hustead, who has already been serving as acting chaplain, also becomes the incumbent.

Marshall, Virginia—Our Lady of the Wayside Ward
Saint John the Baptist Anglican Church

Our Lady of the Wayside meets the First Saturday of every month. Quarterly, we alternate between our several parishes for Mass, Rosary with a collation following. The First Saturday of March, we arranged to recite the Sorrowful Mysteries at the Holy Rosary Chapel in the Basilica of the National Shrine of the Immaculate Conception in Washington, DC. We continue to attract new members and anticipate admitting them after they have been enrolled in the Society. **AVE**



**THE 63rd ANNUAL MEETING OF THE
SOCIETY OF MARY IN THE UNITED STATES
Thursday, May 16, 2024, at 7 pm ET**

(Note: The following is a condensed version of the minutes submitted by the Secretary, which are still unofficial as they have not yet been approved by the Council, and is included here for informational purposes only.)

The 2024 Annual Meeting of the Society of Mary (SoM) in the United States was held virtually via Zoom, the attendees joining via a link provided by the Secretary in an email message to all registrants sent out a few days in advance of the meeting from a Constant Contact file created by Father Superior.

At 7 pm ET, the Rev'd Dr. John D. Alexander, Superior of the SoM/USA, called the meeting to order. The agenda for the meeting being shared by the Secretary, Fr. Superior then led the opening prayers of the Short Office for Meetings from the Manual. Of the 39 registrants, 24 attended the meeting, all of whom were SoM members. Thus the constitutional requirement for a quorum of ten SoM members in order to conduct business was satisfied.

Officers' Reports

Superior's Report. Fr. Alexander said that this has been a good year for the Society of Mary. We have seen evidence of a wider interest within the Anglican Communion and elsewhere devotion to Our Lady here and abroad. He and his wife attended the English Society of Mary's October devotion at Preston, Lancashire. To foster broader participation in the SoM activities of our geographically much larger area, we are now holding the Annual Meeting virtually and, later, gathering in-person for the Annual Mass, which will be held this year at 11 am local time, on Saturday, October 12, 2024, at the Cathedral of St. Paul in Springfield, Illinois, at the invitation of The Rt. Rev'd Brian Burgess, Bishop of Springfield.

Treasurer's Report. Fr. Martin Yost reported that the Operating Fund budget is about \$10,000 per year and that all the bills have been paid. This fund is supported by membership dues. Also, the Investment Fund, valued at about \$200,000 from gifts and bequests, is invested through the Raymond James brokerage. He thanked Assistant Treasurer, Dr. David Chase, for his continuing help and guidance. Dr. Chase continues to encourage the payment of dues via PayPal or credit card. He added that we are waiting for more medals from the UK.

Editor of AVE Report. Ms. Phoebe Pettingell announced that the next issue of *AVE* is coming out soon, and she thanks those who have contributed to it. She expressed her great pleasure to be working on *AVE*.

Secretary's Report. Dr. Paul Cooper reported that the total number of membership units of the SoM in the USA now stands at 632. Spouses included in these units bring the total membership to 652. There are 29 active wards, and there are nine active cells. Recently formed or reactivated wards and cells include: Our Lady, Queen of All Saints Ward, Cathedral of All Saints, Albany, NY; Our Lady of the Snows Ward, St. George's Church, Schenectady, NY; Our Lady Queen of Heaven Ward, Church of the Advent, Boston, MA; Our Lady of Perpetual Succour Ward, St. Barnabas' Cathedral, Dunwoody, GA; Our Lady of Walsingham Ward, St. Michael and All Angels Church, Fleming Island, FL (ACC); Our Lady of the Holy Rosary Cell, St. Uriel's, Sea Girt, NJ.

New Business

Re-election of Assistant Treasurer. Dr. Cooper moved the Council's nomination of Dr. David Chase, whose expertise has been of such value in the past year to Treasurer Fr. Yost, to be re-elected for another year as Assistant Treasurer. Ms. Phoebe Pettingell seconded the motion, which passed unanimously.

Election of Council Members. Dr. Cooper moved the Council's nomination of the incumbents of the outgoing Council Class of 2024 to be the three members of the Council Class of 2028: Mrs. Elizabeth Baumann, Mr. Andrew W. Nardone, and The Rev'd Fr. Steven C. Rice. Ms. Phoebe Pettingell seconded the motion, which passed unanimously.

Questions, Discussion, and Other Business

Fr. Robert Armidon, Secretary-General of the Confraternity of the Blessed Sacrament (CBS), announced that its Annual Mass and Meeting will take place on the Feast of Corpus Christi, Thursday, May 30, 2024 at 11 am CT. The Rt. Rev'd Daniel Martins, XI Bishop of Springfield (retired) will celebrate and preach. Luncheon will follow the Solemn Mass. _

Adjournment and Closing Prayers

There being no further business, Fr. Alexander asked for a motion to adjourn the meeting. This was moved, seconded and passed. He then led the *Regina Coeli* and the closing Prayer of the Society from the Manual. The meeting ended at 7:35 pm ET. **AVE**

FORM OF APPLICATION FOR MEMBERSHIP

Send to the MEMBERSHIP ADMINSTRATOR

Lynne Walker

Society of Mary, P.O. Box 930

Lorton, VA 22079-2930

membershipadminstrator@somamerica.org

DECLARATION

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

I, _____ (Revd/Dt/Mr/Mrs/Miss/Ms)
(Please Print — 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.

New members are strongly encouraged to join online at <http://www.somamerica.org>. Otherwise, enclose a check payable to The Society of Mary: first year's dues of \$15.00 USD or Life Membership of \$250.00 USD.

Signed _____

Mailing Address *(Please Print)* _____

E-mail Address _____
(E-mail address required for membership)

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

From my PERSONAL knowledge of _____
(Please Print)

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

Date _____ (Signed) _____

Address _____

Parish/Appointment _____



OFFICERS

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

The Rev'd Martin Yost
treasurer@somamerica.org

Editor of AVE

Phoebe Pettingell
editorofave@somamerica.org

Cover illustration:
Statue of Virgin and Child, Cathedral Church of
Saint Paul, Springfield, Illinois

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

The Society of Mary is a not-for-profit (501c3)
corporation registered in the State of Delaware.