

AVE

The Magazine *of* The Society of Mary



S. Peter's Church, March, Cambridgeshire

£2.00

Annunciationtide, 2019



The Superior-General writes

Letter from the Superior-General

While we tend to mark the greater Festivals of the Church with similar services, the prescribed Mass Propers and cycle of Readings, I have long found that each year some different aspect, truth or understanding occurs to me, stands out from the worship. This Christmas and Epiphany have been no exception

Mary Mother of God name by S Elizabeth

In the Birth Narrative of S. Luke, the response of S. Elizabeth at the Visitation of Our Lady is singular; she refers to Mary as “*mother of my Lord*” (Luke 1:43). The Greek word *κυριος* can be used with a variety of meanings. Significantly, scripture frequently uses it to name almighty God. Inspired by the Holy Spirit, S Elizabeth, recognises the Child Mary bears as God and is the first to call our Lady “Mother of God”



Mary Mother of God as witnessed by the Magi

S Matthew begins his record of the birth of Jesus by telling us that the Child of Mary was “*conceived by the Holy Spirit*”. The direct fatherly action of God (Matthew 1:18). He affirms this in the message of the angel to S Joseph: “*what is conceived in her is from the Holy Spirit*” (Matthew 1:20). The Child of Mary is One with the Godhead; is God

In S Matthew’s second chapter, the Magi come to see the Christ Child: “*And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him.*” (Matthew 2:11)

Though the Magi were of the pagan world, S. Matthew speaks not only their Worship of the Child, but does so in a positive manner. If Mary's Child was not God, if Mary is not the Mother of God, then S Matthew in this verse would condone idolatry. The Epiphany reveals Christ as God and Mary as Mother of God

Mary Mother of God named by the Church

S Ignatius of Antioch, in the year 110, proclaimed that “Our God, Jesus Christ, was conceived by Mary.” And we see this wonderful title of Our Lady emerge in the early Councils of the Church and given formally as *Theotokos* at the Council of Ephesus in 431

How joyous and glorious it might be if we, if all Christians, might so come to realise, to the very bottom of our hearts and souls and beings, the full impact and implications of the Motherhood of Mary - Mary Mother of God

Know that gift of God that She who is very Mother of God is also our Mother too. Given us, through the Beloved Disciple John, by the Lord Himself from the Cross

LIVE out that great Gift – The Lord’s own Mother – Mary the Mother of God – Mother of the Church, the Body of Christ – Our Mother

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✠ Robert Ladds – *Superior-General*

A Letter from the Chaplain-General

My dear friends,

In order to prepare for this Dedication, the National Shrine is organising a Dowry Tour of England during the course of this year. From 29th – 31st March, the image will be in Our Lady of the Assumption, Warwick Street and the Society is invited there for Solemn Evensong and Benediction, which will be an Ecumenical event, on Saturday 30th at 3.30pm. Bishop Robert is the preacher and I hope that there can be a significant representation of our Society on that afternoon. Earlier on that day there is a Missa Cantata at 12 noon



(Extraordinary form of the Rite) and Stations of the Cross at 2.15pm. Details appear elsewhere in this issue.

I was privileged to be present for Solemn Vespers at S. Paul's Cathedral celebrated by the Canons and choir of Westminster Cathedral for the opening of the Week of Prayer for the Unity of Christians. During Vespers, Fr Rajiv Michael, recently ordained Priest and a Chaplain of Westminster, preached a powerful Homily in which he looks to Our Lady as the inspiration and source of Christian Unity: this is a theme which is so dear to my heart, and to which I have so frequently returned over the years. I have seen it in operation at Walsingham and at Lourdes. Immediately after Vespers, I begged that we might be allowed to publish the Homily in this edition of AVE and I am very grateful to him for allowing me to do so. I hope you will read it carefully and enable it to inspire your prayers and your confidence for the future.

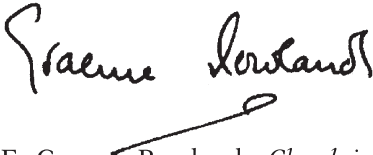
As I write, I am preparing to go to Lourdes with Fr Morris, for the meeting of the Pilgrimage Directors in the days leading up to the Anniversary of the First Apparition on 11th February. Our Pilgrimage in 2020 will be from 3rd to 7th August and I hope we shall be able to take a significant number of young people with us as in our last three pilgrimages. Please make a note of the dates now: there will be more details and booking forms available by the time of the May Devotion.

The May Devotion itself this year has been transferred to Saturday 18th May, with the usual programme. This is because of an event at Westminster Abbey on Saturday 4th May, organised by the Dean, under the patronage of Our Lady of Walsingham. That afternoon, there is a lecture by Eamon Duffy at 2.00pm, prayers at 3.00pm and Evensong at 5.00pm at which Archbishop Rino Fisichella, President of the Pontifical Council for the Promotion of the New Evangelisation, will preach. I hope that some of us will be able to go. The May Devotion is at S. Silas: Mass at 12 noon followed by a Procession through the streets to Holy Trinity; Lunch; AGM of the Society; Vespers and Benediction at 4.00pm. I am very happy to let you know that I have persuaded Bishop Robert to be the preacher at Vespers. He has guided our Society as Superior General over many years and has never preached at our principal Festival of the year: we look forward to hearing him. As last year, our Procession on the day will go from one

church to the other. I need at least six stewards for the Procession to help to keep things moving and would welcome offers of help from Deacons, Seminarians or servers. Any offers to me, please, by 5th May. The arrangements for lunch on the day are as last year. You do not need to book beforehand and there will not be tickets: it will simply be £10, payable at the door on the day.

I shall hope to see you very soon.

With my love and blessing,

A handwritten signature in black ink that reads "Fraeme Rowlands". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

Fr Graeme Rowlands, *Chaplain-General*

A note from the Editor

Dear Brothers and Sisters, this is a short note to beg your apologies for an error that I made in the previous edition of *Ave*. In my careless haste I inserted a previous letter from the Chaplain-General in place of the one he had carefully prepared for the 2018 Rosary Edition of the magazine. It is entirely my fault, therefore, that the pilgrimages and events referenced in that previous letter were completely incorrect and made little sense. My apologies both to the Chaplain-General for missing his letter and to you, readers, for the repetition. *Mea Culpa*,



THE SOCIETY OF MARY

Loving God, by loving Our Lady, since 1931

The May Devotion and AGM, 2019

will be held in

**S. Silas the Martyr, S. Silas Place NW5,
and Holy Trinity, Hartland Road NW1**

SATURDAY 18th MAY

12 noon, at the Church of S. Silas the Martyr,

Solemn Pontifical Concelebrated Mass

*Principal Celebrant: The Superior-General,
The Right Reverend Robert Ladds.*

*Chaplains of Mary, Mother of the Church who wish to
concelebrate are asked to notify Fr Graeme Rowlands
at S. Silas the Martyr, by Saturday 11th May.*

**followed by the Procession of Our Lady through
the streets to the Church of The Most Holy Trinity**

1.45 pm Lunch in Holy Trinity Church Hall

Lunch costs £10 and is payable in cash on the day

3.00 pm AGM of the Society in Holy Trinity Church

4.00 pm Solemn Vespers, Sermon & Pontifical Benediction

*Preacher: The Superior-General,
The Right Reverend Robert Ladds*

The October Devotion, 2018

At St Mary Magdalene, Millfield, Sunderland

In the early hours of the morning on Saturday 6th October things were stirring in the S Mary Magdalene's Church and The Parish Centre and the excitement was palpable.

The Society of Mary National October Devotion was just six hours away. Our Lady was mounted on to the carrying frame and flowers were in place. Booklets were ready, candles checked, altar silver ready, chasubles ready. In the Parish Centre tables and chairs were being set up and preparation of the lunch buffet was well under way. By 10.30am we were beginning to think that were ready. Just as well as the first mini bus was pulling into Wilson Street. Trains were bringing people from far and wide. Cars were filling the car park. Fr Skelton was greatly relieved when he saw Bishop Robert Ladds, Fr Graeme Rowlands, Fr Simon Morris and Fr Kyle McNeil were all in church – Celebrant, Priest MCs and preacher.



At mid-day we opened the October Devotion by singing the Angelus and the Mass began. During the Mass 17 Chaplains of Mary Mother of the Church were duly admitted and received their insignia. Fr Blair Radford and Fr

James Vyse were deacons to assist Bishop Robert in celebrating Mass with 36 concelebrating priests. People were welcomed to the church by



members of SOM at S Mary Magdalene's Millfield and others including Mr Albert Mead (former member of SOM National Council and still active in his mid-90s with the Newcastle Ward.)

Lunch was held in the Parish Centre and everyone was well fed by the time it came to the Afternoon Devotion.

To start The Devotion, Fr Graeme Rowlands admitted 16 new members into the Society. Fr Simon Morris led us in the Rosary. Our Lady was processed through the streets of Millfield before we listened to a beautiful homily preached by Fr Kyle McNeil (which follows this article). The devotion concluded with Pontifical Benediction.

Thank you to the home team of servers and visiting servers, Dorothy Allen our Organist and visiting singers and statue bearers for the procession and all who helped in the devotions that made it a beautiful day



of joy to honour Mary. Thank you to all who created a beautiful buffet lunch and making the day a great day of welcome and hospitality to our visitors



***Homily preached at St Mary Magdalene,
Millfield, Sunderland***



IT IS A GREAT PLEASURE, today, for us locals of the North East to welcome visitors from across the country: brothers and sisters of our Society from as far afield as... London. It's an honour to release them, even if only for a day, from the smog and the exhaust fumes, and to bring them to the Durham Coast, to clean sea breezes and balmy sunshine. Many of the traditionalist Catholic parishes in this Diocese are sprinkled down the Coast – here we are only two miles from it, and in my own parish I can actually gaze out over the balmy North Sea, with its gentle, almost tropical breezes rolling in across (coal-stained) beaches.

I have to confess, though, that even here, on the Costa del Durham, the weather is beginning to change. The waves I see from Horden are getting higher; the white breakers fiercer; and the winds less friendly. The winter is approaching, with its gales, salt spray and 'sea fret' – mists that linger for days at a time.

Most of the shipping that passes along our coast is large and modern: container ships and oil tankers. This is not a coast renowned for pleasure cruising! But just occasionally, a sailing yacht braves the conditions. And for a craft under sail, of course, the task of travelling down a coastline is far from straightforward. The wind is not known for blowing precisely in the direction you wish to travel. Which means that making a journey becomes an arduous process: a process of tacks and gybes – in other words, zig-zagging to keep the wind behind the boat while gradually, step by step, getting a little closer to the destination. Usually, the bow is pointing in a direction quite different from the home port; only careful navigation can ensure that all these tacks and gybes result in the correct course. Today, that means GPS and radar. In years gone by, it would have meant reliance on the angle of the sun, of the moon, and of the stars.

This afternoon we have gathered to give honour to the Blessed Virgin – Mother of God, Mother of the Church, and, in this month above all, Queen of the Holy Rosary. In the Rosary we just recited, if my calculations are correct, we said the Blessed Virgin's name – Mary – no

less than 109 times. So it may be worth considering, for a moment, the significance of that name.

The meaning of the name Mary is uncertain. But one of longest-standing explanations in the Church is to translate the Jewish name Mary – Mariam – as ‘Star of the Sea.’ This is the source of some of our most-loved hymns to Mary, such as Hail Queen of heav’n, the Ocean Star, and the hymn set for Vespers on feasts of Our Lady, Ave Maris Stella – ‘Hail, O Star that pointest towards the Port of heaven.’

As soon as I say that title for Mary – Star of the Sea – it reminds me of those sailing boats working in their zig-zag battle along the coast. And that’s no coincidence, because it has seemed to some of the greatest Christian thinkers, to the theologians of many centuries, that there are parallels between the path of a tacking ship, and our own journey through life on this earth.

You see, we too are on a course for a particular destination. We too have a home port to which God desires us to sail. Our true home is in heaven, where, like a safe harbour, there will peace and tranquillity. But to reach that destination, we must first journey through this life on earth. And this life, as you may well have noticed, is not always plain sailing. Winds and storms beat us and drive us off course. For some, it’s a bereavement that challenges their faith; for others, a life-threatening illness shakes them like a small boat in a strong gale, and leads them to wonder whether God really is on our side... And sometimes, it’s as if we’re becalmed – making no progress towards God at all. We can lose our desire to pray or come to Church, sometimes for years at a time, a little like a sailing boat bobbing in the same position, drifting for lack of wind.

If we’re to reach the Port of Heaven, then like the yacht with its tacks and gybes, we need help with our navigation. Enter Mary, the Star of the Sea. It is Our Lady, who sits by the throne of Christ and quietly petitions him – whispers to him on our behalf – who acts as our navigator on the journey through life. By her example – the example on which we meditate in the Rosary – she guides us in the right course, for all that she has ever done has pointed to heaven. By her fellowship – her friendship – she encourages us in those times of being becalmed. And by her prayers, she defends us from the worst of storms, and, in the midst of the gales, gives us her Son’s courage to persevere. It is with her help that we can reach the Port of Heaven.

In the words of St Bernard, a great theologian of the twelfth century, 'If the winds of temptation arise; if you are driven upon the rocks of tribulation, look to the Star, call on Mary; if you are tossed upon the waves of pride, of ambition, of envy, or of rivalry, look to the Star, call on Mary. Should anger, or avarice, or fleshly desire violently assail the frail vessel of your soul, look to the Star, call upon Mary.'

In this month of the Holy Rosary, as you meditate on the lives of Christ and his Mother, never forget the influence that she can have on our lives. If only we seek her help, then she, the Star of the Sea, will guide us.

**Hail, Queen of heav'n, the Ocean Star,
Guide of the wand'rer here below;
Thrown on life's surge, we claim thy care;
Save us from peril and from woe.
Mother of Christ, Star of the Sea,
Pray for the wanderer, pray for me.**

THE SOCIETY OF MARY

**Eighty-Eighth Annual General Meeting of the Members of the Society,
to be held at the Church of The Most Holy Trinity, Hartland Road,
London NW1, at 3.00 pm, on Saturday 18th May 2019.**

AGENDA

1. Apologies for absence
2. Minutes of the Eighty-seventh Annual General Meeting, held on 5th May 2018 (printed in this edition of *Ave*)
3. Matters arising
4. Report of the General Council for 2018 (in this edition of *Ave*)
5. Consideration of the Accounts for the year ended 31st December 2018
6. Report from the Director of Pilgrimage
7. General Council election
8. Election of Officers (Returning Officer and Director of Pilgrimage)
9. Any other business.

CELIA K. BUSH, *Honorary Secretary*



THE SOCIETY OF MARY

Report of the General Council 2018



The General Council met in February and October and the Executive additionally in July.

The 87th Annual Festival took place at S. Silas the Martyr, Kentish Town on 5th May 2018, by kind invitation of the Chaplain-General. The Superior-General, the Right Reverend Robert Ladds, presided at Mass, which was concelebrated by a record number of priest members of the Society. This was a particularly auspicious occasion, as the Superior General admitted priests to be Chaplains of Mary, Mother of the Church, and presented them with the new insignia.

As is now an established custom, the Procession took place through the streets from S. Silas to the Church of the Most Holy Trinity, Hartland Road, NW1, the weather staying fine. Many children took part in the Procession, and cards were distributed to passers-by explaining what it was all about and inviting them to take part in other events at either church. Lunch was served, followed by the Annual General Meeting, and the day concluded with Vespers of Our Lady and Benediction. The preacher was Fr Paul Cartwright, Priest in Charge of S. Peter and S. John, Barnsley, and a member of the General Council. Grateful thanks are due, as always, to Fr Rowlands and the people of S. Silas the Martyr and Holy Trinity, for making us so welcome and making the day a great success.

The main event of the 2018 Pilgrimage year was the Youth Pilgrimage to Lourdes in August, led by Fr Rowlands assisted by Fr Morris and Bishop Philip North, to whom grateful thanks are due. This was a very successful and enjoyable Pilgrimage: some 100 pilgrims took part, of whom 30 were young people. Arrangements had been slightly changed regarding accommodation and catering for the young people, and the new programme worked well. Highlights included a Service of Reconciliation held at the Youth Village, and Stations of the Cross composed and led by the young people. It is pleasing to report that the Society was able to subsidise the young pilgrims thanks to generous donations, for which the Society is

sincerely grateful, as it enables young people to participate who otherwise would not be able to on grounds of cost. The Pilgrimage was reported in 'Ave' in October. In September 2019 there will be a joint Pilgrimage with the Shrine of Our Lady of Walsingham, to Loreto, Subiaco, Lanciano and Rome, during which it is particularly hoped to strengthen the links with the Shrine and Holy House at Loreto.

The October Devotion took place at the church of S.Mary Magdalene, Millfield, by kind invitation of Fr Skelton. The Devotions comprised Solemn Mass, the Rosary, Procession of Our Lady, and Benediction. The Principal Celebrant was the Superior-General, and the preacher was Fr Kyle McNeil. The Superior General admitted a further number of priests to be Chaplains of Mary, Mother of the Church; the remainder of applicants have been sent the insignia by post, so that they can make their own promises before the Tabernacle. Thanks are due to Fr Skelton and the people of St Mary Magdalene for their kind hospitality, and to all those who helped to organise this successful and enjoyable event.

The Society has continued to make grants and bursaries available for purposes consistent with its aims and objectives, giving grants to individuals for Pilgrimages, for Marian festivals and for restoration of statues or paintings of Our Lady.

It is my pleasant duty as Secretary to record the Council's thanks to all those who have assisted the Society during the past year, in particular to the officers of local Wards and to the clergy and people of churches where the Society has held local or national festivals. Many smaller local events take place during the year, and the Council particularly thanks Ward Superiors and members for keeping faith with the Society in this way and encouraging new members, of which a record number were admitted at this May Devotion

In conclusion, the General Council gives thanks to Almighty God for the many blessings received during the last year, and commends the Society's future work to the prayers of our members under the patronage of Our Lady, Help of Christians.

Celia K. Bush

Secretary, on behalf of the General Council.

**Minutes of the Eighty-Seventh Annual General Meeting
of the Society of Mary held at the Church of The Most
Holy Trinity, Hartland Road, London NW1,
5th May 2018**

PRESENT

The Rt Reverend Robert Ladds, Superior-General, in the Chair
The Reverend Prebendary Graeme Rowlands, Chaplain-General
Mr Tom Middleton, Treasurer
Mrs Celia Bush, Secretary
and 105 members of the Society.

Opening the meeting, the Superior- General welcomed members present and thanked Fr Rowlands and his people for their kind and generous hospitality. He added that the Agenda of this meeting as well as the Minutes of last year's AGM had both appeared in the Annunciationtide 'Ave'.

1. Apologies for absence: Received from 20 members.

2. Minutes of the Eighty-Sixth Annual General Meeting, 6th May 2017: It was proposed and seconded from the Floor and carried unanimously that the Minutes as published in the Annunciationtide issue of *Ave* be agreed as an accurate record of the AGM held on 6th May 2017. The Minutes were therefore duly signed as a correct record.

3. Matters Arising from the Minutes: None

4. Report of the General Council 2017: This was received as published in *Ave*, and recorded another extremely active and interesting year. Thanks were expressed by the Superior-General to those who had prepared the Report. The Report was formally received unanimously.

5. Consideration of the Accounts for the year ended 31st December 2017: The Treasurer circulated copies of the Accounts in brief and explained that the income of the Society was derived both from investments and subscriptions. Normal expenditure was for 'Ave', for Devotional events such as today's and for the general running costs of the Society. Grants were also given towards parish Pilgrimages and such items as statues or paintings as agreed by Council during the year.

The main expense for the current year will be for the Lourdes Youth Pilgrimage in August, mainly for subsidising young people who wish to take part. Money is being raised for this from a variety of sources, including some very generous donations, and applications for grants from various Charities. It was noted that income was still needed for this purpose and would be gratefully received. The Treasurer added that the Society's funds were in good financial health, with a small surplus from last year.

The Superior General thanked the Treasurer for his work in keeping the Accounts of the Society and for making these intelligible to all.

The formal adoption of the 2017 Accounts was proposed by Fr McNally-Cross and seconded by Archdeacon Luke Miller, and carried unanimously.

6. Report from the Director of Pilgrimage: Fr Rowlands reported that arrangements for the Lourdes Pilgrimage from 6th-10th August were well in hand. A total of 95 pilgrims had booked, which is slightly less than in 2016, but about 30 bookings were for young people and about 60 lay people, the rest being priests and bishops. Fr Rowlands expressed his thanks to Fr Morris, as Assistant Director of Pilgrimage, for all his assistance in organising this Pilgrimage. This Pilgrimage will be fully reported in 'Ave'.

The Society's Pilgrimage in 2019 will be to Italy once more, and will be a joint Pilgrimage with the Shrine of Our Lady of Walsingham. It is hoped to strengthen the link between Walsingham and the Shrine of Our Lady of Loreto. Visits will also be made to Subiaco and Lanciano, finishing in Rome. The proposed dates for this Pilgrimage will be 16th-23rd September 2019.

The Superior-General said that Pilgrimage is a great part of the Society's work, and he wished to thank Fr Rowlands and Fr Morris particularly for all their efforts and success in furthering this object. A great part of this work is including young people, some from disadvantaged circumstances, and it is therefore very important to be able to offer a subsidy for the Lourdes Pilgrimage. Therefore, donations from individuals, Wards and parishes are especially welcome. Fr Rowlands said there had already been a wonderful response, including some very generous donations. The work of the Director and Assistant Director of Pilgrimage was endorsed with a round of applause.

7. General Council Elections: Archdeacon Luke Miller, as Returning Officer, reported that it had not been necessary to hold an election, as the numbers of those standing for election did not exceed the number of vacancies. The following were therefore declared duly elected for a period of four years from May 2018:

Prebendary Graeme Rowlands as Chaplain General

Mr Tom Middleton, as Treasurer

Fr Beresford Skelton

Fr Jonathan Beswick (already a member of the Executive)

Fr Simon Morris (elected to the Executive, already a member of Council)

The Returning Officer thanked the Secretary for dealing with the administration of the elections, and the Superior-General thanked those re-elected Council members for their continuing service to the Society. A round of applause was given in appreciation.

8. Election of Returning Officer and Director of Pilgrimage

Returning Officer: Archdeacon Luke Miller was proposed by the Superior-General, seconded by the Secretary and elected unanimously.

Director of Pilgrimage: Fr Rowlands was proposed by the Superior-General, seconded from the floor and unanimously elected unopposed and with acclamation.

Fr Rowlands thanked members for their support and said that he would like to propose that Fr Simon Morris continued as Assistant Director of Pilgrimage. This was carried with acclaim.

9. Any Other Business

1. Chaplains of Mary, Mother of the Church: The Superior-General thanked everybody who helped bring this matter to fruition, especially Fr Alex Macgregor for his assistance with legal issues. The Superior-General added that the Society of St Wilfrid and St Hilda has asked that the Chaplains of Mary, Mother of the Church serve as their Chaplains. More than 150 clergy have applied, and some 42 were formally admitted at this morning's Mass and had received their insignia. More will be admitted at the October Devotion.

2. Expressions of Gratitude: Fr Rowlands said he wanted to express thanks to everyone for coming today and to thank the

Seminarians who had come and helped, especially with the Procession. A number are being ordained this summer and he hoped that they would support and foster the Society of Mary in the parishes to which they would be going. He would be admitting new members this afternoon and hoped that these too would help to spread devotion to Mary wherever they were.

The preacher for this afternoon, Fr Paul Cartwright, was also duly welcomed. Fr Cartwright is Priest-in-Charge of S. Peter and S. John, Barnsley, and a member of the General Council.

There being no further business, the Superior-General thanked everyone for their attendance and the meeting closed with the Grace at 3.50 pm.

Celia K. Bush, *Secretary.*



THE EXECUTIVE and General Council are sad to report the death of Canon Rodney Marshall on 11th December 2018. The General Superior writes:

Father Rodney, Canon Marshall RIP

Father Marshall served God and the Church as a faithful Catholic Priest and Pastor. He was wise and compassionate with the gift of truth-telling and straight talking in the bond of love and self-sacrificing support. He was a most loyal and supportive Member of the Society of Mary and was among the first to seek Membership as a Chaplain of Mary Mother of the Church. Thanks be to Christ Jesus in whose Priesthood Father Marshall shared and to whom he was so great a witness. May he rest in peace.

✠ **Robert Ladds**

Superior-General



Canon Rodney Marshall RIP

Canon Rodney Henry Marshall RIP

If there was a queue for those who adored Our Lady, Canon Rodney Marshall would have managed to get himself to the front of it. A loyal Catholic Priest who always took time to care for, and speak out for, the underdog, Fr Marshall died on Tuesday 11th December 2018 after a short illness.

He was well known for his love of the Catholic movement, being a loyal Priest who always served in some of our most deprived areas, almost as a modern day member of the Oxford Movement. He will be remembered for always being on hand to share advice or more often than not a story, some of which now have entered into the folk law of young Ordinands, Old Priests and Bishops alike.

Serving in the North for all of his Ordained life, he combined his many God given gifts with the lessons he learnt at his treasured theological college, St Stephen's House, passing these on to the many curates which he helped form from both St Stephen's and the College of the Resurrection Mirfield.

Fr Marshall had a remarkable skill for meeting people where they were and will be remembered by many people for the work which he did during the miner's strike, travelling around many a coalfield supporting those on strike and their families. He spoke out for those who had no voice and was a great campaigner, often being referred to by his fond codename "Red Rod". His ability to find out news before things were released publicly is probably still envied by our security services and he had many a contact in many a place.

He had a love of rich liturgy and music, and adored occasions such as the May devotion at St Silas. A lifelong supporter of the Society of Mary, Fr Marshall has sat on the Society's council offering wise advice and ideas as well as the occasional witty or bitter Catholic comment. He retired from his last parish dedicated to St Helen in Athersley, Barnsley at Christ the King in 2017, but he continued to serve the community and Church which he loved. He always wanted the right person to follow him to Athersley, a beautiful Basilica in the middle of three social housing estates with

a social advice centre attached dedicated to Oscar Romero and set up by Fr Marshall, crammed full of Statues collected by him on his travels, but sadly the parish is still vacant today.

When Fr Marshall got married to his beloved Marilyn it gave all of those who knew him the opportunity to see his gentle side. He loved being a husband, father and grandfather, and became a strength for his family as Marilyn underwent treatment for cancer, a fight which she won on several occasions until succumbing to the illness in December 2016.

Fr Marshall had the uncanny ability to calm a situation and when people around him crumbled at adversity he would always turn to prayer, often rattling the beads of his rosary as he prayed with Our Lady and called upon her intercession.

When Fr Marshall was eventually given his diagnosis of cancer he was his usual optimistic self, remaining steadfast in the faith, believing that which he had taught so many people, and prepared to meet our Lord.

On the day of his death I was privileged, along with other local Priests, to give Fr Marshall the last rites of the Church. His family were with him as myself and another Priest prayed the Rosary out aloud, and as he heard the familiar words of the Hail Mary his breathing became calmed and rhythmical, and he took his last breath half way through the first decade.

The words which he had prayed so many times holding other people in his heart were the words which he chose to go and meet his maker, and for all those who profess to be Catholic it should come as no surprise that he chose that moment to be during the Rosary.

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

Fr Marshall leaves a legacy of sound teaching and loyal service to the Lord he loved. He is an illustration of how to live out faithfully the call of a Priest, and for how all of us can have a good Christian death.

His funeral service took place at St Helen's Athersley on the 21st of December and was attended by those who loved him, from the many different areas of his life. There were over thirty Priest present, four Bishops, and several Roman Catholic Priests, and one of the most moving moments was seeing some of his brother Priests from SSC shoulder his coffin and carry him out of the Church on his last journey.

Jesu mercy, Mary pray.

Canon Paul Cartwright SSC, *Curate to Fr Marshall 2008-2011*

PLEASE CAN YOU HELP?

To make it possible for 12 - 18 year olds to come on Pilgrimages, especially to Lourdes, organised by the Society of Mary, their travel costs are heavily subsidised.

If we are to continue to do this important work of Mission, we need your financial help! If you want to deepen someone's faith in this unforgettable way, do please make a contribution of £100 (or more) to make sure one of our young people can go on pilgrimage for a few amazing days.

Give whatever you can afford, to give a young person an experience of God they'll never forget – as well as an opportunity to establish, hopefully, life-long friendships with other young catholics.

Cheques, made payable to 'Society of Mary', can be sent to Fr Graeme Rowlands, S. Silas Presbytery, St Silas Place, NW5 3QP or search 'Society of Mary' at www.biggive.org.uk

The Dowry of Mary Pilgrimage
at Warwick Street



Solemn Evensong & Benediction

Followed by light refreshments

Saturday 30th March ✧ 3.30 pm

Preacher: The Rt Revd Robert Ladds

www.dowrytour.org.uk

**A Homily preached by Fr Rajiv Michael
during Vespers at S. Paul's Cathedral, London on 18th January 2019**

I was sitting in choir for Vespers and immensely inspired by Fr Michael's Homily: I am very grateful to him for giving me permission to print it here and so to share it with you. G.C.R.

'You know of the great events that took place throughout Judaea, beginning in galilee after the baptism that John preached. You know about Jesus of Nazareth, how God poured out on him the Holy Spirit and power. He went everywhere, doing good and healing all who were under the power of the Devil, for God was with him.' (Acts 10.37-38)

When I was ordained last summer, I was very surprised to be told that my first appointment would be at Westminster Cathedral. As I looked out at the sea of faces from the pulpit, I could feel a mild sense of panic starting to envelop me. If that was surprising, the idea that I would, in a few months' time be preaching at St Paul's was not something that ever entered my imagination.

While in no way a comparison, I couldn't help but think of what Pope Francis was thinking when he found himself elected the Bishop of Rome. As he first stood on that balcony he seemed to be wondering how in the world he had ended up there. Since his election however, he has continued to delight, shock and perplex people - many times these being the same people, going through all these emotions in rapid succession.

Pope Francis has written no encyclical dealing with ecumenism, but he has embodied, in many ways, the ecumenism of both his immediate predecessors. It is what people are starting to call an 'I'll come over' diplomacy. It is the idea that Christians must talk and act together if they want to live out their faith in this world.

The gift of language - and it is a supreme gift - follows from our creation in the image and likeness of God. And if that be the case, how much more, the fact of our baptism makes our dialogue not simply an act of good-will but an imperative of our common faith. For in our baptism, we have been drawn into the Mystery of the inexpressible word, this incessant dialogue of love between the Father and the Son; we have been given a new language, which has the power to rise above the violence of the world. We participate in this dialogue through our prayer; in the same spirit we talk to each other.

This talking to God and to each other, within that same spirit, of course should find its fruit in God-inspired witness in the world. With the increase in the persecution of Christians around the world, for many, this has already resulted in greatest witness they could give, in their martyrdom. It is a simple truth that those hostile to the faith do not recognise the division between us, but only that we bear the name of Christ, the privilege of our baptism. It is what Pope Francis called an 'ecumenical martyrdom'.

Talk and action. Word and witness. This is what the text we have just read seems to indicate. Jesus, the Word of the Father, being anointed by the Holy Spirit went about doing good.

It seems that while our ecumenical endeavours are fruitful outside, our official dialogues often get stuck at the level of our respective ecclesiological structures. Pope Benedict understood this clearly when he noted in an address to the Lutheran bishops, that what really mattered, was the presence of the Word in the world. The early Church, so aware of this, already established the Canon of the Scriptures and together with that the apostolic succession so that both word and witness would go together; finally, they also established the rule of faith, the means of interpreting the text. While united in our commitment to the Word and its witness, both apostolic succession and the rule of faith, the magisterium can become stumbling blocks.

Could there be a way around this impasse? With the echoes of Christmas carols still in our ears, may I present a figure, usually seen as a stumbling block to unity, but who encompasses all of the above elements, as one who could be a common source of inspiration in the path to unity? I mean, Mary, the Mother of God.

In her we find the primacy given to the Word - she wholly says 'Be it unto me according to your word'. There is a complete docility before the Word of God and a constant contemplation, treasuring it in her heart. This is what the Magisterium is meant to be, in both its docility and its interpretation. Mary embodies the deep listening we try to do in our ecumenical dialogue. In Mary, there is an immediate movement from interior contemplation of the world to that of doing good, in her Visitation to Elizabeth. Her witness takes her all the way to the foot of the Cross as she suffers an un-bloody martyrdom. Never abandoning the Crucified One, she becomes the Queen of Martyrs and the Mother of all believers. As the great Catholic theologian of the last century used

to say, in Mary, we have the Church, at the source and what it will be in its perfection. And as John Paul II affirmed, echoing Balthassar, the Marian identity of the Church is more primary than the Petrine. May she whose prayer on our behalf never ceases, show us how to be Church in unity, inspiring our reception of the Word and its witness. And may her prayers hasten the day when we can, with the Apostle, be able to say there is indeed, one Lord, one faith, one baptism, one God and Father of all, through all and in all. Amen.



*Six priests ordained by Cardinal Vincent Nichols -
Fr Rajiv Michael is on the far left.*



HAIL MARY

Sr Gemma Simmonds cj



I don't remember a time when the mother of Jesus was not a member of our family. My French Catholic mother hung baptismal medals with her image on them around our necks as babies and a statue of her stood in our nursery, alongside teddies, dolls, bits of Lego and all the paraphernalia of a gaggle of small children. We took her presence among us for granted and she figured naturally in our night prayers. When I went to a convent school aged 3 ½ she was on the walls in images, in stained glass windows in the chapel and we sang songs to her at assembly. The one I liked best had bits of Latin interspersed with the English, 'Ave sanctissima, ave purissima, sinless and beautiful, Star of the Sea'. I liked the exotic and almost magical sound of the soft words and it felt a happy reassurance to sing to someone who was like a beautiful star. All the images I remember from that age had her holding her baby Son, and I had a sense of having an extra mother who could always be relied on for help and support. Many of the hymns spoke of her as a refuge for sinners. I was something of a wild child, egged on by my unruly older brothers, so I frequently needed any refuge I could get hold of.

The sisters at school spoke familiarly of Our Blessed Lady, and she became a normal part of my mental furniture. They belonged to the Institute of the Blessed Virgin Mary and had heavy black rosaries hanging from their belts which rattled as they walked. This came in useful as an early warning system that a beady-eyed teacher was coming down the corridor, though I found saying the actual rosary tedious, and attempts at a family rosary quietly died a death after the fidgeting of bored small children proved invincible. We all had our own rosary, but they tended to lie around as ornaments. The oldest of my brothers came home from school one day with a sparkling rosary with each decade a different colour. They had been handed out by a visiting missionary, who told the boys that each decade represented a different continent to be prayed for. My envious little girl eyes were entranced

by the sparkly beads, but I also remember thinking how important it was to pray for people in each continent who needed missionaries sent to them to tell them about Jesus. We had frequent prayers at school, including the Stations of the Cross, which I again found tedious, but the meeting of Jesus and his mother on the road to Calvary and the image of Mary holding her dead Son in her arms always struck me as particularly sad. I would look at them in chapel if I happened to be kneeling near those stations and would feel sorry for any mother having to lose her son in such a way.

As I grew older I grew more critical of depictions of Our Lady. The soft colours and saccharine poses ceased to attract, and many of the hymns sounded sentimental and sickly. I preferred the Latin of the *Salve Regina* and other motets as offering a sense of history and a tradition of prayer going back centuries. I came to love the Christmas carols, 'Sweet was the song the Virgin sang', and 'Blessed be that maid Mary', 'He came all so still where his Mother was', rejoicing in the one time of the year when it was somehow allowed, ecumenically, to be unabashed in singing to and about Mary. We mostly had beautiful depictions of her in my secondary boarding school, one of the nuns having a serious eye for good art, and subtly she became a more serious figure. The mysteries of her life came to represent important ideas that were talked about in RE lessons. I got into even more trouble at that stage of my schooling. The Lady Chapel was to the side of the main chapel and often provided a dark, quiet place where I could be sure no wrathful teacher or prefect would find me, and I would sit there in the welcome silence, telling the Mother of God my troubles. I struggled to pray, but took to saying the rosary as at least doing something which felt like praying. There was always a sense of achievement when I got to the end, even if I didn't give the mysteries a great deal of thought. This sense of 'something I could do' became even stronger when the idea of a religious vocation, which had been hovering since I was small, began to take concrete shape to the dismay and bewilderment of my fifteen year old self. I had no idea what to do with it, or how to make sense of it, but had an instinct that praying the rosary would lead me to some kind of decision. In an old prayer book I also found something called the Thirty Days Prayer. It took ages to say, and filled several pages of the hand-written personal prayer book that we were

all encouraged to keep and fill in for each other. Amid the rather eclectic collection of prayers, poems and readings given to me by my classmates this hefty prayer sat, with its promises of grace to be received, and in some desperation I undertook to say it in hope of an answer, 'take pity [...] on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me...' The answer came, but it took time for it to penetrate.

Around the same time my Latin teacher, a formidable intellectual figure who was the granddaughter of a Prime Minister, spent time in an A Level class explaining why she had been away for a week. She had gone to Lourdes as part of an annual pilgrimage. I had never given Lourdes much thought, but the idea that so towering a figure in my academic pantheon could go to such a place every year to serve the sick struck me forcibly, and I asked her if she could advise me on how to go myself. Aged 17 I found myself on a plane with a classmate, flying to Lourdes with a large group of severely sick and disabled people as one of their carers. I had never cared for the sick or been close to anyone disabled in my life, and my companion asked me if I was scared. 'I'm fine', I said blithely, 'I had a word with Our Lady and told her I would do anything she liked, as long as no one vomited anywhere near me – that's where I draw the line'. On arrival I found I was on the list for first duty up at the hospital, and wearing my crisp white hospital uniform, went onto the ward, secure in the knowledge that Our Lady would keep her side of the bargain. Within an hour someone had vomited comprehensively all over me. That was the last time I ever told the Mother of God that there was one thing I couldn't do for her. I have learned to be wary of her ironic sense of humour.

Lourdes came to figure very largely in my later life and I go every year as chaplain with a similar group of sick and disabled friends and their helpers. I have witnessed no cures, as such, but great miracles of personal healing. I have a good friend who comes with us every year, a woman of great faith who is severely disabled by cerebral palsy. The first time I went with her to the baths, I found myself crying for her. She reacted with incomprehension – what was there to cry about, for Heaven's sake? She was quite happy and felt no such sorrow herself. Each year now I go down to the baths, promising her that this time I won't cry. Each year I break my promise and she rolls her eyes to

Heaven in pained amusement. There is something about the baths at Lourdes that quite literally strips you down to the rock bottom of your faith. The bath helpers encourage you to say your own prayers in front of a small, ugly plastic statue and kiss it before you are dunked into the bone-freezing water. That is always the moment when I feel overwhelmed by all the suffering around me, but also the faith and goodness, the longing for meaning of the sick and their young helpers. It is when my own sorrows and anxieties and wounds threaten to drown me, but where I have a sense that this one place, this one person is where I need to take and leave them. A year ago I found myself kneeling in the Grotto, tears of rage and frustration pouring down my face, praying for a beloved niece, also a regular Lourdes helper, who had spent years vainly trying for a longed-for baby. 'How many more of your wretched baths do I need to have before you answer her prayers', I found myself raging, 'how difficult is it for you to help a girl have one baby, for goodness' sake?' Several months later my niece suggested I gave the prayers to Our Lady of Lourdes a rest – she was expecting twins, and was nervous in case any further prayers produced triplets. Somewhere in the background of my mind, I felt Our Lady's wry smile again.

A period of living and working as a missionary in Brazil brought me face to face with the Mary of liberation theology. The sorrowing mother of my childhood Stations of the Cross became the mother of the poor, the tortured, the forgotten and the persecuted of Latin America. Prayers and hymns to her were mainly based on the Magnificat, which is the great anthem of liberation theology. It was in this theological tradition that I also found a Mary who answered the questions raised by the feminism I had unconsciously imbibed from my mother and aunt and the sisters at school, and which became a major challenge to my worldview through studies at university and a growing adult understanding of the position of women in church and society. Mary Ward (1585-1645), who founded the order of sisters that had educated me, and which I subsequently joined myself, wrote in 1617, 'There is no such difference between men and women, that women may not do great things'. This awoke echoes in me of Mary's Magnificat, *'He looks on his servant in her nothingness, henceforth all ages will call me blessed. The Almighty works marvels for me, holy his name'*.

As theology and pastoral experience, personal journey and intellectual struggles became more integrated, so the pious practices and Marian ‘wallpaper’ of my childhood solidified into something more gutsy and real, more challenging as well as more consoling at depth. A study of icons and Orthodox prayer and music brought another broadening of Marian horizons so that when, a few years back, I was asked by the BBC to script and present the Sunday worship service on Mary for the week of prayer for Christian unity, I was able to bring in all these elements into an explanation of the Marian dogmas and mysteries. The BBC were particularly interested in trying to put across what devotion to Mary could offer ecumenically, so it was important to me to try to place the Marian dogmas in their proper context, as part of our deeper understanding of the mystery of the life, death and resurrection of Jesus. As I worked on this I came to a deeper realisation that the more we look at and pray with Mary, the more we gain an understanding of what it means to be a Spirit-filled human being. If we want to understand what it would mean to be full of grace, to respond with a deeply human generosity, vulnerability and openness to God’s ways, we can find it in her own responses to the call she received. The Annunciation narrative in Luke’s gospel is based on the encounter between Gideon and the angel in Judges 6:11-16. Like Gideon before her, Mary asks awkward questions, ‘How can this be? Why me?’ She goes on asking awkward questions as her Son grows up, ‘my son, why have you done this?’ and is not afraid to press her point, ‘do whatever He tells you’. She is the archetypal disciple who shows in the mysteries of her own life what it means to be fully open to the power of the Spirit, manifest in the Son sent by the eternal Father. I had interesting feedback to the programme from people coming from all ends of the Christian spectrum.

I ended it with *My Fat Virgin Mary*, a gloriously iconoclastic poem by Penelope Dent which echoes so much of where I am today as a thoroughly modern, deeply traditional Marian Catholic feminist.



MY FAT VIRGIN MARY

I'm tired of skinny Virgin Marys,
Medieval, milk-mild.
The one I want has a bosom and a heart.
Brooding, maternal and magnificent.
You listen, you love
and you understand.
O most funny,
Glorious, vulgar fat lady.

I love you
and the God who made your commodious bosom,
head rest, heart rest
for the un comforted.
Hold us and love us,
you who dare to be big
and despise corsets.
You who love life
and bottles of stout, pork pies and
bags of greasy chips,
wrapped in newspaper.

Belligerently beautiful,
Queen of all fat women,
Defender of the unloved.
Accuser of the small-minded, sawdust people,
who never get involved nor find the
time to love your son,
wrapped in themselves.

O most funny lady, most funny lady,
Mother of mothers,
Praise be to you for showing us your acceptance,
your grief and your rejoicing.
Praise be to you for daring to be big,
proud of your girth
and all Glorious within.



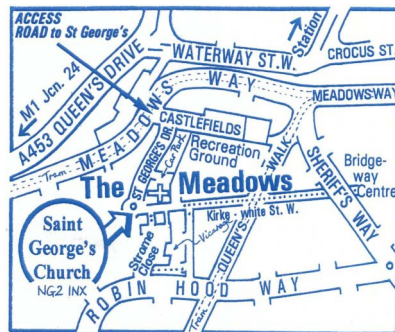
The October Devotion



will take place in the church of

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SATURDAY 12TH OCTOBER 2019



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From the Editor...

Dear friends,

I am always very keen to receive items for AVE that will be interesting and stimulating for the readership. If you have been on a pilgrimage somewhere and care to share some of your Marian related photographs, heard a good lecture or sermon at an event or service, or have your own ponderings or poems that you would like to share, please do send them to me for consideration.

I would prefer all items to be sent electronically to the email address listed toward the back of this edition, photographs should be in as high a resolution as possible, please.

I look forward to what treasures may be unearthed.

God Bless,

Fr Sam McNally-Cross, *Editor*

GABRIEL

Dr Gudrun Warren

IN THE SIXTH MONTH the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the House of David; and the virgin's name was Mary. (Luke 1.26)

The Old Testament is replete with angels, but for most of the Old Testament the principal angelic figure is described as the Angel of the Lord. This is the figure who guides Hagar and her son Ishmael to safety, who stays the hand of Abraham as he is about to sacrifice his son Isaac, who protects the Israelites on their Exodus from Egypt and bars the path to Balaam. He appears to Gideon, to Manoah to announce the birth of Samson, and to David; he walks with Azariah and his companions in the furnace and protects them from the fire. In the gospel of Matthew it is the Angel of the Lord who appears to Joseph in a dream to tell him to take Mary as his wife, and again to warn Joseph to take Mary and the baby Jesus to Egypt to escape Herod's wrath.

Yet for Luke the angel who performs this most significant of tasks - the Annunciation, that earth-shattering moment at which Mary agrees to bear the Son of God in her womb and bring him to birth - is Gabriel. Gabriel is in fact the first angel to be named in the Bible, appearing in the book of Daniel in which he acts as the interpreter for Daniel's vision (8.16); and again when Daniel is at his evening prayer Gabriel appears to instruct him how to understand his visions, because Daniel is 'specially chosen' (9.23). Perhaps this is why Luke chooses Gabriel to be the bearer of God's word to Mary, who has 'won God's favour' (Luke 1.30).

When Luke has the same angel Gabriel bring the news to Zechariah that Elizabeth his wife, 'she whom people called barren' (1.36) is to conceive, Gabriel explains that he is 'Gabriel who stand in God's presence' (1.19). The Book of Jubilees refers to seven angels of the presence; alternatively, the four angels of the presence are also known as the four archangels: Michael, Gabriel, Raphael, Uriel. It is suggested that the transition from Angel of the Lord to the named angels of the Presence reflects a theological shift to accommodate Christology: the

Angel of the Lord may be understood almost as a manifestation of God – he is not God, but he represents God in a form bearable for humans; whereas the named angels, although the –el suffix indicates their closeness to God, are distinct beings separate from God.

Each is recognized through the role with which they are most closely associated: Michael is the Prince of Israel, and the Commander of the Heavenly Host; Raphael the healer; Uriel the head of the seraphim. Gabriel is best known as the angel of the Annunciation, and it is in this guise that he is typically depicted in art, either holding or next to the Madonna lily. As Marian devotion increased during the Middle Ages, so Gabriel shared in that prominence as the angel of the Annunciation.

Gabriel's association with Mary leads him to be associated with purity, and thence with confession. As the eponymous hero of the twelfth-century poem the *Chanson de Roland* approaches his death, Roland makes his confession to God and proffers a glove in token of that confession; the glove is accepted by Gabriel. Gabriel and Michael together escort Roland's soul to heaven, as in some legends they escort the Virgin Mary to heaven.

In the recent British Library exhibition “Anglo-Saxon Kingdoms”, one of the few non-book objects on display was a 3-D digital print of the eighth-century Ruthwell Cross. Renowned for its runic inscriptions, the cross also bears imagery relating to the Annunciation, Visitation, John the Baptist, and Jesus' own ministry. At the head of the cross is a figure of an archer firing an arrow upwards. The meaning of this archer has been much debated: the direction of the arrow seems to indicate that he is pointing to something beyond himself. In this way he resembles the role of all angels – the messengers of God – and in particular the angel of the Annunciation, Gabriel, who in delivering his most significant message points beyond himself to she to whom he has been sent, the Virgin Mary, and beyond her to the child she will bear: Jesus, the Son of God.





MARY – SEDES SAPIENTIAE

In Roman Catholic tradition, “Seat of Wisdom” or “Throne of Wisdom” (Latin *sedes sapientiae*) is one of many devotional titles for Mary, the Mother of God. It refers to her status as the vessel in which the Holy Child was born. In “Seat of Wisdom” icons and sculptures, Mary is seated on a throne with the Christ Child on her lap. The Catholic Church honors Mary, Seat of Wisdom, with a feast day on June 8.

The window pictured on the opposite page, may be found in the north transept of Norwich Cathedral. It was made by John Hayward to commemorate the Millennium. In this image, we see Our Lady seated with her Son, the ‘Wisdom of God’, in her lap. Jesus has his right hand extended in imparting a blessing, his left hand holds an orb.

This window forms part of a triptych, designed to complement the glass by Keith New, which is set at a higher level in the same transept.

Also pictured, right, is a twelfth century statue of Our Lady, Seat of Wisdom, in Sansepolcro Cathedral, Italy.



S.O.M. – Merchandise

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Please send this form, together with your remittance which should be made payable to **The Society of Mary, to the Treasurer**, Mr Tom Middleton, Flat 1, Cedar House, 1 Woodland Crescent, LONDON SE16 6YL.

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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. 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 organise regular services, meetings and many other activities. Five or more members may form a Cell, and organise joint prayer and fellowship.

Isolated members are joined to the Headquarters Ward.

The Society publishes its magazine *AVE* twice 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 organisation endeavouring to promote equally all the different aspects of devotion to Mary.

The Society of Mary

The Society is dedicated to the glory of God and in honour 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 honour 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.



A rare brass at S. Wendreda, March, Cambridgeshire

**The Superior-General, the Chaplain-General,
Officers and General-Council of the Society
wish you all a Happy Eastertide.**