

# AVE

**The Magazine *of* The Society of Mary**



£2.00

**Our Lady of the Holy Rosary, 2019**

## The Superior-General writes...

I have always found the narrative of the life and martyrdom of S. Maximilian Kolbe moving and inspiring; a Saint of my own times, his ministry as a Polish Christian and Franciscan Frier, his priestly ministry and sacrificial death in at Nazi death camp in 1941 have always been for me a powerful example of love and self-sacrifice.

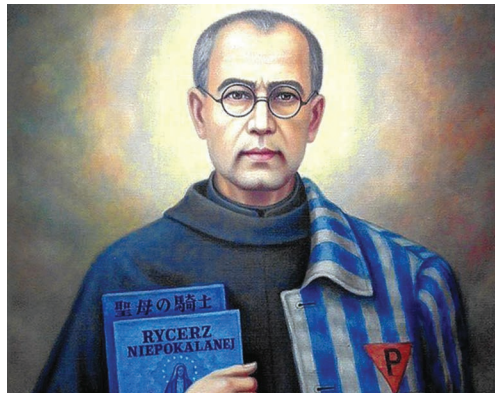
Visiting the underground Cell in Block 11 at Auschwitz Concentration Camp where he died gives reality to the height and depth of our human potential for wickedness and for love.

Pope Saint John-Paul II, as a fellow Pole, visited the Death Cell prior to the Canonisation of S. Maximilian in 1962. The Holy Father placed a Candle which is lighted on the 14th August to mark the day of the Saint's death. This Candle takes the form of a Paschal Candle.

The image of that Candle lighting that dark and dank underground Cell of death recalls that cosmic moment when the Resurrection Light of Christ illuminated a borrowed Tomb. A Light that radiated out and beyond with potential to enlighten the whole world.

In the glorious Prologue to S. John's Gospel, we read that the Light of Jesus "Shines in the darkness and the darkness has not overcome it". Pope Saint John-Paul II expressed something of this same truth when, at the Canonisation, he said that S. Maximilian was "The Patron Saint of Our Difficult Century".

As a 12 year old boy, Saint Maximilian was granted a vision of Our Lady. That experience was to inspire and shape his entire life. Later, he spoke of it:



“That night I asked the Mother of God what was to become of me. Then she came to me holding two crowns, one white, the other red. She asked me if I was willing to accept either of these crowns. The white one meant that I should persevere in purity, and the red that I should become a martyr. I said that I would accept them both”

It is not only in history and in particular places that the depth of depravity of our human capacity is found. We read of its effects across the world daily, hear of it frequently and experience it in our day to day lives.

But thanks be to God that through Faith in a Risen Lord and by the Intercession of the Saints, we also find, know and experience the heights of human love and the capacity for goodness and the Light of Grace that shall overcome even the darkest place

*Crown of Thorns Relic saved from the fire Cathédrale Notre-Dame de Paris.*



With my love and Blessing,

+ 

✠ Robert Ladds – *Superior-General*

## A Letter from the Chaplain-General...

My dear friends,

‘You got any rosaries?’ It’s a question I am often asked, by the checkouts in Sainsbury’s, on the underground, when visiting a parishioner in prison. ‘You got any rosaries?’ I sometimes wonder whether they expect me to open my coat to produce a whole range of styles and



prices. The Rosary has suddenly become very popular. But the problem is that it becomes a sort of lucky charm, something to wear round your neck, something else to fend off any trouble or evil spirits. It is up to us to inject some life and meaning into these otherwise empty gestures. The Rule of Life of the Society states, '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'. I think we were the first of the Catholic Societies to revise our Rule in the early 1970's to leave greater freedom of choice in how our members support the Society through their prayers, rather than laying down exactly what people had to say every day. I think that was absolutely right, but the problem with making something optional is that we then forget to do it. So I hope that during this month we might try to rediscover the riches of the Rosary, to persevere with it even when we find it difficult and remember that when we pray in this way we are joining in a continuous chain of prayer with the whole Church, as well as usefully organising our intercessions which easily become lax and muddled.

On the subject of prayer, by the end of this year we shall have published the revised Manual of the Society of Mary, a work which is long overdue and I hope you will find it more useful than the existing one. It incorporates revised Rites of Admission and a number of devotional prayers from various sources, as well as the music (the Simple Tones) for the Anthems of Our Lady. My thanks go to Fr Morris and Fr Beswick for their help with this project.

I write on the eve of our Pilgrimage to Loreto, Subiaco, Lanciano and Rome. There are 33 in the group and I look forward to it very much, enabling us all to renew some familiar sights and enjoy new experiences. This is the first time that the Shrine at Walsingham has been officially involved as Fr Kevin Smith is leading it with me, so I hope too that it will encourage the two Shrines of the Holy House to work together more closely in the future.

Next year, Lourdes again! It is from 3rd to 7th August 2020 and I hope that by the time you read this there will be booking forms and full details available. The prices and arrangements have been (even more) difficult to finalise because of 'you know what', but I trust we are there now. The cost is only £720 per person in a shared room, including flights, transfers, coach trips and all meals, which is not much more than it was in 2018, and for the Youth it is the same price as before,

only £100. When bookings are open, I would encourage you to act quickly so that we can finalise the list by the end of February. I must also record our gratitude to the many people who have already sent most generous donations to help to fund our youth places on the pilgrimage, without which it could not happen.

We look forward to the October Devotion, which I think is a 'first', being at S. George's, Nottingham on Saturday 12th, and to the May Devotion next year which will be on Saturday 9th May, with the usual programme. I am very happy to say that our Preacher in May will be Monsignor John Armitage, the Rector of the National Shrine of Our Lady of Walsingham, which will unite the work of the Society with his at the Shrine, in the year when England is restored in its Dedication as the Dowry of Mary.

With my love and prayers in this month of the Holy Rosary,



Fr Graeme Rowlands, *Chaplain-General*

### **Irene Morgan, RIP**

**I**t was with sadness that we learnt that Irene Morgan had died so suddenly. Despite a difficult start to the year, as a result of poor balance keeping her at home, Irene had regained something of her old confidence about getting out and about and had been able to come back to Mass recently with help from friends. She was always cheerful and full of life with a twinkle in her eye.

Irene had a deep devotion to Our Lady. She prayed her rosary a lot, was a regular at our Saturday Rosary group, supported all our Walsingham events and would often tell people that she had been praying her rosary for their particular needs. She was very good at looking out for people (including the clergy), remembering what were the current issues they faced and asking after them. All in all she had a good pastoral heart, no doubt encouraged by Our Lady herself. She will be greatly missed in Leigh-on-Sea.

May she rest in peace and rise in glory.



## The May Devotion 2019

The May Devotion was held, as is customary, at S. Silas, Kentish Town. The sermon at the 2019 May Devotion was preached by the Superior General, The Rt Rev'd Robert Ladds. Bishop Ladds became Superior General of the Society of Mary in 1999 and inexplicably this is the first time he has preached at the May Devotion. *Pictures © John Salmon.*

**T**here is a world of difference between what a child notices and what adults see. Between what a child sees as important while an adult fails to appreciate. It can be the almost unnoticed details that turn out to be most significant

I've always been deeply impressed and, indeed, moved by the details recalled by S. Bernadette, when Our Lady granted her the First Apparition in the cold, damp, of the Grotto above the River Gave at Lourdes:





*Then I looked up and caught sight of the cave where I saw a lady wearing a lovely white dress with a bright belt. On top of each of her feet was a pale yellow rose, the same colour as her rosary beads.*

**“On each of Her feet was a pale yellow rose”**

In the midst of such a powerful and mystical event, only the simplicity of a child was to recall such a detail. And that remembered detail is full of mystery.

In the poverty and frailty of the life of Bernadette, the only roses that she would have seen would have been the wild dog roses of the hedgerows; yet on the Feet of Our Blessed Lady she sees Yellow Roses.



Had that detail of the Yellow Roses, noticed by S. Bernadette been overlooked; then a vital and mysterious truth might easily have remained hidden.

The Hebrew Scriptures give an explanation of our human tendency to wrong-doing. The ways in which we choose to separate ourselves from God's Love. We consciously do what we know in our hearts to be wrong; we eat, as it were, the preferred fruits of our own self-will, trust in our own intellect, and rely dangerously on our own powers.

The First Eve is confronted by the truth that sin will ever seek to grab and strike at the vulnerable and unexpected heel; that the only hope for the future salvation of the fallen human race is that which shall finally crush the very head of evil.

From their reading of the Hebrew Scripture, S. Jerome and his contemporaries, saw that it was the Foot of the Second Eve, Mary,







which would stand over against the evil one. Later translators have interpreted the text differently. Their emphasis being that our Blessed Lord, the Seed of Mary, who would “beat down satan under His feet”.

Pope S. John Paul II, when he published the latest version of the ancient Bible texts in 1999, shows that both interpretations are helpful in that, together, they affirm that Christ Jesus wins our Salvation and that Our Blessed Lady, the New Eve, is His singular co-operator in that work of Salvation.

The Feet of Mary treading the Way of God, give human life to Her Divine Son who would finally tread down the evil consequences of our sin.

**“On each of Her feet was a pale yellow rose”**

Coming from a family with a history of plant exploration and rose growing, I learnt from my Grandfather that our 18th and 19th century forebears were among rosarians who travelled in China and the Middle East, searching and longing for a yellow rose. Longed for it because yellow flowers, from ancient times, were associated with the Sun and with the message of hope, optimism and joy. But shades of pink and



white were their lot. It was not until well into the 18th century that three species of yellow rose were discovered growing wild in Afghanistan or Yemen. Even after that, because those wild strains had a sulphurous and unpleasant smell, it took years of selective breeding to produce a yellow rose of both beauty and scent. Its launch in America was not until the 1850's.



## *Ave*

How lovely then, how meaningful, that in 1858, it should be Yellow Roses that Bernadette notices at the Feet Our Lady. Yellow Roses that she could never have seen nor experienced nor imagined except in this God-granted Apparition of Our Lady.

A detail noted by an illiterate child knowing nothing beyond the confines of her own community. Yet a detail flowering with implications for the Church and for us. Implications of hope, optimism and joy. A flowering of perfection, relating to the radiance of the Sun.



Among other details that Bernadette went on to recall were the precise words that Our Lady spoke. Illiterate and unschooled though she was, the words of Mary were precisely remembered.

Because Bernadette took care to remember what Our Lady had said, she was able to tell of the heart of the Message Mary had for the world:

*I must also pray, she said, for the conversion of sinners. I asked her many times what she meant by that, but she only smiled. Finally with outstretched arms and eyes looking up to heaven she told me she was the Immaculate Conception.*

**“I must pray for the conversion of sinners”**

**“I am the Immaculate Conception”**

There is a critical relationship between these two details.

Theologians from S. Bernard to S. Thomas Aquinas, and down the ages had debated the place of Mary in God’s purposes. But see: it was left to a child to speak the affirmation of the teaching of His Holy Church.

Mary’s Pre-Redemption, Her Immaculate Conception, Her special Grace of Predestination, had been “Declared, Pronounced and Defined” from Rome on the 8th December 1854. But it was for Our Lady, Herself, to speak through Bernadette, the Name by which She was to be known: “I am the Immaculate Conception”.

Words which, even in her local Pyrenean dialect, Bernadette had no notion of their meaning and significance. Words that she had to recite over and over in order not to forget one detail. Yet words which are crucial to the forgiveness of sins and the salvation of souls.

Mary alone, by the Special Grace of God, is worthy, soul, heart and body, to bear Christ.; that seed of Mary’s body, that was finally to crush and defeat the death that evil brings.

Mary, revealing Herself as The Immaculate Conception, a title that even a child can hold onto, shows the simplicity with which we might approach the mystery of the infinite Love and Purposes of God. The simplicity we see in S Bernadette.

The simplicity we must share in noticing the smallest details; clues that God provides around us in everyday lives.

They are Yellow Roses on the Feet of Mary; for she is the bringer of Hope, and Optimism, and Joy.





Yellow Roses; the bright sign of the fragrant Sacrifice of Jesus, the Offspring and Seed of the Second Eve, that shall crush evil by the Heel of Love

They are Yellow Roses on the Feet of Mary for She is the Immaculate Conception.

Amen.



## Pilgrimage to Lourdes



### **Monday 3rd – Friday 7th August 2020**

Following the 2018 pilgrimage, the Society of Mary is organising a further opportunity to go to Lourdes. This prayerful place, where God does amazing things, is set in the beautiful surroundings of the south of France.

If you're aged 12 - 18 years, then you will be able to take advantage of a 'super-subsidised cost', join other people your age in fun activities, as well as the chance to be in France and in this place of miracles.

- Costs include flights, transfers coach trips & all meals:  
£720 – Adults in a shared room.  
£880 – Single supplement.  
**£100 – 12 - 18 year olds only.**  
£560 – 6 - 11 year olds.  
£520 – 2 - 5 year olds.

To make further enquiries, contact Lourdes Pilgrimage, c/o S Mary's Vicarage, Lansdowne Road, N17 9XE or 020 8808 6644 or [fr.morris@hotmail.com](mailto:fr.morris@hotmail.com)

**Booking closes on February 29th, 2020.**

**Booking forms will soon be available from Tangey Tours**

## Mary in the life of Bishop Philip North



*Bishop Philip has been the Bishop of Burnley in the Diocese of Blackburn since 2015. Prior to his consecration he has served as a parish priest in the Diocese of London and is perhaps best known as a former Administrator of the Shrine of Our Lady of Walsingham. Bishop Philip maintains a strong link with the shrine as a Guardian.*

Growing up as a chorister in a respectable suburban Parish I can't remember giving much thought to Mary as a boy. She had obviously inspired a great deal of wonderful music and the girls fought vigorously to see who could land the part at the Nativity play, but I never thought about her as someone with whom one might be in relationship.

What changed me was my first ever pilgrimage to Walsingham when I was working as a pastoral assistant for a parish on one of the huge outer estates that ring the city of Sunderland. It wasn't so much Walsingham that blew me away as the profound devotion of the pilgrims. They loved Our Lady and spent hours praying with her in the Holy House. There was something so authentic and heartfelt about their devotion that it was something I had to know for myself.

Those who worry that devotion to Mary might detract from our call to follow Jesus obviously haven't tried it. When my friends meet my mother, their relationship with me is not weakened by that encounter (despite her embarrassing stories!) In fact it's the opposite – as they get to know her they get to know me better. It is the same with Mary. To know the mother is to know the Son. To delight in relationship with Mary is to come to ever deeper appreciation of the saving work carried out uniquely by her child.

What I find attractive about Mary is her raw courage. Far from being the weak, mild, complicit weed that some have sought to turn her into, Mary is astonishing in risking everything for faith, doing and saying things no other woman would and following her son at all costs. Her pilgrimage in Luke's Gospel from being an earthly mother to a heavenly disciple is one of the most beautifully drawn stories in the scriptures. Whenever I am feeling nervous or afraid or fear that I have taken on too much, I always ask Mary for her prayers and inspiration.

I also love the way that Mary speaks so strongly to people from working class or deprived backgrounds. She is truly the saint of the poor and her primary prayer, the Rosary, is one that can unite all ages and backgrounds. To pray that prayer in Lourdes as thousands of pilgrims from across Europe make their way in candlelit procession and the Hail Mary is belted out in numerous languages is surely a foretaste of heaven.

One of my most profound experiences of devotion to Mary happened on a huge army barracks during the Iraq war. We were taking the Image of Our Lady of Walsingham on a journey to a range of secular places as part of an initiative that we called Magnificat, and we stopped off at a mother and toddler group attended by army wives, all of whose husbands had been deployed to Iraq. It was extraordinary to see how naturally and easily those women related to Mary who, like them, knew what it meant to be worried sick about the person you love but powerless to do anything to protect them.

It reminded me of the sermon that Bishop David Hope once preached at York Minster when he spoke about the 'homeliness of holiness.' Mary reminds us that the Gospel is lived out in the mundane situations and relationships that make up our lives. Our task, like hers, is to carry Jesus into the ordinariness of our daily lives.

There is still a latent suspicion about Mary in some Anglican circles, and for those who find in her a companion in prayer and a friend on the way, this can be hard to understand. I wish those who have concerns would do two things. First, dig into the scriptures to find the Biblical Mary who is for us a model of courageous discipleship. And second, think of Mary not as a theological idea but as a friend who helps us to believe more deeply in her child.



## **GENERAL COUNCIL ELECTIONS 2020**

The following members of the General Council  
are eligible for re-election for four years:

**The Rt Rev'd Robert Ladds**  
*(Superior-General)*

**The Rev'd Philip Gray**

**The Rev'd Alan Parkinson**

Any member of the Society of Mary is eligible to stand or to  
nominate.

Nominations must be signed by the Proposer and Second, giving their full name and address, and by the candidate indicating his/her willingness to stand.

**Candidates, Proposers and Seconders must be current members of the Society of Mary,**

Nominations must be returned no later than 31st January 2020 to the Returning Officer:

**The Ven. Luke Miller,  
Saint Andrews house,  
35 Saint Andrews Hill, London, EC4V 5DE  
Email: [archdeacon.london@london.anglican.org](mailto:archdeacon.london@london.anglican.org)**

*The Nomination Form is on the reverse of this page.  
Please detach and return to Fr Luke Miller.*



**SOCIETY OF MARY**  
**NOMINATION FOR GENERAL COUNCIL 2020**

**I hereby nominate** \_\_\_\_\_  
for a seat on the General Council for 4 years from May 2020

**Signed (Proposer)** \_\_\_\_\_

Name and address of Proposer \_\_\_\_\_

\_\_\_\_\_

**Signed (Seconder)** \_\_\_\_\_

Name and address of Seconder \_\_\_\_\_

\_\_\_\_\_

**I am willing to stand** \_\_\_\_\_

Name and address of Candidate \_\_\_\_\_

\_\_\_\_\_

## *Ave*

(And whether it is Dormition, Falling Asleep or Assumption) It is most definitely an Assumption! As Mary is raised body and soul to the glory of heaven, so we see the true dignity of the whole human person and are reminded of our own promise to share in the glory of heaven through Jesus Christ.



Our Lady of Walsingham. Window in the RC Cathedral, Norwich. © Mike Dixon 2019

## Our Lady of Haddington

The origins of the Devotions to Our Lady of Haddington belong to a Shrine at the village of Whitekirk which was at the time in Haddingtonshire, now East Lothian. Whitekirk was a place of Christian worship from at least the seventh century and had a Holy Well (now lost) dedicated to the Virgin Mary and also a famous miracle working statue called Our Lady of Haddington. It was on the Pilgrimage route from St Andrew's to Santiago de Compostela and is described as a place pilgrims should worship (see *inter pro peregrinitis de compostela* in book five of the *Codex Calixtinas*).

The Shrine of Our Lady at Whitekirk was desecrated by the armies of King Edward III of England in 1356 and it is believed that the Statue of the Madonna was then gifted by one of the soldiers to a Church in Leicestershire.

The Shrine was restored by the Scottish kings and in 1435 Aeneas Piccolomini (later Pope Pius V) was on a diplomatic visit as Papal legate after his ship was beset by storms and he made a vow to walk barefoot to the nearest Shrine of the Virgin which was eight miles away from the coast and there he prayed to Our Lady giving thanks. Unfortunately, this walk, barefoot in the Scottish winter made him suffer from rheumatism for the rest of his life! It was decided that as the threat of raids particularly in the countryside had continued it was decided to move the Shrine of Our Lady to a large newly built Church – St Mary's in Haddington. Here Pilgrimages continued until these were suppressed by the reformers in 1632. St Mary's itself suffered severe damage during the Siege of Haddington in 1548 and all trace of the Shrine was lost until the late Earl Patrick Maitland discovered a panel of the Magi and Our Lady in the church of St Nicholas East in Aberdeen. He also discovered in the British Museum a seal of Our Lady's congregation of Nuns at Haddington.

When the 17th Earl of Lauderdale, a great Anglo-Catholic figure of the 20th century, became the Earl on the death of his elder brother he was now in a position to fulfil a task that had been entrusted to him by Father Hope Patten, the restorer of the Anglican Shrine at Walsingham (Patrick Maitland had become a guardian of Walsingham in 1955). At that time, Father Patten said to him, "One day you must restore the



Shrine of Our Lady of Haddington". The Earl subsequently found that the Lauderdale aisle in St Mary's Haddington belonged to his family. He then strove to get images carved of Our Lady of Haddington and the Three Kings. He commissioned a wood carver from Oberammergau to carve the figures of the Magi, and of the infant Christ held by Our Lady. The result was was a wonderfully tranquil portrayal of Christ's mother.



The Earl then converted the aisle back into a private Chapel of the Lauderdale's and had the Chapel consecrated for public worship by Bishop Alistair Haggart of Edinburgh in early 1972. Although presided over by the Primus of the Scottish Episcopal Church this was an Ecumenical Service – never before seen in Scotland. Dr Roy



Sanderson, a former Moderator of the Church of Scotland also participated in the event and led prayers and the Polish Orthodox Priest in Edinburgh, also took part and the Roman Catholic Abbott of Munro blessed the figures that newly been installed.

Thereafter the aisle became the focus of an annual Ecumenical Pilgrimage. The first Pilgrimage was led by Father Gordon Reid, then the Rector of St Michael and All Saints, Edinburgh and the Ward Chaplain of the Society of Mary in Edinburgh and district. The first Pilgrimage was only attended by 30 people but 30 years later over 2000 were coming to the days various Services. Even as quite a frail old man, the Earl would visit the Church Times office in person to deliver photographs of this annual event.

After 2001, the numbers attending the Pilgrimage started to fall away, with the retiral of such prominent enthusiasts such as Bishop Richard Holloway, then Primus of Scotland and of others. The last of the modern Ecumenical Pilgrimages was in 2007. This was a great pity as the Pilgrimage was a sign of the whole church for which Our Lord prayed.



On the subject of modern miracles it would appear that this actually happened. I have in my correspondence which I received from the late Earl, a press cutting reporting the apparently miraculous recovery of a

lady who had prayed in desperation to Our Lady of Haddington. During Pope S. John Paul II's visit to Scotland in 1984, the Earl was granted a private audience with the Pontiff, who then blessed the statue of Our Lady of Haddington.

The Pilgrimage had the support of Bishop Brian Smith of Edinburgh but this was not enough to ensure the continuation of the Pilgrimages.

The branch of Forward in Faith (Scotland) with the encouragement of The Right Honorable Sydney Maitland, a nephew of the late Earl, who is the Priest in charge of All Saints, Jordanhill Glasgow, have for the last three years restarted an annual Pilgrimage to Our Lady of Haddington in May of each year. Mass is celebrated on each event in the Chapel of Our Lady and the Three Kings in St Mary's Haddington, followed by refreshments. This year we were able to welcome Father David Mumford who has led the Scottish Pilgrimage to Walsingham each year to the event.

We hope that Anglo Catholics will come and support this annual event. Scotland, and the UK in general, really needs Our Lady's Prayers to Her Son as never before in her history.

*Ian M. Miller*



### **Ian Miller, RIP**

**I**an was a long standing member of the Society of Mary. He was a passionate advocate for devotion to Our Lady, and a loyal supporter of the annual devotion in Scotland. Sadly, Ian died at the beginning of September 2019. Please pray for him, for his son Stephen and his family.

## **“Bring fresh straw for the ox and give the ass a rub down.”**

Georges Bernanos' novel *The Diary of a Country Priest*, describes a colleague of the young priest summing up his understanding of priesthood and in those words he dethrones the Son of God from a place on a cathedral altar between two candlesticks and suggests what the Infant Christ might have said if only he wasn't too young to have the words. He would have instructed the bystanders not to stand around gazing but to care for the ox and the ass, a metaphor for ministry. Our Lady has been trapped in a stylised piety in many works of Art and it has been difficult for people rooted in every day life to find a space for some one whom they suppose to be so heavenly minded as to be of no earthly use.

Yet some of those on the edge of society, those who have found in the wilderness a world that is beginning to make sense to them, they begin to see in Our Lady an attitude of waiting, of availability and receptivity. In silence it becomes clearer as the flutter of prayer slows down in the world of those who live alone. Their wilderness is not necessarily a beautiful place. It was on the edge of society that the Son of God was crucified, not in a cathedral between two candlesticks but outside Jerusalem near the city rubbish dump where soldiers would have been drinking and playing dice. Our Lady did not give birth with all the respectable ladies of Bethlehem lending a hand but in some kind of stable shared with an ox and an ass. It was another kind of wilderness and Mary ran the risk of being defeated by the enormity of what was asked of her. but she said, “Yes”. The poustinik lives a way of saying, “Yes.” (*The Poustinia*, by Catherine Docherty)

The contemplative life is not reserved for the cloister and some find in seclusion a solitary way of life that has purpose in a way which is not found elsewhere. Often they feel ill-equipped for a life. of prayer knowing that they are not very good at it and later realise that it's not about grades. Essentially it is the realisation that often in a state of dereliction, a dead end of experience where nothing is left, there is some thing deeply hopeful, a new beginning. Starting with acceptance of the situation the fluttering of uncertain prayers is replaced by a clearness of mind. It affirms that there is nothing left to do but



consecrate the fragments of one's existence that are left and use them for good, otherwise the past controls and continues to defeat us.

The circumstances won't be perfect and may leave much to be desired – injustice that has to be lived with before it can be transformed or an awareness of being powerless. The act of consecrating the fragments restores some measure of control, enabling the outsider to learn from the adverse situation, instead of being constantly diminished by it. Starting from where you are and not from where you like to be or deserve to be is a step nearer Reality. and an understanding of Our Lady, the one who waits and is available, just as the poustinik is available.

Far from being an escapist or self preoccupied, the poustinik is available, to be used and recognises a pastoral responsibility for those whose needs are hard for the Church to meet. Mother Teresa of Calcutta explained that in her work she recognised Christ in his distressing disguise of the poor, the sick and the dying.. Our Lady continues to encounter Christ in the distressing disguise of those who are hard to help, of whom Isaiah spoke, "He hath no form nor comeliness and when we shall see him, there is no beauty that we should desire him." Isaiah 53, 3 AV.

In every day life there are those we would prefer to avoid, those who cling, those who speak for ever and cannot listen, those who want to be healed but never are and who do not fit neatly into church life. Often their loneliness results from their own misunderstandings. The route out of the pit of their unhappiness is acceptance, consecrating the present moment and with it the desire to control the past rather than to go on being defeated by it. No one can expect some one else to do it for them, only they can sort out their own private hell in their own way. The outsider, poustinik or priest can indicate the route that could lead from isolation and unbearable loneliness to being alone with God, guided by the waiting presence of Our Lady. So the one who seeks help has to find their own way into silence and healing. They may want some one to do the work for them but that would be living their lives for them, there is no growth, creativity or love in that. The message of the one who lives on the edge is to take strength from what God provides in unexpected ways. It is said that to know the man one must know the mother.

We encounter Our Lady in unexpected ways, the compassion of Our Lady in the head rest and heart rest of a large Mother of God. Another recent poem sees an image of Our Lady's love for us the in the paramedic's use of speed to urgently find and relieve the suffering of those in need. Versions of Our Lady in stained glass windows don't penetrate very far into every day life and every day life is all that we have to work on. We cooperate with what God wants to make of our lives when we consecrate what we've got. The way out of our private preoccupations is an invitation to the Wilderness of waiting and being available, which is the beginning of seeing the Son as the Mother wants us to see him. We are not to be bystanders just looking at the Infant Christ but to start bringing fresh straw for the ox and giving the ass a rub down.

M.P.Dent, May 2019 – Norwich

*Penelope Dent is a Christian author and poet living in Norfolk. She mainly writes on spirituality and social issues. In 2011 she published her first book 'Interlopers with lipstick' based on her research in historical aviation and the talks she has given on women in the aviation industry.*

## From the Editor...

I am always keen to receive items for AVE that will interest and stimulate the readership. If you have been on a pilgrimage somewhere and care to share some of your Marian related photographs, please do send them to me – electronically!

**Due to internal rearrangements of officer roles, could all address updates, applications or deceased notifications be sent to:**

**Fr Sam McNally-Cross**

**The Vicarage,**

**231 Kensal Road,**

**London W10 5DB**

**E: [frsamuelcross@gmail.com](mailto:frsamuelcross@gmail.com)**

God Bless, – Fr Sam McNally-Cross, *Editor*

## **Was That The Virgin Mary?**

**An emergency ambulance charges up the hill  
On the wrong side of the road  
Screaming siren full on.  
The ease of the swing of the wheel  
As the driver swung the vehicle left at the traffic lights  
Then roared off down Reepham Road  
At top speed like the hammers of Hell.**

**I had looked at the driver  
And it was a girl!  
A mere slip of a lass  
Swinging that ambulance round  
Like a feather duster.  
I stood still, mouth open  
Then I smiled for a long time.  
A girl.**

**With a blue cloak over her green uniform  
And a white veil over her head  
And she could have passed for the Virgin Mary  
In a Nativity play.  
Was that the Virgin Mary  
Roaring off at the wheel of an emergency ambulance?**

**What if it was?  
Bring help to someone in need  
Answering the cry of the afflicted?  
Maybe yes, maybe no.  
Why close our eyes to seeing new ways  
Of Mary daring to care?  
Was it only a girl doing her job?  
Is Mary trapped in a stained glass window?  
Was that the Virgin Mary?**

## *Assumpta est Maria in Cælum* Celebrations at St John the Baptist, Timberhill

THE FEAST OF THE ASSUMPTION was celebrated splendidly in Norwich, where over one hundred worshippers filled the Church of St John the Baptist, Timberhill, in which the Catholic faith has been taught and celebrated since the 1870s. The 30-strong Norfolk choir The Horatio Singers under the baton of Nick Jackson performed Palestrina's *Missa Papæ Marcelli*, Dubra's *Ave Maria* and Rachmaninoff's *Bogoroditse Dyevo*, and the congregation raised the roof with great Marian hymns accompanied by Keith Buxton, now in his forty-fifth year as parish organist. The sermon, preached by Fr Nevsky Everett, Chaplain of the Tractarian foundation Keble College, Oxford, encouraged the faithful to 'move towards the light' as they

accept the totality of God's loving purposes for humanity. After the High Mass, celebrated by the parish priest Fr Richard Stanton, a candlelit procession made its way into the night through the streets of the parish, singing the glories of Mary and rejoicing, like her, to carry Christ the true Light to a world in darkness. Returning to the church *Salve Regina* was sung before our Lady's image, and the pudding and prosecco party which followed carried on into the night.





*Ave*





# S.O.M. – Merchandise

## Order Form

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.

Enquiries should be directed to [tom.middleton@london.gov.uk](mailto:tom.middleton@london.gov.uk)

Quantity	Item	Price (inc P&P)	Total
	Society Medal, Manual & Lapel Badge	£10.00	
	Mary – A focus for Unity & The Mariological lectures of Fr John Milburn	£3.00	
Remittance – £			

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Address .....

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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.



*Mater Salvatoris* – Mother of the Saviour. Window by Martin Travers in the Church of St John the Baptist, Timberhill, Norwich. [www.stjohnstimberhill.org](http://www.stjohnstimberhill.org)  
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