Will Headquarters members please note that all subscriptions should be sent to the Secretary.

Vacancies on the General Council

The following members of the General Council are due to retire in 1979:

The Revd P. T. Gray
Mrs M. Holmes
Mr G. Lewis
The Revd R. C. Smith
Mr D. Wilderspin

The office of Secretary falls vacant in 1979, but the present Secretary will be offering himself for re-election.

When writing to the Secretary, make sure that your envelope is marked 'The Society of Mary'. This will ensure that it is dealt with promptly. If a reply is required, please enclose a stamp.

Meeting of the General Council

Members please note that the next meeting will take place on Monday 29th January 1979, at 6.15 pm at Faith House.

Ordinations

Your prayers are requested for three members of the Adelaide Ward (Australian Region), who are to be ordained on Saturday 3rd February 1979, in the Cathedral Church of S. Peter, Adelaide:

Anthony Noble to be ordained to the diaconate.
The Revd David Lunnis and the Revd Bruce Naylor to be raised to the sacred priesthood.

O Mary, Queen of the clergy, pray for us;
Obtain for us many and holy priests. (Raccolta, No. 558)

S.O.M. MEDALS cost 60p plus postage; this includes the blue ribbon.
MANUALS cost 20p plus postage. These and medal can be obtained from the Secretary.

The Ronald Capps Memorial Prize 1978

I am pleased to announce that DR Mascall has recommended that the prize should be awarded to Mr Martin Dudley of St. Michael's College. I should like to thank the people who submitted essays, which were all of a very high standard.

The Ronal Capps Memorial Prize 1978

WARD CHANGES

ACTON:
new Ward Superior - The Revd M. F. Goddard, Vicar of S. Peter's, Acton

KENTON, Middlesex (new Ward):
Ward Superior - The Revd P. Jermyn, Vicar of S. Mary's, Kenton

BATH:
new Ward Secretary - Mr Paul Nixon, 11 Davenport Avenue, Crewe, Cheshire

STAFFORDSHIRE (North):
new Ward Secretary - Mr Paul Nixon, 11 Davenport Avenue, Crewe, Cheshire

WINCHESTER:
new Ward Supporter - The Revd T. Bowdoin, Priest-in-Charge of S. Agnes, Chichester

Our Lady of the Park

A FORGOTTEN CORNISH SHRINE

The place-name of a small copse is the sole surviving remembrance of Our Lady of the Park.

A PORTCULLIS CORNISH SHRINE

Our Lady of the Park

Space permitted, it is requested that no copy cannot be returned.

Copy for consideration for the next issue of "Ave" must be received by 1st February at the latest and sent as follows:

To the Chaplain-General - articles and essays.
To the Secretary - Ward reports — items of note, &c.

They reserve the right to amend or delete copy as may be expedient and as space permits. It is regretted that copy cannot be returned.

Our Lady of the Park

The little copse is called Ladye Park Wood and is situated in the country.

The Revd David Lunnis and the Revd Bruce Naylor to be raised to the sacred priesthood.
Evidence seems to indicate that it was built during the second half of the 13th century by the order of Richard, Earl of Cornwall, who had persuaded the princes of the Holy Roman Empire to elect him King of the Romans. He was a colourful character and the son of Henry III. After a period of dabbling with politics in Europe, he returned to Cornwall and was one of the few earls to make permanent residence in the county.

At that time, Cornwall was exceedingly remote from the rest of England. The River Tamar was an effective barrier with Devon and to this day the only land crossing into Cornwall is a road in the extreme north-east of the county. In the 14th century, however, the only bridges across the river were a few crossings at the upper reaches, where the Tamar is narrow and shallow. Within the county, roads were almost non-existent, being confined to tracks and paths across the moors. Moreover, the people did not speak English. They spoke their own Celtic tongue, similar to Welsh and Breton, and even as late as 1549 one of the reasons for the rebellion against the Prayer Book of Edward VI was that the people could not understand English. The only people who travelled to and from Cornwall were the wealthy and important ecclesiastics and government officials.

Richard decided, therefore, to set up a shrine of Our Lady as a pilgrim centre for the people of Cornwall, and chose the deer park of his castle at Liskeard as the site for the chapel. Although there is no record of the actual date of building, it was probably around the year 1250. From the earliest times, the shrine was well patronized by the local people, and in 1311 the vicar of Liskeard tried to test the independence of the shrine church by claiming a parochial share of the offerings of the Cornish pilgrims. Bishop Stapledon of Exeter gave judgment against the vicar and upheld the independence of Our Lady of the Park. There were no further attempts by parochial authority to interfere with the life of Our Lady of the Park, and indeed, as late as 1543, the vicar of the parish of Liskeard bequeathed the sum of 12d (equivalent to the wages of the deer park keeper for one week) to the 'store of holy Lady Parke'. Alas, within 12 years of that bequest the shrine was pillaged and despoiled by royal decree.

It would seem that in its early life the shrine enjoyed royal patronage and protection. This was due to the kinship of the founder with the monarchy. Earl Richard granted a charter to the people of Liskeard for an annual fair on the feast of the Assumption and this fair was to last three days - the vigil, the feast day, and the day after. The annual event must have been of particular solemnity, when the pilgrims to Our Lady of the Park joined with the local population in keeping the feast of the Assumption.

From the scant documentary evidence which survives, it appears that the shrine was served by a priest-chaplain and two assistant priests. They had a house separate from the shrine chapelry, and must have been native Cornishmen, because they celebrated Holy Mass and the offices in the Latin tongue, but conducted devotions in the local Cornish language. By royal decree, the priest-chaplain was given the status of a royal chaplain and in 1339 the holder of the post was granted a special warrant to travel throughout the realm to collect alms for the shrine. It must be remembered that Cornwall was a very poor county and the offerings of the local pilgrims were insufficient to maintain the shrine. One wonders why the priest-chaplain went on a tour of the country and the offices of the local pilgrimage were conducted in Cornish. It is possible, however, to get an outline of the history of the shrine from the records of the diocese of Exeter.

Bishop Lacy of Exeter granted an indulgence to all who gave alms towards the maintenance of Our Lady of the Park in 1441. This was a case of great obligations, as the shrine was a pilgrimage centre for the people of Cornwall. The bishop commanded, to set up a shrine as a place of worship, to collect alms for the shrine, and to conduct devotions in the local language. It is possible, however, that the shrine was not as important as the bishop claimed, because the shrine was a pilgrimage centre for the people of Cornwall. The bishop commanded, therefore, to conduct devotions in the local language. It is possible, however, that the shrine was not as important as the bishop claimed, because the shrine was a pilgrimage centre for the people of Cornwall.
in 7+3, From there, it is quickly spread to the East, and there is a connection between the dedication of a church of St. Mary at Frasnon.

5. From there, the dedication of a church of St. Mary at Frasnon is mentioned under September 8. The date of the Frasnon consecration is the same as October 15th.

6. The Rosary of the Blessed Virgin Mary (7 October)

In the 17th century, the devotions celebrated in the East were greater than in the West. The devotion of the Rosary is celebrated on the 7th of October, which is the feast day of Our Lady of the Rosary. This feast was extended to the whole Church in 1716, by Pope Clement XI, in thanks for the victory of the Christian armies over the Turks. On that day, the Rosary was recited in many churches.

7. The Presentation of Our Lady (21 November)

The presentation of Our Lady is based on a legend that, at an early age, Mary was dedicated to the service of God in the Temple of Jerusalem, where she grew up and served with other girls under the priests and Levites. She grew up and served with other girls under the priests and Levites.

The property of devotion is realized: a word of grace passes over the land, causing their shadows before them. Within a few years, royal protection turns into royal confiscation. The shrine was desecrated, the statue of Our Lady was destroyed, the priests were turned out of their homes, and the small parcel of land was confiscated. When the commissioners under Edward VI visited the chapel in 1547, only one chalice and a bell weighing half a hundred-weight remained for confiscation. The chapel was allowed to fall into ruins and the stone was eventually used for the building of a house and the former holy water became the spring of Our Lady. When the water of Our Lady was decreed into royal possession, the spring was destroyed. The spring was destroyed.

The seven sorrows of Our Lady of Walsingham

In the 15th century, there appeared in Germany a commemoration of the Compassion of Our Lady, kept on the Friday after Passion Sunday. It was officially instituted by the Synod of Cologne in 1423. The reason behind this feast was, and still is, to reflect on the role of Mary at the foot of the Cross, and to meditate on her sufferings as she watched the agony of her Son. The feast of the Presentation of Our Lady, kept on the Friday after the Exaltation of the Holy Cross, was later added by Pope Clement XI, in thanks for the victory of the Christian armies over the Turks. The feast of the Presentation of Our Lady is celebrated on November 21st.

8. The Feast of Our Lady of Walsingham

On that day, the Feast of Our Lady of Walsingham is celebrated. The feast is a reminder of the Virgin Mary's role at the foot of the Cross, and a reminder of the sufferings she endured as she watched the agony of her Son. The feast is celebrated on November 21st.

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Cornish Pilgrimage Revived

For the first time since the Reformation, an organised pilgrimage was recently made to the site of the ancient Cornish shrine of Our Lady of the Park, near Liskeard. The event, attended by about 50 pilgrims, was planned by the Cornish ward of the Society of Mary and was the direct outcome of an article in the Christmastide issue of "AVE" by Horace Keast on the history of the forgotten shrine.

The pilgrimage began with the solemn singing of Vespers of Our Lady at the nearby parish church of Menheniot. The officiant was Fr Timothy van Carrapiett, vicar of St Day, and superior of the Cornish ward of the Society. The service followed the rite of the new order arranged from traditional sources by Fr Milburn, our Chaplain General. The antiphons and canticle were sung by a small choir.

The service was followed by a "faith tea", at which all the pilgrims pooled their refreshements as a sign of the friendship of the occasion. This was followed by an address by Mr Keast on his researches on the history of the shrine in the old records of the diocese of Exeter, of which Cornwall was an archdeaconry during the lifetime of the shrine.

The pilgrims then motored five miles to the site of Our Lady of the Park, where a copse has still retained that name throughout the centuries. A procession was formed and a pilgrim hymn was sung. This hymn was composed by Dr Keast in collaboration with a Roman Catholic member of the Fraternity of Our Lady of the Portal, which has been restored as a guild at Truro. The hymn was published in the Christmas issue of "AVE" by Horace Keast on the history of the pilgrimage and contains references to the liturgy and the praise of Our Lady.

It is hoped that the pilgrimage will become an annual event and that in due course at least some wayside reminder of the old shrine will be erected. In the meantime, Mr Keast would be glad to hear from any correspondents who know of liturgical or calendar references to Our Lady of the Wayside. His address is: 63 Treyew Road, Truro, Cornwall TR1 2BY.

The Earl of Lauderdale has had designs made for 15 kneelers, to be worked in gros-point embroidery, symbolic of the 15 mysteries of the Holy Rosary, drawn by Miss Enid Chadwick of Walsingham. If any member of the Society would be willing to work one of these, he or she would be welcomed. The Earl will provide the designs and the materials.

The shrine still has a number of needs, which is natural in the initial stages. These are Altar vessels, cruets, a spare fair linen cloth, a small wrought iron pricket-stand, and vestments. These latter must be of a style suitable for the ancient building and in keeping with the shrine.

Donations will be welcomed, but gifts of actual articles must be presented by traditional sources.

THE SHRINE OF OUR LADY OF Haddington

The Puritan reformation in Scotland in its rejection of native Catholicism lost much of value; indeed, that loss is still to be seen in many aspects of contemporary Scottish life, but one aspect in particular which has been lost is that of devotion to Our Lady. It has been said that such devotion has always been the exception to the Scottish or the English temperament, but history does not support this. One has only to look at the mediaeval churches dedicated to the Virgin or at the funeral monuments of noblemen to see how deep devotion to Our Lady runs.

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Ours is a country where Our Lady is always present, especially in the minds of her devoted followers. Her presence is felt in every corner of our nation, from rural parishes to urban centers. She is the Mother of the Lamb, the Virgin of Nobleness, and the Guardian of our land. Her image is found in every church, and her prayers are said in every home. Her feast day, October 12th, is a day of reflection and devotion to Our Lady of Loreto. Even the Puritans could not change the land's place names or the name of the garden flowers which were often named after the Mother of Christ, e.g. Marigold means Gold of Mary, Ladyslipper - Our Lady's slipper. In our border area all the Abbeys were dedicated to her, as was the 6th century church of S. Mary of Jedworth (Jedburgh) with its Anglican shrine of S. Cuthbert, as well as the parish churches in Selkirk, Hawick, Bedrule, Ladykirk, and Coldstream, while such place names as "Maryfield" or Ladylands usually indicate land belonging to a chapel or altar dedicated to the Virgin.

In our own parish (which covers all Gala Water) there is, in fact, the site of one of the most ancient Marian shrines - Our Lady of Wedale at Stow. Even today the local Church of Scotland parish is called "S. Mary of Wedale". The site is very ancient, and according to legend King Arthur brought back from the Holy Land fragments of the "true cross which were long preserved with the deepest veneration in the Virgin Mary's Church of Wedale." Arthur brought back with him an image of the Virgin which he deposited at Wedale also. This image, although in a broken and fragmentary condition, was still held in the highest veneration centuries later in A. D. 826 when Nennius wrote his "Historia Britanum".

The chapel itself is sited near Torsance and nearby was "a spring of crystal water called Our Lady's Well. Here tradition saith, the Virgin Mary sometimes alighted to visit the sanctuary at the Stow of Wedale, and a great boulder, long preserved but smashed and displaced, was the stone which she rested upon. The Virgin Mary's Church was not only the principal seat of sanctuary in Scotland and perhaps the oldest, but was recognised by King Malcolm IV (1154-1165), who by charter gave the same privileges to the chapel as existed at Wedale. The chapel is still standing, and the spring of crystal water is still there.

Devotion to S. Mary the Virgin is not only a constant reminder of the Incarnation of Our Lord but has led directly to the equal status of women in Western Society. Look at Islam to see how women under that religion are still treated in a lower status than men. Devotion to Our Lady has led to the equal status of women in Western Society. Look at the example of women in the church of Rome, who are now cardinals, just as men are. The devotion to Our Lady has led to this.

"Our Lady of Wedale, pray for us.
Mary beloved, Mother of the White Lamb,
Shield of shield; up, pure Virgin of Nobleness.
Scottish prayer:"