



Mary's Notebook

November 2006

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Issue 7

Section	Page
Front Page	1
News & Events	2
Handbook Study	3-4
Divine Mysteries	6
Legion Spirit	7
Special/Extra	8-11

Election Letter From Virginia's Catholic Bishops Printed on Pages 9-11

Please carefully read this letter before voting, it is printed in its entirety at the end of the newsletter.

Parish Festival

Our Lady of Perpetual Help Byzantine Catholic Church Parish Festival will be on November 4th in Va. Beach. [Cont. on Page 2]

Julita Novido Passed Away

Sr. Julita passed away Tuesday, October 2. She had been an active member of Our Lady of the Rosary until for health reasons she became an auxiliary just a few months ago.

Faith Focus: Confirmation

This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ Himself whom God "anointed with the Holy Spirit." This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament Chrismation, anointing with chrism, or myron which means "chrism." In the West, the term Confirmation suggests that this sacrament both confirms baptism and strengthens baptismal grace.

In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a "double sacrament," according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that the priest who baptizes confers Confirmation. But he can do so only with the "myron" consecrated by a bishop

By this anointing the confirmand receives the "mark," the seal of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader's seal and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret.

Christ himself declared that he was marked with his Father's seal. Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; He has put his seal on us and given us His Spirit in our hearts as a guarantee. "This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service forever and the promise of divine protection in the great eschatological trial. [Cont p.5]

News and Events

November 2006

www.legionofmarytidewater.com

Issue 7, Mary's Notebook

Parish Festival

Continued from page 1



Our Lady of Perpetual Help is located at 216 South Parliament Drive, Virginia Beach, VA. It is off Princess Anne Road, Between Newtown and Witchduck Roads.

The Festival is Saturday, November 4th from 11:00am to 7:00pm. Homemade ethnic foods for sale include: *Halupki* (stuffed cabbage), *Haluski* (noodles with cabbage or dumplings with cabbage), *Kielbasa* and *Pirohi*, *Kolachi* (nut rolls), and other assorted Eastern European Foods. Also for sale are Icons and other religious items.

For more information contact Deacon Daniel Wolfe at (757) 490-0619 or (757) 567-7221 or e-mail him at danwolfe5@netzero.com

Arlington Regia to Evangelize in Bolivia

The Arlington Regia is sponsoring a PPC to Bolivia from November 16 to December 1 in conjunction with the Hispanic Curia. Please keep this effort in your prayers.

The Arlington Regia has also published a new website at:

<http://www.arlingtonregia.com>

Annual General Reunion

The Annual General Reunion for the Tidewater Curia will be on December 10th at 3:00pm at St. Gregory's. All active members are encouraged to attend.

Acies March 25th

Tidewater Curia will hold its Acies at St. Gregory's on March 25, 2007. Attendance is required for active members; auxiliaries are also invited.

Praesidia are encouraged to develop plans to ensure that auxiliaries are invited and welcomed to attend. Likewise, it is important to note that all spiritual directors are welcome and that we very much would like them to attend, as well.

Marian Holy Days

- September 21st - The Presentation of Mary

Handbook Study

Third Part of the Standing Instruction

To look deeper at the Third part of the Standing Instruction, here is a list of Handbook quotes about it:

Text of third part of standing instruction:

"Legionary duty requires from each legionary. - Third, the performance of a substantial active legionary work, in the spirit of faith, and in union with Mary, in such fashion that in those worked for and in one's fellow-members, the Person of our Lord is once again seen and served by Mary, his Mother- (Handbook 18:7)

SUBSTANTIAL ACTIVE LEGIONARY WORK:

"This work should be "substantial", that is, the legionary should spend a couple of hours a week at it ... The work must represent some definite active duty assigned by the praesidium, not something dictated by the pleasure of the individual legionary. Prayers or other spiritual exercises, however considerable, do not satisfy this obligation, or even supply in part the place of active work:' (33:2(a))

IN THE SPIRIT OF FAITH :-

"The Legion is built in the first place upon a profound faith in God and in the love He bears His children ... The legionaries' essential mainstay must be this knowledge of the companionship of God, their good Father, in their two-fold work of sanctifying themselves and serving their neighbor. Nothing can stand in the way of success except want of trust. If there be but faith enough, God will utilize us to conquer the world for Him." (5)

IN UNION WITH MARY :

"As no one can even attempt the, service of his neighbor other than in the company of Mary, similarly no one can discharge this duty worthily except by entering to some degree into the intentions of Mary. It follows that the more close the union with Mary, the more perfectly is fulfilled the divine precept of loving God and serving one's neighbor. (1 Jn 4:19-21)" (9:2)

IN THOSE WORKED FOR AND IN ONE'S FELLOW MEMBERS THE PERSON OF OUR LORD IS ONCE AGAIN SEEN AND SERVED BY MARY, HIS MOTHER:

"At the very first meeting of legionaries the supernatural character of the service, which they were undertaking, was stressed. Their approach to others was to be brimful of kindness, but their motive was not to be that merely natural one. In all those whom they served they were to see the Person of Jesus Christ Himself. What they did to those others - even the weakest and lowest - they were to remember that they did it to Our Lord Himself, according to His own words: "Truly, I tell you, Just as you did it to one of the least of these who are members of my family, you did it to me." (Mt 25:40) As at the first meeting, so ever since. No effort has been spared to bring home to legionaries that this motive is to be the basis of their service, and likewise that the discipline and internal harmony of the Legion rest chiefly

upon the same principle. In their officers and in each other they must recognize and reverence Christ Himself: In order to ensure that this transforming truth will remain impressed on the minds of the members, it is incorporated in the Standing Instruction which is read monthly at the praesidium meeting. In addition, the Standing Instruction emphasizes the other legionary principle that the work must be done in such a spirit of union with Mary that it is she, working through the legionary, who really performs it." (9:1)

"Always will the legionary bear in mind that he is visiting not as a superior to an inferior, not as one equal to another, but as an inferior to his superior, as the servant to the Lord:" (39:17) " ... it is most certain that Mary wills that there be shown to the Mystical Body of her Beloved Son just such another love as she lavished on his actual body. In this she will help her legionaries. Where she finds in them the gleam, the readiness to love, she will fan it to a consuming flame." (39:18)

Prayer for the Beatification of the Servant of God Frank Duff



God our Father, You inspired your servant Frank Duff with a profound insight into the mystery of your Church, the Body of Christ, and of the place of Mary the Mother of Jesus in this mystery. In his immense desire to share this insight with others and in filial dependence on Mary he formed her Legion to be a sign of her maternal love for the world and a means of enlisting all her children in the Church's evangelizing work. We thank you Father for the graces conferred on him and for the benefits accruing to the Church from his courageous and shining faith. With confidence we beg you that through his intercession you grant the petition we lay before you... We ask too that if it be in accordance with your will, the holiness of his life may be acknowledged by the Church for the glory of your Name, through Christ Our Lord, Amen.

Divine Mysteries

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Issue 7, Mary's Notebook

Chrismation (Cont. from p.1).

When Confirmation is celebrated separately from Baptism the Liturgy of Confirmation begins with the renewal of baptismal promises and the profession of faith by the confirmands. This clearly shows that Confirmation follows Baptism. When adults are baptized, they immediately receive Confirmation and participate in the Eucharist.

It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost. From this fact, Confirmation brings an increase and deepening of baptismal grace. It roots us more deeply in the divine brotherhood which makes us cry, "Abba! Father!" It unites us more firmly to Christ. It increases the gifts of the Holy Spirit in us. It renders our bond with the Church more perfect. It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, & never to be ashamed of the Cross.

Every baptized person not yet confirmed can and should receive the sacrament of Confirmation. Since Baptism, Confirmation, and Eucharist form a unity, it follows that "the faithful are obliged to receive this sacrament at the appropriate time," for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.

For centuries, Latin custom has indicated "the age of discretion" as the reference point for receiving Confirmation. But in danger of death children should be confirmed even if they have not yet attained the age of discretion.

Although Confirmation is sometimes called the "sacrament of Christian maturity," we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a

grace of free, unmerited election and does not need "ratification" to become effective.

Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says, "old age is not honored for length of time, or measured by number of years." Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood.

The original minister of Confirmation is the bishop. In the East, ordinarily the priest who baptizes also immediately confers Confirmation in one and the same celebration. But he does so with sacred chrism consecrated by the patriarch or the bishop, thus expressing the apostolic unity of the Church whose bonds are strengthened by the sacrament of Confirmation. In the Latin Church, the same discipline applies to the Baptism of adults or to the reception into full communion with the Church of a person baptized in another Christian community that does not have valid Confirmation.

In the Latin Rite, the ordinary minister of Confirmation is the bishop. If the need arises, the bishop may grant the faculty of administering Confirmation to priests, although it is fitting that he confer it himself, mindful that the celebration of Confirmation has been temporally separated from Baptism for this reason. Bishops are the successors of the apostles. They have received the fullness of the sacrament of Holy Orders. The administration of this sacrament by them demonstrates clearly that its effect is to unite those who receive it more closely to the Church, to her apostolic origins, and to her mission of bearing witness to Christ.

If a Christian is in danger of death, any priest can give him Confirmation. Indeed the Church desires that none of her children, even the youngest, should depart this world without having been perfected by the Holy Spirit with the gift of Christ's fullness.

Article is a summary of the Catechism of the Catholic Church

Legion Spirit

Praesidium Meetings- Secretary's Template

It is critically important that minutes be carefully maintained for each praesidium meeting. They should be re-written or typed out after the meeting. Every week, the secretary should read the minutes of the previous meeting. After they are read, the president should ask if there are questions or comments. Any changes needed should be made. If the minutes of the meeting meet the approval of the president, the secretary should be commended and both the secretary and the president should sign the minutes. It is recommended that the minutes be maintained in the secretary's notebook for a period no less than 3 years, and stored by the praesidium as long as free and convenient storage is available. It is critical, though, that the meeting minutes remain confidential and well secured. The form below may be used to help organize meeting minutes.



Legion of Mary
[Name] Praesidium
[Name] Catholic Church, [City], Virginia

- I. The Xth meeting of [Name] praesidium of [name]Catholic Church in [city], VA began at [time] in the [room] Room on the [day/month/year], with Opening Prayers and X Mysteries of the Rosary being led by [Name].
- A. Spiritual Reading was taken from the Handbook, pg. X, [Name of section]
 - B. Minutes of the Xth meeting were read, corrected and approved.
 - C. Roll Call – X present, including [visitors/newcomers names]; X excused and X absent.
 - D. Auxiliary Report: X total auxiliaries, X probationary; X adjutorian
 - E. Active Recruiting Report: ___ contacts
 - F. Treasurer's Report indicated:

<i>Previous Balance</i>	\$
<i>Secret Bag</i>	+
<i>Expenses</i>	-
<i>Current Balance</i>	\$

Treasurer indicated the following items were purchased: X, Y, Z as approved in the previous meeting.

II. Work Reports

- A. Brs X & Z– [Assigned work] *As always, make sure to use last names in the official minutes*
 - Br X reported [summary] [statistics] [highlight]
 - Br. Y reported [summary] [highlight]
 - [key points raised in discussion of work performed]
- B. Br X & Sr. Y – [Assigned work]
 - Br X reported [summary] [statistics] [highlight]

- Sr. Y reported [summary] [highlight]
- [key points raised in discussion of work performed]

C. Br X & Sr. Y – [Assigned work]

- Br X reported [summary] [statistics] [highlight]
- Sr. Y reported [summary] [highlight]
- [key points raised in discussion of work performed]

†††Catena Recited [time] †††

III. Allocutio – [Spiritual Director name, or in his absence President or person assigned]
[Summary]

††The Secret Bag was passed.††

IV. Work Assignments

1. Br. X & Br. Y – Assignment
2. Sr. X & Br. Y – Assignment
3. Sr. X & Sr. Y– Assignment

V. Other Business (if first praesidium meeting after curia meeting, discuss curia meeting first)

- A. Br. X will bring flowers next week
- B. HB Study on pg X was completed. Next week is pg. X
- C. X discussed...
- D. Y discussed...
- E. Z was discussed in part and decided to defer continued discuss until next week...
- F. Reminder of upcoming event X on Date X

Meeting adjourned at X with concluding prayers and Father’s blessing.

Respectfully submitted,

Sr. X, *Secretary*

Br. X, *President*



Legion Songs

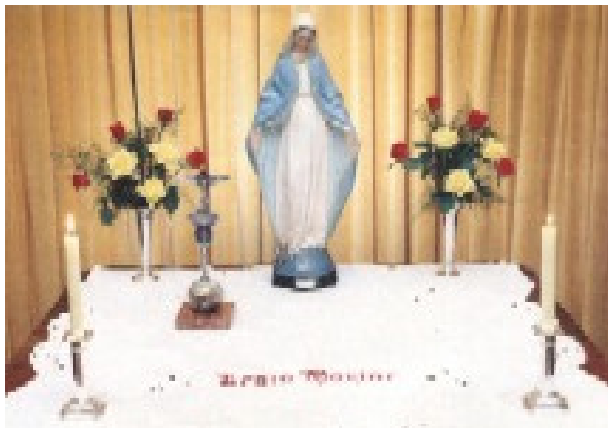
Battle Hymn of the Legion of Mary

Our eyes have seen the glory of the rising of the dawn; She is lovely as the moon and she is brilliant as the sun; More awesome than the armies all the world has gazed upon; Her Legion Marches on. **(Chorus)**

Chorus: All is in the hand of Mary. In the mighty hand of Mary. All is in the hand of Mary. Her Legion Marches on

In the member's daily building of the Body of the Lord; In the effort of the envoy off in country unexplored; In the courage of the martyr facing prison or the sword; Her spirit marches on. **(Chorus)**

We will forge ahead united with her standard high unfurled; We will follow her to battle for the conquest of the world; We will fight til every evil to the depth of hell is hurled; Our Legion marches on. **(Chorus)**.



OUR EDEL

(Sung to the tune of Edelweiss from "The Sound of Music")

Our Edel
Our Edel
Christian Extraordinary

Our Edel
Our Edel
Lived for Jesus and Mary

Model of all who would do the same
Prayerful Missionary

Our Edel
Our Edel
Envoy extraordinary

Our Edel
Our Edel
Gave her whole self to Mary

Model of all who would do the same
Perfect legionary

Our Edel
Our Edel
One with Jesus and Mary.

Church Teaching and Civic Responsibility:

A Letter from the Catholic Bishops of Virginia to the Faithful of Their Dioceses October 2006

Dear Friends in Christ:

Each November, people throughout Virginia exercise their fundamental right and duty to vote. Although heading to the polls each year may seem routine and even mundane, what we do at the voting booth is actually quite remarkable. As voters, we decide the essential questions of who will lead us and what principles will guide their leadership. In a collective sense, what we are really doing is nothing short of expressing who we are and what we value. Therefore, the considerable opportunity we have to cast a ballot goes hand in hand with our equally considerable responsibility to reflect upon what is most important to us, and to gather all the information needed to make well-informed decisions. Just as a builder must lay a solid foundation before constructing a house, so too must we as voters prepare ahead of time for the important choices we will make. For followers of Christ, that preparation always means looking beyond partisan politics and superficial campaign slogans and sound bites, and reflecting prayerfully on the timeless teachings of our faith.

Explaining these teachings clearly is among the most fundamental of our responsibilities as bishops. This year, our teaching on public-policy matters has included pastoral letters, issued jointly by us to the faithful in our two dioceses, on stem-cell research and on the institution of marriage. Through our Virginia Catholic Conference, we have also given significant witness to a wide range of other important state issues in the areas of respect for life, economic and social justice, health care, education, and family life. And through the U.S. Conference of Catholic Bishops, we have spoken on many matters affecting human rights and dignity in national and international affairs – matters such as protecting unborn children, promoting world peace and economic development, and welcoming the immigrant.

All of these matters and many others are critical in every month of every year, but they become increasingly prominent in the dialogue that occurs during an election season. In a letter entitled *Faithful Citizenship in Our Commonwealth* that we released last fall, we articulated a moral framework within which we believe such matters should be assessed. We provide the main body of that letter below for your consideration again this year.

In *Faithful Citizenship: A Catholic Call to Political Responsibility*, issued prior to the 2004 presidential campaign season, we joined our brother U.S. bishops in stating: “As bishops, we seek to form the consciences of our people. We do not wish to instruct persons on how they should vote by endorsing or opposing candidates. We hope that voters will examine the position of candidates

on the full range of issues, as well as their personal integrity, philosophy, and performance. We are convinced that a consistent ethic of life should be the moral framework from which to address issues in the political arena.” Faithful Citizenship makes clear that, although the Church never tells its members to vote for any specific candidate, it does have the right and obligation to teach the truth about human rights and dignity and thereby inform the consciences of voters. The Church’s consistent teaching stands in sharp contrast to the fractious discourse that is so common in our country’s polarized electorate. Our Catholic perspective embraces the life and dignity of every member of the human family, without regard to the claims of any particular platform or interest group.

We must never abandon this moral framework in favor of divisive rhetoric that can cloud one’s ability to see each issue as Christ asks us to see it. But just as it would be wrong to reject a consistent ethic that values all human rights, it would also be a mistake to conclude that all issues are equal in moral gravity. In *Living the Gospel of Life: A Challenge to American Catholics*, the U.S. bishops explain why the right to life is the foundation of all others: “Respect for the dignity of the human person demands a commitment to human rights across a broad spectrum We live the Gospel of Life when we live in solidarity with the poor of the world, standing up for their lives and dignity. Yet abortion and euthanasia have become preeminent threats to human dignity because they directly attack life itself, the most fundamental good and the condition for all others. They are committed against those who are weakest and most defenseless, those who are genuinely ‘the poorest of the poor.’” Later in the same document, we observe, “[T]he command never to kill establishes a minimum which we must respect and from which we must start out ‘in order to say yes over and over again, a yes which will gradually embrace the entire horizon of the good.’ (Evangelium Vitae, 75).”

Viewed in tandem, *Faithful Citizenship* and *Living the Gospel of Life* provide useful guidance for political decisions in a culture that does not fully embrace our values. In casting ballots, we rarely find a candidate who supports each of the Church’s positions on legislation impacting human life and dignity. Faced all too frequently with imperfect platforms and imperfect candidates, we are nevertheless called to make decisions rooted in a rightly formed conscience. When members of our dioceses ask us for guidance in making such challenging decisions in so many different races, the question we hear most often is whether protecting unborn life to the greatest extent possible must be the decisive factor in one’s voting choices, when the candidates in question differ on that issue but also differ on many other important social issues. In addressing this question, the best analysis we can offer is the one expressed by Cardinal Ratzinger (now Pope Benedict XVI) last year during his dialogue with the U.S. bishops’ Task Force on Catholic Bishops and Catholic Politicians. Cardinal Ratzinger’s comments to the Task Force included an explanation of Church teaching on cooperation in evil as it relates to individual voters. Making a clear distinction between the responsibilities of public officials and those of voters, he stated that a Catholic voter would be guilty of formal cooperation in evil (i.e., making the evil act one’s

own) only if he were deliberately to vote for a candidate precisely because of the candidate's permissive stand on abortion. He further explained that when a Catholic does not share a candidate's position in favor of abortion, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted if there are proportionate reasons.

Assessing proportionality is a matter for the individual conscience. However, a conscience must be correctly formed before it can be properly followed. In other words, we must seek the "mind of Christ" in the voting judgments we make, just as we must do when contemplating any other moral decision in our lives. We urge each of you to inform your own consciences thoroughly, weighing all issues from the perspective of Church teaching and of their implications for our brothers and sisters in the human family. In doing so, it is important to recognize just how serious abortion is when considering whether there are proportionate (i.e., very serious) reasons for making other important issues the decisive factor in our voting choices. That means we must ponder the moral and philosophical reality that so-called "abortion rights" deny the most fundamental human right (and hence all rights) to an entire class of people; we must confront the almost incomprehensible fact that abortions extinguish the lives of 4,000 children per day (and well over one million per year) in the United States alone; and we must understand the difference in moral gravity between policies which are intrinsically unjust (e.g., abortion, euthanasia, and the deliberate destruction of human embryos) and policies involving prudential judgments about which people of good will may disagree concerning various means of promoting economic justice, public safety, and fair opportunities for every person.

We reaffirm these observations from our previous letter and will continue to teach two basic truths -- that, no matter what the issue is, human dignity must be the central consideration; and that, above all else, our laws must honor the right to life, without which no other right could even exist. Too often, today's political discourse and campaign rhetoric lacks a consistent moral framework that values every human being -- born and unborn, rich and poor, native-born and immigrant. Yet, God asks each of us to do our best to discern His will before making the choices confronting us, without giving in to discouragement or cynicism. As together we seek to foster reverence for the great gift of life by exercising our civic responsibility as followers of Christ in our Commonwealth today, let us pray for each other, for our Commonwealth, and for our country.

Faithfully yours in Christ,

Most Reverend Paul S. Loverde
Bishop of Arlington

Most Reverend Francis X. DiLorenzo
Bishop of Richmond