



# Mary's Notebook

October 2006

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Issue 6

Section	Page
Front Page	1
News & Events	2
Handbook Study	3
Divine Mysteries	4-6
Legion Spirit	7-10
Special/Extra	11

## The Truth About September 11

If your country does not return to their God a great chastisement could bring all to their knees. The false gods will fall and if they do not listen to this warning, more will follow. It will begin in New York, the heart of your nation. This should be a sign to the faithful to focus on the Sacred Heart of Jesus and My Immaculate Heart, wherein they will find spiritual security and peace for their souls.

Carry no fear but trust in God's Mercy. If enough souls convert their lives, these chastisements will be lessened and possibly removed. If they do not listen to my call to prayer, then other areas of your country will also be attacked.

*Our Lady of the Light May 29, 1993*

## Parish Festival

Our Lady of Perpetual Help Byzantine Catholic Church has invited all members of the Legion of Mary to attend their Parish Festival in Va. Beach.  
[Continued on Page 2]

## Faith Focus: Holy Baptism

The sacraments of Christian initiation—Baptism, Confirmation, and the Eucharist—lay the foundations of every Christian life. Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door, which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water and in the word.

"This sacrament is called Baptism, after the central rite by which it is carried out: to baptize (Greek baptizein) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the catechumen's burial into Christ's death, from which he rises up by resurrection with him, as "a new creature.

The Church has seen in Noah's ark a prefiguring of salvation by Baptism, for by it "a few, that is, eight persons, were saved through water." Likewise, the crossing of the Red Sea, literally the liberation of Israel from the slavery of Egypt, announces the liberation wrought by Baptism. Baptism is prefigured in the crossing of the Jordan River by which the People of God received the gift of the land promised to Abraham's descendants, an image of eternal life. The promise of this blessed inheritance is fulfilled in the New Covenant [Cont p.5]

# News and Events

October 2006

[www.legionofmarytidewater.com](http://www.legionofmarytidewater.com)

Issue 6, 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 4<sup>th</sup> 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.

Our Lady of Perpetual Help is an Eastern-Catholic Church, and will be providing educational tours of the Church.

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

## 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.

## Divine Liturgy Scheduled for Deceased Legionaries

The month of November is soon approaching, which is a reminder to all praesidia to schedule Mass for deceased Legionaries. According to the Handbook, *"In the month of November each year, each praesidium shall have a Mass celebrated for the souls of the legionary dead, not of that praesidium alone but of all the world."*

## Annual General Reunion

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

## Rosary Rally

The Tidewater Curia held a Rosary Rally at St. Pius on Sunday, October 1<sup>st</sup> at 3:00pm.

## Rosary Party Oct. 28

The next Rosary party is scheduled for October 28th from noon to 2:00pm. The event is open to all people interested in attending. For more information, contact Chelyse Miller at 757.468.1153. The Rosary Party will be at her house.

## Joshua Miller Born

Joshua Francis Miller was born at 10:20 am on Tuesday September 19<sup>th</sup> in Norfolk Virginia. His Father, Christopher Miller, is an active legionary at Our Lady of the Rosary in Virginia Beach. His mother, Chelyse Miller, is an active Legionary at Queen of Angles Praesidium, also in Virginia Beach.



The Millers wish to thank all those who came by to visit little Joshua while he was in the hospital.



## Joshua Completes Christian Initiatives

On September 30<sup>th</sup>, Joshua Francis Miller was baptized, confirmed, and received Holy Communion.



He received the sacrament of Holy Baptism, whereby his sins, original and actual were forgiven. In this sacrament, he put on Christ, and became Christian. His baptism was then perfected, as he was confirmed by chrismation with holy oil blessed by Bishop Andrew. Properly dressed, he was then counted worthy to partake of the awesome mysteries of Christ, and to receive the body, blood, soul, and divinity of the uncreated and eternal God.



## Marian Holy Days

- October 1: Solemnity of the Patronage of the Mother of God\*
- October 7: Memorial of Our Lady of the Rosary

\* Eastern-Rite

# Handbook Study

## Standing Instruction

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

"Legionary duty requires from each legionary: ... Second, the daily recitation of the Catena" (Handbook 18:7)

Composed principally of the Magnificat. Mary's own prayer... *"the most humble and grateful, the most sublime and exalted of all the Canticles"* (St Louis-Marie de Montfort)

As the name implies, this is the link between the Legion and the daily life of all its members, active and auxiliary, and the bond, which unites them one to another and to their Blessed Mother.

The name is suggestive, too, of the obligation of daily recitation. Let the idea of a chain, composed of links - each link vital to perfection - be to each legionary an admonition against forming a broken link in the Legion's chain of daily prayer.

Legionaries whom circumstances have forced to relinquish active membership (and even those whom less weighty reasons have caused to forsake the ranks) should still keep up this beautiful practice and preserve at

least this bond with the Legion unbroken during life (Handbook 33:6)

*"I lay special stress on the Magnificat because it seems to me that it may be considered, in a way perhaps not commonly realized, a document of outstanding importance in its bearing on Mary's Motherhood of grace. The most holy Virgin, identified with Christ as we know her to have been from the moment of the Annunciation, proclaims herself the representative of the entire human race, intimately associated with 'all generations,' and bound up with the destinies of those who are truly her own. This canticle of hers is the song of her spiritual maternity." (Bernard, O.P.: Le Mystère de Marie)*

*"The Magnificat is Mary's prayer par excellence, the song of the Messianic times in which there mingles the joy of the ancient and new Israel. As Saint Irenaeus seems to suggest, it is in Mary's canticle that there was heard once more the rejoicing of Abraham (cf Jn 8:56) who foresaw the Messiah, and there rang out in prophetic anticipation the voice of the Church . . . And in fact Mary's hymn has spread far and wide and has become the prayer of the whole Church in all ages." (MCul 18) (Handbook 18:10)*

The Catena is represented as to its name by the chainborder of the Legion picture.

# Divine Mysteries

October 2006

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Issue 6, Mary's Notebook

## Holy Baptism

(Cont. from p.1)

All the Old Covenant prefigurations find their fulfillment in Christ Jesus. He begins his public life after having himself baptized by St. John the Baptist in the Jordan.

After his resurrection Christ gives this mission to his apostles: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

Our Lord voluntarily submitted himself to the baptism of St. John, intended for sinners, in order to "fulfill all righteousness." Jesus' gesture is a manifestation of his self-emptying. The Spirit who had hovered over the waters of the first creation descended then on the Christ as a prelude of the new creation, and the Father revealed Jesus as his "beloved Son."

The blood and water that flowed from the pierced side of the crucified Jesus are types of Baptism and the Eucharist, the sacraments of new life. From then on, it is possible "to be born of water and the Spirit" in order to enter the Kingdom of God.

From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This journey can be covered rapidly or slowly, but certain essential elements will always have to be present: proclamation of the

Word, acceptance of the Gospel entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion.

Today in all the rites, Latin and Eastern, the Christian initiation of adults begins with their entry into the catechumenate and reaches its culmination in a single celebration of the three sacraments of initiation: Baptism, Confirmation, and the Eucharist. In the Eastern rites the Christian initiation of infants also begins with Baptism followed immediately by Confirmation and the Eucharist, while in the Roman rite it is followed by years of catechesis before being completed later by Confirmation and the Eucharist, the summit of their Christian initiation.

Having become a child of God clothed with the wedding garment, the neophyte is admitted "to the marriage supper of the Lamb" and receives the food of the new life, the body and blood of Christ. The Eastern Churches maintain a lively awareness of the unity of Christian initiation by giving Holy Communion to all the newly baptized and confirmed, even little children, recalling the Lord's words: "Let the children come to me, do not hinder them." The Latin Church, which reserves admission to Holy Communion to those who have attained the age of reason, expresses the orientation of Baptism to the Eucharist by having the newly baptized child brought to the altar for the praying of the Our Father.

"Every person not yet baptized and only such a person is able to be baptized."

Since the beginning of the Church, adult Baptism is the common practice where the proclamation of the Gospel is still new. The catechumenate therefore occupies an important place. This initiation into Christian faith and life should dispose the catechumen to receive the gift of God in Baptism, Confirmation, and the Eucharist. Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.

Baptism is the sacrament of faith. But faith needs the community of believers. It is only within the faith of the Church that each of the faithful can believe. The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. The catechumen or the godparent is asked: "What do you ask of God's Church?" The response is: "Faith!"

For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth.

In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize, by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation.

The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.

The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.

Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery. Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.

As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them," allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.

By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.

Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as

well as an inclination to sin that Tradition calls concupiscence, or metaphorically, "the tinder for sin"; since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ." Indeed, "an athlete is not crowned unless he competes according to the rules."

Baptism makes us members of the Body of Christ: "Therefore . . . we are members one of another." Baptism incorporates us into the Church. From the baptismal fonts is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: "For by one Spirit we were all baptized into one body." Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. Given once for all, Baptism cannot be repeated.

The Holy Spirit has marked us with the seal of the Lord ("Dominicus character") "for the day of redemption." "Baptism indeed is the seal of eternal life." The faithful Christian who has "kept the seal" until the end, remaining faithful to the demands of his Baptism, will be able to depart this life "marked with the sign of faith," with his baptismal faith, in expectation of the blessed vision of God—the consummation of faith—and in the hope of resurrection.

The above article is a short summary of parts of the [Catechism of the Catholic Church](http://www.vatican.va/archive/catechism/ccc_toc.htm) found at: [http://www.vatican.va/archive/catechism/ccc\\_toc.htm](http://www.vatican.va/archive/catechism/ccc_toc.htm). Due to space limitations, much was not included.

# Legion Spirit

October 2006

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Issue 6, Mary's Notebook

## Praesidium self evaluation

In the Catholic Faith, self-evaluation is so important, we have a sacrament for it: Confession. As a Catholic organization, self-evaluation is also important for the Legion of Mary. The Arlington Regia developed the following self-evaluation for this purpose, and it is encouraged for each praesidium to yearly complete this self-evaluation. The very purpose of the Legion of Mary is for its members to grow in holiness; it is a waste of time for a praesidium to exist, if members do not seek to grow in holiness and seek to follow the system exactly. The self-evaluation may replace the handbook study for the weeks it is undertaken.



February 3, 2002

### Praesidium Self-Assessment

*The Legion wishes perfection of membership to be estimated according to exact adherence to its system. (Official Handbook of the Legion of Mary, p. 69)*

Name of Praesidium: \_\_\_\_\_

The purpose of this self-assessment is to help praesidia periodically check themselves as to how well they are adhering to the Legion system. The self-assessment can be completed by praesidium members by setting aside some time at the praesidium meeting over a period of several weeks. At the conclusion of the self-assessment, the praesidium should identify a few areas in which they will try to improve during the coming year. All references are to The Official Handbook of the Legion of Mary.

Yes	No	Notes
<b>The Praesidium</b>		
<input type="checkbox"/>	<input type="checkbox"/>	Does the praesidium hold a meeting every week? (p. 84, #6)
<input type="checkbox"/>	<input type="checkbox"/>	Does the praesidium have a Spiritual Director appointed by the pastor? (p. 85, #9)
<input type="checkbox"/>	<input type="checkbox"/>	Are the President, Vice President, Secretary and Treasurer positions filled? (p. 85, #7)
<input type="checkbox"/>	<input type="checkbox"/>	Are only those members appointed by the Curia functioning as praesidium officers? (p. 86, #11)
<input type="checkbox"/>	<input type="checkbox"/>	Do the officers faithfully attend the monthly Curia meeting? (pp. 212, 216, 218, 220)
<input type="checkbox"/>	<input type="checkbox"/>	Do the officers meet together at least once a year to plan for the coming year?
<input type="checkbox"/>	<input type="checkbox"/>	If there are officer vacancies, is the praesidium working with the Curia to fill the positions? (p. 86, #11)
<input type="checkbox"/>	<input type="checkbox"/>	If this is a senior praesidium, does it have a junior praesidium? (p. 89, #22)
<input type="checkbox"/>	<input type="checkbox"/>	If not, are actions underway to establish a junior praesidium? (p. 89, #22)
<input type="checkbox"/>	<input type="checkbox"/>	Does the President speak as little as possible at the meeting? (p. 214, #11)
<input type="checkbox"/>	<input type="checkbox"/>	Do all members attend the annual Acies? (p. 173)



## The Praesidium Meeting (Chapter 18, p. 105-116)

### *The Setting (p. 105, #1)*

- Is the meeting place adequate? (p. 118, #5-6)
- Do officers arrive early to set up the altar and meeting room?
- Is the altar properly set up and in good condition?
- Are fresh flowers (or added greenery) used?

### *Punctuality (p. 106, #2)*

- Does the meeting begin on time?
- Do the members arrive on time? If members arrive late, do they kneel and privately recite the opening prayers that precede the rosary before joining the rosary? (p. 119, #10)
- Does the President prepare a worksheet in advance of the meeting?

### *Opening Prayers (p. 107, #3) and Rosary (p. 108, #4)*

- Do members (who are able) kneel for the rosary?
- Is the rosary led by the Spiritual Director or, in his absence, by the President?
- Do members use a rosary and pray reverently and in unison?
- Do members recite the prayers, including the "Hail Holy Queen", exactly as printed in the Tessera?

### *Spiritual Reading (p. 108, #5)*

- Is the Spiritual Reading given by the Spiritual Director or, in his absence, by the President?
- Is the Spiritual Reading taken from the Handbook (highly recommended) or on a Legion topic?

### *Minutes (p. 108, #6)*

- Does the reading of the minutes set a good tone for the meeting?
- Do the minutes accurately reflect the business, discussions and decisions of the praesidium meeting?
- Are the minutes written in complete sentences?
- Are the minutes neatly handwritten or typed and kept in a binder or notebook?

### *Standing Instructions (p. 109, #7)*

- Are the Standing Instructions read at the first meeting of every month?

### *Roll Call (p. 116, #14)*

- Does the Vice President call and mark the roll? (this can also be done at the end of the meeting)?
- Are legitimate reasons for excused absences stated?
- Are absent members noted?
- Does the Vice President follow-up with members who are absent from the meeting?
- Does the Vice President maintain a roll of active members, auxiliary members, praetorians and adjutorians?
- Does the Vice President make the acquaintance of newcomers, explain the meeting and introduce them to the other members?
- Does the Vice President notify probationary members when their probation period is up?

***Treasurer's Report (p. 110, #8)***

- Does the Treasurer give a weekly report of income, expenses and ending balance?
- Is a Curia donation given every month? (p. 220, Chapter 35)
- Does the praesidium have a November Mass celebrated for deceased legionaries? (p. 104)
- Are the Treasurer's books audited once a year by two members other than the Treasurer? (p. 222, #8)
- Does the Treasurer make supplies available to members at the meeting?

***Reports (p. 110-113, #9, p. 193, #3)***

- Are member's reports complete and audible?
- Do members use a notebook for their reports? (p. 194, #5)
- Do reports show:
  - What has been attempted and achieved and in what spirit?
  - The time spent?
  - The methods used?
  - What has not been gained and the persons who have not been touched?
- Do reports describe the number of calls and contacts, materials handed out?
- Are the reports an appropriate length?
- Do members understand that the report is the individual responsibility of each legionary, not a team responsibility?
- Do team members divide the report so that there is no repetition?
- Do members pay attention to the reports?
- Is there comment and discussion after each report, with all members participating?
- Are reports (and excuses) called for from members who were unable to do their assignment?
- Are back reports given when a member missed a previous meeting?
- Is confidentiality kept?

***Works (p. 191-193, #2)***

- Do members conduct their work in union with Mary? (p. 192, d; p. 109; p. 273-281, #1)
- Do members understand that works are assigned by the praesidium, not selected by individual members? (p. 288, #6)
- Is all work under the control of the praesidium? (p. 288, #6)
- Are the works active and substantial? (p. 191)
- Are the works Apostolic? (p. 59)
- Are works directed toward the spiritual good of everyone and not include material relief? (p. 291)
- Is visitation of homes (e.g., door-to-door) the preferred work of the praesidium? (p. 290-291, #9; p. 232, #2)
- Is visitation always done in pairs? (p. 289, #7)
- Does the praesidium seek out and undertake difficult work? (p. 304, #31-33)

***The Catena (p. 113, #10)***

- Is the Catena recited at about one hour after the start of the meeting?
- Do members stand for the Catena?
- Is the Catena prayed properly? Do members make the sign of the cross at, "My soul glorifies the Lord"?
- Does every member pray the Catena daily? (p. 109, #7, p. 194-195, #6)

***The Allocutio (p. 114, #11, p. 115, #12)***

- Is the allocutio given by the Spiritual Director or, in his absence, by the President or a member designated by the President?
- Is the allocutio normally a commentary on the Handbook (p. 212)?
- Is the allocutio a talk, not a reading from the Handbook?
- Do members make the sign of the cross after the allocutio?

***Secret Bag (p. 115, #13)***

- Is the secret bag passed immediately after the allocutio without interrupting the meeting?

***Handbook Discussion/Study of the Faith (p. 348-351, Appendix 10)***

- Is some time set aside at the meeting for a discussion of the Handbook or other topic of the Faith?
- Is the Handbook the first book to be studied?
- Do members read the assignment prior to the meeting?
- Do all members participate in the discussion?

***Termination of the Meeting (p. 116, #14)***

- Does the President give every member a work assignment?
- Are reports of functions given?
- Do the officers report on the Curia meeting each month?
- Are announcements made?
- Do all members (who are able) kneel for the concluding prayers?
- Does the meeting end no more than one hour and a half from the appointed time for starting? (p. 118, #8)

**Auxiliary Members (p. 89, #21, p. 94-103)**

- Does the praesidium have a strong body of auxiliaries?
- Do the members understand that auxiliaries are an essential part of the Legion system?
- Does the praesidium have a goal of bringing every Catholic in the area into auxiliary membership?
- Do members personally visit every auxiliary every year?
- Are probationary auxiliary members contacted at the end of their probationary period?

**Extension and Recruiting (p. 179-183, #31, p. 198, #9)**

- Do members understand that it is the duty of each legionary to conduct extension and recruiting?
- Does the praesidium make its best members available for the formation of a new praesidium?
- Do members seek to bring the blessing of the Legion to others?
- Does every member make active recruiting contacts every week?
- Are the recruiting contacts reported at the meeting?
- Does the praesidium hold at least an annual recruiting event?
- Has the praesidium considered other ways to attract new members?



# Why I am in the Legion

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Issue 6, Mary's Notebook

## Scott Taylor

I joined the Legion of Mary during a difficult time in my life. I wanted to grow closer to God and serve His people in some way. I was inspired by Fr. Edlefsen to join and was further inspired by the devout Legionaries I met.

I like the Legion of Mary because it has improved my prayer life, enabled me to become a better Catholic, and helped me to make new friends in the faith.



Scott Taylor

Chelyse Miller

## Chelyse Miller

I like to think Mary herself guided me and put the people, places, and events in my life at the right time to join the Legion of Mary. Throughout high school, Fr. Peffley told me every time I saw him that I should join the Legion of Mary. I was on a vacation with my family to see family when we came across my grandmother's Bible and in it was

written "Member of the Legion of Mary." I decided to go to a meeting. It was the summer before I headed to college.

The members were very welcoming. They gave me a whole packet the first night including the handbook, Tesserata, and Rosary along with some welcoming letters. That first night, before I knew what hit me, I was asked if I was free on Saturday morning, which I was, and I was assigned to my first work, Pilgrim Virgin Statue.

Well, I would go for my meeting and even brought a friend with me, who couldn't drive, and eventually my brother that same summer. A few years later, I meet the man who is now my husband at Theology on Tap, where he invited me to a Legion of Mary meeting...soon after we were married.

The Legion of Mary has, as its prime objective the sanctification of its members. The Legion has been that for me. My spiritual life has grown leaps and bounds in the mere four years plus that I have been a member doing works. I used to be timid and shy in approaching others especially defending my faith. Now, I have developed the confidence and courage in doing so.

I cannot imagine my life without the Legion of Mary. I feel like something would be missing. I spend much more than my two hours a week in work by promoting the Legion and in reading about the Legion. It is my life and one full of blessings at that. I would not trade it for anything.