



# Mary's Notebook

September 2006

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Issue 5

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## Acies March 25<sup>th</sup>

Tidewater Curia will hold its Acies at St. Gregory's on March 25, 2007. Please make sure to save the date so that you can attend. Attendance is required for active members; auxiliaries are also invited.



## September 13: Memorial for St. John Chrysostom

St. John Chrysostom, St. Gregory the Great, St. Ambrose, St. Augustine, St. Jerome, St. Basil, and St. Gregory Nazianzen are the 7 Great Doctors of the Catholic Church. On September 13<sup>th</sup>, we honor St. John Chrysostom. Chrysostom means "Golden Mouth." [Cont p.2]

According to the Legion of Mary Handbook:

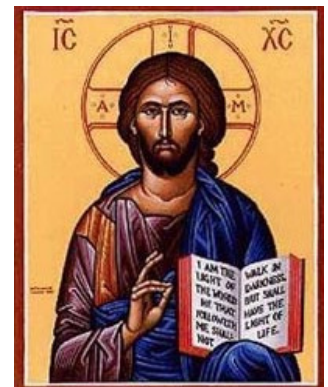
*Bearing in mind the importance of devotion to Mary in the Legion system, each year there shall be a consecration of legionaries to Our Lady.*

*The consecration - which shall comprise both an individual and a collective consecration - will take place on the 25 March or on a day close thereto, and will be known as the Acies. [Cont p. 7]*

## Faith Focus: The Eucharist

The Holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

At the Last Supper, on the night He was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ Himself. [Cont p.5]



# News and Events

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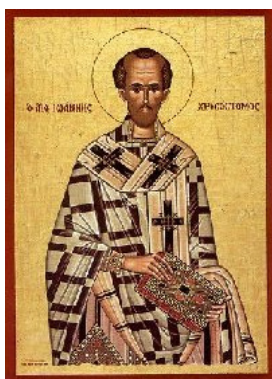
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## Legion of Mary 85th Anniversary on September 7, 2006

The 85th anniversary of the Legion of Mary will be celebrated with a day of recollection at the Dominican Retreat House in McLean.

## St. John Chrysostom Memorial Sept. 13th



To quote from the 1998 encyclical from Patriarch Bartholomew:

*He preached. He taught. He inspired and led the youth. He cared for the poor and disadvantaged. He*

*remembered the infirm and the aged. He organized missions. He harmonized the liturgical life of the Church...*

*As a preacher...he was Chrysostom, whose words flowed like honey; known as the greatest speaker, the greatest rhetorician, in history, and before whom the greatest public speakers of every nation seem like novices. He exceeds human rhetorical ability and even the best refinements of the Attic tongue, because his whole inner person was raging with the powerful fire of the Holy Spirit. He gladdened the hearts of those melted by*

*sorrow. He touched the whole world. He stirred up stagnant waters of indolence. He challenged mean and small-minded people.*

The entire encyclical is at:

<http://www.chrysostom.org/encyclical.html>

## Legion Article in Arlington Herald

An excerpt reads:

*One of the important ways they do this is through home visitations — what Father Peffley called the “hallmark of the Legion.”*

*Through door-to-door evangelization, Legion members hope to visit every home within the parish boundaries. Within the Arlington Diocese in 2005, Legion members visited 16,713 homes and spoke to 8,940 people about the Faith.*

*“No other organization is doing that kind of work,” said Father Peffley. This ministry brings the Legion in contact with many different people with very different spiritual beliefs. The goal is not to be aggressive with the Faith, but to approach people with kindness and gentleness, he said.*

The full article can be found at:

[www.catholicherald.com/articles/06articles/legion0810.htm](http://www.catholicherald.com/articles/06articles/legion0810.htm)

# September 8th - Feast of the Birth of Mary



This is the first feast day in the Eastern liturgical year, and is aptly celebrated as such because St. Mary is the new Eve and the Theotokos (Greek for Mother of God).

St. Mary's conception was very much unique in that she was blessed by unique grace to receive the merits of Christ's death on the Cross at the moment of her conception and thus was conceived free from the guilt of original sin.

St. Mary's parents were Sts. Joachim and Anne. When St. Mary was three years old she gave herself to the service of God, and was consecrated to religious life.

When she started to reach her teenage years, it was determined that she was too old to remain at the temple. An older man, St. Joseph, was placed as her guardian; and she was instructed to live with him.

When the Archangel Gabriel appeared to her and told her that she had been chosen to be the Mother of the Redeemer, she agreed in an act of unsurpassed faith, saying, "Behold the handmaid of the Lord: Be it done unto me according to thy word."

From that point on, Jesus became Mary's son. We cannot separate Jesus from Mary.

He spent thirty years of his mortal life with his Mother, who he gave a willing and perfect obedience.

On this same Feast Day, the Legion of Mary celebrates 85 years since its founding. The Legion of Mary had its first meeting on the night of September 7th, 1921, the eve of the Feast of the Birth of the Mother of God.

## Legionaries Meet Cardinal Arinze



The three members of the Legion of Mary (shown above) gathered along with Cardinal Arinze and about 400 other people at Christendom College in Front Royal, July 28-29. Francis Cardinal Arinze is the Prefect of Divine Worship and the Discipline of the Sacraments. In this role, he is the representative of the Pope on liturgical matters.

In his talk, the Cardinal said, "When God speaks, we are not expected to argue, we are expected to listen, to believe and to adore." He said Catholics should kneel during the consecration, tabernacles should be placed in a prominent part of the church and the artwork within the church should include a crucifix at the front.

### Marian Holy Days

September 8 – Birth of Mary

September 12 – Holy Name of Mary

September 15 – Our Lady of Sorrows

# Handbook Study

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## Standing Instruction

A deeper look at the first part of the Standing Instruction:

*"Legionary duty requires from each legionary: First, the punctual and regular attendance at the weekly meetings of the praesidium, and the furnishing there of an adequate and audible report on the work done." (Handbook 18:7)*

It may be worthwhile reflecting on the following extracts from the handbook which deal with points contained in the first part of the Standing Instruction quoted above:

### PUNCTUAL ATTENDANCE:

*"Punctually at the appointed time, the members shall be in their places, and the meeting shall begin. But a punctual start (so necessary for the efficiency of the praesidium) will not be possible unless the officers are in attendance some time in advance in order to make the requisite preparations." (18:2)*

*"Legionaries arriving late for the opening prayers shall kneel down and recite privately the prayers (of the Tessera) which precede the rosary and the invocations which follow it. But the loss of the praesidium rosary cannot be repaired. In no circumstances can the persistent late-coming or early departure of a member be permitted. It is true that the work may be done and reported upon, but indifference to the missing of the opening or concluding*

*prayers may well be believed to denote a cast of mind alien to or even hostile to the real spirit of the Legion, which is a spirit of prayer. Harm, not good, would be the fruit of such a membership."(19:10)*

Legion experience shows that a Legion of Mary group is wise to adjust the timing of its meetings, if needed, to allow officers to arrive well before the meeting. The set-up time also functions as a time for important social interaction and communication. Some suggest that the president arrives 30 minutes before the meeting, and other officers arrive 15 minutes early.

### REGULAR ATTENDANCE:

*"Foremost in its system, the Primary obligation of each member, the Legion sets the duty of attendance at its meetings." (11:4)*

*"The legionaries shall therefore regard attendance at their weekly praesidium meeting as their first and most sacred duty to the Legion. Nothing else can supply for this; without it their work will be like a body without a soul." (11:5)*

*"It is easier to see the value of doing a work than the value of attendance at the meeting to report on that work, yet the meeting is the prime duty. The meeting is to the work as the root is to the flower; the latter will not live without the former." (33:1)*

Unlike some organizations, the Legion of Mary is not simply the sum of its works;

rather the Legion of Mary is a way to living. It is an exact system. The system works best when followed, and a group that does not follow the system can hardly be considered as acting optimally. Thus, attendance at the meetings and the giving of an adequate and audible work remain the first duty of a legionary.

#### ADEQUATE REPORT:

*"In its own way the report is as important to the meeting; as the prayers. They supplement each other ... The report connects the work the praesidium and therefore it must be a clear presentation of the doings of the member - in a sense as vivid as the picture on a cinema screen - such as will enable the other members mentally to engage in that work, to judge it, to comment on it, to learn from it.*

*Accordingly, the report must 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 ... the reports should be such as will interest as well as inform the meeting ... The report must not be too long nor too brief; above all, it must not be a routine phrase. Failure in these directions not only shows that the member is neglecting his duty but also that the other members are assisting him in this neglect. This strikes at the whole legionary idea of the supervision of the work. The praesidium cannot supervise a work unless it is fully informed about it." (18: 19)*

*"Every member should have a notebook: without its aid a suitable report will not be made."(33: 5)*

All members do well to give comments and questions regularly on work reports given. Presidents are wise to wait, before commenting themselves, for others to comment on a report-- remembering their personal duty to speak the least necessary during a meeting. Please, wait until after the work report is given to share comment or ask a question. It is wise to not interrupt a member giving his work report; with the possible exception of the president who may need to interrupt for some extraordinary reason, such as if the report is not audible.

#### AUDIBLE REPORT:

*"The report, and all discussion upon it, must be delivered in a tone of voice which will reach every part of the room. A report, however full and faithful, which is inaudible to many of those present is - having regard to its depressing effect on the meeting - worse than no report. Whispering is no sign of modesty or gentleness, as some apparently imagine. Who so modest. who so gentle as Mary? Yet could anyone imagine her mumbling her words, or talking in such a fashion that those close to her could not hear what she was saying? O legionaries! Imitate your Queen in this, as in all other ways." (18: 9)*

Perhaps there is no flaw more fatal to a work report than it being too quiet. For if no one can hear the report, how can anyone know about the work done?

If there are any concerns about anyone at the praesidium not speaking loudly enough, the first solution must always be for the president to speak much louder. Experience shows that when he corrects his error, others will quickly follow suit.

# Divine Mysteries

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## The Eucharist: The Source and Summit of Christian Life

(Cont. from p.1)

The inexhaustible richness of this sacrament is expressed in the different names like:

**The Lord's Supper**, because of its connection with the supper which the Lord took with his disciples on the eve of His Passion & because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.

**Breaking of Bread**, because Jesus used this rite, part of a Jewish meal when as master of the table He blessed and distributed the bread, above all at the Last Supper.

**The Eucharistic assembly**, because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.

**The Holy Sacrifice**, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering.

**The Holy and Divine Liturgy**, because the Church's whole liturgy finds its center and most intense expression in the celebration of this Sacrament. In the same sense we also call its celebration the Sacred Mysteries.

**Holy Communion**, because by this sacrament we unite ourselves to Christ, who

makes us sharers in his Body and Blood to form a single body.

**Holy Mass**, because the liturgy in which the mystery of salvation is accomplished concludes with the *missio* (sending forth) of the faithful, so that they may fulfill God's will in their daily lives.

The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: "This is a hard saying; who can listen to it?" The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. "Will you also go away?" The Lord's question echoes through the ages, as a loving invitation to discover that only He has "the words of eternal life" and that to receive in faith the gift of his Eucharist is to receive the Lord Himself.

As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

- *On the day we call the day of the sun, all who dwell in the city or country gather in the same place.*
- *The memoirs of the apostles and the writings of the prophets are read, as much as time permits.*

- *When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.*
- *Then we all rise together and offer prayers for ourselves . . .and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.*
- *When the prayers are concluded we exchange the kiss.*
- *Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.*
- *He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.*
- *When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'*
- *When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.*

The Council of Trent declares: "*...this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic*

*Church has fittingly and properly called transubstantiation."*

"*Take this and eat it, all of you.*" The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.

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," and the word of the Council of Trent, which says, "That infants and children not yet come to the use of reason may not only validly but even fruitfully receive the Blessed Eucharist is now the universally received opinion."

The Latin Church reserves admission to Holy Communion to those who have attained the age of reason, as the Council of Trent says, "this sacrament [Eucharist] is [not] necessary for their [those not yet attaining the age of reason] salvation." The exceptions including that in danger of death the Latin infant is to be confirmed and to receive Communion, and that Eastern infants receive Communion, wherever they are in the world, even Latin parishes.

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

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## About The Acies

[Cont from p. 1]

*This Latin word, meaning as it does an army ranged in battle array, is appropriate to a ceremony in which the legionaries as a body assemble to renew their fealty to Mary, Queen of the Legion, and from her to receive strength and blessing for yet another year's battle with the forces of evil.*

*Moreover, the word is in effective contrast with praesidium, which contemplates the Legion, no longer drawn up in united array, but split up into its various sections, each engaged in its own particular sphere of duty.*

*The Acies is the great central annual function of the Legion, so that it is necessary to stress the importance of attendance on the part of every member. The essential idea of the Legion, upon which all else is built, is that of working in union with and in dependence on Mary, its Queen. The Acies is the solemn expression of that union and dependence, the renewal-individual and collective-of the legionary declaration of fealty. Hence it is manifest that any legionaries who can attend, and yet fail to do so, have little or none of the spirit of the Legion in them. The membership of such persons is not an asset to the Legion.*

*The following is the procedure:-  
On the day fixed for the ceremony, the legionaries shall assemble - if possible in a church. At a convenient spot is placed a*

*statue of the Immaculate Conception, suitably decorated with flowers and candles. In front of the statue will stand a large-size replica of the Legion vexillum, which is described in chapter 27.*

*The proceedings commence with a hymn, followed by the opening prayers of the Legion including the Rosary. An address by a priest on the significance of the consecration to Our Lady follows. Then the procession towards the statue begins. The Spiritual Directors go first in single file.*

*Then the legionaries, also singly, except in the case of great numbers when they may advance in pairs. On reaching the vexillum, each one (or each pair) pauses; then, placing the hand upon the staff of the vexillum, he repeats vocally, as an individual act of consecration, the following words: "I am all yours, my Queen, my Mother, and all that I have is yours." This done, the vexillum is relinquished, the legionary bows slightly and passes on. If the number of legionaries is large, the making of the individual act of consecration will occupy some time, but the impressiveness of the ceremony will gain rather than lose by that fact. It will help if an organ be played during the procession of the legionaries to and from the statue.*

*It would not be in order to use more than one vexillum. Such expedient would shorten the proceedings, but it would destroy their unity. Moreover, the note of haste would be*



*discordant. The special characteristic of the Acies should be its order and dignity. When all legionaries have resumed their places, an act of consecration to Our Lady is said aloud by the priest on behalf of all present. Following this, the Catena is recited, all present standing. Then follows, if at all possible, Benediction of the Most Blessed Sacrament; after which the concluding prayers of the Legion are recited, a hymn is sung, and the Acies terminates. It would be in order, of course, to have Holy Mass celebrated on the occasion of the Acies, in place of the Benediction, the other details of the ceremony remaining the same. The Celebration of the Paschal Mystery would absorb into itself and present to the Eternal Father, through the "one Mediator" and in the Holy Spirit, all the consecrations and spiritual offerings which are placed in the maternal hands of "the generous associate and humble handmaid of the Lord." (LG 61)*

*The above formula of consecration: "I am all yours, etc." should not be mechanically or thoughtlessly pronounced. Each one should compress into it the fullest degree of understanding and gratitude. As a help towards this, he should study A Marian Synthesis, appendix 11. This endeavours to set forth the unique part played by Mary in salvation, and accordingly the extent of each one's debt to her. Perhaps the Synthesis could be made the subject of the spiritual reading and of the Allocutio at a praesidium meeting shortly before the Acies. It is suggested that it be also used as the collective act of consecration at the ceremony itself.*

*"Mary is an object of terror to the powers of hell. She is 'terrible as an army set in battle*

*array' (Song 6:3), for, like a wise Commander, she well knows how to dispose her power, her mercy, and her prayers for the confusion of the enemy and for the benefit of her servants." (St. Alphonsus Liguori)*

Since the Handbook says, "The Acies is the great central annual function of the Legion," and since the Handbook says, "it is manifest that any legionaries who can attend, and yet fail to do so, have little or none of the spirit of the Legion in them. The membership of such persons is not an asset to the Legion." It is clear that there is great importance in informing all active members of the Legion of Mary about the Acies. It is also very important to invite Auxiliary members to the Acies. The following are just a few ideas as to how to spread the word to auxiliaries about the upcoming Acies:

- As you visit auxiliaries, as part of the requirement of each Praesidium to visit all its auxiliary members yearly, inform them of Acies
- Call all auxiliary members and inform them of the upcoming Acies
- Send out a mailing to all Auxiliary members inviting them to Acies
- Develop a plan to arrange for rides to Acies for members who are otherwise unable to attend, and inform auxiliaries of this free service
- Place an announcement of Acies in your parish bulletin
- Post information about the Acies and discuss it as auxiliary members are met during recruiting drives after Mass.

Praesidia may find that taking a few minutes during "other business" to discuss how to inform auxiliaries of Acies is worth the time.

# Why I am in the Legion

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## **Michael Sirotniak**

I joined in order to:

1. Grow spiritually and become a more active, informed, and zealous Catholic;
2. Become a more faithful and fruitful disciple of our Lord Jesus Christ;
3. Become more devoted to the Blessed Virgin Mary, the Mother of God;
4. Grow in holiness through weekly communal prayer and apostolic works;
5. Evangelize others and invite them to join (or return to) God's one, holy, catholic, and apostolic Church.

The things that I like most are:

1. Its emphasis on prayer, apostolic works, and solidarity with other Legionaries;
2. Its two levels of membership (i.e., Active, Auxiliary), and the degrees of membership within each of the two main levels (e.g., Praetorian & Adjutorian), which offer various levels of participation;
3. Its simple spirit and clear mission: "The object of the Legion of Mary is the glory of God through the holiness of its members developed by prayer and active co-operation, under ecclesiastical guidance, in Mary's and the Church's work of crushing the head of the serpent and advancing the reign of Christ" (Ch. 2, p.11, "Legio Mariae").
4. Its handbook, which is filled with spiritual depth and practical guidance for thinking, living, and acting in accord with the Legion's spirituality & mission;
5. Its orthodoxy.



## **Tom Corbley**

I joined the Legion initially for somewhat selfish reasons. I thought that if I worked to support God's church, he would work to support my vocation. I knew that seemingly everyone who joins the Legion makes great progress in their vocation.

After joining, I decided to stay after seeing the state of the church, and realizing that if I was supposed to be the "light of the world," it was time that I took upon myself the responsibility of helping to carry that light to the world. I pictured myself at the "debriefing session" after we all die, and imagined people asking me, why I didn't make the effort to share the one true faith after I had been blessed with it. I felt a strong responsibility, like an ambassador of the truth.

When I saw the results that seemed to accompany door to door, I decided that all Catholics, in my mind anyway, should do at least 2 years of door-to-door service, just like the Mormons have to, just as part of being a faithful Catholic. I realized that a lot of people died for this faith, and I should at least be willing to knock on a few doors for a while.

## **Preview of Next Month's Articles**

- "I was inspired by Fr. Edlefsen to join."
- "Fr. Peffley told me every time I saw him that I should join the Legion of Mary."