



Mary's Notebook

April 2007

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Issue 12

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Acies Held March 18th At St. Mathew Catholic Church

Tidewater Curia held its annual Acies on March 18th at St. Matthews Catholic Church in Virginia Beach, Virginia. [Cont. p.2]

Sacramentum Caritatis Issued

Pope Benedict XVI has issued the Apostolic Exhortation Sacramentum Caritatis, which is translated to mean The Sacrament of Love. [Cont. p.2]

Mary's Notebook Special on Sacramentum Caritatis

Sacramentum Caritatis is not just a 'must-read,' it is a 'must-read-multiple-times.' Readers are urged to read the full Apostolic Exhortation, which is available off the Legion of Mary website, and which is cited throughout this issue of Mary's Notebook. [Cont. p.7],

Divine Mysteries: The Three Theological Virtues: Faith, Hope, and Charity

The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. They dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive, and object. There are three theological virtues: faith, hope, and charity. By faith, we believe in God and believe all that he has revealed to us and that Holy Church proposes for our belief. By hope we desire, and with steadfast trust await from God, eternal life and the graces to merit it. By charity, we love God above all things and our neighbor as ourselves for love of God. Charity, the form of all the virtues, "binds everything together in perfect harmony" (Col 3:14). [Cont. p.4]

News and Events

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Acies Held March 18th at St. Matthew

The Tidewater Curia held its Acies at 3:00 P.M. at St. Matthew Catholic Church in Virginia Beach, VA.



Around 250 Legionnaires from all over Hampton Roads, including our hosts, Jr. Joseph C. Facura and Deacon Bill Blatnik of St. Matthew Catholic Church, and also including Fr. Cristiano Brito of St. Gregory's Church and Fr. Jay Biber of St. John Apostle Church. ACIES means an army formed in battle array, and the Acies included the recitation of the Rosary, the singing of the "Ave Maria," a reading from the Sacred Scriptures & the homily, individual & collective acts of consecration to Mary, the recitation of the Catena & the Exposition & Benediction of the Most Blessed Sacrament. Afterwards, there was a social in the cafeteria.

Fr. Joseph C. Facura is the spiritual director of Our Lady of Fatima, and Our Lady of

Antipolo Praesidia at St. Matthews, as well as spiritual director of the newly forming junior praesidium, which will likely take the name Our Lady of Victory.

Sacramentum Caritatis Issued

Sacramentum Caritatis, addressed to, not only the clergy and religious, but also to the "lay faithful," is simply a must-read for Catholic who have ever attended, or feel they may one day wish to attend Holy Mass. Our Holy Father writes, in his introduction:

The sacrament of charity, the Holy Eucharist is the gift that Jesus Christ makes of himself, thus revealing to us God's infinite love for every man and woman. This wondrous sacrament makes manifest that "greater" love which led him to "lay down his life for his friends" (Jn 15:13). Jesus did indeed love them "to the end" (Jn 13:1). In those words the Evangelist introduces Christ's act of immense humility: before dying for us on the Cross, he tied a towel around himself and washed the feet of his disciples. In the same way, Jesus continues, in the sacrament of the Eucharist, to love us "to the end," even to offering us his body and his blood. What amazement must the Apostles have felt in witnessing what the Lord did and said during that Supper! What wonder must the eucharistic mystery also awaken in our own hearts!

Handbook Study

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Duties of the Vice President

1. Attend the Council Meeting, and safeguard and develop the Legion system.
2. Preside in the absence of the President; acquaint yourself with duties of the President; including preparing an Allocutio for meetings.
3. Train new members in Legion rules and spirit. Your job is to make new people feel at home. Show them how the prayers are said at the Meeting. Explain the Standing Instructions, especially the rule of secrecy, to them. Some Praesidia have a sheet of explanation for them to read during the week. Handbooks are given at the first or second meeting, usually. As the member progresses & takes assignments, instruct him in making a report; keep him under your wing for several weeks.
4. Call and mark the roll at each Meeting. Excuses should be made known to the Praesidium. Keep a record of members' names, addresses, and phone; the date enrolled and the date of promise.
5. Inform the President privately when the three months' probation is completed and give the President a record of attendance and performance of assignments. Make sure the member is eligible to take the Promise; absences could be an indication that the member may not be able to fulfill the rule of regular attendance. Late coming should also be considered. You and the President should discuss the matter with the Spiritual Director if there is any question, and should speak privately with the person about to make his promise, to ensure his is sincere & aware of what he is promising.
6. Keep a record of all Auxiliaries including Adjutorians. See that Auxiliaries are checked after their 3 months' probation and at least once a year after that. Invite them to the Acies. When organizing names of Auxiliaries to be checked, make a list and give it to the President, who will assign 2 Legionaries to visit them. Auxiliaries should always be contacted in person.
7. Follow up lax members and encourage regular attendance. If a new member does not show up the following week, call him up or visit him; ask whether he was sick, tell him you missed him, etc. If he still doesn't show up, follow up again. Some of the best Legionaries were obtained after an effort on the part of the Vice President.
8. During the Meeting, be aware that you are assisting the President and look out for details that may have been missed. You are free to observe, whereas the President can't be aware of all that is going on, since the President's mind is on the actual conducting of the Meeting. Be on the look out for indications of loss of spirit or defects in the Praesidium such as partners who may not like to work together.
9. Keep in touch with sick members of the Praesidium. A leave of absence should be definite: for one, two, or three months. An Officer who takes a leave for three months or more must relinquish his Office.

Divine Mysteries

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Theological Virtues: Faith, Hope, and Charity

[Cont. from page 1]

Faith

Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith "man freely commits his entire self to God." For this reason the believer seeks to know and do God's will. "The righteous shall live by faith." Living faith "work[s] through charity."

The gift of faith remains in one who has not sinned against it. But "faith apart from works is dead": when it is deprived of hope and love, faith does not fully unite the believer to Christ and does not make him a living member of his Body.

The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it: "All however must be prepared to confess Christ before men and to follow him along the way of the Cross, amidst the persecutions which the Church never lacks." Service of and witness to the faith are necessary for salvation: "So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men,

I also will deny before my Father who is in heaven."

The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity.

Hope

Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.

The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.

Christian hope takes up and fulfills the hope of the chosen people, which has its origin

and model in the hope of Abraham, who was blessed abundantly by the promises of God fulfilled in Isaac, and who was purified by the test of the sacrifice. "Hoping against hope, he believed, and thus became the father of many nations."

Christian hope unfolds from the beginning of Jesus' preaching in the proclamation of the beatitudes; they trace the path that leads through the trials that await the disciples of Jesus. Hope is expressed and nourished in prayer, especially in the Our Father, the summary of everything that hope leads us to desire.

We can therefore hope in the glory of heaven promised by God to those who love him and do his will. In every circumstance, each one of us should hope, with the grace of God, to persevere "to the end" and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for "all men to be saved."

Charity

Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

Jesus makes charity the new commandment. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." And again: "This is my commandment, that you love one another as I have loved you."

Fruit of the Spirit and fullness of the Law, charity keeps the commandments of God and his Christ: "Abide in my love. If you

keep my commandments, you will abide in my love."

Christ died out of love for us, while we were still "enemies." The Lord asks us to love as he does, even our enemies, to make ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself.

The Apostle Paul says: "charity is patient and kind, charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Charity bears all things, believes all things, hopes all things, endures all things." "If I . . . have not charity," says the Apostle, "I am nothing." Whatever my privilege, service, or even virtue, "if I . . . have not charity, I gain nothing." Charity is superior to all the virtues. It is the first of the theological virtues: "So faith, hope, charity abide, these three. But the greatest of these is charity."

The practice of all the virtues is animated and inspired by charity, which "binds everything together in perfect harmony. Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love.

The fruits of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion. Love is itself the fulfillment of all our works.

Above is from Catechism

Legion Spirit

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The Eucharist and the Virgin Mary (from Sacramentum Caritatis)

From the relationship between the Eucharist and the individual sacraments, and from the eschatological significance of the sacred mysteries, the overall shape of the Christian life emerges, a life called at all times to be an act of spiritual worship, a self-offering pleasing to God. Although we are all still journeying towards the complete fulfillment of our hope, this does not mean that we cannot already gratefully acknowledge that God's gifts to us have found their perfect fulfillment in the Virgin Mary, Mother of God and our Mother. Mary's Assumption body and soul into heaven is for us a sign of sure hope, for it shows us, on our pilgrimage through time, the eschatological goal of which the sacrament of the Eucharist enables us even now to have a foretaste.

In Mary most holy, we also see perfectly fulfilled the "sacramental" way that God comes down to meet his creatures and involves them in his saving work. From the Annunciation to Pentecost, Mary of Nazareth appears as someone whose freedom is completely open to God's will. Her immaculate conception is revealed precisely in her unconditional docility to God's word. Obedient faith in response to God's work shapes her life at every moment. A virgin attentive to God's word, she lives in complete harmony with his will; she treasures in her heart the words that come to her from God and, piecing them together like a mosaic, she learns to understand them more deeply (cf. Lk 2:19, 51); Mary is the great Believer who places herself confidently in God's hands,

abandoning herself to his will. (102) This mystery deepens as she becomes completely involved in the redemptive mission of Jesus. In the words of the Second Vatican Council, "the blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the Cross, in keeping with the divine plan (cf. Jn 19:25), suffering deeply with her only-begotten Son, associating herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of the victim who was born of her. Finally, she was given by the same Christ Jesus, dying on the Cross, as a mother to his disciple, with these words: 'Woman, behold your Son.'" (103) From the Annunciation to the Cross, Mary is the one who received the Word, made flesh within her and then silenced in death. It is she, lastly, who took into her arms the lifeless body of the one who truly loved his own "to the end" (Jn 13:1).

Consequently, every time we approach the Body and Blood of Christ in the eucharistic liturgy, we also turn to her who, by her complete fidelity, received Christ's sacrifice for the whole Church. The Synod Fathers rightly declared that "Mary inaugurates the Church's participation in the sacrifice of the Redeemer." (104) She is the Immaculata, who receives God's gift unconditionally and is thus associated with his work of salvation. Mary of Nazareth, icon of the nascent Church, is the model for each of us, called to receive the gift that Jesus makes of himself in the Eucharist.

Special Excerpt

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Select Excerpts from Sacramentum Caritatis

- "The mystery of faith!" With these words, spoken immediately after the words of consecration, the priest proclaims the mystery being celebrated and expresses his wonder before the substantial change of bread and wine into the body and blood of the Lord Jesus, a reality which surpasses all human understanding. The Eucharist is a "mystery of faith" par excellence: "the sum and summary of our faith."
- "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh" (Jn 6:51). Jesus thus shows that he is the bread of life which the eternal Father gives to mankind.
- God is a perfect communion of love between Father, Son and Holy Spirit. At creation itself, man was called to have some share in God's breath of life (cf. Gen 2:7). But it is in Christ, dead and risen, and in the outpouring of the Holy Spirit, given without measure (cf. Jn 3:34), that we have become sharers of God's inmost life. (16) Jesus Christ, who "through the eternal Spirit offered himself without blemish to God" (Heb 9:14), makes us, in the gift of the Eucharist, sharers in God's own life. This is an absolutely free gift, the superabundant fulfillment of God's promises. The Church receives, celebrates and adores this gift in faithful obedience. The "mystery of faith" is thus a mystery of trinitarian love, a mystery in which we are called by grace to participate. We too should therefore exclaim with Saint Augustine: "If you see love, you see the Trinity." (17)
- The Second Vatican Council recalled that "all the sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are directed towards it. For in the most blessed Eucharist is contained the entire spiritual wealth of the Church, namely Christ himself our Pasch and our living bread, who gives life to humanity through his flesh – that flesh which is given life and gives life by the Holy Spirit. Thus men and women are invited and led to offer themselves, their works and all creation in union with Christ."
- If the Eucharist is truly the source and summit of the Church's life and mission, it follows that the process of Christian initiation must constantly be directed to the reception of this sacrament...It must never be forgotten that our reception of Baptism and Confirmation is ordered to the Eucharist. Accordingly, our pastoral practice should reflect a more unitary understanding of the process of Christian initiation.
- In this regard, attention needs to be paid to the order of the sacraments of initiation. Different traditions exist within the Church. There is a clear variation between, on the one hand, the ecclesial customs of the East (50) and the practice of the West regarding the initiation of adults, (51) and, on the

other hand, the procedure adopted for children. (52) Yet these variations are not properly of the dogmatic order, but are pastoral in character. Concretely, it needs to be seen which practice better enables the faithful to put the sacrament of the Eucharist at the centre, as the goal of the whole process of initiation. In close collaboration with the competent offices of the Roman Curia, Bishops' Conferences should examine the effectiveness of current approaches to Christian initiation, so that the faithful can be helped both to mature through the formation received in our communities and to give their lives an authentically eucharistic direction, so that they can offer a reason for the hope within them in a way suited to our times (cf. 1 Pet 3:15).

- A love for the Eucharist leads to a growing appreciation of the sacrament of Reconciliation. (54) Given the connection between these sacraments, an authentic catechesis on the meaning of the Eucharist must include the call to pursue the path of penance (cf. 1 Cor 11:27-29). We know that the faithful are surrounded by a culture that tends to eliminate the sense of sin (55) and to promote a superficial approach that overlooks the need to be in a state of grace in order to approach sacramental communion worthily. (56) The loss of a consciousness of sin always entails a certain superficiality in the understanding of God's love. Bringing out the elements within the rite of Mass that express consciousness of personal sin and, at the same time, of God's mercy, can prove most helpful to the faithful.
- While respecting the different practice and tradition of the Eastern Churches, there is a need to reaffirm the profound meaning of priestly celibacy, which is rightly

considered a priceless treasure, and is also confirmed by the Eastern practice of choosing Bishops only from the ranks of the celibate. These Churches also greatly esteem the decision of many priests to embrace celibacy. This choice on the part of the priest expresses in a special way the dedication which conforms him to Christ and his exclusive offering of himself for the Kingdom of God... I therefore confirm that it remains obligatory in the Latin tradition.

- The Synod of Bishops confirmed the Church's practice, based on Sacred Scripture (cf. Mk 10:2- 12), of not admitting the divorced and remarried to the sacraments, since their state and their condition of life objectively contradict the loving union of Christ and the Church signified and made present in the Eucharist. Yet the divorced and remarried continue to belong to the Church, which accompanies them with special concern and encourages them to live as fully as possible the Christian life through regular participation at Mass, albeit without receiving communion, listening to the word of God, eucharistic adoration, prayer, participation in the life of the community, honest dialogue with a priest or spiritual director, dedication to the life of charity, works of penance, and commitment to the education of their children.
- Above all, this is true of the Diocesan Bishop: as "the chief steward of the mysteries of God in the particular Church entrusted to his care, he is the moderator, promoter, and guardian of the whole of its liturgical life" (117). This is essential for the life of the particular Church, not only because communion with the Bishop is required for the lawfulness of every celebration within his territory, but also

because he himself is the celebrant par excellence within his Diocese

- The eucharistic celebration is enhanced when priests and liturgical leaders are committed to making known the current liturgical texts and norms, making available the great riches found in the General Instruction of the Roman Missal and the Order of Readings for Mass. Perhaps we take it for granted that our ecclesial communities already know and appreciate these resources, but this is not always the case. These texts contain riches which have preserved and expressed the faith and experience of the People of God over its two-thousand-year history. Equally important for a correct *ars celebrandi* is an attentiveness to the various kinds of language that the liturgy employs: words and music, gestures and silence, movement, the liturgical colours of the vestments. By its very nature the liturgy operates on different levels of communication which enable it to engage the whole human person. The simplicity of its gestures and the sobriety of its orderly sequence of signs communicate and inspire more than any contrived and inappropriate additions. Attentiveness and fidelity to the specific structure of the rite express both a recognition of the nature of Eucharist as a gift and, on the part of the minister, a docile openness to receiving this ineffable gift.
- The profound connection between beauty and the liturgy should make us attentive to every work of art placed at the service of the celebration. (122) Certainly an important element of sacred art is church architecture, (123) which should highlight the unity of the furnishings of the sanctuary, such as the altar, the crucifix, the tabernacle, the ambo and the celebrant's chair.
- This same principle holds true for sacred art in general, especially painting and sculpture, where religious iconography should be directed to sacramental mystagogy... Special respect and care must also be given to the vestments, the furnishings and the sacred vessels, so that by their harmonious and orderly arrangement they will foster awe for the mystery of God, manifest the unity of the faith and strengthen devotion (125).
- Saint Augustine rightly says ... "the new man sings a new song. Singing is an expression of joy and, if we consider the matter, an expression of love" . In the course of her two-thousand-year history, the Church has created, and still creates, music and songs which represent a rich patrimony of faith and love. This heritage must not be lost. Certainly as far as the liturgy is concerned, we cannot say that one song is as good as another. Generic improvisation or the introduction of musical genres which fail to respect the meaning of the liturgy should be avoided. As an element of the liturgy, song should be well integrated into the overall celebration (128). Consequently everything – texts, music, execution – ought to correspond to the meaning of the mystery being celebrated, the structure of the rite and the liturgical seasons (129). Finally, while respecting various styles and different and highly praiseworthy traditions, I desire, in accordance with the request advanced by the Synod Fathers, that Gregorian chant be suitably esteemed and employed (130) as the chant proper to the Roman liturgy (131).
- The liturgy of the word and the Eucharistic liturgy, with the rites of introduction and conclusion, "are so closely interconnected that they form but one single act of worship." ... Consequently it must constantly be kept in mind that the word of

God, read and proclaimed by the Church in the liturgy, leads to the Eucharist as to its own connatural end.

- I urge that every effort be made to ensure that the liturgical proclamation of the word of God is entrusted to well- prepared readers.
- Efforts should also be made to encourage those forms of prayer confirmed by tradition, such as the Liturgy of the Hours, especially Morning Prayer, Evening Prayer and Night Prayer, and vigil celebrations. By praying the Psalms, the Scripture readings and the readings drawn from the great tradition which are included in the Divine Office, we can come to a deeper experience of the Christ-event and the economy of salvation, which in turn can enrich our understanding and participation in the celebration of the Eucharist
- Given the importance of the word of God, the quality of homilies needs to be improved.
- The Eucharistic Prayer is "the centre and summit of the entire celebration"
- It should be kept in mind that nothing is lost when the sign of peace is marked by a sobriety which preserves the proper spirit of the celebration, as, for example, when it is restricted to one's immediate neighbors
- I ask everyone, especially ordained ministers and those who, after adequate preparation and in cases of genuine need, are authorized to exercise the ministry of distributing the Eucharist, to make every effort to ensure that this simple act preserves its importance as a personal encounter with the Lord Jesus in the sacrament. For the rules governing correct practice in this regard, I would refer to those documents recently issued on the subject. (151) All Christian communities are to observe the current norms faithfully,

seeing in them an expression of the faith and love with which we all must regard this sublime sacrament.

- Thanks to the remarkable development of the communications media, the word "participation" has taken on a broader meaning in recent decades... with regard to the value of taking part in Mass via the communications media, those who hear or view these broadcasts should be aware that, under normal circumstances, they do not fulfill the obligation of attending Mass.
- A convincing indication of the effectiveness of eucharistic catechesis is surely an increased sense of the mystery of God present among us. This can be expressed in concrete outward signs of reverence for the Eucharist which the process of mystagogy should inculcate in the faithful. (190) I am thinking in general of the importance of gestures and posture, such as kneeling during the central moments of the Eucharistic Prayer
- With the Synod Assembly, therefore, I heartily recommend to the Church's pastors and to the People of God the practice of eucharistic adoration, both individually and in community... I also recommend that, in their catechetical training... children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist.
- the place where the eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church
- Finally, it is particularly urgent nowadays to remember that the day of the Lord is also a day of rest from work.