



# Mary's Notebook

August 2007

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## Richmond Retreat

The Richmond Curia is holding a joint retreat with the Tidewater Curia on Friday, November 9 and Saturday, November 10, 2007. Please contact an officer at your praesidium for more information about how to sign-up for this retreat [Cont. p.2]

## The Praesidium Meeting

Attendance at the weekly meeting is a core aspect of the Legion of Mary system. A deeper look into the praesidium meeting can help us to continue our growth in the Legion of Mary. [Cont. p.3]

## Praesidia Under Formation

The Tidewater Curia is in the process of starting-up a number of new praesidia in the area. At St. Matthew Catholic Church in Virginia Beach Virginia, a new Junior Praesidium is being formed. The Praesidium meets at 1:15 P.M. every Sunday in the parish library. For more information about this praesidium, contact us at [extension@legionofmarytidewater.com](mailto:extension@legionofmarytidewater.com) [Cont. p.2]

## Responses to some Questions Regarding Certain Aspects of the Doctrine on the Church

### Introduction

The Second Vatican Council, with its Dogmatic Constitution 'Lumen gentium,' and its Decrees on ecumenism ('Unitatis redintegratio') and the Oriental Churches ('Orientalium Ecclesiarum'), has contributed in a decisive way to the renewal of Catholic ecclesiology. The Supreme Pontiffs have also contributed to this renewal by offering their own insights and orientations for praxis: Paul VI in his Encyclical Letter 'Ecclesiam suam' (1964) and John Paul II in his Encyclical Letter 'Ut unum sint' (1995). [Cont. p.5]

# News and Events

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## Forming Praesidia

In addition to the newly forming junior praesidium at St. Matthew, several other praesidia will be starting-up this year.

In August of this month, there will be an information meeting at St. Bede Catholic Church in Williamsburg, which will help inform interested people in that parish about the Legion of Mary. The newly forming praesidium at St. Bede will then hold its first official meeting on September 8<sup>th</sup>.

Likewise, plans are underway to start new praesidia at St. John Catholic Church in Virginia Beach, and at Holy Trinity Catholic Church in Norfolk. If you are interested in helping to form these new praesidia, or if you know of people in those parishes interested in more information about the Legion of Mary, please contact us at [extension@legionofmarytidewater.com](mailto:extension@legionofmarytidewater.com).

## Richmond Retreat

The Richmond Curia retreat on November 9 – 10 in the Richmond, Va. Area will be held at Mary, Mother of the Church Abbey 12829 River Road, Richmond, VA 23238. The cost of the retreat, including meals is \$30. For an additional \$35 (total of \$65) one can stay overnight.

For more information, or for specific contact information for the event, e-mail:

[webmaster@legionofmarytidewater.com](mailto:webmaster@legionofmarytidewater.com), or contact an officer at your praesidium.

## Richmond Retreat Schedule

### Friday, 9 November 2007

4:30 – 5:30 p.m. Evening Prayer and Holy Hour with Benedictine Monks (optional)  
5 – 6:00 Dinner followed by Registration  
6:40 Legion Prayers and Holy Rosary  
7:00 – 7:45 Talk: Father Collins  
8:15 Catena and Concluding Prayers

Optional: Viewing of Legion of Mary DVD

\*\*\* All retire for the evening \*\*\*

### Saturday, 10 November 2007

7:00 a.m. Morning Prayer with Monks  
7:30 Holy Mass  
8 – 8:30 Breakfast  
8:40 Legion Prayers and Holy Rosary  
9 – 9:45 Talk: Father Collins  
Between talk Silent Reflection/Confession  
11:45 Recitation of Catena  
12:00 – 12:15 p.m. Noon Prayer with Monks  
12:30 Lunch  
1:45 – 2:30 Talk: Father Collins  
2:35 Concluding Prayers  
Silent Reflection/Confession  
Optional..... Viewing of Legion of Mary DVD  
4:30 – 5:30 Evening Prayer and Holy Hour with Monks  
5:45 Vigil Mass offered by Father Collins

# Handbook Study

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## The Praesidium Meeting

"In an atmosphere made supernatural by its wealth of prayer, by its devotional usages, and by its sweet spirit of fraternity, the praesidium holds a weekly meeting ... " (Handbook 11:5)

The handbook devotes many pages to the praesidium meeting-It may be worthwhile reflecting on some-aspects of this fundamental and vital part of the Legion system, mindful of the words of the handbook: "So it can be expected that a praesidium which is true to its ideals will bestow around itself life and renewal and healing and solutions." (19:23)

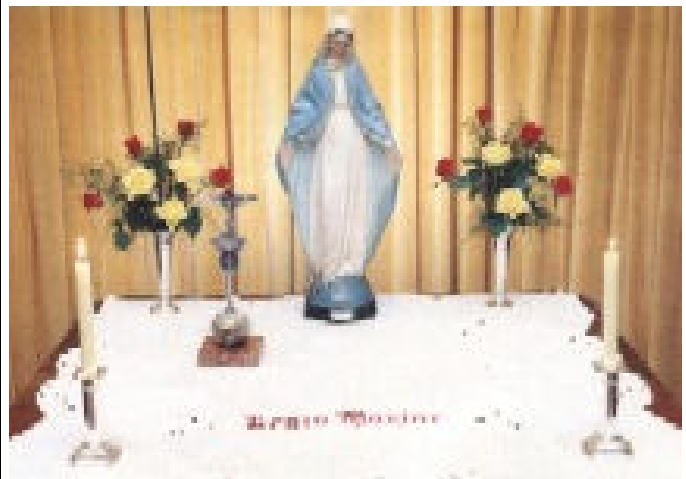
### SETTING OF THE MEETING:

The members should sit around a table at one end of which the Legion altar is placed. Traditionally, the President sits at the other end facing the altar. The altar must not be separated from the meeting-table or so placed as to remove the statue outside the circle of the members.

### THE LEGION ALTAR:

"It should be regarded as an honorable on the part of some legionary to keep the vexillum and the vases and candlesticks clean and bright, and duly provided with flowers and candles at the expense of the praesidium." (Handbook 18:1) It should not be necessary to

add that the statue and altar cloth also should be kept in good condition.



### PUNCTUALITY:

"... a punctual start (so necessary for the proficiency of the praesidium) will not be possible unless the officers are in attendance some time in advance in order to make the requisite preparations." (Handbook 18:2)

### THE PRAYERS:

Regarding the manner of saying the prayers " ... pray as if Our Blessed Lady herself, instead of her statue, were visibly present." (Handbook 19:13)

The prayers are to be one with the meeting: "What the breathing is to the human body, the

Rosary is to the Legion meetings" (Handbook 19:14). In regard to special prayers at the meeting: If it is a question of supplementing the Legion prayers by some other prayers for special intentions, the ruling is that the existing prayers are already long enough, and should not ordinarily be added to." (Handbook 19:16) At a fixed time, usually about an hour after the opening of the meeting, the Catena Legionis is recited, all standing.



#### SPIRITUAL READING:

"Its duration should be limited to about 5 minutes. (Handbook 18:5 )

#### THE ALLOCCTIO:

"In the event of the absence of the Spiritual Director, the commentary (on the handbook) should be made by the President or by any member designated by the President. It is stressed that a mere reading from the handbook

or any other document does not suffice for the allocutio. The allocutio should not occupy more than five or six minutes." (Handbook 18:11)

#### WORK SHEET, ETC.

"No praesidium meeting is ever to begin without its written program, termed the "Work Sheet". This should be drawn up in advance of each meeting and from it the President will call the business." (Handbook 18:2) The Minute book, Attendance roll, Treasurer's book and secret bag will be required also at the meeting. The praesidium should have also roll book for praetorians, auxiliaries, and adjutorians.

#### THE MINUTES:

"... the minutes should be written in ink or typed, and in a book of good quality." (Handbook 34:3)

#### MEMBERS' REPORTS:

"In its own way the report is as important to the meeting as the prayers." (Handbook 18:9) "Every member should have a notebook ... without its aid a suitable report will not be made." (Handbook 33:5) "A particular application of the doctrine of the Mystical Body of Christ may be made to the Legion meeting, especially to the praesidium meeting which forms the heart of the Legion system." (Handbook 21)

From *Some Handbook Reflections*

# Divine Mysteries

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## Christ's Church

[Cont. from page 1]

The consequent duty of theologians to expound with greater clarity the diverse aspects of ecclesiology has resulted in a flowering of writing in this field. In fact it has become evident that this theme is a most fruitful one which, however, has also at times required clarification by way of precise definition and correction, for instance in the declaration 'Mysterium Ecclesiae' (1973), the Letter addressed to the Bishops of the Catholic Church 'Communio notio' (1992), and the declaration 'Dominus Iesus' (2000), all published by the Congregation for the Doctrine of the Faith.

The vastness of the subject matter and the novelty of many of the themes involved continue to provoke theological reflection. Among the many new contributions to the field, some are not immune from erroneous interpretation which in turn give rise to confusion and doubt. A number of these interpretations have been referred to the attention of the Congregation for the Doctrine of the Faith. Given the universality of Catholic doctrine on the Church, the Congregation wishes to respond to these questions by clarifying the authentic meaning of some ecclesiological expressions used by the Magisterium which are open to misunderstanding in the theological debate.

Responses to the Questions

**First Question:** Did the Second Vatican Council change the Catholic doctrine on the Church?

**Response:** The Second Vatican Council neither changed nor intended to change this doctrine, rather it developed, deepened and more fully explained it.

This was exactly what John XXIII said at the beginning of the Council. Paul VI affirmed it and commented in the act of promulgating the Constitution *Lumen gentium*: 'There is no better comment to make than to say that this promulgation really changes nothing of the traditional doctrine. What Christ willed, we also will. What was, still is. What the Church has taught down through the centuries, we also teach. In simple terms that which was assumed, is now explicit; that which was uncertain, is now clarified; that which was meditated upon, discussed and sometimes argued over, is now put together in one clear formulation.' The Bishops repeatedly expressed and fulfilled this intention.

**Second Question:** What is the meaning of the affirmation that the Church of Christ subsists in the Catholic Church?

**Response:** Christ 'established here on earth' only one Church and instituted it as a 'visible and spiritual community', that from its beginning and throughout the centuries has always existed and will always exist, and in which alone are found all the elements that Christ himself instituted. 'This one Church of Christ, which we confess in

the Creed as one, holy, catholic and apostolic. ... This Church, constituted and organized in this world as a society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him’.

In number 8 of the Dogmatic Constitution ‘Lumen Gentium’ ‘subsistence’ means this perduring, historical continuity and the permanence of all the elements instituted by Christ in the Catholic Church, in which the Church of Christ is concretely found on this earth.

It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them. Nevertheless, the word ‘subsists’ can only be attributed to the Catholic Church alone precisely because it refers to the mark of unity that we profess in the symbols of the faith (I believe... in the ‘one’ Church); and this ‘one’ Church subsists in the Catholic Church.

**Third Question:** Why was the expression ‘subsists in’ adopted instead of the simple word ‘is’?

Response: The use of this expression, which indicates the full identity of the Church of Christ with the Catholic Church, does not change the doctrine on the Church. Rather, it comes from and brings out more clearly the fact that there are ‘numerous elements of sanctification and of truth’ which are found outside her structure, but which ‘as gifts properly belonging to the Church of Christ, impel towards Catholic Unity.’

‘It follows that these separated churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor importance in the mystery of salvation. In fact the Spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church.’

**Fourth Question:** Why does the Second Vatican Council use the term ‘Church’ in reference to the oriental Churches separated from full communion with the Catholic Church?

Response: The Council wanted to adopt the traditional use of the term. ‘Because these Churches, although separated, have true sacraments and above all - because of the apostolic succession - the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds,’ they merit the title of ‘particular or local Churches,’ and are called sister Churches of the particular Catholic Churches.

It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature.’ However, since communion with the Catholic Church, the visible head of which is the Bishop of Rome and the Successor of Peter, is not some external complement to a particular Church but rather one of its internal constitutive principles, these venerable Christian communities lack something in their condition as particular churches.

On the other hand, because of the division between Christians, the fullness of universality, which is proper to the Church governed by the Successor of Peter and the

Bishops in communion with him, is not fully realized in history.

**Fifth Question:** Why do the texts of the Council and those of the Magisterium since the Council not use the title of 'Church' with regard to those Christian Communities born out of the Reformation of the sixteenth century?

Response: According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery cannot, according to Catholic doctrine, be called 'Churches' in the proper sense.

The Supreme Pontiff Benedict XVI, at the Audience granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, ratified and confirmed these Responses, adopted in the Plenary Session of the Congregation, and ordered their publication."

The Responses are accompanied by a commentary which explains: "In this document the Congregation for the Doctrine of the Faith is responding to a number of questions concerning the overall vision of the Church which emerged from the dogmatic and ecumenical teachings of the Second Vatican Council. ... The Council 'of the Church on the Church'."

This new document of the Congregation for the Doctrine of the Faith, which essentially

summarizes the teaching of the Council and the post-conciliar Magisterium, constitutes a clear reaffirmation of Catholic doctrine on the Church. Apart from dealing with certain unacceptable ideas which have unfortunately spread around the Catholic world, it offers valuable indications for the future of ecumenical dialogue. This dialogue remains one of the priorities of the Catholic Church. ... However, if such dialogue is to be truly constructive it must involve not just the mutual openness of the participants but also fidelity to the identity of the Catholic faith."

Catholic ecumenism might seem, at first sight, somewhat paradoxical. The Second Vatican Council II used the phrase 'subsistit in' in order to try to harmonize two doctrinal affirmations: on the one hand, that despite all the divisions between Christians the Church of Christ continues to exist fully only in the Catholic Church, and on the other hand that numerous elements of sanctification and truth do exist outwith the visible boundaries of the Catholic Church whether in the particular Churches or in the ecclesial Communities that are not fully in communion with the Catholic Church."

Although the Catholic Church has the fullness of the means of salvation, 'nevertheless, the divisions among Christians prevent the Church from effecting the fullness of catholicity proper to her in those of her children who, though joined to her by baptism, are yet separated from full communion with her.' The fullness of the Catholic Church, therefore, already exists, but still has to grow in the brethren who are not yet in full communion with it and also in its own members who are sinners."



# Legion Spirit

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## Manners Should be Worthy of the Cause From The Spirit of Home Visitation by Frank Duff

Get yourselves liked, says that code. Your manners will be the first part of you that the people meet. In fact, it might be said that so far as those persons are concerned, your manners are yourselves. They are definitely part of your respect and of your service, so let them be worthy of your cause which is the cause of God. No matter what holy ideas are in you, no matter what depths of humility, if your exterior is unfavorable it is that which will determine the issue in those early critical moments. So let your manner and your manners - for there is a distinction here - be as irreproachable as you can make them.

"May we have a chat?" "May we come in?" "Is it quite convenient that we should come now? If not, perhaps we could come back another time?" "We are legionaries of Mary - we greatly wish to have your understanding and encouragement. Will you permit us to tell you something about ourselves and our work?" This sort of considerate civility will be found a sovereign way of getting the legionaries in and securing them a hearing. Obviously you have to introduce yourselves and to explain why you are there. A lady was talking about the visitation of her home by two young legionaries. "I do not know what brings them around," she said. "They are extraordinarily nice girls, but they are ill at ease while they are here. They have come a good number of times to us and we like them very much. But we do not know why they are visiting us." I hope this

story is an exaggeration - as it may be. But even allowing for that, it is plain that the legionary method was hopeless, and that the gallant young pair had been let loose without proper aid from their praesidium.

The fact is that you have to tell what you are about. So manifestly you have to present a thought-out explanation. But this does not mean that you embark on a talking campaign. Try to do the opposite. Having got yourself in by talking, turn off the tap. Aim at listening instead of talking. Much talking may mark you as a mere salesman, who is not really interested in the people but has some game or other to play.





# Special Excerpt

## Prayers to be Recited Before the Pilgrim Virgin, as suggested by the Ambassadors of Mary

### PRAYERS TO BE RECITED BEFORE THE PILGRIM VIRGIN

#### THE HOLY ROSARY

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Apostle Creed

Our Father, etc.

*I salute thee, Daughter of God the Father; obtain for us the gift of a firm faith.*

Hail Mary, etc.

*I salute thee, Mother of God the Son; obtain for us the gift of constant hope.*

Hail Mary, etc.

*I salute thee, Spouse of God the Holy Ghost; obtain for us the gift of an ardent charity.*

Hail Mary, etc.

Glory be to the Father, etc.

#### MYSTERIES OF THE HOLY ROSARY

##### The Five Joyful Mysteries

(to be said on Mondays, Thursdays, and on Sundays from the beginning of Advent to Septuagesima Sunday)

1. The Annunciation
2. The Visitation
3. The Birth of Jesus in Bethlehem
4. The Presentation of Jesus in the Temple
5. The Finding of Jesus in the Temple

##### The Five Sorrowful Mysteries

(to be said on Tuesdays, Fridays, and on Sundays from Septuagesima to Easter)

1. The Agony in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. Jesus Carries His Cross
5. The Crucifixion

##### The Five Glorious Mysteries

(to be said on Wednesdays, Saturdays and on the Sundays from Easter to Advent)

1. The Resurrection
2. The Ascension
3. The Descent of the Holy Ghost
4. The Assumption
5. The Coronation of the Blessed Virgin Mary

#### THE FATIMA ASPIRATION

After the *Glory be to the Father* of each decade of the Rosary say the Fatima Aspiration:

"O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those who are in most need of Thy mercy."

#### Hail Holy Queen

Hail, Holy Queen, Mother of mercy, our life, our sweetness and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

#### LITANY OF OUR LADY

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Christ, hear us.  
Christ, graciously hear us.

God the Father of heaven,  
God the Son, Redeemer of the world,  
God the Holy Ghost,  
Holy Trinity, one God,

Holy Mary,  
Holy Mother of God,  
Holy Virgin of virgins,  
Mother of Christ,  
Mother of the Church  
Mother of divine grace,  
Mother most pure,  
Mother most chaste,  
Mother inviolate,  
Mother undefiled,  
Mother most amiable,  
Mother most admirable,  
Mother of good counsel,

HAVE MERCY ON US  
PRAY FOR US

(OVER)

Mother of our Creator,  
 Mother of our Saviour,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of justice,  
 Seat of wisdom,  
 Cause of our joy,  
 Spiritual vessel,  
 Vessel of honor,  
 Singular vessel of devotion,  
 Mystical rose,  
 Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,  
 Gate of heaven,  
 Morning star,  
 Health of the sick,  
 Refuge of sinners,  
 Comforter of the afflicted,  
 Help of Christians,  
 Queen of angels,  
 Queen of patriarchs,  
 Queen of prophets,  
 Queen of apostles,  
 Queen of martyrs,  
 Queen of confessors,  
 Queen of virgins,  
 Queen of all Saints,  
 Queen conceived without original sin,  
 Queen assumed into Heaven,  
 Queen of the most holy Rosary,  
 Queen of peace,

Pray for us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Pray for us, O holy Mother of God.  
 R. That we may be made worthy of the promises of Christ.

Let us pray

Grant us, Thy servants, we beseech Thee. O Lord God, to enjoy continual health of soul and body; and by the glorious intercession of Blessed Mary, ever a virgin, to be delivered from present sorrow, and to attain everlasting joy. Through Christ our Lord. Amen.

Act of Consecration  
 to the Immaculate Heart of Mary  
 (St. Louis de Montfort's Consecration)

I, N., a faithless sinner—renew and ratify today in thy hands, O Immaculate Mother, the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before.

In the presence of all the heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity. Amen.

Sacred Heart of Jesus, have pity on us!

Sorrowful and Immaculate Heart of Mary, pray for us and save us!

Jesus, Mary, I love You! Save souls.

O Mary, conceived without sin, pray for us who have recourse to Thee.

Immaculate Heart of Mary, pray for us now and at the hour of our death.

Sweet Heart of Mary, be my salvation.

St. Joseph, pray for us.