



Mary's Notebook

February 2007

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Acies March 18th At St. Mathew Catholic Church

Tidewater Curia has changed the date and location of Acies. It will now be on March 18th at St. Matthews Catholic Church in Virginia Beach, Virginia. [Cont. p.2]

Frank Duff Prayer to be Prayed at End of Each Meeting [see p.3]

New Praesidium at Star of the Sea Catholic Church

A new praesidium of the Legion of Mary is being started-up at Star of the Sea Catholic Church in Virginia Beach, VA. [Cont. p.3]

Divine Mysteries: Holy Orders

Priests by sacred ordination and mission which they receive from the bishops are promoted to the service of Christ the Teacher, Priest and King.

Priests, who are taken from among men and ordained for men in the things that belong to God in order to offer gifts and sacrifices for sins, nevertheless live on earth with other men as brothers. The Lord Jesus, the Son of God, a Man sent by the Father to men, dwelt among us and willed to become like his brethren in all things except sin. The holy apostles imitated him. Blessed Paul, the doctor of the Gentiles, "set apart for the Gospel of God" (Rom 1:1) declares that he became all things to all men that he might save all. Priests of the New Testament, by their vocation and ordination, are in a certain sense set apart in the bosom of the People of God. However, they are not to be separated from the People of God or from any person; but they are to be totally dedicated to the work for which the Lord has chosen them. [Cont. p.5]

News and Events

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Acies Moved to March 18th at St. Matthew

Acies will now be held on March 18th at 3:00 p.m. at St. Matthew. St. Matthew Catholic Church is located at 3314 Sandra Lane, Virginia Beach, VA.

The word Acies is Latin, and means, "an army ranged in battle array." At Acies legionaries 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.

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. Each praesidium is asked to announce the date and location of Acies at every weekly meeting from now until March 18th, and to take every effort to inform their auxiliaries of the event, and ensure that a system is in-place to provide transportation to Acies for any home-bound auxiliaries or non-drivers who wish to attend.

At the Acies, legionaries shall assemble at St. Matthew Catholic Church, where there will be 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. After 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. We are pleased to announce that Most Reverend Bishop Francis Xavier DiLorenzo, Bishop of Richmond, is currently scheduled to give the address.

Then the procession towards the statue begins. The Spiritual Directors go first in single file. Then the legionaries, also singly, (except if the number are too great, then we may go 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.

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.

Next, there will be benediction of the Most Blessed Sacrament; after which the concluding prayers of the Legion are recited, a hymn is sung, and the Acies is then officially complete, -- however, we will hope everyone will then join us in the St. Matthew's School Cafeteria for a reception with some food, light entertainment, and fellowship.

New Praesidium at Star of the Sea Catholic Church

A new praesidium of the Legion of Mary is being started-up at Star of the Sea Catholic Church in Virginia Beach, VA. The first meeting was held on Tuesday, January 23rd at 8:30 a.m. in the Annex. A second meeting was held Tuesday, January 30th at the same time and location. Future meetings, starting Feb. 8th will be held at 7:00 p.m. on Thursdays.



The picture above shows a gathering of people after the Saturday evening Mass at Star of the Sea, during a recruiting drive to encourage parishioners at Star of the Sea to join the newly forming praesidium. There was great interest in the Legion of Mary shown by parishioners.

A new praesidium is also starting at St. Matthews Catholic Church for Junior Legionaries. The new junior praesidium at St. Matthews, will be the third praesidium at the parish, along with its two adult praesidia.

Frank Duff Prayer to be Prayed at End of Each Meeting

In April 2005, Concilium recommend the following prayer be recited at the end of every Legion meeting (praesidium and council) throughout the world:

Prayer for the Beatification of the Servant of God Frank Duff

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

Marian Holy Days

- February 11- Our Lady of Lourdes

NOTE: The Next Total Consecration cycle begins February 20th

Handbook Study

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ANNUAL AUDITS

"The Treasurer's books shall be audited annually. It is suggested that two members of the Praesidium or the Council (as the case may be), other than the Treasurer, be appointed to that duty:' (Legion Handbook, 24.8).



It is suggested that reference to the audit should be made in the annual reports of Praesidia to their Councils and also during visitation of Praesidia by Councils. It seems desirable that the audit should be carried out at the same time each year. In the case of a Praesidium it might be considered suitable to have it done when the annual report is being prepared.

It is also suggested that reference to the audit be made in the Minutes of Praesidia and Councils and in reports of Councils to Higher Councils. Correspondents are requested to draw the attention of Councils to this

requirement and to monitor Minutes and reports with this in mind.

It is important that the audit should cover all income and expenditure and any monies on deposit and that the auditors verify, through current bank statements and/or actual cash in hand, the balance shown. The audit should also cover all financial transactions related to the works of Praesidia, for example, sales of newspapers, books and magazines, clubs, Patricians, etc, and also financial transactions related to property, sales of Maria Legionis, Handbooks and other Legion literature, etc.

It is desirable that the auditors' report be presented at a meeting of the Praesidium or Council. It would be of assistance to all Councils in carrying out their responsibilities towards the Praesidia and Councils affiliated to them if copies of the auditors' reports could be presented or forwarded to them.

"It would be impossible to associate the idea of wastefulness with Our Lady's housekeeping. Therefore it goes without saying that every Legionary body must handle its property and its funds, watchfully and economically." (Legion Handbook. 24 9).

(Taken from Some Handbook Reflections)

Divine Mysteries

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Holy Orders

They cannot be ministers of Christ unless they be witnesses and dispensers of a life other than earthly life. But they cannot be of service to men if they remain strangers to the life and conditions of men. Their ministry itself, by a special title, forbids that they be conformed to this world; yet at the same time it requires that they live in this world among men.

Since no one can be saved who does not first believe, priests, as co-workers with their bishops, have the primary duty of proclaiming the Gospel of God to all. In this way they fulfill the command of the Lord: "Going therefore into the whole world preach the Gospel to every creature" (Mk 16:15), and they establish and build up the People of God. Through the saving word the spark of faith is lit in the hearts of unbelievers, and fed in the hearts of the faithful. Faith comes from hearing, and hearing through the word of Christ.

But priestly preaching is often very difficult in the circumstances of the modern world. In order that it might more effectively move men's minds, the word of God ought not to be explained in a general and abstract way, but rather by applying the lasting truth of the Gospel to the particular circumstances of life.

The ministry of the word is carried out in many ways, according to the various needs of those who hear and the special gifts of

those who preach. In areas or communities of non-Christians, the proclaiming of the Gospel draws men to faith and to the sacraments of salvation. In the Christian community, especially among those who seem to understand and believe little of what they practice, the preaching of the word is needed for the very ministering of the sacraments. They are precisely sacraments of faith, a faith which is born of and nourished by the word. This is especially true of the Liturgy of the Word in the celebration of Mass, in which the proclaiming of the death and resurrection of Christ is inseparably joined to the response of the people who hear, and to the very offering whereby Christ ratified the New Testament in his blood.

The Eucharistic Action, over which the priest presides, is the very heart of the congregation. So priests must instruct their people to offer to God the Father the Divine Victim in the Sacrifice of the Mass, and to join to it the offering of their own lives. In the spirit of Christ the Shepherd, they must prompt their people to confess their sins with a contrite heart in the sacrament of Penance, so that, mindful of his words "Repent for the kingdom of God is at hand" (Mt 4:17), they are drawn closer to the Lord more and more each day. Priests likewise must instruct their people to participate in the celebrations of the sacred liturgy in such a way that they become proficient in genuine prayer. They must coax their people on to an ever more perfect and constant spirit of prayer for every grace and need. They must gently persuade everyone to the

fulfillment of the duties of his state of life, and to greater progress in responding in a sensible way to the evangelical counsels. Finally, they must train the faithful to sing hymns and spiritual songs in their hearts to the Lord, always giving thanks to God the Father for all things in the name of our Lord Jesus Christ.

In building up of the Church, priests must treat all with exceptional kindness in imitation of the Lord. They should act toward men, not as seeking to please them, but in accord with the demands of Christian doctrine and life. They should teach them and admonish them as beloved sons, according to the words of the Apostle: "Be urgent in season, out of season, reprove, entreat, rebuke in all patience and doctrine" (2 Tim 4:2).

Priests therefore, as educators in the faith, must see to it either by themselves or through others that the faithful are led individually in the Holy Spirit to a development of their own vocation according to the Gospel, to a sincere and practical charity, and to that freedom with which Christ has made us free. Ceremonies however beautiful, or associations however flourishing, will be of little value if they are not directed toward the education of men to Christian maturity.

Although they have obligations toward all men, priests have a special obligation to the poor and weak entrusted to them, for our Lord himself showed that he was united to them, and their evangelization is mentioned as a sign of messianic activity.

The office of pastor is not confined to the care of the faithful as individuals, but also in

a true sense is extended to the formation of a genuine Christian community. Yet the spirit of the community should be so fostered as to embrace not only the local church, but also the universal Church. The local community should promote not only the care of its own faithful, but, filled with a missionary zeal, it should prepare also the way to Christ for all men. In a special way, catechumens and the newly-baptized who must be educated gradually to know and to live the Christian life are entrusted to his care.

Priests, never losing sight of the fullness of the priesthood which the bishops enjoy, must respect in them the authority of Christ, the Supreme Shepherd. They must therefore stand by their bishops in sincere charity and obedience. This priestly obedience, imbued with a spirit of cooperation is based on the very sharing in the episcopal ministry which is conferred on priests both through the Sacrament of Orders and the canonical mission.

Priests have been placed in the midst of the laity to lead them to the unity of charity, "loving one another with fraternal love, eager to give one another precedence" (Rom 12:10). They are defenders of the common good, with which they are charged in the name of the bishop. At the same time, they are strenuous assertors of the truth, lest the faithful be carried about by every wind of doctrine

Priests should not be sent singly to a new field of labor, especially to one where they are not completely familiar with the language and customs; rather, after the example of the disciples of Christ, they should be sent two or three together so that they may be mutually helpful to one another.

Parents and teachers and all who are engaged in any way in the education of boys and young men should so prepare them that they will recognize the solicitude of our Lord for his flock, will consider the needs of the Church, and will be prepared to respond generously to our Lord when he calls, saying: "Here I am Lord, send me" (Is 6:8).

Holiness does much for priests in carrying on a fruitful ministry. Although divine grace could use unworthy ministers to effect the work of salvation, yet for the most part God chooses, to show forth his wonders, those who are more open to the power and direction of the Holy Spirit, and who can by reason of their close union with Christ and their holiness of life say with St. Paul: "And yet I am alive; or rather, not I; it is Christ that lives in me" (Gal 2:20).

Perfect and perpetual continence for the sake of the Kingdom of Heaven, commended by Christ the Lord and through the course of time as well as in our own days freely accepted and observed in a praiseworthy manner by many of the faithful, is held by the Church to be of great value in a special manner for the priestly life. Indeed, it is not demanded by the very nature of the priesthood, as is apparent from the practice of the early Church and from the traditions of the Eastern Churches. where, besides those who with all the bishops, by a gift of grace, choose to observe celibacy, there are also married priests of highest merit. It permanently exhorts all those who have received the priesthood and marriage to persevere in their holy vocation so that they may fully and generously continue to expend themselves for the sake of the flock commended to them.

Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons.

The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter.

Priests are united with the bishops in sacerdotal dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops' prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.

Deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop.

The Church confers the sacrament of Holy Orders only on baptized men (viri). Church authority alone has the responsibility and right to call someone to receive the sacrament of Holy Orders.

{Above is a summary of the Catechism}

Legion Spirit

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ANNUAL PLANNING MEETING

To fulfill the need to plan, officers of a praesidium or council might consider the value of meeting once a year for the purpose of planning for the year ahead. It is desirable that sufficient time be allowed for the meeting so that ideas and suggestions can be well discussed. It would be helpful, also, if the President invited the other officers to submit suggestions in advance for the agenda of this meeting.

If the officers approach the meeting in a spirit of faith and union with Mary and conscious of Brother Duff's words, quoted above, they will be giving scope for the Holy Spirit, to work through them. The plans formulated at this meeting can then be brought to the praesidium or council for consideration and approved, can then be put into effect through the weekly praesidium meeting or the monthly council meeting. For councils, of course, the pre-council meeting provides opportunities for follow-up and on-going planning.

Planning for the Praesidium: There are many items that might be considered at an annual planning meeting: Recruiting new members, active and auxiliary; promoting Praetorian Adjutorian membership and True Devotion to Mary; Improving reports and study of the handbook; Exploratio Dominicalis, Auxiliary Rally; Retreats; Praesidium function in September, etc. The development of the members and of the work is a priority. The handbook speaks of an enterprising spirit being

kept alive the members by the regular breaking of new ground. Is the praesidium tackling the most urgent needs? What more should the praesidium be doing?

Planning for the Council: In addition to such items as: Frequency of reports; visitation of praesidia and affiliated councils; Legion Functions: Acies, Annual Retreat, etc.; Elections; Appointment of officers of praesidia, Annual audit, etc, there is the great need to plan Extension and the development of the apostolate in the council area, it can be a great help to sit down with a map of the area and note the strengths and weaknesses both as regards places with or without the Legion and also in regard to the extent of the Legion apostolate. Do higher councils consider delegating responsibility for Extension. In certain areas to affiliated councils? Is the Legion apostolate directed to the most urgent needs in the council area? Do the officers think that they have to do everything- themselves? The handbook says: "the denial of some responsibility to those who are fit to assume it does injustice both to those individuals and to the whole Legion." (P 166) The handbook also says that the consideration of new works forms an important part of the work of a Curia. If planning is to be effective, it will be necessary to assign specific tasks to individual officers or members, who should be asked to account for them. Otherwise, plans may remain just that, plans.

(Take from Some Handbook Reflections)

Special Excerpt

February 2007

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5 November 2006

Dear Presidents of Attached Councils and Praesidia,

GUIDANCE FROM CONCILIUM FOR TREASURERS

REPORTS: Reports, annual for praesidia and monthly for a council, must be more detailed. This means listing and reporting at the meeting all sources of income including from whom and the amount, and all expenditures including to whom and the amount.

CHECK. All checks written from a council bank account require two signatures. All council checking accounts must be in a bank, not a credit union, and be of the non-profit type such as the boy scouts.

AUDITS. Whenever an audit is done from the praesidium level up a report must be submitted to the next higher level, i.e., praesidium to curia, curia to Regia and Regia to Concilium. The report, which can be in the form of a simple memo, should state the names of the auditors, what they checked and the results. For example, at the praesidium level the auditors should check the math (additions for income and subtractions for expenditures), check all expenditures and the respective receipt, and whether the expenditure was appropriate. Please consult the Handbook for guidance on appropriate expenditures. If there is a question, ask the Treasurer the next level up. At council level, auditors are approved by the body.

UNUSUAL EXPENDITURES. For councils, unusual expenditures must be approved by the body. It may be necessary to have the body define "unusual". For a praesidium, consult the Handbook.

In the service of Our Lady,

Dennis G. Monroe

[Arlington] Regia President