



Mary's Notebook

January 2007

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Issue 9

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Annual General Reunion Held December 10th.

The Annual General Reunion for the Tidewater Curia was held on December 10th at 3:00pm at St. Gregory's. [Cont. p.2]

Acies March 25th

Tidewater Curia will hold its Acies at St. Gregory's on March 25, 2007. Attendance is required for active members; auxiliaries are also invited. [Cont. p. 2]

About the Rosary Confraternity

In this special issue of Mary's Notebook, we've attached information describing the Rosary Confraternity, an organization without meetings or dues, sponsored by the Dominicans. [Cont. p. 8]

Divine Mysteries: Anointing of the Sick

Christ's compassion toward the sick and His many healings of every kind of infirmity are a resplendent sign that "God has visited his people" and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins; He has come to heal the whole man, soul and body; He is the physician the sick have need of. His compassion toward all who suffer goes so far that he identifies Himself with them: "I was sick and you visited me." His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them.

Moved by so much suffering Christ not only allows Himself to be touched by the sick, but He makes their miseries His own: "He took our infirmities and bore our diseases." But He did not heal all the sick. His healings were signs of the coming of the Kingdom of God. They announced a more radical healing: the victory over sin and death through His Passover. On the cross Christ took upon Himself the whole weight of evil and took away the "sin of the world," of which illness is only a consequence. By His passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to Him and unite us with His redemptive Passion. "Heal the sick . . ." [Cont. p. 5]

News and Events

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Annual General Reunion Dec. 10th



Legionaries from all over the Tidewater area gathered together for the Annual General Reunion held on December 10th at St. Gregory the Great in Virginia Beach.

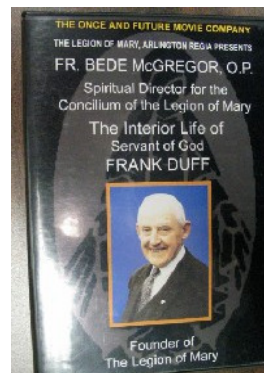
Legionaries had a grand time, with entertainment including a number of festive songs – sung by both junior and senior members of the Legion of Mary and a fun matching game where participants matched Icons of Our Lady to their respective titles. Food was plentiful.

Acies March 25th

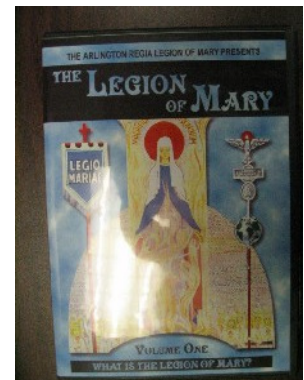
Tidewater Curia will hold its Acies at St. Gregory's on March 25, 2007. Attendance is required for active members; auxiliaries are also invited.

Praesidia are encouraged to develop plans to ensure that auxiliaries are invited and welcomed to attend. Likewise, it is important to note that all spiritual directors are welcome and that we very much would like them to attend, as well.

Supplies available for Attached Praesidia to Purchase



The video above is a discussion of the life of Servant of God Frank Duff by Fr. Bede.



The video above is the first video in a series being produced by the Arlington Regia about the Legion of Mary.

Marian Holy Days

- Jan 1 – Mary, Mother of God

Handbook Study

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REPORTS AT THE PRAESIDIUM MEETING

"The report connects the work with 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." (Handbook 18:9)

It may be useful to remind ourselves of what the handbook says in regard to reports at the praesidium meeting as set out particularly in chapters 18, 19 and 33 Some points from those chapters are mentioned below:

The report, and all discussion upon it, must be delivered in a tone of voice, which will reach every part of the room.

Presidents must refuse to accept reports, which require an effort to hear.

In its own way the report is as important to the meeting as the prayers They supplement each other. Both elements are necessary to a praesidium meeting.

The meeting should be bright and cheerful. Therefore 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

The praesidium cannot supervise a work unless it is fully informed about it ... if the report gives little indication as to what the legionary is really doing then the praesidium can exert only a vague control over that member's actions. It will not stimulate him. It will not safeguard him.

No legionary should be content to give a merely good report. Why not aim very high, and deliberately set out to add to the perfect performance of the work a model report to the praesidium.

It is certain that anyone, who tries to make his report as he imagines Our Lady would make it, will not deliver a report which is inadequate from any point of view.

An important part of the training of the member should lie in the learning of the methods of other members, as disclosed through their reports, and in the hearing of the comments which one's own reports elicit from experienced legionaries. It follows that if a report gives only meager information it cannot be the means of helping either the member who makes it or those who listen to it.

To remove from members the obligation to furnish adequate report is also to remove that sense of minute control which means so much

in the Legion system No effective advice or guidance or criticism can be given so that the essential idea of the praesidium is frustrated the education and safeguarding of the members which are based on the reports, are rendered impossible. Unless the members' weekly reports are adequately detailed to enable the minute control already referred to, indiscretion will almost certainly occur, with perhaps detriment to the Legion.

Every member should have a notebook in which will be kept a brief record of cases... without its aid a suitable report will not be made.

The first part of the Standing Instruction tells us that: "Legionary duty requires from each legionary:- First, the punctual and regular attendance at the weekly meeting of the praesidium, and the furnishing there of an adequate and audible report on the work done." (Handbook 18:7).

Icon of the Nativity



Nativity Icon Description: The Star represents that Jesus is the Light of the world and came down from Heaven. Midwives wrap Jesus in swaddling cloth, showing He became man and was born by the normal way (and thus needed to be cleaned after birth). The Magi, who worshiped the stars, were led to the true light of the world; all who search for truth find Christ. They brought Him gold, frankincense, and myrrh; gold because Jesus is king; frankincense because He is high priest; myrrh because He will die for our sins. The angels spread the good news to the shepherds, as Jesus is the true shepherd and He, in the Eucharist, is the unity of Christians. The cave in the center shows that Jesus is born into a world of darkness, unbelief, and doubt, which we must struggle through. Mary is in the center, with Jesus, as the mother of the light. She looks towards Joseph, who is at the bottom left, to strengthen him. Joseph, an old man and a widower is shown as and weighed down by doubts of the origins of Christ, which he overcomes. Satan is depicted as an old man in rags with a cane tempting Joseph, who is the protector of the Holy Family.

Divine Mysteries

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Anointing of the Sick

(Cont. from p.1).

Christ invites His disciples to follow Him by taking up their cross in their turn. By following him they acquire a new outlook on illness and the sick. Jesus associates them with his own life of poverty and service. He makes them share in his ministry of compassion and healing: "So they went out and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them."

The risen Lord renews this mission ("In my name . . . they will lay their hands on the sick, and they will recover.") and confirms it through the signs that the Church performs by invoking His name. These signs demonstrate in a special way that Jesus is truly "God who saves."

Thus St. Paul must learn from the Lord that "my grace is sufficient for you, for my power is made perfect in weakness," and that the sufferings to be endured can mean that "in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church."

St. James: "Is any among you sick? Let him call for the elders [presbyters] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven."

Tradition has recognized in this rite one of the seven sacraments.

From ancient times in the liturgical traditions of both East and West, we have testimonies to the practice of anointings of the sick with blessed oil. Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this it received the name "Extreme Unction."

Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation.

The Anointing of the Sick "is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived."

If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced.

Only priests (bishops and presbyters) are ministers of the Anointing of the Sick. It is the duty of pastors to instruct the faithful on the benefits of this sacrament. The faithful

should encourage the sick to call for a priest to receive this sacrament.

The sick should prepare themselves to receive it with good dispositions, assisted by their pastor and the whole ecclesial community, which is invited to surround the sick in a special way through their prayers and fraternal attention.

The sick who receive this sacrament, "by freely uniting themselves to the passion and death of Christ," "contribute to the good of the People of God." By celebrating this sacrament the Church, in the communion of saints, intercedes for the benefit of the sick person, and he, for his part, through the grace of this sacrament, contributes to the sanctification of the Church and to the good of all men for whom the Church suffers and offers herself through Christ to God the Father.

The Anointing of the Sick completes our conformity to the death and Resurrection of Christ, just as Baptism began it. It completes the holy anointings that mark the whole Christian life: that of Baptism, which sealed the new life in us, and that of Confirmation, which strengthened us for the combat of this life. This last anointing fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father's house.

In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum. Communion in the body and blood of Christ, received at this moment of "passing over" to the Father, has a particular significance and importance. It is the seed of eternal life and the power of resurrection, according to the words of the Lord: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

The Twelve Days of Christmas

From 1558 to 1829, when Catholics in England were not permitted to practice their faith openly, "The Twelve Days of Christmas" was written as a catechism song for young Catholics. The hidden meanings of the song's gifts were intended to help the children remember lessons of their faith. The "true love" mentioned in the song refers to God Himself. The "me" who receives the presents is every baptized person. The partridge in a pear tree is Jesus Christ. In the song, Christ is symbolically presented as a mother partridge, which feigns injury to decoy predators from her helpless nestlings. The meanings of the other symbols are:

2. Two Turtle Doves - the Old and New Testaments
3. Three French Hens - Faith, Hope, and Charity
4. Four Calling Birds - the four Gospels
5. Five Golden Rings - the first five books of the Old Testament The Pentateuch
6. Six Geese A-Laying - the six days of creation
7. Seven Swans A-Swimming - the seven gifts of the Holy Spirit
8. Eight Maids A-Milking - the eight Beatitudes
9. Nine Ladies Dancing - the nine fruits of the Holy Spirit
10. Ten Lords A-Leaping - the Ten Commandments
11. Eleven Pipers Piping - the eleven faithful disciples
12. Twelve Drummers Drumming - the twelve points of belief in the Apostles Creed

(The above is excerpted from A Handbook of Catholic Sacraments, by Ann Ball and published by Our Sunday Visitor.)

Legion Spirit

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Michael Eking

Michael Eking was a founding member of the Legion of Mary in Africa and the President of the first Praesidium in the entire African continent. This praesidium was started by the Most Rev. Dr. Moynagh, then bishop of Calabar. The date was September 7th, 1933 – the 12th anniversary of the Legion's birth in Dublin.

Michael Ekeng was Bishop Moynagh's right hand man in the task of extending and perfecting the Legion of Mary in the Calabar diocese. He was described as "a man of God" or more accurately, as a "free man of God", for Michael had tasted the bitter experience of slavery, had bought his freedom by his own industry, and had then found his way into the Catholic Church via Protestantism in which he had been instructed by his former "master".

Michael Ekeng's capacity for work was amazing. He would start from Calabar at 1 A.M., travel to Oran 18 miles by canoe, go on from there to a Legion meeting 55 miles away, and after the meeting cycle on 12 miles to the nearest mission, fasting all the time, to receive Holy Communion.

During the Holy Year of 1950 Bishop Moynagh sent Michael on a pilgrimage to Rome, and then to Ireland. Mr. Ekeng addressed the Concilium of the Legion of Mary, attended many Legion functions and took part in a pilgrimage to Lough Derg.



Thomas Moorehead

Thomas Moorehead was consecrated to Jesus through Mary, wore Mary's brown scapular, prayed numerous rosaries every day, belonged to the Carmelite Third Order and was active in the Legion of Mary.

For 40 years he served our mother in the Legion, and with the exception of his last night on earth, never missed a weekly meeting. Such was his dedication and obedience. When Tommy was asked to do something that would call attention to himself, he would say "...place me under obedience and I will do it..." He was always seeking God's will in a situation, and not his own, by the path of obedience.

Tommy began his day with the 6:30 Mass every morning. He was indefatigable in his efforts for our mother Mary and the service of Christ in others. His apostolate was in the hospital, taking the patients to Mass and talking to them about Jesus and Mary.

His total consecration to Jesus through Mary was according to the formula of St. Louis Marie De Montfort in the treatise "True Devotion to Mary". In that consecration, Tommy gave Mary all his worldly and spiritual goods past, present and future. He lived that consecration. He read Butler's "Lives of the Saints" every day and never ceased to be amazed at what they had accomplished.

From an article by Joanne D'Alessio in Maria Legionis

Special Excerpt

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Rosary Confraternity

OBLIGATIONS: Each member strives to pray twenty mysteries* of the Rosary each week (this does not bind under sin), and must have his/her name inscribed in the register of the Confraternity. There are no meetings, no dues.

*While urged to recite all 20 mysteries, only the 15 Joyful, Sorrowful, and Glorious are required

THE ROSARY CONFRATERNITY'S BENEFITS

1. The special protection of the mother of God.
2. A share in the prayer of countless thousands of members the world over, and this even after death.
3. A share in the prayers, Masses and apostolic works of the entire Dominican Order.
4. The intercession of the entire heavenly court.
5. Various plenary and partial indulgences.
6. Six times a year the Rosary Center publication [THE ROSARY, LIGHT AND LIFE](#) is sent to those members who wish it. Its purpose is to provide sound doctrine and spiritual guidance for readers everywhere.

INDULGENCES IN GENERAL

1. An indulgence is the cancellation of temporal punishment due for sin, when the sin's guilt has already been pardoned.
2. An indulgence is partial if it frees the Christian partially from the temporal punishment due for his sins, plenary if it frees him wholly.
3. Both partial and plenary indulgences can always be applied to the dead, but only by way of suffrage.
4. Since the Apostolic Constitution of Pope Paul VI on Indulgences, a partial indulgence is no longer expressed in reference to time, i.e. days or years.
5. A plenary indulgence can be gained only once a day, except by those on the threshold of death.
6. To gain a plenary indulgence the person must perform the indulgenced act, and satisfy these conditions: Sacramental Confession, Holy Communion, prayer for the Pope's intention, and freedom from all attachment to sin, even venial sin. If this detachment is not present, or if any of the above conditions are not fulfilled, the indulgence is partial.

ROSARY INDULGENCES

1. For members of the Rosary Confraternity, a plenary indulgence, under the usual conditions, is granted:
 - on the day of enrollment. (When application is made, a certificate of membership is sent, indicating the day of the enrollment.)
 - on the following feast days: Christmas, Easter, Annunciation, Purification, Assumption, Our Lady of the Rosary, and Immaculate Conception.
2. For those who pray the Rosary, a plenary indulgence is granted under the usual conditions, when the Rosary is prayed in Church, or in a Public Oratory, in a family (family Rosary), Religious Community, or Pious Association. Otherwise a partial indulgence is granted.

FIFTEEN PROMISES OF THE BLESSED VIRGIN
TO CHRISTIANS WHO FAITHFULLY PRAY THE ROSARY

1. To all those who shall pray my Rosary devoutly, I promise my special protection and great graces.
2. Those who shall persevere in the recitation of my Rosary will receive some special grace.
3. The Rosary will be a very powerful armor against hell; it will destroy vice, deliver from sin and dispel heresy.
4. The rosary will make virtue and good works flourish, and will obtain for souls the most abundant divine mercies. It will draw the hearts of men from the love of the world and its vanities, and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.
5. Those who trust themselves to me through the Rosary will not perish.
6. Whoever recites my Rosary devoutly reflecting on the mysteries, shall never be overwhelmed by misfortune. He will not experience the anger of God nor will he perish by an unprovided death. The sinner will be converted; the just will persevere in grace and merit eternal life.
7. Those truly devoted to my Rosary shall not die without the sacraments of the Church.
8. Those who are faithful to recite my Rosary shall have during their life and at their death the light of God and the plenitude of His graces and will share in the merits of the blessed.
9. I will deliver promptly from purgatory souls devoted to my Rosary.
10. True children of my Rosary will enjoy great glory in heaven.
11. What you shall ask through my Rosary you shall obtain.
12. To those who propagate my Rosary I promise aid in all their necessities.
13. I have obtained from my Son that **all the members of the Rosary Confraternity** shall have as their intercessors, in life and in death, the entire celestial court.
14. Those who recite my Rosary faithfully are my beloved children, the brothers and sisters of Jesus Christ.
15. Devotion to my Rosary is a special sign of predestination.

One Way To Obtain a Plenary Indulgence with the Rosary:

1. Must either pray on: the day of enrollment, Christmas, Easter, Annunciation, Purification, Assumption, Our Lady of the Rosary, and Immaculate Conception. **OR** pray in Church, or in a Public Oratory, in a family (family Rosary), Religious Community, or Pious Association.
2. Sacramental Confession (one confession can count for towards all plenary indulgences for up to two weeks)
3. Holy Communion
4. Pray, "Lord Jesus Christ, Son of God, Have Mercy on me a sinner" to free from any venial sin
5. Our Father and Hail Mary prayer for the Pope's intention

*NOTE: All actions must be done with the intention of gaining the indulgence

For more information visit: <http://www.rosary-center.org/>

Enroll at <http://www.rosary-center.org/nconform.htm>

OR write to The Rosary Center, PO Box 3617, Portland, OR 97208, USA.