



Mary's Notebook

March 2007

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Issue 11

| Section | Page |
|------------------|-------|
| Front Page | 1 |
| News & Events | 2 |
| Handbook Study | 3-4 |
| Divine Mysteries | 5-8 |
| Legion Spirit | 9 |
| Special/Extra | 10-12 |

Acies March 18th At St. Mathew Catholic Church

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

THE SECRET OF INFLUENCING OTHERS

In Frank Duff's Book, Can we be Saints?, he describes the Secret for influencing others [cont p. 9]

New York Senatus to Hold Perigrinatio Pro Christo in Virginia

The New York Senatus will be holding a Perigrinatio Pro Christo (PPC) in Northern Virginia during the month of June, and welcomes other to join. [Cont. p.2]

Divine Mysteries: Holy Matrimony

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament. The intimate community of life and love, which constitutes the married state, has been established by the Creator and endowed by him with its own proper laws. God himself is the author of marriage. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity, some sense of the greatness of the matrimonial union exists in all cultures. The well being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life. [Cont. p.5]

News and Events

March 2007

www.legionofmarytidewater.com

Issue 11, Mary's Notebook

Acies 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 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.

New York Senatus to Hold Perigrinatio Pro Christo in Virginia

From June 23rd to June, 29th 2007 at St. Michael's Church, Annandale, Virginia, the New York Senatus, lead by REV. Fr. Paul L. Dudzinski will hold a PPC. The Perigrinatio Pro Christo movement of the Legion of Mary offers to legionaries, seminarians,

religious sisters and brothers a unique opportunity of taking part in the missionary apostolate of the church. Practicing lay Catholics who are not yet Legionaries and are new to the program will be afforded the opportunity to participate in the door-to-door evangelization. The prospective new members will be required to attend the Legion of Mary meetings to gain knowledge of the methods and techniques employed in this apostolate and will be assured of assignment with experienced Legionaries in the door-to-door visitation.

The approach will be to everyone. All those who are not Catholic will have the Church offered to them in its fullness. Non-practicing Catholics will be gently encouraged to return to the church and Sacraments. Those of other denominations, in the true spirit of ecumenism, will be respected in their faith. Practicing Catholics will be invited to explore the benefits of active and auxiliary membership in the Legion of Mary. The Legion of Mary will provide sacramental and other Catholic materials for distribution.

Cost - Legionaries will be asked to contribute a nominal fee toward food costs. Legionaries will cook and serve their own meals to be offered morning, noon and evening.

If interested, please email legion-of-mary-responses@worldnet.att.net

Handbook Study

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Issue 11, Mary's Notebook

ATTENDANCE AT COUNCIL MEETINGS

"The Curia stands in much the same relation to its members as a praesidium does to its members. Thus, all that is said in these pages regarding the attendance and conduct of legionaries at their praesidium meetings is to be taken as applying equally to the attitude of praesidium representatives towards their Curia meetings. Zeal in other respects will not compensate for failure on the part of officers to give a faithful attendance at meetings of their Curia." (Handbook 28:2:12)



While the above quotation refers to attendance at meetings of the Curia, it also refers obviously to attendance at meetings of higher councils by officers of directly-attached praesidia. These officers form the main core attendance at meetings of higher councils and their regular and punctual attendance is vital, therefore, to the life of the councils.

In regard to a higher council, which normally combines with its own proper functions the functions of a lower council. Particularly that of a Curia, the handbook says: "The combination of the functions of such higher body with those of the lower will ensure a large and constant attendance of members. These will not only perform the duties proper to the lower council, but also will be interested and educated in the work of the higher body.

It then becomes possible to enlist them in the all-important supervision, extension, and clerical work of the higher body:' (28:1:19(b))

It is evident from the above that the officers of praesidia directly-affiliated to a higher council have an important role to play in the functioning of that council. They are being given the opportunity of assisting in the government of the Legion over area wider than their own local area. It would be a pity if they failed to take this opportunity. Irregular attendance or lack of active participation in the meetings of the higher council will be detrimental to the functioning of the council. It would be a mistake for officers of directly-affiliated praesidia to think that they should be concerned only for their own local area and that the wider area governed by the council is of concern only to the officers of the council and the officers of affiliated councils and correspondents.

Attendance at higher council meetings of officers of affiliated councils is also, of course, of great importance. In the case of a Curia attached to a Comitium, the handbook says: "... it would be permissible to deal with the business of that Curia and to require the attendance of its representatives only at every second or third meeting, of the Comitium." (28:2:2) In the case of a Senatus or Regia, however, in view of the greater responsibilities, which such a council bears, it is expected that officers of affiliated councils will attend each month unless due to distance, etc. this is not possible. The handbook says: "The representatives of every affiliated council have the duty to attend and no doubt conscientiously do so to the best of their ability:" (28:1:19(b))

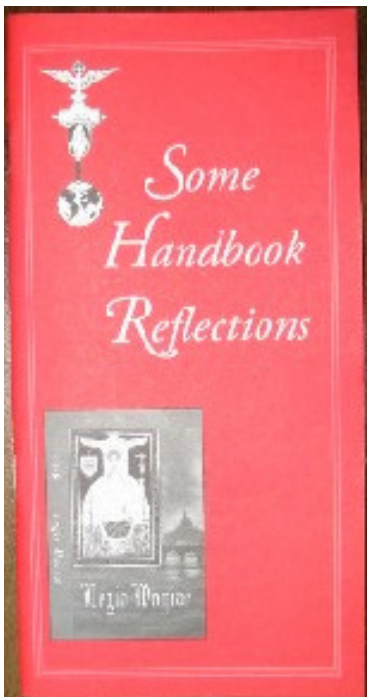
It is important that officers of praesidia and councils as well as all members of praesidia should realize the spiritual value of attendance

at meetings. In chapter 21, The Mystical Home of Nazareth, the handbook says: "A particular application of the Doctrine of the Mystical Body of Christ may be made to the Legion meetings" "Where two or three are gathered in my name, I am there among them." (Mt 18:20)

These words of our Lord assure us that his influential presence in the members of his Mystical Body is intensified according to the number in which they unite to serve him He specifies number as a condition for the complete displaying of his power." While this chapter refers mainly to the praesidium meeting, it surely applies also to council meetings.

(Taken from Some Handbook Reflections)

Some Handbook Reflections



The booklet, [Some Handbook Reflections](#), is available for praesidia attached to the Tidewater Curia to order at the price of \$1.00 per copy. It discusses:

True Devotion to Mary
 Study of the Handbook
 The Praesidium Meeting
 Duties of Officers of Praesidia
 Reports at the Praesidium Meeting
 Standing Instruction (First Part)
 Standing Instruction (Second Part)
 Standing Instruction (Third Part)
 Standing Instruction (Fourth Part)
 The Junior Legion
 Auxiliary Membership
 The Breviary
 The Patricians
 Some Aspects of Legion Government
 Planning

An Annual Planning Meeting
 Planning the Year's Programme
 Extension of the Legion
 Annual Audits
 Visitation of Praesidia
 Elections
 Exploratio Dominicalis
 The Legion Congress
 Establishing Legion Councils
 The Comitium
 Attendance at Council Meetings
 Council Reports
 Some Aspects of Legion Government
 Planning

Divine Mysteries

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Issue 11, Mary's Notebook

Matrimonial Covenant

God who created man out of love also calls him to love—the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'

"Holy Scripture affirms that man and woman were created for one another: "It is not good that the man should be alone." The woman, "flesh of his flesh," is given to him by God as a "helpmate"; she thus represents God from whom comes our help. "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been "in the beginning": "So they are no longer two, but one flesh.

"Every man experiences evil around him and within himself. This experience makes itself felt in the relationships between man and woman.

According to faith the disorder we notice so painfully does not stem from the nature of man and woman, nor from the nature of their relations, but from sin. As a break with God, the first sin had for its first consequence the rupture of the original communion between man and woman. Their relations were distorted by mutual recriminations; their mutual attraction, the Creator's own gift, changed into a relationship of domination and lust; and the beautiful vocation of man and woman to be fruitful, multiply, and subdue the earth was burdened by the pain of childbirth and the toil of work.

Nevertheless, the order of creation persists, though seriously disturbed. To heal the wounds of sin, man and woman need the help of the grace that God in his infinite mercy never refuses them. Without his help man and woman cannot achieve the union of their lives for which God created them "in the beginning."

In his mercy God has not forsaken sinful man. The punishments consequent upon sin, "pain in childbearing" and toil "in the sweat of your brow," also embody remedies that limit the damaging effects of sin. After the fall, marriage helps to overcome self-absorption, egoism, pursuit of one's own pleasure, and to open oneself to the other, to mutual aid and to self-giving.

On the threshold of his public life Jesus performs his first sign—at his mother's request—during a wedding feast. The Church attaches great importance to Jesus'

presence at the wedding at Cana. She sees in it the confirmation of the goodness of marriage and the proclamation that thenceforth marriage will be an efficacious sign of Christ's presence.

God himself has determined it: "what therefore God has joined together, let no man put asunder." This unequivocal insistence on the indissolubility of the marriage bond may have left some perplexed and could seem to be a demand impossible to realize. However, Jesus has not placed on spouses a burden impossible to bear, or too heavy—heavier than the Law of Moses. By coming to restore the original order of creation disturbed by sin, he himself gives the strength and grace to live marriage in the new dimension of the Reign of God. It is by following Christ, renouncing themselves, and taking up their crosses that spouses will be able to "receive" the original meaning of marriage and live it with the help of Christ.

Both the sacrament of Matrimony and virginity for the Kingdom of God come from the Lord himself. It is he who gives them meaning and grants them the grace, which is indispensable for living them out in conformity with his will. Esteem of virginity for the sake of the kingdom and the Christian understanding of marriage are inseparable, and they reinforce each other:

Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. What appears good only in comparison with evil would not be truly good. The most excellent good is something even better than what is admitted to be good.

In the Latin Rite the celebration of marriage between two Catholic faithful normally takes place during Holy Mass, because of the connection of all the sacraments with the Paschal mystery of Christ. It is fitting that the spouses should seal their consent to give themselves to each other through the offering of their own lives by uniting it to the offering of Christ for his Church made present in the Eucharistic sacrifice, and by receiving the Eucharist so that, communicating in the same Body and the same Blood of Christ, they may form but "one body" in Christ.

The parties to a marriage covenant are a baptized man and woman, free to contract marriage, who freely express their consent; "to be free" means:-not being under constraint;-not impeded by any natural or ecclesiastical law.

The Church holds the exchange of consent between the spouses to be the indispensable element that "makes the marriage." If consent is lacking there is no marriage. The consent must be an act of the will of each of the contracting parties, free of coercion or grave external fear. No human power can substitute for this consent. If this freedom is lacking the marriage is invalid.

So that the "I do" of the spouses may be a free and responsible act and so that the marriage covenant may have solid and lasting human and Christian foundations, preparation for marriage is of prime importance.

The role of pastors and of the Christian community as the "family of God" is indispensable for the transmission of the human and Christian values of marriage and

family, and much more so in our era when many young people experience broken homes which no longer sufficiently assure this initiation.

In many countries the situation of a mixed marriage (marriage between a Catholic and a baptized non-Catholic) often arises. It requires particular attention on the part of couples and their pastors. A case of marriage with disparity of cult (between a Catholic and a non-baptized person) requires even greater circumspection.

The difficulties of mixed marriages must not be underestimated. They arise from the fact that the separation of Christians has not yet been overcome. The spouses risk experiencing the tragedy of Christian disunity even in the heart of their own home. Disparity of cult can further aggravate these difficulties. Differences about faith and the very notion of marriage, but also different religious mentalities, can become sources of tension in marriage, especially as regards the education of children. The temptation to religious indifference can then arise.

According to the law in force in the Latin Church, a mixed marriage needs for liceity the express permission of ecclesiastical authority. In case of disparity of cult an express dispensation from this impediment is required for the validity of the marriage. This permission or dispensation presupposes that both parties know and do not exclude the essential ends and properties of marriage; and furthermore that the Catholic party confirms the obligations, which have been made known to the non-Catholic party, of preserving his or her own faith and ensuring the baptism and education of the children in the Catholic Church.

Whence it comes about not unfrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely that close union between Christ and His Church.

Assuredly, also, will there be wanting that close union of spirit which as it is the sign and mark of the Church of Christ, so also should be the sign of Christian wedlock, its glory and adornment. For, where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed.

They, therefore, who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation.

"From a valid marriage arises a bond between the spouses which by its very nature is perpetual and exclusive; furthermore, in a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and the dignity of their state by a special sacrament.

"Thus the marriage bond has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved. This bond, which results from the free human act of the spouses and their consummation of the marriage, is a reality, henceforth irrevocable, and gives rise to a covenant guaranteed by God's fidelity. The Church does not have the power to contravene this disposition of divine wisdom.

The love of the spouses requires, of its very nature, the unity and indissolubility of the spouses' community of persons, which embraces their entire life: "so they are no longer two, but one flesh." They "are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving."

Today there are numerous Catholics in many countries who have recourse to civil divorce and contract new civil unions. In fidelity to the words of Jesus Christ—"Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery"—the Church maintains that a new union cannot be recognized as valid, if the first marriage was. If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God's law. Consequently, they cannot receive Eucharistic communion as long as this situation persists. For the same reason, they cannot exercise certain ecclesial responsibilities. Reconciliation through the sacrament of Penance can be granted only to

those who have repented for having violated the sign of the covenant and of fidelity to Christ, and who are committed to living in complete continence. "

By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory.

"Children are the supreme gift of marriage and contribute greatly to the good of the parents themselves. God himself said: "It is not good that man should be alone," and "from the beginning [he] made them male and female"; wishing to associate them in a special way in his own creative work, God blessed man and woman with the words: "Be fruitful and multiply."

Spouses to whom God has not granted children can nevertheless have a conjugal life full of meaning, in both human and Christian terms. Their marriage can radiate a fruitfulness of charity, of hospitality, and of sacrifice.

Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. The Church is nothing other than "the family of God." From the beginning, the core of the Church was often constituted by those who had become believers "together with all [their] household." When they were converted, they desired that "their whole household" should also be saved. These families who became believers were islands of Christian life in an unbelieving world.

Above is from Catechism and relevant encyclicals

Legion Spirit

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Issue 11, Mary's Notebook

THE SECRET OF INFLUENCING OTHERS

There is an art in the moving of others, and those that work for their neighbor must study it.

Do not say "I cannot," or "I am not fitted," or "Nobody heeds me." For there is one thing that can cloth you with power in your dealings with others affection for them. This is the great secret of all real influence. To possess it, follow this simple rule - Look only for good qualities in anyone you meet; you will find them. Never look for faults, for you would find them. Act thus, and you will easily develop the habit of love.

Convince those around you, by deeds, not phrases, that you truly have this feeling for them, and you can lead them where you like.

Attacks Against the Church

Wherever you go, at your work or in clubs or societies, you will hear difficulties raised and questions asked which, perhaps, strike at the foundations of the Church or of Faith itself and in aiding others, do not forget the danger to yourself.

Many of these objections you will be able to meet effectively from your own knowledge. Others may appear so strong as to frighten you. It is useful then to reason thus to oneself:

"Whatever the objection is, there is an answer to it. All these difficulties have been raised and answered before. Great men have in all ages endeavored to pick holes in the doctrine of the Church, and they and their philosophies have gone, while the Church lives on."

Always remember that the truth of Catholic doctrines does not depend on your ability to prove them true. Ten lifetimes would not be long enough to satisfy oneself on every point. The real proof of them lies in the declaration of the Church, which is the pillar and the ground of truth.

So do not let what someone in the words has said unsettle you. Let his objection - even if it raises a difficulty in your mind - only give you the opportunity for an Act of Faith: "I don't understand, Dear Lord, but I believe because the Church teaches it, and the Church is infallible."

Read the promise of Our Lord: "Upon this Rock I will build My Church . . . and the gates of Hell shall not prevail against it." Then hear the words of Lord Macaulay, who was no friend of the Church, and see how that promise stands after nineteen centuries: When we reflect on the tremendous assaults which the Catholic Church has survived, we find it difficult to conceive in what way she is to perish."

(Taken from Can We Be Saints?)

Special Excerpt

FRANK DUFF TRIVIA QUESTIONS

- 1 - What age was Frank Duff when he died?
- 2 - Give the day, month and year of Frank Duff's birth.
- 3 - Give the day, month and year of Frank Duff's death.
- 4 - What was Frank Duff's pen name?
- 5 - How many children were there in the Duff family?
- 6 - What was Frank Duff's father's name?
- 7 - What was Frank Duff's mother's maiden name?
- 8 - True or False: Frank Duff was the oldest Duff child.
- 9 - What was Frank Duff's middle name?
- 10- What was Frank Duff's father occupation?
- 11- What was the name of Frank Duff's favorite sister?
- 12- What college did Frank Duff complete his education in?
- 13- What was Frank Duff's occupation before he founded the Legion of Mary?
- 14- How many languages did Frank Duff study in school?
- 15- In what year did Frank Duff receive his First Holy Communion?
- 16- In what year did Frank Duff join the Saint Vincent de Paul Society?
- 17- Whose funeral had Frank Duff attended on the day he died?
- 18- How old was Frank Duff when he invented a system of calculus which later was

used by the London Department of Treasury?

- 19- What award did Frank Duff receive at the university of Dayton in 1956?
- 20- What picture was Frank Duff looking at, when the name Legion of Mary flashed into his mind?
- 21- What was the name of the first booklet written by Frank Duff that was published by the Catholic Truth Society of Ireland?
- 22- Who wrote the biography Frank Duff: Founder of the Legion of Mary?
- 23- Who wrote the biography Frank Duff as I knew him?
- 24- Who edited Frank Duff: A living Autobiography?
- 25- Who did Frank Duff meet on May 10, 1979?
- 26- Who told Frank Duff: Victory comes through Mary?
- 27- Where did Frank Duff go for his annual retreats?
- 28- In what cemetery is Frank Duff buried?
- 29- With whom did Frank Duff have lunch every Sunday during the 1920's and 1930's?
- 30- Which association did Frank Duff join in 1914?
- 31- Who is Frank Duff photographed with on the first page of Father O'Flynn's book?
- 32- Who told Frank Duff The Legion of Mary has served the Church faithfully, and the Church will protect the Legion?
- 33- In what Dublin church was Frank Duff's funeral Mass said?
- 34- For how many consecutive years did Frank Duff faithfully make the Lough Derg pilgrimage?
- 35- What was the name of Frank Duff's book about street rescue?
- 36- In the 1930's, Frank Duff carried the documents of what apparition to Rome?

FRANK DUFF QUESTIONS ANSWER KEY

1 - 91

2 - June 7, 1889

3 - November 7, 1980

4 - F. S. Mitchell

5 - 7

6 - John Duff

7 - Susan Frehill

8 - True

9 - Michael

10- Civil Servant

11- Ailis

12- Blockrock

13- Civil Servant

14- 5 (Irish, English, Latin, French, Greek)

15- In 1899

16- In 1913

17- Joan Cronin

18- 21 years old

19- Marianist Award

20- Morning Star

21- Can We Be Saints

22- Father Robert Bradshaw

23- Father Thomas O'Flynn

24- Monsignor Charles Moss

25- Pope John Paul II

26- Pope John Paul II

27- Mount Melleary Abbey

28- Glasnevin Cemetery

29- Matthew Lalor

30- Pioneer Total Abstinence Association

31- Pope Paul VI

32- Pope Paul VI

33- St. Andrew's Church

34- 49 years

35- Miracles on Tap

36- Our Lady of Knock