



Mary's Notebook

May 2007

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Virginia Tech Shooting

33 people were killed in shooting at Virginia Tech on April 16th 2007, and likewise an estimated 2,340 were killed by a surgical abortion the same day. Although the tragedy at Virginia Tech cannot compare to the horrific abortions performed that same day, and even less so with the 6,849 estimated to die because of use of the Pill. [Cont. p.2]

Richmond Retreat

The Richmond, Virginia Curia is holding a retreat on Friday, November 9 and Saturday, November 10, 2007. Active members of the Tidewater Curia of the Legion of Mary are welcome to attend the retreat, as well. Please contact an officer at your praesidium for more information about how to sign-up for this retreat [Cont. p.2]

May Crowning

The Tidewater Curia of the Legion of Mary will be holding a May Crowning on May 20th from 1:00 until 2:30 at Christ the King Parish in Norfolk Virginia. All are welcome to attend. The event will include a Rosary, additional prayers, and more. [Cont. p.2],

Website Workshop

The Arlington Regia is holding a Legion of Mary Website Workshop on May 5th [Cont. p.2].

Divine Mysteries: The Four Cardinal Virtues: Prudence, Justice, Fortitude, and Temperance

Four virtues play a pivotal role and accordingly are called "cardinal"; all the others are grouped around them. They are: prudence, justice, fortitude, and temperance. "If anyone loves righteousness, [Wisdom's] labors are virtues; for she teaches temperance and prudence, justice, and courage." These virtues are praised under other names in many passages of Scripture. [Cont. p.5]

News and Events

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Virginia Tech Shooting

There is no doubt that we live in a world filled with violence. Sometimes we feel sad emotionally because the people killed are those who we have an emotional attachment to. Our friends, family, and classmates.

Sometimes, we turn a blind eye to the killings of millions of innocent people, because we do not see directly how their death affects us. The almost 900,000 U.S. babies butchered by surgical abortions this year, and the estimated 7 - 12 million U.S. babies killed due to use of birth chemical birth control, such as the pill, are often among that group.

With about 3.3% of the people living in the United States killed every year legally, or about 10,000,000 people, it is even the more unsettling that on April 16th; an additional 33 people were killed (including the killer).

Given that about 55% of babies in the U.S. are killed chemically by women using the pill or other forms of birth control, and slightly more than 20% of U.S. babies are killed by surgical abortion, we can, in many ways, say that the victims at Virginia Tech were blessed to be among those few who lived a long life, and were blessed with a chance to experience life outside the womb.

May Crowning

The May crowning is one of the most exciting events that the Tidewater Curia holds annually, and all are invited to come with their family and friends on May 20th at 1:00p.m. at Christ the King in Norfolk, VA.

Richmond Retreat

The Richmond Curia is holding a retreat on November 9 – 10 in the Richmond, Va. Area. Active members of the Tidewater Curia of the Legion of Mary are invited to join. Please talk an officer in your praesidium for more information.

Website Workshop

At 1023 Kings Court, Herndon, Virginia the Arlington Regia of the Legion of Mary is sponsoring a workshop on Legion websites on May 5 at 1:00 p.m. in Herndon, Virginia. All current and potential Legion of Mary website developers are welcome to attend.

Please feel welcome to contact Arlington Regia Webmaster Scott Gorman at: webmaster@arlingtonregia.com with any questions.

Handbook Study

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CARE OF AUXILIARY BROTHERS AND SISTERS

It is the duty of each legionary to gain auxiliaries and to try to keep in touch with them. It is also the duty of active members to lead auxiliary members on to perfection. Active and auxiliary members are both children of the Legion. The active members are the elder children, and Mary, the mother of the Legion, as in every family, will look to the elder ones to help her with the younger ones. Mary will not merely supervise that help. She will make it effective, so that in the care of auxiliary by active legionary lie wonderful things for both of them. In the soul of the auxiliary rises a great edifice of sanctity; and for the active legionary there is the builder's reward. (See Handbook, page 256.)

The Handbook encourages occasional visitation (p 103), and personal contact (p 89). The Regia has determined this obligation should be met at least, repeat, at least, annually, and that the visitation should be done in some systematic way. As with other forms of visitation, it should be assigned, done in pairs, employ the master - apprentice approach. Because this is a very important duty, it seems to call for the specialized attention of some highly spiritual members of the praesidium who will pursue it in the spirit of the "elder children". Ideally, all auxiliaries will be visited in their homes because this provides the opportunity to spend some time with them, in order to thank them for their prayer support, to provide an additional Tessera or a large print one for those in need, to explain the great benefits of membership in the Rosary Confraternity, to encourage subscription to Mary's Notebook

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Maria Legionis, to give them copies of the Frank Duff, Edel Quinn and Alfie Lambe prayer leaflets and explain the benefits of the prayers to and for our potential saints, to explain the concept of True Devotion to the Blessed Virgin and Total Consecration, to try to recruit for active membership and to ask them to recruit for active and auxiliary membership, to explain and encourage adjutorian membership, and finally and most importantly to determine whether they are faithfully praying the Legion prayers daily.

When should be visits be done? If the praesidium has a large number of auxiliaries, then it is a good idea to be working on this all year round. For those praesidia doing door-to-door evangelization, some will automatically be encountered during the normal course of the work. It is important for the members to know where the auxiliaries live on the street they are working so they can have the proper materials with them, and be ready for an auxiliary visit. Some praesidia concentrate their efforts during the cold weather season, when doing door-to-door is difficult. Whatever work a praesidium does, it is important to combine auxiliary visits with other work so as to be able to complete two hours of work. For example auxiliary visits with door-to-door, new parishioner visits, newly Baptized baby visits, shut-in visits or with Pilgrim Virgin visits.

Should appointments be made beforehand? As a general rule, no, making appointments is not Legion policy. The Legion does not attempt to set up appointments for the obvious reason that

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it would be impossible to maintain a time schedule on calls. On occasion, it is apparent that someone is in the home, but either can't hear the doorbell or the knock or is leery about answering the door. In this situation it is allowed and even recommended to use a cell phone to call telling them you are with the Legion of Mary making annual visits, and are at their door.

How long should the visit be? The visit need not be lengthy. Care must be taken not to wear out the welcome. However, it would be a terrible waste if the primary reason for the visit, to determine whether they are faithfully saying the Legion prayers is not ascertained. Accomplish as much as possible in the time allowed. While it is good to be social with our legionary brother or sister, the primary purpose of the visit is spiritual. A visit lasting more than 30 minutes is probably too long, but there may be extenuating circumstances.

After a reasonable number of attempts (four or five) to visit, it may be necessary to make personal contact wherever possible on a non-assigned individual basis, preferably before or after Mass. Try to give sufficient time for a relaxed conversation. At a minimum thank them for their prayer support, offer a new Tessera, and determine whether they are faithfully saying the Legion prayers, but try to include all the steps above.

An auxiliary event of some sort is a good way of getting closer to your auxiliaries and will provide the opportunity to make personal contact and be spiritually uplifting. Each praesidium should plan an auxiliary event annually. Consideration should be given to linking the event with another Legion event such as the November Mass for deceased legionaries, or on the anniversary of the death of one of the potential Legion saints or this

year with the centenary of Edel Quinn (14 September). This is a wonderful opportunity to have the Spiritual Director present a short talk on the Rosary Confraternity, True Devotion, adjutorian membership and so forth, as well as to socialize and to make that all important personal contact. The event need not be expensive, but something tasteful should be offered.

When all else fails, as a last resort, try to contact them by telephone to arrange a visit. If telephoning fails, a letter should be written to inquire about their health, and to ask them to call to arrange a visit. If there is no response to the letter in a reasonable amount of time (90 days in case they are away for an extended period), it must be assumed they have either moved away or are no longer interested in auxiliary membership, so they should be removed from the rolls.

Is there a recommended system? There are many ways to solve this annual requirement. One way is to divide the total number of auxiliaries among all or some of the members. These members will be responsible for the annual visit, for periodic contact and for a telephonic invitation to the Acies. Those members whose primary work is with juniors, CCD, prison ministry or something that hinders their opportunity to visit auxiliaries, should receive a fewer number of auxiliaries or possibly none at all.

What to do if the auxiliary is not faithfully saying the prayers? Ask if they would like to try again. If so, put them on 90 day probation, and visit them again after 90 days. If they say they can't or are not interested, then they should be removed from the rolls.

Only assigned visitation is Legion work

By Dennis G. Monroe Regia President

Divine Mysteries

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Cardinal Virtues: Prudence, Justice, Fortitude, and Temperance

[Cont. from page 1]

Prudence

Prudence disposes the practical reason to discern, in every circumstance, our true good and to choose the right means for achieving it.

Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; "the prudent man looks where he is going." "Keep sane and sober for your prayers." Prudence is "right reason in action," writes St. Thomas Aquinas, following Aristotle. It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is called *auriga virtutum* (the charioteer of the virtues); it guides the other virtues by setting rule and measure. It is prudence that immediately guides the judgment of conscience. The prudent man determines and directs his conduct in accordance with this judgment. With the help of this virtue we apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid.

A human being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed. This ignorance can often be imputed to personal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin." In such cases, the person is culpable for the evil he commits.

Justice

Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the "virtue of religion." Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor." "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven.

The Ten Commandments state what is required in the love of God and love of neighbor. The first three concern love of God, and the other seven love of neighbor. As charity comprises the two commandments to which the Lord related the whole Law and the prophets . . . so the Ten Commandments were themselves given on two tablets. Three were written on one tablet and seven on the other. To transgress one commandment is to infringe all the others.

The 10 commandments are:

1. "You Shall Worship the Lord Your God and Him Only Shall You Serve"
2. You shall not take the name of the Lord your God in vain.
3. Remember the Sabbath day, to keep it holy. In it you shall not do any work
4. Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal
8. You shall not bear false witness against your neighbor
9. You shall not covet your neighbor's wife
10. You shall not covet . . . anything that is your neighbor's

Temperance

Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart." Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites." In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world."

One fasts or applies physical discipline to "chastise one's own soul," to "humble oneself in the sight of his own God," to "turn one's face toward God," to "dispose oneself to prayer," to "understand" more intimately the things which are divine, or to prepare oneself for the encounter with God.

The necessity of the mortification of the flesh also stands clearly revealed if we consider the fragility of our nature, in which, since Adam's sin, flesh and spirit have contrasting desires. This exercise of bodily mortification-far removed from any form of stoicism does not imply a condemnation of the flesh which sons of God deign to assume. On the contrary, mortification aims at the "liberation" of man, who often finds himself, because of concupiscence, almost chained by his own senses. Through "corporal fasting" man regains strength and the "wound inflicted on the dignity of our nature by intemperance is cured by the medicine of a salutary abstinence."

The duty of doing penance is motivated above all by participation in the sufferings of Christ-the necessity of an asceticism, which chastises the body and brings it into subjection is affirmed with special insistence by the example of Christ Himself.

Fortitude

Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. It disposes one even to renounce and sacrifice his life in defense of a just cause. "The Lord is my strength and my song." "In the world you have tribulation; but be of good cheer, I have overcome the world."

To live well is nothing other than to love God with all one's heart, with all one's soul

and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence).

Human virtues acquired by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts are purified and elevated by divine grace. With God's help, they forge character and give facility in the practice of the good. The virtuous man is happy to practice them.

It is not easy for man, wounded by sin, to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should always ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow his calls to love what is good and shun evil

Above is from Catechism

The Beatitudes

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they who mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Legion Spirit

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New Moms in The Legion of Mary

The weeks approaching the birth of our first child, Joshua was full of so much excitement. I decided before I gave birth that I wanted to try to remain in the Legion of Mary. Although, some were opposed to me being in the Legion while pregnant, my doctor said there was no problem, and was supportive. So was my praesidium president, in fact, I completed my assigned door-to-door work the morning I began labor.

For my experience, my first suggestion, other than prayer, is to read an excellent article Mrs. Peffley wrote in Maria Legionis.

Second, know that you can do it. It helps to have your husband supportive. Your life does change with children, but you must look at your priorities in raising your new family member. If you make your faith a priority, you will be able to stay involved and active with it.

Third, the Legion of Mary can help your children in their faith. How? As the child grows up, they see you as the parent making it a priority. Example is the best teacher for children. Bringing young children to works such as nursing homes also helps them to interact with the elderly and people. Joshua has become a people person and almost smiles on cue now at 7 months. Not only that, it's always been a part of his life. When he is old enough to be in Juniors, I look forward to him wanting to copy his parents and join.

Fourth, you can fit 3-4 hours in your schedule every week. In the first months of life, I took Joshua with me to meetings and he was well behaved. Now my husband watches him while I go to the meeting.

Fifth, a baby helps with works. I bring Joshua with me most of the time. He is a great icebreaker to conversation and brings so much joy to so many people on the different works. It's easy to bring up things like baptism because you can say something like, "My son was baptized 9 days after he was born, when was your son and daughter baptized?" When Joshua was 4 months old, I participated in a recruiting drive and he was great in recruiting many to the Legion because everyone wanted to come over to see him.

My praesidium has 3 young moms including one who was pregnant when she first joined. We promote an atmosphere that is friendly to young people and moms and we have all become very close friends. .

Lastly, PRAY, and teach your baby to pray right away. Don't think he or she is too little to understand what you are saying. I know of many children who grew up making the Sign of the Cross before they spoke.

By Chelyse Miller

Special Excerpt

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Frank Duff on Human Respect in Can We Be Saints

The danger of Human Respect is not sufficiently recognized. In almost every Catholic it is a weak spot. In the case of some, it is a defect so grave as to put real holiness out of the question. Human Respect may be defined as the putting of the opinion of others in the place of our conscience. It sets up ridicule and unpopularity as the thing most to be avoided even at the risk of offending against truth and principle. Beginning in small things, if constantly yielded to Human Respect brings about a general lowering of principle. A state of mind is reached which is as different from sanctity as chalk is from cheese.

You have always been in the habit of blessing yourself when at your meals. When not at home, through a form, of shame, you do not do this. This is Human Respect.

You always touch your hat as you pass a Church -except when with Protestants? You would not have a religious picture in your drawingroom. You are shy about making the Stations of the Cross. You would be mortified if your Rosary Beads fell from your pocket in Protestant company or in the bus. All these are signs of the disease we are discussing.

In a word, you are so taken up with making your conduct acceptable to others that you have no room for the thought that God might have been pleased by these little open professions of Faith. You have treated Him as the rich are supposed to treat their poor relations -acknowledging them in private, ignoring them in public.

In the life of St. Philip Neri, we read how that Saint was in the habit of imposing very humiliating penances upon his disciples in his anxiety to destroy in them any trace of this mean spirit. Such practices would nowadays be termed extreme. Here is a suggestion, which is not extreme. It will help anyone resolved upon the destruction of this failing . . . Wear openly something Catholic; some little devotional badge or emblem that will mark you as a Catholic, who is not ashamed to be known as one. The feeling of unwillingness to do this, which will come to many, is the best test of its value; it is the spirit you seek to kill that is protesting in you.

Such objection as: "I don't believe in badge-wearing," and "I don't believe in making a parade of my religion," are usually not sincere. Those who speak in this way seldom seem to have any objection to wearing political or trade badges. Be honest with yourself. The trouble is that you are not really proud of being a Catholic. It is human nature to publish the fact if you are.

The priest and the nun advertise themselves to the world for what they are. Let the laity also, in the little ways that are open to them, confess Christ before men that He may one day confess them before His Father in Heaven. But in this let there be wholesome moderation. Do nothing that will earn for yourself the name of mere eccentricity.