



Mary's Notebook

November 2007

www.legionofmarytidewater.com

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Richmond Retreat

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

Please Pray for George Bonina Jr.

On September 28, 2007, George Bonina Jr. had a stroke. If people recall, George is the publisher of the Legion Video Series, and the Son of Legion members George and Monica Bonita. After his stroke, he was taken to Prince William Hospital. He is in the process of recovering and can use all the prayers people can to pray. [CC p.2]

Praesidia Under Formation

The Tidewater Curia is in the process of starting-up a number of new praesidia in the area. At St. Bede Catholic Church in Williamsburg Virginia, a new Praesidium is being formed. The first meeting was September 8th at 8:00 A.M. Meetings have continued every Saturday at 8:00 A.M., except for first Saturdays, when the meetings are at 7:30 A.M. Plans are also in the works to start a second praesidium at St. Bede, and to start additional praesidia at other parishes. For more information about this praesidium, contact us at extension@legionofmarytidewater.com [Cont. p.2]

Divine Mysteries: The Athanasian Creed

Whoever wills to be in a state of salvation, before all things it is necessary that he hold the catholic faith, which except everyone shall have kept whole and undefiled without doubt he will perish eternally.

Now the catholic faith is that we worship One God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal. [Cont. p.5]

News and Events

Pray for George Bonina

George was released from Georgetown University Hospital on Thursday, Oct. 18 and is now an in-patient at the Mount Vernon Rehabilitation Center in Northern Virginia. He is beginning an intensive rehabilitation program. It is not currently known yet how long he will be there.

Please continue to pray for George. He has a lot of healing to do, including the tear in his carotid artery which caused the stroke.

Forming Praesidia

Plans are also underway to start new praesidia at St. John Catholic Church in Virginia Beach, and at Holy Trinity Catholic Church in Norfolk. If you know of people in those parishes interested in more information about the Legion of Mary, please contact us at extension@legionofmarytidewater.com.

Richmond Retreat

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

stay overnight. For more information, e-mail webmaster@legionofmarytidewater.com.

Richmond Retreat Schedule

Friday, 9 November 2007

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

Optional: Viewing of Legion of Mary DVD

*** All retire for the evening ***

Saturday, 10 November 2007

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

Handbook Study

THE RELATIONS BETWEEN MEMBERS

Legionaries are ready enough to honor in a general way the duty of loving their fellow-members, but sometimes do not remember that it must include an attitude of kindness towards seeming shortcomings. Failure in this direction will deprive the praesidium of grace, and may have the dire effect of causing others to discontinue membership.

And on the other hand, all should be sensible enough to realize that their membership is something quite independent alike of the fact that they have a President or colleague whom they find pleasant or the reverse and of real or imagined slights or lack of appreciation, or of disagreements, or rebukes, or of other accidental circumstances.

It is, in fact, a form of selfish hedonism to do spiritual works for the pleasures they give, rather than as acts of love. If we wish to follow Jesus, we must pick up our cross.

Self-suppression must be the basis of all work in common. Without it even the best workers may threaten the organization. Those serve the Legion best, who moderate their own individuality and adapt themselves most completely and most harmoniously to the system. On the other hand, he that says something or does something that departs from the sweetness which should characterize the Legion, may be opening an artery with fatal

results. Let all, then, watch that they do those things which fall to the center, not from it.

Some claim that they have regretted many words they've said, but none that they did not say. Yet, we can also depart from sweetness by our silence, by the look of our glance, or even by the tone of our voice.

When discussing the attitude of legionary to legionary there is special need to refer to what are lightly, but incorrectly, called the "petty jealousies." Jealousy is seldom petty in itself. It means acid in the individual heart. It enters all but universally into human relations, poisoning them. In the malevolent, it is a fierce and maddening force which can perpetrate most dreadful things. But likewise it tempts the unselfish and the pure of heart through their sensitive and loving natures. How hard it is to see oneself displaced by others, outpaced in virtue or in performance, put aside in favor of the young! How bitter is the contemplation of one's own eclipse! The best of souls have felt that secret pang, and have learned from it their own amazing weakness. For that bitterness is really smoldering hate, and near to bursting into destructive flame.

Oh, how silly it would be to be angry with a soul whose life is devoted to Mother Mary!

Relief may lie in trying to forget. But the legionary must aim at higher things than such a

peace. He must be satisfied with nothing less than victory, a vastly meritorious conquest over stark nature arrayed in battle, the transformation of the half-hate of envy wholly into Christian love. But how can such a wonder be achieved? It will be done by putting into force the fullness of legionary duty to his fellow-members and to those around him, in each of whom he has been taught to see and reverence his Lord. Each sting of jealousy must be met by this reflection: That person, whose increase has caused my pain, is none other than the Lord. My feelings, therefore, must be those of St. John the Baptist. My joy is filled that Jesus is exalted at my expense. He must increase, but I must decrease.

Let us unite our sufferings with Christ, and humble ourselves at the foot of His cross.

That outlook is heroically holy. It is the raw material for a destiny. What glorious scope it gives to Mary to free from every stain of vanity a soul through which the light will shine unto others (Jn 1:7), for her fashioning of yet another selfless envoy to prepare the way before the Lord! (Mk 1:2)

A precursor must always desire his own eclipse by him whom he announces. An apostle will always see with joy the growth of those around him, and will never think to measure their uprise against his own. He is no apostle who wishes growth to all, except when that growth casts shadow on his own! That jealous thought would show that self is first when self is touched, whereas self in the apostle must be always last. Nay more! the spirit of envy cannot co-exist with true apostleship.

How silly would it be to wish that the next generation be less-holy than this generation.

"With her first words of respect and loving salutation, Mary imparts that first sanctifying impulse which purifies those souls, regenerating John the Baptist and in the same moment ennobling Elizabeth.

What a blessing to be visited by Mother Mary; what silliness it would-have-been to be jealous!

But if those first words have worked such great things, what is to be thought of the days, the weeks, the months which followed? Mary is giving all the time . . . And Elizabeth receives - and why not say it boldly out - receives without jealousy. That Elizabeth, in whom God has likewise effected a miraculous maternity, bows before her young cousin without the slightest secret bitterness at not having been herself the one chosen by the Lord. Elizabeth was not jealous of Mary; and later on, Mary will be incapable of feeling jealous of the love her Son will give to his apostles. Nor will John the Baptist have a jealousy of Jesus, when his own disciples leave him for Jesus. Without a trace of bitterness, he will see them go from him, his only comment being: 'He that cometh from above, is above all . . . He must increase but I must decrease'." (Jn 3:30-31) (Perroy: L'Humble Vierge Marie)

How silly would it be for a legionary to be jealous of the future saint in his praesidium! Oh, to think of those poor souls who knew Frank Duff, but instead of celebrating his holiness, were bitter at his success. Perhaps, if they spent more time learning from him, and less time bitter, they too would be saints.

Legion of Mary Handbook pp 95 – 97; with comments boxes added by Chris Miller

Divine Mysteries

The Athanasian Creed

[CC. p.1]

Such as the Father is, such is the Son, and such is the Holy Spirit; the Father uncreated, the Son uncreated, and the Holy Spirit uncreated; the father infinite, the Son infinite, and the Holy Spirit infinite; the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternals but one eternal, as also not three infinites, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet not three almighties but one almighty.

So the Father is God, the Son God, and the Holy Spirit God; and yet not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the catholic religion to say, there be three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal.

So that in all things, as is aforesaid, the trinity in Unity and the Unity in Trinity is to be worshipped. He therefore who wills to be

in a state of salvation, let him think thus of the Trinity.

But it is necessary to eternal salvation that he also believe faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

He is God of the substance of the Father begotten before the worlds, and He is man of the substance of His mother born in the world; perfect God, perfect man subsisting of a reasoning soul and human flesh; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood.

Who although He be God and Man yet He is not two but one Christ; one however not by conversion of the Godhead in the flesh, but by taking of the Manhood in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again from the dead, ascended into heaven, sits at the right hand of the Father, from whence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies and shall give account for their own works. And they that have done good shall go into life eternal, and they who indeed have done evil into eternal fire.

This is the catholic faith, which except a man shall have believed faithfully and firmly he cannot be in a state of salvation.

Legion Spirit

November 2007 www.legionofmarytidewater.com

Issue 19, Mary's Notebook

Frank Duff and the Legionary Service

There are many passages in the Handbook that have the stamp of autobiography on them. They are rooted in the personal experience and deepest convictions of our Founder Frank Duff. When you read them you cannot help saying to yourself - this is the real Frank Duff, this is the basic character of his inner life that so many knew him could not put their finger on because it was so hidden beneath the external ordinariness of his ready laughter, his great sense of humor and fun, his extraordinary intelligence and organizing ability, his great personal interest and attentiveness to people and his innate courtesy. Many pointed to his wise discernment in difficult situations and his many notable achievements. The Handbook points to a much deeper level in the understanding of the sanctity and inner life of Frank Duff. Today let us consider the chapter on Legionary service as an example of the wonderful insight the Handbook gives us into the heart and soul of our Founder.

Frank writes: 'Contemplating the Crucified Lord, who devoted to him his last sigh and the last drop of his Blood, the legionary service must strive to reflect such utter giving of self.' Here we have one of the most compelling motives for the apostolic service of our Founder and one that he puts to every legionary. The motive of thanksgiving. There is nothing that God has not given us because He has given us Himself down to his last breath and drop of blood. So in thanksgiving we must give ourselves totally to Our Lord and

his service. Thanksgiving was a major dimension of the inner life of Frank Duff.



Again, Frank Duff was inspired and consoled by the fact that so many legionaries were willing to be martyred for their faith and the work of evangelisation. However, he knew that generally speaking, most legionaries would be called to heroic virtue without actual martyrdom. Such was his own life and when he writes the following I feel certain that he was recounting his own life experience: 'Sour looks, the sting of insult and rebuff, ridicule and adverse criticism, weariness of body and spirit, pangs from failure and from base ingratitude, the bitter cold and the blinding rain, dirt and vermin and evil smells, dark passages and sordid surroundings, the laying aside of pleasures, the taking on of the

anxieties which come in plenty with the work, the anguish which the contemplation of irreligion and depravity brings to the sensitive soul, sorrow from sorrows wholeheartedly shared there is little glamour about these things, but if sweetly borne, counted even a joy, and persevered in unto the end, they will come, in the weighing up, very near to that love, greater than which no man has, that he lay down his life for his friend.' "What shall I return to the Lord for all his bounty to me?" (Ps 116: 12) This passage seems to me to be a summing up of his autobiographical writing in *Miracles on Tap*. It describes the authentic Frank Duff.

It is certain that Frank Duff never asked legionaries to do things he was not prepared to do himself so when he writes the following he is revealing the secret of his own life. And many intimate witnesses to his life have given testimony to the truth of this passage in the life of Frank Duff and it has become perhaps the most fundamental principle in the Legion method of evangelisation. 'The secret of all success with others lie in the establishment of personal contact, the contact of love and sympathy. This love must be more than an appearance. It must be able to stand up to the tests that real friendships can bear. This will frequently involve little mortifications.'

Many of the passages we have been quoting have been putting forward ideals for legionaries to live by. But I believe he is the first and founding legionary and therefore they constitute his own ideals and ones that he heroically lived. To know the Handbook is to truly know the man who wrote it and his charism. These next two brief passages I will quote are particularly revealing of the heroic holiness of the life of Frank Duff. I feel certain on the basis of every biography written on him

by people who knew him intimately that he embodied in his life the ideals that he put before legionaries.

'At the bottom of all really fruitful work must be the readiness to give oneself entirely. Without this readiness, one's service has no substance. The legionary who somewhere sets up the barrier: "thus far and no farther is self sacrifice to go", will accomplish only the trivial, though great exertions may be made. On the other hand, if that readiness exists, even though it may never, or but in small measure be called upon, it will be fruitful of immense things.'

'Thus the call of the Legion is for a service without limit or reservations. This is not entirely a counsel of perfection, but of necessity as well, for if excellence is not aimed at, a persevering membership will not be achieved. A lifelong perseverance in the work of the apostolate is in itself heroic and will only be found as the culmination of a continuous series of heroic acts, as indeed it is their reward.' In these quotations we are not just reading inspiring passages from the Handbook but we are entering into the heart and inner life of our Founder.

Concilium Allocutio August 2007

By Fr. Bede McGregor O.P.

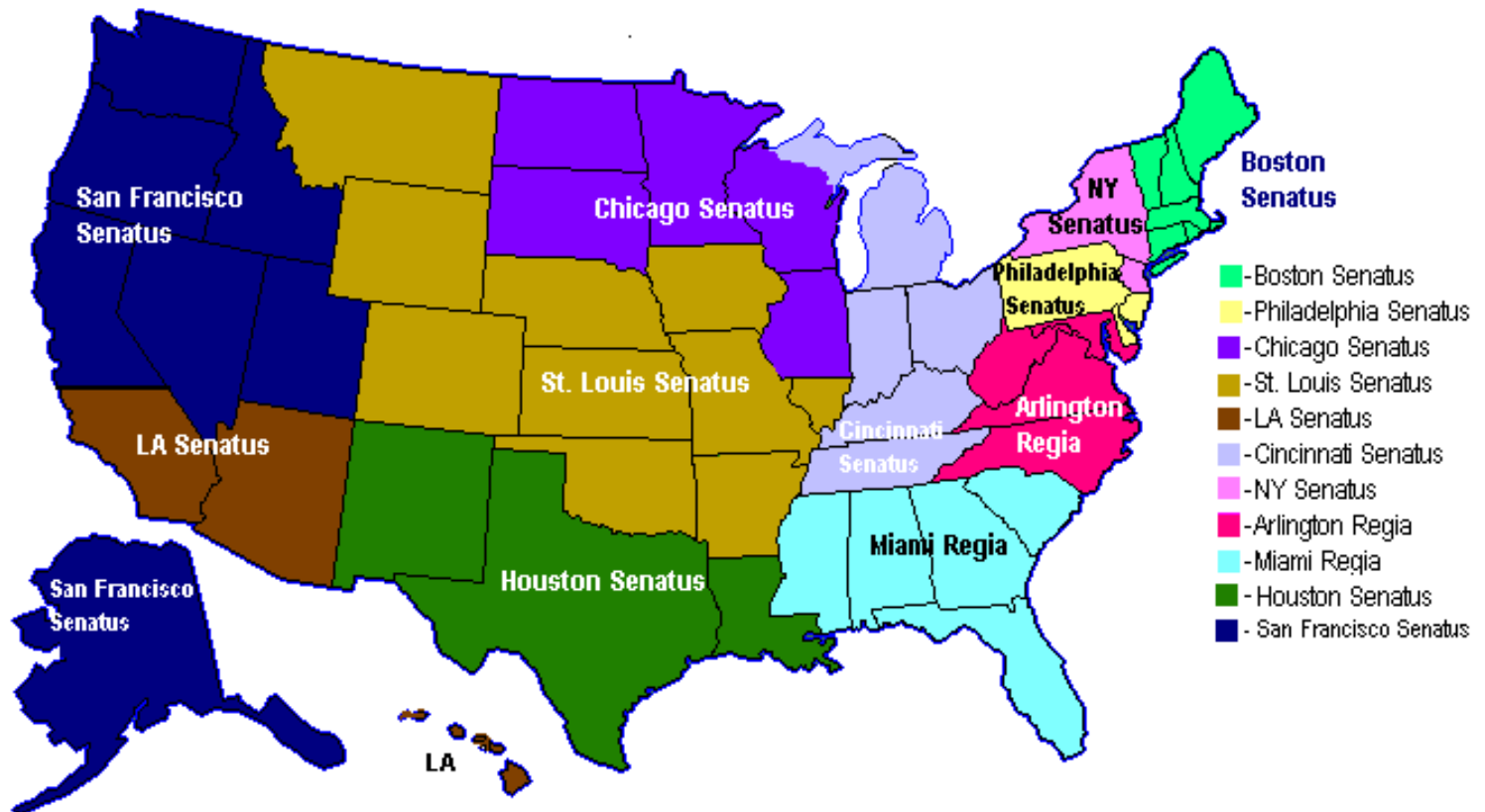
Spiritual Director to the Legion of Mary

Favors attributed to the intercession of The Servant of God, Frank Duff should be reported to:

Legion of Mary
De Montfort House
Morning Star Avenue
North Brunswick Street
Dublin 7

Special Excerpt

Map of the Legion of Mary in the United States



Council	Area	Contact e-mail	Website
Boston Senatus	Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont		
Philadelphia Senatus	Pennsylvania, Delaware, Southern 1/2 of New Jersey, Maryland (Wilmington Diocese only)	email@philadelphiasenatus.com	www.philadelphiasenatus.com
Chicago Senatus	Illinois (Chicago, Rockford, Joliet and Peoria only) , Wisconsin, Minnesota, North Dakota, South Dakota Indiana (Gary Diocese only)		
St. Louis Senatus	Missouri, Iowa, Oklahoma, Nebraska, Kansas, Illinois (Except Chicago, Rockford, Joliet and Peoria), Colorado, Wyoming, Montana, Arkansas		
Los Angeles Senatus	Southern California, Arizona, Hawaii, Baja California North Mexico, Southern Utah, Southern Nevada		
Cincinnati Senatus	Michigan, Ohio, Indiana (except Gary Diocese), Kentucky, Tennessee		www.legionofmarycincinnati.org
New York Senatus	New York, Northern 1/2 of New Jersey	legion-of-mary-responses@att.net	http://legion-of-mary-ny.home.att.net
Arlington Regia	Virginia, West Virginia, North Carolina, Maryland - Except Wilmington Diocese), Washington, DC	webmaster@arlingtonregia.com	www.arlingtonregia.com
Miami Regia	Florida, Georgia, South Carolina, Alabama, Mississippi, Jamaica, Bahamas		
Houston Senatus	Texas, Louisiana, New Mexico	LMHS@legion-of-mary-houston.org	www.legion-of-mary-houston.org
San Francisco Senatus	Northern California, Idaho, Northern Nevada, Northern Utah, Oregon, Washington, Alaska	sfsenatus@myway.com	