



Mary's Notebook

April 2008

www.legionofmarytidewater.com

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The Acies

The Tidewater Curia held its annual Acies on March 16th at 3:00pm at St. Matthew Catholic Church. Leading the ceremony were Rev. Joseph C. Facura, SLD, JCL; Rev. Mr. Cris Romero; and Rev. Mr. Darrell Wentworth. [CC p.2]

Prayers Needed

Prayer is, among other things, a school for hope. In a sense, even when no one listens to a person's needs, God still listens. If you or someone you care about are in need of prayers, e-mail Webmaster@legionofmarytidewater.com - we'll add you to our prayer list. [CC p.2]

Grace and the Legion of Mary?

According to the Catechism of the Catholic Church, "Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life... Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church." As grace is central to our mission, it is key we learn about it. [CC p.3]

Divine Mysteries: The True Shape of Christian Hope

Taken From SPE SALVI by Benedict XVI, Issued in 2007

Let us ask once again: what may we hope? And what may we not hope? First of all, we must acknowledge that incremental progress is possible only in the material sphere. Here, amid our growing knowledge of the structure of matter and in the light of ever more advanced inventions, we clearly see continuous progress towards an ever-greater mastery of nature. Yet in the field of ethical awareness and moral decision-making, there is no similar possibility of accumulation for the simple reason that man's freedom is always new and he must always make his decisions anew. These decisions can never simply be made for us in advance by others—if that were the case, we would no longer be free. Freedom presupposes that in fundamental decisions, every person and every generation is a new beginning. [CC. p4]

News and Events

The Acies

After the ceremony, Our Lady of Victory Junior Praesidium served food and refreshments to those present. Our Lady of Victory Praesidium is one of the three new praesidia for the Tidewater Curia, and one of the Curia's two junior praesidia.



Please Pray For:

Sr. Fe Hardin, Secretary at Queen of Patriarchs praesidium and former Tidewater Curia VP who has cancer.

Lucas Anastasio Severino and family. Lucas was born on Monday March 24th and his funeral was Thursday March 27th. His parents are both in the Legion of Mary at

Mother of Divine Grace Praesidium in Arlington, VA.

Dot McMahon who recently had a stroke. She is an active member of Our Lady of Walsingham praesidium in Williamsburg.

Also please pray for extension and recruiting for our curia, and that members will be willing to also step-up and accept officer positions.

Extension

On April 6 the Arlington Regia is holding a workshop on extension. Beginning in May the term of our Curia extension coordination will expire, if you are interested in helping with extension, please contact your praesidium president and ask that your name be forwarded to the Curia.

Christ Is Risen

Indeed He is Risen! On the third day after his death, Jesus of Nazareth rose from the grave nearly 2,000 years ago. On March 23rd we begin our celebration of the Passover of the new covenant. This Octave of Easter continued until Divine Mercy Sunday on March 23rd.

Handbook Study

Grace and the Legion of Mary

Grace is what initiates, animates, sustains, justifies, sanctifies, and makes fruitful legionaries, legion meetings, legion works, and those visited by the Legion of Mary. Some ways grace works for, in, around, and through the legionary include:

- The legionary is prepared by grace for the sacraments
- The legionary's baptism, and every sacrament the legionary receives were brought about by grace, and themselves bestow grace
- The legionary is led by grace to join the Legion of Mary
- The legionary is given special gifts, by grace, call charisms which help in legionary work
- The legionary is given a special *grace of state* in conjunction with Legion work, and Legion officers a special additional *grace of state* for their duties.
- It is by sanctifying grace that the legionary's soul is made perfect, so that he may live eternally with God

Grace is a free gift from God – but a gift that must be accepted. The power God has given us to know Him and love Him, can be rejected. God has given us the freedom to love, and also the freedom to not love. If we refuse God's freely offered Grace, God will not force it upon us.

The whole of the spiritual life of the Legionary is dependant on his acceptance of the freely offered grace of God. Here are just a few things the Legionary then do to accept God's grace more fully:

- Avoid sin and seek holiness. Doing evil and failing to do good are rejections of grace. Doing good and avoiding evil, are a way off accepting grace.
- Encourage others to do good and avoid evil – the more they receive God's grace, the more they will share it with you.
- Frequently receive the sacraments. The sacraments commute grace to all who receive them worthily.
- Lead others to the sacraments. Most importantly, bring young children to baptism, confirmation, and the Eucharist. Before reaching the age of knowledge they always accept grace, which is therefore always given in abundance.
- Consider membership in the Legion of Mary, and invite others to join. If a member, consider becoming adjutorian or praetorian. If auxiliary, consider active. If active, consider being an officer. Legion membership comes with special graces. If not the Legion, consider other ways to become more active in your parish.

By Chris Miller

Divine Mysteries

Hope

[CC. p.1]

Naturally, new generations can build on the knowledge and experience of those who went before, and they can draw upon the moral treasury of the whole of humanity. But they can also reject it, because it can never be self-evident in the same way as material inventions. The moral treasury of humanity is not readily at hand like tools that we use; it is present as an appeal to freedom and a possibility for it. This, however, means that:

a) The right state of human affairs, the moral well being of the world can never be guaranteed simply through structures alone, however good they are. Such structures are not only important, but necessary; yet they cannot and must not marginalize human freedom. Even the best structures function only when the community is animated by convictions capable of motivating people to assent freely to the social order. Freedom requires conviction; conviction does not exist on its own, but must always be gained anew by the community.

b) Since man always remains free and since his freedom is always fragile, the kingdom of good will never be definitively established in this world. Anyone who promises the better world that is guaranteed to last forever is making a false promise; he is overlooking human freedom. Freedom must constantly be won over for the cause of good. Free assent to the good never exists simply by itself. If there were structures which could irrevocably guarantee a determined—good—state of the world, man's freedom would be denied, and hence they would not be good structures at all.

25. What this means is that every generation has the task of engaging anew in the arduous search for the right way to order human affairs; this task is never simply completed. Yet every generation must also make its own contribution to establishing convincing structures of freedom and of good, which can help the

following generation as a guideline for the proper use of human freedom; hence, always within human limits, they provide a certain guarantee also for the future. In other words: good structures help, but of themselves they are not enough. Man can never be redeemed simply from outside. Francis Bacon and those who followed in the intellectual current of modernity that he inspired were wrong to believe that man would be redeemed through science. Such an expectation asks too much of science; this kind of hope is deceptive. Science can contribute greatly to making the world and mankind more human. Yet it can also destroy mankind and the world unless it is steered by forces that lie outside it. On the other hand, we must also acknowledge that modern Christianity, faced with the successes of science in progressively structuring the world, has to a large extent restricted its attention to the individual and his salvation. In so doing it has limited the horizon of its hope and has failed to recognize sufficiently the greatness of its task—even if it has continued to achieve great things in the formation of man and in care for the weak and the suffering.

26. It is not science that redeems man: man is redeemed by love. This applies even in terms of this present world. When someone has the experience of a great love in his life, this is a moment of “redemption” which gives a new meaning to his life. But soon he will also realize that the love bestowed upon him cannot by itself resolve the question of his life. It is a love that remains fragile. It can be destroyed by death. The human being needs unconditional love. He needs the certainty which makes him say: “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:38- 39). If this absolute love exists, with its absolute certainty, then—only then—is man “redeemed”, whatever should happen to him in his particular circumstances. This is what it means to say: Jesus Christ has “redeemed” us. Through him we have become certain of God, a God who is not a remote “first cause” of the world, because his only-begotten

Son has become man and of him everyone can say: “I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20).

27. In this sense it is true that anyone who does not know God, even though he may entertain all kinds of hopes, is ultimately without hope, without the great hope that sustains the whole of life (cf. Eph 2:12). Man's great, true hope which holds firm in spite of all disappointments can only be God—God who has loved us and who continues to love us “to the end,” until all “is accomplished” (cf. Jn 13:1 and 19:30). Whoever is moved by love begins to perceive what “life” really is. He begins to perceive the meaning of the word of hope that we encountered in the Baptismal Rite: from faith I await “eternal life”—the true life which, whole and unthreatened, in all its fullness, is simply life. Jesus, who said that he had come so that we might have life and have it in its fullness, in abundance (cf. Jn 10:10), has also explained to us what “life” means: “this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent” (Jn 17:3). Life in its true sense is not something we have exclusively in or from ourselves: it is a relationship. And life in its totality is a relationship with him who is the source of life. If we are in relation with him who does not die, who is Life itself and Love itself, then we are in life. Then we “live”.

28. Yet now the question arises: are we not in this way falling back once again into an individualistic understanding of salvation, into hope for myself alone, which is not true hope since it forgets and overlooks others? Indeed we are not! Our relationship with God is established through communion with Jesus—we cannot achieve it alone or from our own resources alone. The relationship with Jesus, however, is a relationship with the one who gave himself as a ransom for all (cf. 1 Tim 2:6). Being in communion with Jesus Christ draws us into his “being for all”; it makes it our own way of being. He commits us to live for others, but only through communion with him does it become possible truly to be there for others, for the whole. In this regard I would like to quote the great Greek Doctor of the Church, Maximus the Confessor († 662), who begins by exhorting us to prefer nothing to the knowledge and love of God, but then quickly moves on to practicalities: “The one who loves God cannot hold on to money but rather gives it out in God's fashion ... in the same manner in

accordance with the measure of justice”[19]. Love of God leads to participation in the justice and generosity of God towards others. Loving God requires an interior freedom from all possessions and all material goods: the love of God is revealed in responsibility for others[20]. This same connection between love of God and responsibility for others can be seen in a striking way in the life of Saint Augustine. After his conversion to the Christian faith, he decided, together with some like-minded friends, to lead a life totally dedicated to the word of God and to things eternal. His intention was to practice a Christian version of the ideal of the contemplative life expressed in the great tradition of Greek philosophy, choosing in this way the “better part” (cf. Lk 10:42). Things turned out differently, however. While attending the Sunday liturgy at the port city of Hippo, he was called out from the assembly by the Bishop and constrained to receive ordination for the exercise of the priestly ministry in that city. Looking back on that moment, he writes in his Confessions: “Terrified by my sins and the weight of my misery, I had resolved in my heart, and meditated flight into the wilderness; but you forbade me and gave me strength, by saying: ‘Christ died for all, that those who live might live no longer for themselves but for him who for their sake died’ (cf. 2 Cor 5:15)”[21]. Christ died for all. To live for him means allowing oneself to be drawn into his being for others.

29. For Augustine this meant a totally new life. He once described his daily life in the following terms: “The turbulent have to be corrected, the faint-hearted cheered up, the weak supported; the Gospel's opponents need to be refuted, its insidious enemies guarded against; the unlearned need to be taught, the indolent stirred up, the argumentative checked; the proud must be put in their place, the desperate set on their feet, those engaged in quarrels reconciled; the needy have to be helped, the oppressed to be liberated, the good to be encouraged, the bad to be tolerated; all must be loved”[22]. “The Gospel terrifies me”[23]—producing that healthy fear which prevents us from living for ourselves alone and compels us to pass on the hope we hold in common. Amid the serious difficulties facing the Roman Empire—and also posing a serious threat to Roman Africa, which was actually destroyed at the end of Augustine's life—this was what he set out to do: to transmit hope, the hope which came to him from faith and which, in complete contrast with his introverted temperament, enabled

him to take part decisively and with all his strength in the task of building up the city. In the same chapter of the Confessions in which we have just noted the decisive reason for his commitment “for all”, he says that Christ “intercedes for us, otherwise I should despair. My weaknesses are many and grave, many and grave indeed, but more abundant still is your medicine. We might have thought that your word was far distant from union with man, and so we might have despaired of ourselves, if this Word had not become flesh and dwelt among us”[24]. On the strength of his hope, Augustine dedicated himself completely to the ordinary people and to his city—renouncing his spiritual nobility, he preached and acted in a simple way for simple people.

30. Let us summarize what has emerged so far in the course of our reflections. Day by day, man experiences many greater or lesser hopes, different in kind according to the different periods of his life. Sometimes one of these hopes may appear to be totally satisfying without any need for other hopes. Young people can have the hope of a great and fully satisfying love; the hope of a certain position in their profession, or of some success that will prove decisive for the rest of their lives. When these hopes are fulfilled, however, it becomes clear that they were not, in reality, the whole. It becomes evident that man has need of a hope that goes further. It becomes clear that only something infinite will suffice for him, something that will always be more than he can ever attain. In this regard our contemporary age has developed the hope of creating a perfect world that, thanks to scientific knowledge and to scientifically based politics, seemed to be achievable. Thus Biblical hope in the Kingdom of God has been displaced by hope in the kingdom of man, the hope of a better world which would be the real “Kingdom of God”. This seemed at last to be the great and realistic hope that man needs. It was capable of galvanizing—for a time—all man's energies. The great objective seemed worthy of full commitment. In the course of time, however, it has become clear that this hope is constantly receding. Above all it has become apparent that this may be a hope for a future generation, but not for me.

And however much “for all” may be part of the great hope—since I cannot be happy without others or in opposition to them—it remains true that a hope that does not concern me personally is not a real hope. It has also become clear that this hope is opposed to freedom, since human affairs depend in each generation on the free decisions of those concerned. If this freedom were to be taken away, as a result of certain conditions or structures, then ultimately this world would not be good, since a world without freedom can by no means be a good world. Hence, while we must always be committed to the improvement of the world, tomorrow's better world cannot be the proper and sufficient content of our hope. And in this regard the question always arises: when is the world “better”? What makes it good? By what standard are we to judge its goodness? What are the paths that lead to this “goodness”?

31. Let us say once again: we need the greater and lesser hopes that keep us going day by day. But these are not enough without the great hope, which must surpass everything else. This great hope can only be God, who encompasses the whole of reality and who can bestow upon us what we, by ourselves, cannot attain. The fact that it comes to us as a gift is actually part of hope. God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety. His Kingdom is not an imaginary hereafter, situated in a future that will never arrive; his Kingdom is present wherever he is loved and wherever his love reaches us. His love alone gives us the possibility of soberly persevering day by day, without ceasing to be spurred on by hope, in a world which by its very nature is imperfect. His love is at the same time our guarantee of the existence of what we only vaguely sense and which nevertheless, in our deepest self, we await: a life that is “truly” life. Let us now, in the final section, develop this idea in more detail as we focus our attention on some of the “settings” in which we can learn in practice about hope and its exercise.

BENEDICT XVI

Legion Spirit

The Legion and the Rosary Confraternity

Every month Concilium listens to reports from all over the world. They are always impressive and sometimes profoundly thought provoking and inspiring. One part of the Legion world can take hope and courage from another part of the Legion world. But sometimes it can happen that when you reflect on the innumerable apostolate undertaken by the Legion worldwide in the light of the Handbook, questions may arise. Recently I came to realize that I had never given an Allocutio on the Confraternity of the Holy Rosary since becoming Spiritual Director to Concilium, nor do I remember it being mentioned in many reports even though it figures to a significant degree in the Handbook. So let us think about it a little today.

In four separate places the Handbook recommends that legionaries should become members of the Rosary Confraternity. In chapter 33 on the basic duties of legionaries, the Handbook puts it very succinctly: 'Every legionary, active and auxiliary, should enroll in the Confraternity of the Most Holy Rosary. The benefits attaching to membership are immense.' Of course, our Founder Frank Duff enrolled as a member and countless other legionaries have done the same down through the years. Auxiliaries already do more than is required for membership and need only send in their applications to a centre of the Rosary Confraternity and duly receive a certificate of acceptance. In practice active legionaries are in the same position for although they are obliged only to the daily recitation of the Catena they

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are also recommended very strongly to recite all the Legion prayers and most legionaries in fact do so.

Put simply the Rosary Confraternity is: 'an association that unites into one great family the faithful who undertake to recite the fifteen decades of the Rosary at least once a week.' Now it is suggested that every member says the twenty decades that have been proposed by Pope John Paul II. The Handbook lists many of the spiritual benefits of membership of the Confraternity in its Appendix 7. They are worth quoting: 'Some of the advantages of the Confraternity are as follows:- (a) The special protection of Our Lady, Queen of the Rosary; (b) a share in all the good works and spiritual benefits of the members of the Dominican Order and of the Rosary Confraternity, the world over; (c) a share, after death, in the prayers and suffrages offered by the same for the dead; (d) a plenary indulgence may be gained on the day of enrolment, on the feasts of Christmas, Easter, Annunciation (the Incarnation of the Lord), Assumption, Our Lady of the Rosary, Immaculate Conception, Presentation of Our Lord in the Temple. Apart from indulgences to be gained as members of the above Confraternity, a plenary indulgence is attached to five decades of the Rosary said while meditating upon the mysteries at the one time in a church or public oratory, or with a family, or in a religious community, or at a meeting of a pious association (which would include the Legion). A partial indulgence is attached to its recital in other circumstances. I

think it is good to remember that we can gain a plenary indulgence every time we pray the Rosary together at our Legion meetings.

But why is the Legion so attached to the Rosary Confraternity? Well, I would suggest some of the reasons. Firstly, the Confraternity has always been seen as a way of radical consecration to Mary or more precisely to Jesus through Mary. This is what attracted St. Louis Marie de Montfort to it. It is said that he recruited over 100,000 persons to the Rosary Confraternity. It is also an essential part of his True Devotion to Mary. Once more the Handbook summarizes the whole spirituality of the Confraternity: ' Those who join the Rosary Confraternity are invited to place in Our Lady's hands not only their rosaries, but the value of all their works, sufferings and prayers, to be distributed as seems best to her among the other members and for the needs of the Church.' The Rosary is a simple way of living the true devotion to Mary because it focuses us radically on Jesus in all his mysteries with the help of Mary, through her, in her and with her. It is her gift to the whole Church and in a special way to the Legion.

Secondly, the Rosary is a privileged way of evangelization. Evangelization is nothing more than giving Jesus to others. That is precisely the vocation of Mary. Her very identity is inextricably tied to bringing Jesus into the world and to each one of us. She pondered in her heart every word and action of Jesus her Son and she shares her interior life with us in the Rosary. It is therefore a magnificent method of evangelization. So when legionaries distribute Rosaries and invite others to join the Rosary Confraternity it would be a good thing if they were fully conversant with the teaching of the Handbook on this topic. It would be an immensely profound and beautiful apostolate

both for the legionary and the person they approach in friendship.

Concilium Allocutio February 2008

By Fr. Bede McGregor O.P.

Spiritual Director to the Legion of Mary

You can enroll in the Rosary Confraternity by visiting:
<http://www.rosary-center.org/nconform.htm>

ROSTARY CONFRATERNITY OBLIGATIONS

Each member strives to pray the complete 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. To enroll, please fill out the following information. We will mail your certificate of membership and Light & Life newsletter, so please be certain the address is correct.

Ordinarily the enrollment should be filled out by the one to be enrolled. In other words, one should not enroll for another, thinking it would be good if they were enrolled. The reason for this is that the enrollment is a personal pledge to strive to pray the entire Rosary each week. One may enroll for another party, only when they are sure the other party understands the conditions for membership, and has asked to be enrolled.

To be enrolled one must be old enough to be able to understand and fulfill the weekly obligation of praying the complete Rosary. We do not enroll families as such, but only individual members, whose names must appear individually in our register. The deceased cannot be enrolled in the Confraternity.

As Pope Leo XIII said in his encyclical on the Confraternity, "whenever a person fulfills his obligation of reciting the Rosary according to the rule of the Confraternity, he includes in his intentions all its members, and they in turn render him the same service many times over." Each member includes deceased fellow members as well; and thus he knows that in turn he will be included in the prayers of hundreds of thousands both now and hereafter. This led the Cure of Ars to say: "If anyone has the happiness of being in the Confraternity of the Rosary, he has in all corners of the world brothers and sisters who pray for him."

Special Excerpt

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.

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.

For a Change of Address form visit: <http://www.rosary-center.org/address.htm>