



Mary's Notebook

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Bishop's Annual Report

All praesidia attached to the Tidewater Curia were given copies at the December 16th Curia meeting of the form to fill out for the Bishop's Annual report. Please return this form, filled out, by the next Curia meeting, on January 27th. This information is needed by the Bishop and Regia. [CC. p.11].

The Acies

It is getting that time of year again for praesidia to start cleaning up their auxiliary lists in preparation for Acies. According to the Handbook, bearing in mind the importance of devotion to Mary in the Legion system, each year there shall be a consecration of legionaries to Our Lady on the 25 March or on a day close thereto, and will be known as the Acies. [CC p.2]

How Will The Legion of Mary Aid You in Fostering a Family Spirituality?

According to the Legion Handbook, the spirit of the Legion of Mary is that of Mary herself. Especially does the Legion aspire after her profound humility, her perfect obedience, her angelical sweetness, her continual prayer, her universal mortification, her altogether spotless purity, her heroic patience, her heavenly wisdom, her self-sacrificing courageous love of God, and above all her faith. [CC. p.10]

Divine Mysteries: On Christian Marriage

Excerpts from Casti Connubii – On Christian Marriage, by Pope Pius XI

Let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of nature, and by Christ Our Lord by Whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves. This is the doctrine of Holy Scripture; this is the constant tradition of the Universal Church; this the solemn definition of the sacred Council of Trent, which declares and establishes from the words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity and its firmness. [Cont. p.5]

News and Events

The Acies

This Latin word, meaning as it does an army ranged in battle array, is appropriate to a ceremony in which the legionaries as a body assemble to renew their fealty to Mary, Queen of the Legion, and from her to receive strength and blessing for yet another year's battle with the forces of evil.

Moreover, the word is in effective contrast with praesidium, which contemplates the Legion, no longer drawn up in united array, but split up into its various sections, each engaged in its own particular sphere of duty.

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.

One of the first steps to prepare to invite Auxiliary members is for each praesidium to make sure to clean up its auxiliary lists.

This is usually done by visiting every auxiliary during the year, which helps keep the list clean. In the case of praesidia who have been neglectful in their auxiliary visitation, and have a large number of unvisited auxiliaries, it is suggested to call all your auxiliaries and confirm membership over-the-phone, as well as address, and then to restart auxiliary visitation. Having a clean auxiliary list will help praesidia to reduce their expense of inviting auxiliaries to Acies.

Please Pray For:

Julia McCollum and Jacqueline Molovinsky of the morning praesidium at St. Gregory.

Jeanine Ritz, president of Queen of Peace praesidium recently gave birth, please keep baby, mother, and family in your prayers.

George Bonina Jr. is recovering from a stroke; please pray for his recovery.

Breda Wiggs of the Raleigh Curia was in a terrible car accident. Please pray for a speedy recovery.

Mrs. Seo, wife of Peter Seo, President of the Korean-Richmond Curia passed. Please pray for the repose of her soul.

Rose Mary Orsini's great nephew Jacob who is in the ICU with encephalomyelitis.

New Praesidium

The Tidewater Curia is planning to affiliate a new praesidium, Our Lady of Walsingham at St. Bede Catholic Church in Williamsburg, VA. Affiliation is expected on January 27, 2008, and it will be our first praesidium affiliated in 2008. Plans also call for starting up additional praesidia at St. Bede, near-by parish in Williamsburg, and and William and Mary University in Williamsburg, as well as elsewhere in Tidewater.

Handbook Study

Substantial Active Legionary Work

Some principles of the Legion are so precious that we should go back to them again and again. In fact, we should never stop thinking of them and putting them into practice. Without them the Legion would cease to exist. They are the basic nourishment of the Legion spirit. When they are fully lived, grace and joy flow superabundantly through the Legion into the mystical Body of Christ, the Church.

These principles are contained in the Standing Instruction that must be read out at the first meeting of each month. Today I want to reflect, once more, on the third requirement of Legion duty: 'the performance of a substantial active Legionary work, in the spirit of faith, and in union with Mary, in such fashion that in those worked for and in one's fellow members, the Person of Our Lord is once again seen and served by Mary, his Mother'. Frank Duff, our Founder, wrote with the utmost care every word of these requirements.

It should be legionary work: that means the work should be mandated by the praesidium and done in a spirit of obedience. There is no question of just doing our own thing. Obviously, there is a sense in which the Legionary is always on duty and is encouraged to do apostolic work whenever the opportunity arises. But the work we should do specifically as a legionary is the work assigned to us by the praesidium. Otherwise we could end up doing

everything except what we have been asked to do.

The Legion has as its primary aim the making of saints but the specific character of Legion holiness is its apostolic character. And there can be no doubt that the best way to develop an apostolic spirit is by actually engaging in the apostolate.

Legionaries meet each week not only to pray together or exchange beautiful insights into the spiritual life, and certainly not to become a talk shop. Along with the indispensable prayer component of the meeting must be the indispensable planning and executing of genuine apostolic work for the salvation of souls. And preference should always be given to the souls who are in gravest need of the maternal care of Mary and the grace of conversion. Our devotion to Mary will easily become mere lip service if there is little real zeal for the work of the salvation of souls. So the praesidium must ask at least once every month: are we really doing substantial work for the salvation of souls? Could we be doing more for this most worthy of objectives?

The work should be substantial, that is, a couple of hours a week and done in a supernatural spirit of faith and it must be done in the closest union with Mary. Our Legion work is a profound and practical way of living true devotion to Mary. Its essential aim should

be to instill knowledge and love of Mary in others that will lead them to seek to share in Mary's maternal care of souls. The words of St. Pius X come to mind at this point: 'As soon as devotion to the august Mary has driven deep its roots into souls, then - and not till then - will he who labors for those souls see proceed from them the fruits of virtue and sanctity corresponding to his toils on their behalf.' Then we have one of the unforgettable lines describing the spirit of the Legion: 'working... in union with Mary in such fashion that in those worked for and in one's fellow members, the Person of Our Lord is once again seen and served by Mary, his Mother'. This means giving our whole lives to Mary so that she can love Jesus through us and serve Him in our fellow legionaries and in those whom we meet and work with in our apostolate.

By way of conclusion let me suggest that a legionary who does not perform some substantial active legionary work every week will soon cease to be worthy of the name of legionary. This is particularly true of legionaries who are members of higher councils and must lead by example. Certainly if any legionary should habitually fail to do this substantial apostolic weekly work, they should seriously consider leaving the Legion or better still praying for the grace to rediscover the essential spirit of the Legion.

The Handbook seems to me to be equivalently saying the same thing in several passages. For example: 'a main consideration is the allocation of active work to each member. Without substantial work there is no praesidium.' Or, 'Similarly, members of a praesidium, which is not engaged in some form of active work, have no right to the name of legionaries of Mary. It is reiterated that spiritual exercises do not satisfy the legionary

obligation to do active work. The inactive praesidium is not only untrue to the Legion purpose of showing a virile apostolate in action, but it does a further grave injustice to the Legion. It creates the impression that the Legion is not suited to the doing of certain work, whereas the real fact is that the Legion, though perfectly capable, is not even being employed on that work.'

Hopefully, the worldwide Legion is overwhelmingly faithful to the performance of substantial apostolic work every week because therein lies the source of magnificent graces and the best formation of its members. The Legion is called not only to be a school of saints but saints who are all great apostles. Needless to say the monthly reading of the Standing Instruction is a very wise rule of the Legion

*Allocutio November 2007 By Fr. Bede McGregor O.P.,
Spiritual Director to the Legion of Mary*

STANDING INSTRUCTION

Legionary duty requires from each legionary:-

First, the punctual and regular attendance at the weekly meetings of the praesidium, and the furnishing there of an adequate and audible report on the work done;

Second, the daily recitation of the Catena;

Third, the performance of a substantial active legionary work, in the spirit of faith, and in union with Mary, in such fashion that in those worked for and in one's fellow-members, the Person of our Lord is once again seen and served by Mary, his Mother;

Fourth, absolute respect for the confidential nature of many matters discussed at the meeting or learned in connection with the legionary work.

Divine Mysteries

Christian Marriage

[CC. p.1]

Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power. This freedom, however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely independent of the free will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal honor and on the offspring which is the fruit of marriage, says: "These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage."

By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense of spirit, but by a deliberate and firm act of the will; and from this union of souls by God's decree, a sacred and inviolable bond arises. Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free will plays a part, and also from the haphazard unions of men, which are far removed from all true and honorable unions of will and enjoy none of the rights of family life. From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish

those base unions which are opposed to reason and to nature...

"These," says St. Augustine, "are all the blessings of matrimony on account of which matrimony itself is a blessing; offspring, conjugal faith and the sacrament." ... "By conjugal faith it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman; with regard to offspring, that children should be begotten of love, tenderly cared for and educated in a religious atmosphere; finally, in its sacramental aspect that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained."...

Nor must We omit to remark, in fine, that since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation of new life is the right and the privilege of the married state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state....

Domestic society being confirmed, therefore, by this bond of love, there should flourish in it that "order of love," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, and Christ is the head of the Church."...

In the first place Christ Himself lays stress on the indissolubility and firmness of the marriage bond when He says: "What God hath joined together let no man put asunder," and: "Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery." And St. Augustine

clearly places what he calls the blessing of matrimony in this indissolubility when he says: "In the sacrament it is provided that the marriage bond should not be broken, and that a husband or wife, if separated, should not be joined to another even for the sake of offspring." ...

And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord: "What God hath joined together let no man put asunder," must of necessity include all true marriages without exception, since it was spoken of the marriage of our first parents, the prototype of every future marriage. Therefore although before Christ the sublimeness and the severity of the primeval law was so tempered that Moses permitted to the chosen people of God on account of the hardness of their hearts that a bill of divorce might be given in certain circumstances, nevertheless, Christ, by virtue of His supreme legislative power, recalled this concession of greater liberty and restored the primeval law in its integrity by those words which must never be forgotten, "What God hath joined together let no man put asunder." Wherefore, Our predecessor Pius VI of happy memory, writing to the Bishop of Agrigento, most wisely said: "Hence it is clear that marriage even in the state of nature, and certainly long before it was raised to the dignity of a sacrament, was divinely instituted in such a way that it should carry with it a perpetual and indissoluble bond which cannot therefore be dissolved by any civil law. Therefore although the sacramental element may be absent from a marriage as is the case among unbelievers, still in such a marriage, inasmuch as it is a true marriage there must remain and indeed there does remain that perpetual bond which by divine right is so bound up with matrimony from its first institution that it is not subject to any civil power. And so, whatever marriage is said to be contracted, either it is so contracted that it is really a true marriage, in which case it carries with it that enduring bond which by divine right is inherent in every true marriage; or it is thought to be contracted without that perpetual bond, and in that case there is no marriage, but an illicit union opposed of its very nature to the divine law, which therefore cannot be entered into or maintained." ...

And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers, or

amongst Christians in the case of those marriages which though valid have not been consummated, that exception does not depend on the will of men nor on that of any merely human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any cause whatsoever a Christian marriage which is valid and has been consummated, for as it is plain that here the marriage contract has its full completion, so, by the will of God, there is also the greatest firmness and indissolubility which may not be destroyed by any human authority...

Nevertheless, since it is a law of divine Providence in the supernatural order that men do not reap the full fruit of the Sacraments which they receive after acquiring the use of reason unless they cooperate with grace, the grace of matrimony will remain for the most part an unused talent hidden in the field unless the parties exercise these supernatural powers and cultivate and develop the seeds of grace they have received. If, however, doing all that lies with their power, they cooperate diligently, they will be able with ease to bear the burdens of their state and to fulfill their duties. By such a sacrament they will be strengthened, sanctified and in a manner consecrated. For, as St. Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is never deprived of their sacramental aid, almost in the same way (although not by a sacramental character), the faithful once joined by marriage ties can never be deprived of the help and the binding force of the sacrament. Indeed, as the Holy Doctor adds, even those who commit adultery carry with them that sacred yoke, although in this case not as a title to the glory of grace but for the ignominy of their guilty action, "as the soul by apostasy, withdrawing as it were from marriage with Christ, even though it may have lost its faith, does not lose the sacrament of Faith which it received at the laver of regeneration." ...

For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided; divorce, adultery, all the basest vices either

are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius namely, which, anxious only for truth, is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients; and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage...

First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances .

But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

Small wonder, therefore, if Holy Writ bears witness that the Divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St. Augustine notes, "Intercourse even with one's legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it."...

Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church,

to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

But another very grave crime is to be noted, Venerable Brethren, which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother; others say it is unlawful unless there are weighty reasons which they call by the name of medical, social, or eugenic "indication." Because this matter falls under the penal laws of the state by which the destruction of the offspring begotten but unborn is forbidden, these people demand that the "indication," which in one form or another they defend, be recognized as such by the public law and in no way penalized. There are those, moreover, who ask that the public authorities provide aid for these death-dealing operations, a thing, which, sad to say, everyone knows is of very frequent occurrence in some places.

As to the "medical and therapeutic indication" to which, using their own words, we have made reference, Venerable Brethren, however much we may pity the mother whose health and even life is gravely imperiled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: "Thou shalt not kill:" The life of each is equally sacred, and no one has the power, not even the public authority, to destroy it. It is of no use to appeal to the right of taking away life for here it is a question of the innocent, whereas that right has regard only to the guilty; nor is there here question of defense by bloodshed against an unjust aggressor (for who would call an innocent child an unjust aggressor?); again there is not question here of what is called the "law of extreme necessity" which could even extend

to the direct killing of the innocent. Upright and skillful doctors strive most praiseworthy to guard and preserve the lives of both mother and child; on the contrary, those show themselves most unworthy of the noble medical profession who encompass the death of one or the other, through a pretense at practicing medicine or through motives of misguided pity.

All of which agrees with the stern words of the Bishop of Hippo in denouncing those wicked parents who seek to remain childless, and failing in this, are not ashamed to put their offspring to death: "Sometimes this lustful cruelty or cruel lust goes so far as to seek to procure a baneful sterility, and if this fails the fetus conceived in the womb is in one way or another smothered or evacuated, in the desire to destroy the offspring before it has life, or if it already lives in the womb, to kill it before it is born. If both man and woman are party to such practices they are not spouses at all; and if from the first they have carried on thus they have come together not for honest wedlock, but for impure gratification; if both are not party to these deeds, I make bold to say that either the one makes herself a mistress of the husband, or the other simply the paramour of his wife."...

Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom we must mention in the first place infants hidden in the mother's womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood which cried from earth to Heaven...

For there are some who over solicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child -- which, indeed, is not contrary to right reason -- but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those whom, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring...

Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the State and that men are begotten not for the earth and for time, but for Heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony... Public magistrates have no direct power over the bodies of their subjects...

Furthermore, Christian doctrine establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free to destroy or mutilate their members, or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body...

The same false teachers who try to dim the luster of conjugal faith and purity do not scruple to do away with the honorable and trusting obedience which the woman owes to the man. Many of them even go further and assert that such a subjection of one party to the other is unworthy of human dignity, that the rights of husband and wife are equal; wherefore, they boldly proclaim the emancipation of women has been or ought to be effected. This emancipation in their ideas must be threefold, in the ruling of the domestic society, in the administration of family affairs and in the rearing of the children. It must be social, economic, physiological: -- physiological, that is to say, the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that this is not an emancipation but a crime); social, inasmuch as the wife being freed from the cares of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband and family.

This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the

loss of his wife, the children of their mother, and the home and the whole family of an ever watchful guardian. More than this, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become as amongst the pagans the mere instrument of man.

This equality of rights which is so much exaggerated and distorted, must indeed be recognized in those rights which belong to the dignity of the human soul and which are proper to the marriage contract and inseparably bound up with wedlock. In such things undoubtedly both parties enjoy the same rights and are bound by the same obligations; in other things there must be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering and unity and stability of home life...

We have so far, Venerable Brethren, shown the excellency of the first two blessings of Christian wedlock which the modern subverters of society are attacking. And now considering that the third blessing, which is that of the sacrament, far surpasses the other two, we should not be surprised to find that this, because of its outstanding excellence, is much more sharply attacked by the same people. They put forward in the first place that matrimony belongs entirely to the profane and purely civil sphere, that it is not to be committed to the religious society, the Church of Christ, but to civil society alone. They then add that the marriage contract is to be freed from any indissoluble bond, and that separation and divorce are not only to be tolerated but sanctioned by the law; from which it follows finally that, robbed of all its holiness, matrimony should be enumerated amongst the secular and civil institutions. The first point is contained in their contention that the civil act itself should stand for the marriage contract (civil matrimony, as it is called), while the religious act is to be considered a mere addition, or at most a concession to a too superstitious people. Moreover they want it to be no cause for reproach that marriages be contracted by Catholics with non-Catholics without any reference to religion or recourse to the ecclesiastical authorities...

It is sufficiently obvious that there is a certain sacredness and religious character attaching even to the purely natural union of man and woman, "not something added by chance but innate, not imposed by men but involved in the nature of things," since it has "God for its author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God." [and] ...whereby it is the means of transmitting life, thus making the parents the ministers, as it were, of the Divine Omnipotence. To this must be added that new element of dignity which comes from the sacrament, by which the Christian marriage is so ennobled and raised to such a level, that it appeared to the Apostle as a great sacrament, honorable in every way...

This religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavor to make their marriage approach as nearly as possible to the archetype of Christ and the Church.

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...

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...

The unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of men, the ideas of a people or the will of any legislator: "What God hath joined together, let no man put asunder." And if any man, acting contrary to this law, shall have put asunder, his action is null and void, and the consequence remains, as Christ Himself has explicitly confirmed: "Everyone that putteth away his wife and marrieth another, committeth adultery.

Legion Spirit

The First Step in Fostering a Family Spirituality

The goal of the Legionary is to take on this spirit of Mary, and spread it to his human family. Of course, the natural place to start is with himself, and then with his family.

As quoted earlier in *Casti Connubii*, “Since it is a law of divine Providence in the supernatural order that men do not reap the full fruit of the Sacraments which they receive after acquiring the use of reason unless they cooperate with grace, the grace of matrimony will remain for the most part an unused talent hidden in the field unless the parties exercise these supernatural powers and cultivate and develop the seeds of grace they have received. If, however, doing all that lies with their power, they cooperate diligently, they will be able with ease to bear the burdens of their state and to fulfill their duties.”

This marks the great challenge of marriage, for each spouse to cultivate and develop the seeds of grace they have received. How does a Legion family do this? The first step is to turn to Mary, who is the Mediatrix of all graces. It is by turning our lives over to Mary, to give her – our Queen and our Mother – all we have, and all we are, that we can enter into a true slavery to Mary and devotion to her; which is the best true way to cultivate the seed of marital love.

In turning all over to Mary, we turn all over to Jesus, for the truest way to Jesus is through Mary.

The Legion spirituality then sets the model of a family as none other than the Holy Family at Nazareth. The head of the Holy family is Joseph, who, as the foster-father of Jesus, stands as a reminder to all fathers that they-too are caring for those who are in their temporary care, but whose souls ultimately belong to God. The humble Mary, who reigns now as Queen of Angels, was herself obedient in every way to St. Joseph, cooking his meals, cleaning after him, and, serving him, stands as the model for womanhood. The Lord Jesus Christ, who while remaining the uncreated, eternal, all-powerful God, made himself obedient to his parents, even as they were mere mortals.

At the first thought, it may appear that there arise situations that are new or unique in a marriage, but, on a spiritual level, that is hardly the case. The challenge is to accept God’s grace, which for all involved requires simple obedience, from which flows Love, and which, makes all things easy.

The sin of Eve was to disobey her husband and eat the fruit. The sin of Adam was to listen to the advice of his wife, rather than to obey God, and when he too ate the fruit, sin, suffering, and death entered the world.

It is by accepting the fruit of life, Jesus Christ, that sin, suffering, and death are overcome.

By Chris Miller

Special Excerpt



Legion of Mary

Arlington Regia

2007 Annual Report

Instructions for Praesidia

It's time to start preparing the Arlington Regia's 2007 Annual Report. This report is an important and effective tool to publicize the Legion and show the extensive work accomplished by everyone in the Arlington Regia. The Annual Report is sent to Concilium, is used to brief respective bishops/archbishops, and is used for recruiting and extension.

Because this report is so important, request every Praesidium make a special effort to compile accurate statistics and submit them on time. The Regia's annual report will be successful only if every Praesidium contributes its accomplishments.

Important: the statistics are for the calendar year, i.e., **January 1, 2007 to December 31, 2007** and will probably not match the statistics in your annual report. Please go through your minutes for the calendar year to collect the statistics.

Please include the names of all Spiritual Directors who served at any time in 2007. Give their complete name, i.e., salutation (e.g., Fr., Msgr.), first name and last name.

We have also provided on the form guidance for counting known results. Take credit for the result if there was **substantial** involvement as part of **assigned** Legion work. E.g., if during home visitation a family was encountered without a valid marriage, take credit if that marriage was subsequently validated.

Please be sure to submit your Praesidium report to your Council by the date specified by your Council. Also, follow any other instructions from your council for submitting reports.

Thank you for your timely attention to this important reporting exercise.

In the service of Our Lady,

Dennis G. Monroe
Regia President

**Arlington Regia, Legion of Mary
2007 Annual Report
Praesidium Reporting Form**

Instructions for Praesidia:

- X Please complete this report and submit to your council. The council will aggregate the Praesidia reports and submit a consolidated report to the Regia.
- X The reporting period is **January 1, 2007** to **December 31, 2007**. Please be sure that all statistics are for that period.

Name of Praesidium: _____ Senior () Junior ()

Name of Parish: _____

Name(s) of Spiritual Director(s):* _____

*List names of all Spiritual Directors who served at any time during 2006 – Please give salutation (e.g., Fr, Msgr), first name and last name.

Membership (As of **December 31, 2007**, including probationary): # Active _____ # Auxiliary _____

Works:

Nursing Home/Hospitals/Hospices: # of Visits ** _____ # of contacts _____

Prison Ministry: # of Visits** _____ # of contacts _____

** For consistency, count the number of times a group visits the location. E.g., if 5 people are assigned to visit the location together, count it as one visit.

Pilgrim Virgin Statue: # of Homes _____

Door to Door Visitation:

of Homes Visited _____ # of Contacts _____ # of Active Catholics _____ # Inactive Catholics _____

New Parishioner Visitation: # of Homes Visited: _____

Other Home Visitation (Shut-in, Newly Baptized Infants, etc.): # of Homes Visited _____

Book Barrow: # of setups: ____ where _____

Enthronements of the Sacred Heart: # of Homes _____

CCD? Yes () No () **RCIA?** Yes () No () **Patricians Group?** Yes () No ()

Other _____

Known Results***

Returned to the Church _____ # of Conversions _____

of Baptisms _____ # of Marriages Validated _____

Other (describe) _____

*** Count the result if there was **substantial** involvement as part of **assigned** Legion work. E.g., if during home visitation a family without a valid marriage was encountered, count a subsequent validation.

Contact Person: _____ **Phone:** _____