



# Mary's Notebook

September 2008

[www.legionofmarytidewater.com](http://www.legionofmarytidewater.com)

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## Faithful Citizenship

Throughout the Diocese, presentations will be given to help inform Catholic voters. These presentations are being sponsored by the Virginia Conference of Catholic Bishops, and are designed to help inform Catholic voters on certain important principles to consider when voting. [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](mailto:webmaster@legionofmarytidewater.com) - we'll add you to our prayer list. [CC p.2]

## I am all yours, my Queen, my Mother, and all that I have is yours

These words, for many legionaries are those taken at their yearly consecration to Mary at Acies. For others, they are a comfort in times a trouble, and a promise during tough times. For still others, they are a daily prayer. For still other legionaries, they are a life motto. [CC p.3]

## Divine Mysteries: Life

Catholics have long studied Jesus's answer as to which is the greatest commandment. Jesus said, *"The first is this: 'Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."* In this, Jesus says to love God first, and then to love your neighbor equal to yourself as second. The first 3 of the Ten Commandments describe how to love God. The second 7 describe how to love your neighbor and yourself. Among those second 7 is the commandment "You shall not kill." Given that not killing one's neighbor is a key component of loving one's neighbor, it should be no surprise that, the prefect of the Apostolic Signatura, Archbishop Raymond Burke, recently declared that Catholics who support abortion should not receive Communion. Nor is it a surprise that several Bishops, including both Virginia Bishops Loverde and DiLorenzo have consistently taught that the right to life is a serious issue for all Catholics should consider when voting in elections. [CC p.4]

# News and Events

## Mount Zion Retreat

Just a reminder for those signed up that the 3rd Annual Mt. Zion Retreat will be held 17 - 19 Oct 2008.

## Please Pray For:

Please pray for May Lynne Flook, wife of Bill Flook, president of the Piedmont Curia. She has had the surgery, and cancer has been found in her pancreas, liver, small intestine and stomach.

### *Pope's Prayer Intentions*

Pope Benedict's general prayer intention is: That those who are forced to leave home and country because of war or oppressive regimes may be supported by Christians in the defense and protection of their rights.

Pope Benedict's mission prayer intention is: That the answer of the entire people of God to the common calling to holiness and mission may be promoted and fostered by means of careful discernment of charisms and constant commitment to spiritual and cultural formation

## PPC - 2008

September 12 - 20, 2008 at Holy Family Catholic Church in Sewell, NJ the Arlington Regia will conduct its 2008 Peregrinatio Pro

Christo (PPC). For more information e-mail Jan at [jclark6170@aol.com](mailto:jclark6170@aol.com).

## McCain Selects Pro-Life Leader as VP Nominee

Sarah Palin, the presumptive Republican Vice Presidential nominee is not just an active member of *Feminists for Life*, but with five children, including a one with Down's syndrome, is personally pro-life, as well. This election year shows a significant contrast, with GOP nominees McCain and Palin pro-life; and Democratic nominees Obama and Biden pro-murder.

## Faithful Citizenship

The Virginia Conference of Catholic Bishops is holding a series of presentations on Faithful Citizenship. These include presentations at:

- St. Bede in Williamsburg on Monday, October 6<sup>th</sup> from 7-9 pm
- St. Therese in Chesapeake on Friday, October 10<sup>th</sup> from 7-9 pm
- St. Nicolas in Virginia Beach on Thursday, October 9<sup>th</sup> from 7-9 pm
- St. Mary's Basilica in Norfolk on Wednesday, September 24<sup>th</sup> from 7-9 pm

Presentations are also being held in Richmond, Charlottesville, Roanoke, and Waynesboro. For more information go to [www.vacatholic.org](http://www.vacatholic.org).

# Handbook Study

## I am all yours, my Queen, my Mother, and all that I have is yours

According to the Handbook:

To say that Mary is in the soul of the faithful legionary would be to picture a union infinitely less effective than that which actually exists, the nature of which is summed up by the Church in such titles of Our Lady as: "Mother of Divine Grace," "Mediatrix of all Graces." In these titles is expressed a sway of Mary over the life of the soul, so complete that even the closest of earthly unions - the mother and the babe unborn-is inadequate to describe its intimacy...

So, beginning with a fervent Consecration, frequently renewed in some phrase embodying it (for instance: "I am all yours, my Queen, my Mother, and all that I have is yours"), this thought of the ever-present influence of Mary in the soul should be reduced to such methodical and vivid practice that the soul may be said to "breathe Mary as the body breathes air." (St. Louis-Marie de Montfort)

To many this is a dogma they agree with. It is a teaching they accept. It is a creed they follow. In reality, it is more. In reality, Mary is a person who is intimately a part of every second of our life. Who, before we were conceived, awaited our conception with anticipation; who, now, intercedes for us even

as we are reading this newsletter; and who on the day of judgment, may be the one to intercede for us, saving us from the fires of Hell, and allowing us to spend eternity in Heaven with Jesus her son.

We are not yet born into Heaven, and our relationship with our Heavenly mother is similar to our relationship with our earthly mother before we were born in this earth. We are in her womb, even if we don't know it. All our nutrients, we receive from her. Just as before a child is born on earth, the womb of his mother surrounds him, so too does the womb of Mary until surround us we are given birth in Heaven.

Just as a pre-born child literally breathes the amniotic fluid in his mother's womb, so must one who is pre-born of Heaven, literally breath Mary. More than an idea, we must live with Mary, as our Queen, our Mother, and a constant and always-present part of our lives. In a sense, Mary is the armor God designed for us to wear our entire lives. She is our protectress and our companion.

For some of us, this is a daily constant. For others, let us renew our relationship more perfectly, making regularly our prayer, "I am all your, my Queen, My Mother and all that I have is yours."

*by Chris Miller*

# Divine Mysteries

## *Life*

[CC. p.1]

As the election season for 2008 draws near, it is appropriate to remind readers of the 2007 joint pastoral letter from Virginia's two Catholic bishops: Most Reverend Paul S. Loverde, Bishop of Arlington and Most Reverend Francis X. DiLorenzo, Bishop of Richmond. As Virginia Catholics consider which candidates to vote for, to volunteer for, and to donate money to, it is strongly encouraged for them to reflect on the letter below written to them by their Bishop for the last election season.

### Voting as Followers of Christ: A Letter from the Catholic Bishops of Virginia to the Faithful of Their Dioceses

October 2007

Dear Friends in Christ:

With the November general elections around the corner, Virginians will soon determine the occupants of all 140 seats of the Virginia General Assembly, as well as of many other local offices. Throughout election season, we have observed candidates' competing claims in debates, ads, websites, and yard signs, often in the form of slogans and rhetoric. While there is no shortage of stimuli to remind us which individuals are running for office and how they characterize themselves or their opponents, it can be very difficult to gather the

substantive information that is critically needed to make truly informed decisions.

To assist Catholic voters in our two dioceses in their fundamental right and duty to vote, we asked the Virginia Catholic Conference, which represents us in public-policy matters, to prepare a comprehensive array of voter-education resources for use in our parishes and diocesan newspapers. At our request, the Conference prepared a six-part series (Faithful Citizenship in Virginia: Issues for the 2007 Elections) to connect the Church's moral and social teaching to issues that are in contemporary news stories and are regularly debated during election cycles and General Assembly sessions. Our two diocesan newspapers – the Arlington Catholic Herald and the Catholic Virginian – both printed this series (addressing Church teaching and specific legislative proposals relating to abortion, the death penalty, economic justice, education and family life, immigrant families, and stem-cell research) in successive installments over September and early October. The Conference also sent all General Assembly candidates a 16-item questionnaire to assess their views on issues addressed in the Faithful Citizenship in Virginia series. The Conference received responses for publication from ninety-three candidates, and the two diocesan newspapers printed those responses during the week of October 21st. We invite all Catholics to consult the above Conference materials by visiting [www.vacatholic.org](http://www.vacatholic.org) and clicking on "November 6 Election Resources."

We hope you have found these materials useful as you seek to understand the principles of Catholic social teaching and apply them to the choices you confront as citizens of our Commonwealth. We also wish to supplement these resources with the following reflections from a letter we issued recently on civic responsibility and the duty to vote: In *Faithful Citizenship: A Catholic Call to Political Responsibility* . . . we joined our brother U.S. bishops in stating: “As bishops, we seek to form the consciences of our people. We do not wish to instruct persons on how they should vote by endorsing or opposing candidates. We hope that voters will examine the position of candidates on the full range of issues, as well as their personal integrity, philosophy, and performance. We are convinced that a consistent ethic of life should be the moral framework from which to address issues in the political arena.” *Faithful Citizenship* makes clear that, although the Church never tells its members to vote for any specific candidate, it does have the right and obligation to teach the truth about human rights and dignity and thereby inform the consciences of voters.

The Church’s consistent teaching stands in sharp contrast to the fractious discourse that is so common in our country’s polarized electorate. Our Catholic perspective embraces the life and dignity of every member of the human family, without regard to the claims of any particular platform or interest group.

We must never abandon this moral framework in favor of divisive rhetoric that can cloud one’s ability to see each issue as Christ asks us to see it. But just as it would be wrong to reject a consistent ethic that values all human rights, it would also be a mistake to conclude that all issues are equal in moral gravity. In *Living the Gospel of Life: A Challenge to*

American Catholics, the U.S. bishops explain why the right to life is the foundation of all others: “Respect for the dignity of the human person demands a commitment to human rights across a broad spectrum . . . . We live the Gospel of Life when we live in solidarity with the poor of the world, standing up for their lives and dignity. Yet abortion and euthanasia have become preeminent threats to human dignity because they directly attack life itself, the most fundamental good and the condition for all others. They are committed against those who are weakest and most defenseless, those who are genuinely ‘the poorest of the poor.’” Later in the same document, we observe, “[T]he command never to kill establishes a minimum which we must respect and from which we must start out ‘in order to say yes over and over again, a yes which will gradually embrace the entire horizon of the good’ (*Evangelium Vitae*, 75).”

Viewed in tandem, *Faithful Citizenship* and *Living the Gospel of Life* provide useful guidance for political decisions in a culture that does not fully embrace our values. In casting ballots, we rarely find a candidate who supports each of the Church’s positions on legislation impacting human life and dignity. Faced all too frequently with imperfect platforms and imperfect candidates, we are nevertheless called to make decisions rooted in a rightly formed conscience. When members of our dioceses ask us for guidance in making such challenging decisions in so many different races, the question we hear most often is whether protecting unborn life to the greatest extent possible must be the decisive factor in one’s voting choices, when the candidates in question differ on that issue but also differ on many other important social issues. In addressing this question, the best analysis we can offer is the one expressed by

Cardinal Ratzinger (now Pope Benedict XVI) . . . during his dialogue with the U.S. bishops' Task Force on Catholic Bishops and Catholic Politicians [in 2004]. Cardinal Ratzinger's comments to the Task Force included an explanation of Church teaching on cooperation in evil as it relates to individual voters. Making a clear distinction between the responsibilities of public officials and those of voters, he stated that a Catholic voter would be guilty of formal cooperation in evil (i.e., making the evil act one's own) only if he were deliberately to vote for a candidate precisely because of the candidate's permissive stand on abortion. He further explained that when a Catholic does not share a candidate's position in favor of abortion, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted if there are proportionate reasons. Assessing proportionality is a matter for the individual conscience.

However, a conscience must be correctly formed before it can be properly followed. In other words, we must seek the "mind of Christ" in the voting judgments we make, just as we must do when contemplating any other moral decision in our lives. We urge each of you to inform your own consciences thoroughly, weighing all issues from the perspective of Church teaching and of their implications for our brothers and sisters in the human family. In doing so, it is important to recognize just how serious abortion is when considering whether there are proportionate (i.e., very serious) reasons for making other important issues the decisive factor in our voting choices. That means we must ponder the moral and philosophical reality that so-called "abortion rights" deny the most fundamental human right (and hence all

rights) to an entire class of people; we must confront the almost incomprehensible fact that abortions extinguish the lives of 4,000 children per day (and well over one million per year) in the United States alone; and we must understand the difference in moral gravity between policies which are intrinsically unjust (e.g., abortion, euthanasia, and the deliberate destruction of human embryos) and policies involving prudential judgments about which people of good will may disagree concerning various means of promoting economic justice, public safety, and fair opportunities for every person (Faithful Citizenship in Our Commonwealth: A Letter from the Catholic Bishops of Virginia to the Faithful of Their Dioceses, 2005). We hope that these reflections, together with the voter-education resources prepared by the Virginia Catholic Conference, will help parishioners throughout our two dioceses make essential connections between Church teaching and a wide range of contemporary issues impacting human life and dignity, and then apply this understanding to the choices they make on November 6th.

As together we seek to exercise our civic responsibility as followers of Christ and discern His will in all of the decisions we make, let us pray for each other, for our Commonwealth, and for our country.

Faithfully Yours in Christ,

Most Reverend Paul S. Loverde  
Bishop of Arlington

Most Reverend Francis X. DiLorenzo  
Bishop of Richmond

# Legion Spirit

## The Legion and the Priest

One of the most striking facts about the history of the Legion of Mary is that so many men and women of all ages have discovered their vocation in and through the Legion. So many legionaries have become priests and religious. And this continues to be a fact. So many have discerned their vocation to marriage and life in the domestic church through the Legion and this too continues to be a fact. And literally millions of lay people have been brought to a realization that they are called to be saints and to the lay apostolate through membership of the Legion. And this also continues to be a fact. I mention these things because this is a year dedicated to the promotion of vocations - priestly, religious, marriage, and the vocation and mission of all the laity. During this vocation year, I will try to speak a little about all the vocations, but today I would like to speak about the vocation of the priest and the role of the Legion in this particular vocation.

The Universal Catechism writing on the meaning of the priesthood quotes the Cure of Ars: 'The priest continues the work of redemption here on earth. If we really understood the priest on earth, we would die, not of fright but of love. The priesthood is the love of the heart of Jesus.' The priest is the servant of the real presence of Jesus on earth. The whole meaning of his personal existence is to give Jesus to others. What a desolation the world would be if there was no Eucharist, if there was no sacrament of the nearness and total accessibility of Jesus to each one of us. How full of despair and discouragement the

world would be if there was no Sacrament of reconciliation, that Sacrament of God's infinite affirmation of the sinner and tender encouragement. The Sacrament in which Our Lord personally proclaims his love of the sinner no matter what he may have done and whatever he may think about himself. 'I came to call sinners' is the central cry of Christ in the Gospels. How sad it would be if the sick and the dying were never to meet the healing Christ in the Sacrament of the Anointing of the Sick. There are so many ways in which Christ comes into our lives and in God's providential plan he comes especially in and through the priest.



At ordination the priest receives the priestly character. This means he is changed in the core of his being, his very soul is branded by the power to always and everywhere act in the person of Christ, the Head and Shepherd of his mystical Body, the Church. The priest does not say at the consecration: 'This is the Body of

Christ' no he says 'This is my Body.' And at the absolute in Confession he does not say 'Christ absolves you' but 'I absolve you.' The priest is not a substitute for Christ like one teacher may substitute for another or a doctor do locum for another or even as Our Lord's ambassador or representative. By the priestly character at ordination the priest is configured to Christ the priest so that it is Christ Himself who acts in and through the priest. The Cure of Ars was right when he said that if we really understood the gift of the priesthood to the Church and the world, we would die of love. No one will ever be able to do justice to the vocation of the priest.

But when we say that the role of the priest is to make Jesus present in our world, who does this remind us of? It reminds us of Mary whose specific vocation is always to bring Jesus into our world and to each one of us personally. Mary and the priest have exactly the same goal although they bring it about in very different ways. Because of this identity of purpose, the priest must turn to Mary if he is to be truly a priest and fulfil his vocation. No one brings Jesus into the world more effectively than Mary. Only she can teach us how to be one with Jesus and how to bring Him to others. The life of the priest will be profoundly impoverished if it neglects its Marian dimension, that is, Mary's maternity of every priest and her special role in his inner life and his entire ministry.

And where does the Legion come into this picture of the vocation of the priest? Well the Legion has the same purpose as the priest although it too fulfils this purpose in a different way. The reason for the existence of the Legion is simply to bring Jesus into the world in, through and with Mary. The Legion seeks to share in Mary's maternity of mankind. It

would be difficult to exaggerate the intimacy that should exist between the Legion and the priest. It is Mary who joins them together because they both seek to bring Jesus to the world through Mary.

Finally, the Legion knows well that the priest lives out his vocation amidst many personal limitations and personal sin. He carries his treasure in an earthen vessel and so the Legion has a great ministry to priests. Legionaries are called to intercede incessantly for priests especially through adoration of the Eucharist that comes to us through the hands of a priest. In this year dedicated to promoting vocations, may the Legion worldwide seek to renew its understanding and love of the priest and encourage them in their work as spiritual directors in the Legion. The Legion needs to be a place where the priest can experience the joy of the Gospel, where he can be encouraged by the apostolic realism and commitment of the laity, and especially experience the presence of Mary among us. In the absence of this true spirit of the Legion, the priest will gradually but inevitably abandon the Legion and so both the Legion and himself will be deprived of many graces. Let us hope that nothing will undermine the profound bonds between the priest and the Legion.

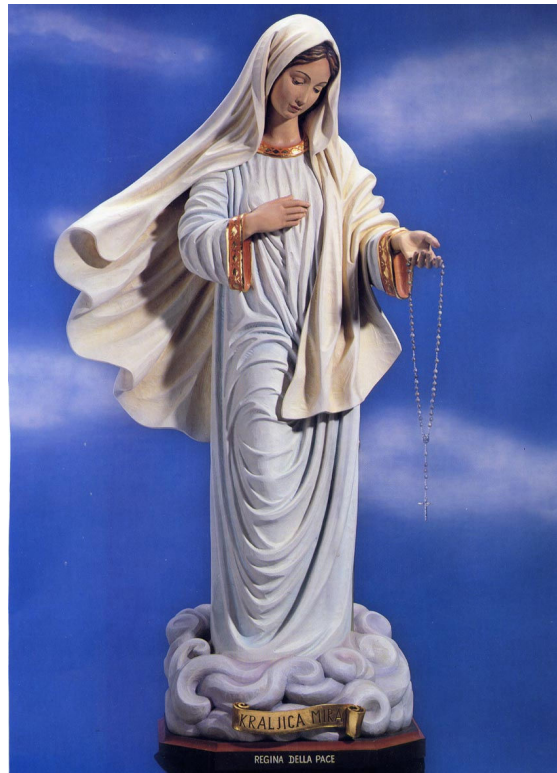
*The above is the text from an Allocutio given by Rev. Fr. Bede McGregor O.P. the Spiritual Director of Concilium.*

A listing of each month's allocutio by Rev. Fr. Bede McGregor's for Concilium meetings can be found online at: [www.legion-of-mary.ie](http://www.legion-of-mary.ie).

To access the them click on "Concilium News" and then click on "Allocutio."



# Special Excerpt



## TO JESUS THROUGH MARY

### MARIAN/DIVINE MERCY CONFERENCE

WHERE: St. John the Apostle Church

1968 Sandbridge Road  
Virginia Beach, VA.

**WHEN:** Saturday, September 6, 2008 from 8:00 a.m. until 3:00 p.m.  
Sunday, September 7, 2008 from 1:30 p.m. until 5:00 p.m.

**DONATIONS:** Saturday - Adults \$25.00 H/S age students \$10.00  
Sunday - Adults \$15.00 H/S age students \$5.00  
Children ages 5 to 12 Free both days

### FOR TICKETS CONTACT:

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(757) 721-2370

Aggie Brandis  
(757) 689 – 0155

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(757) 301-6616