



# Mary's Notebook

October – November 2009

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

Issue 35

Section	Page
Front Page	1
News & Events	2
Handbook Study	3-4
Divine Mysteries	5-12
Legion Spirit	12-14
Special/Extra	15

## USCCB Healthcare Letter

As our special extra this month, we are attaching a copy of the bulletin insert being printed nation-wide by the United States Conference of Catholic Bishops.

## Prayer Requests

Please continue to pray for the people and intentions that are listed in Mary's Notebook, and submit prayer requests to us at: [webmaster@legionofmarytidewater.com](mailto:webmaster@legionofmarytidewater.com). (Continued on page 2)

## Order of Praesidium Meeting

This is our fifth in a series of articles describing the Praesidium meeting. In this issue, we discuss section six of the order of the praesidium meeting, which addresses the reading of the praesidium minutes. It is the duty of every member to listen to the minutes without interrupting them, and then – after the reading of the minutes is concluded—to discuss any corrections needed in the minutes, before approving them. (Continued on page 3)

## Divine Mysteries: The Second Vatican Council

*Unitatis Redintegratio* -- Decree on Ecumenism

### INTRODUCTION

1. The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ Himself were divided.(1) Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature. But the Lord of Ages wisely and patiently follows out the plan of grace on our behalf, sinners that we are. In recent times more than ever before, He has been rousing divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians.

(Continued on page 5)

# News and Events

## Please Pray For:

### *Pope's Prayer Intentions*

#### October

Pope Benedict's general prayer intention is: That Sunday may be lived as the day on which Christians gather to celebrate the risen Lord, participating in the Eucharist.

Pope Benedict's mission prayer intention is: That the entire People of God, to whom Christ entrusted the mandate to go and preach the Gospel to every creature, may eagerly assume their own missionary responsibility and consider it the highest service they can offer humanity.

#### November

Pope Benedict's general prayer intention is: That all the men and women in the world, especially those who have responsibilities in the field of politics and economics, may never fail in their commitment to safeguard creation.

Pope Benedict's mission prayer intention is: That believers in the different religions, through the testimony of their lives and fraternal dialogue, may clearly demonstrate that the name of God is a bearer of peace.

Please also pray for Anthony Rossi who has leukemia. He is one of the founders of the Tidewater Curia, and has served for over 35-years as a Legionary, with many of those

years as an officer. Let us pray for a miraculous cure through the Servant of God Frank Duff.

Please also continue to pray for my son Joseph Miller. He continue to have failure to thrive, and has lost weight over the last 6 months. He is now down to less than 18 lbs, and the doctors are considering a feeding tube.

## Healthcare Reform Must Respect Life

As our nation is considering new programs and laws relating to health care, The United States Council of Catholic Bishops has expressed its opposition to the current health care reform bills circulating in Congress, and insists that three changes must be made to make the legislation acceptable:

1. The bill must not fund abortion and must respect the rights of health care professionals to opt-out of providing abortions
2. The healthcare reform must improve the quality and accessibility of healthcare, especially to the most vulnerable.
3. Legal immigrants and their families must have access to comprehensive, affordable and accessible healthcare, and a safety net must be provided.

# Handbook Study

## Order of the Praesidium Meeting

This is the fifth in a series that seeks to discuss the order of the praesidium meeting. This issue we will discuss section 6, which begins:

***6 The minutes of the previous meeting are read and, if approved by the members present, are signed by the President. The minutes should strike a sensible mean between excessive and inadequate length, and shall designate each meeting by its proper serial number.***

This section begins by stating that the minutes of the previous meeting are to be read. It does **not** say, “If the secretary is present, the minutes shall be read.” A praesidium must have a process in place, from the beginning, to ensure that when the secretary misses a meeting that the minutes will arrive at the meeting. For example, the secretary could e-mail the minutes to someone else a day or two before the meeting, so a back-up copy is ready, or the secretary could have a list of a people to call, who can pick-up the minutes if he cannot attend the meeting.

This section also states that the minutes are to be approved by the members and signed by the president. It is, therefore, the duty of each member to carefully listen to the minutes, and after the reading of the minutes is complete, to note any required corrections to them.

It is true that some minutes are too long, and others are too short. Both of these faults must be avoided. But also to be avoided are minutes which, while of the right length, cover the wrong content. The Legion of Mary is a spiritual army; we must focus on those items of military significance. An army at war which is trying to ford a river does not inform the commander about how pretty of foliage is on the river bank, but reports the width and depth of the river, as well as whether the ground is muddy or hard.

The section continues:

*The importance of the minutes has already been stressed under the head of the Secretary's duties. The minutes, being the first item of the ordinary business of the meeting, hold, as it were, a strategic position. By their quality and the manner of reading them, they may set the tone, for better or for worse, of all that follows.*

*Good minutes are like good example. Poor minutes are like bad example; and it is necessary to insist that well-written minutes, badly read, rank as poor minutes. That example has compelling force upon the members. Their alertness, their reports, are affected, so that the meeting may be good or bad simply because the minutes were good or bad. And the quality of the work will follow the quality of the meeting.*

Experience has shown that this is very true. Nowhere else is it more true than in the recruiting and retaining of members. Poorly written (or read) minutes can cause even experienced members to tune out of a meeting. Visitors and potential members will form an impression based on the minutes, and if the minutes are not informative, efficient, lively, and entertaining, the Legion of Mary will be cast in their eyes as shallow, disordered, dull, and boring.

It should not be thought that the position of secretary is one that simply requires the ability to take good notes. The secretary must be able to write and to present the essence of the meeting in an exciting, accurate, and motivational manner. Minutes must not be read in monotone. They must serve as a record of the meeting, a model for reporting, and as an inspiration for continued achievement.

The reading continues:

*So let the Secretary, when engaged on the hidden work of preparation of the minutes, reflect on these things; and let the praesidium, in the interest of its own efficiency, oversee them.*

Like all the officer positions in a praesidium, and like the work of all Legionaries, the true efforts put into the job by Legionaries are always hidden. For many of the best Legionaries, it is hidden effort that makes the

tasks look easy. It is private dedication, and deep trust in Mary that inspires the Legionary to spend countless hours writing the minutes, practicing saying them, and seeking to do his best. It is my opinion that the secretary who takes the time to do his best, will find that God does the rest and uses these minutes as an amazing tool for evangelization and for recruiting and growth of the Legion of Mary. It is also my opinion that it is exactly when it is the hardest to prepare the minutes well that it counts the most that they are well prepared.

The reading continues:

*"It would indeed be shameful if in this matter Christ's saying should be verified that 'the children of this world are wiser than the children of light.' (Lk 16, 8) We can observe with what diligence they look after their affairs; how often they balance their credit and debit; how accurately they make up their accounts; how they deplore their losses and so eagerly excite themselves to repair them." (Pope St. Pius X)*

Indeed, each part of the minutes should be carefully crafted and reported – with the same care that one would expect for an advertisement in the Super Bowl. While it is true that hundreds of millions of people may watch the Super Bowl, the Holy Spirit will be there at the meeting.

*By Christopher Miller*

# Divine Mysteries

## Decree on **DECREE ON ECUMENISM** *(CC from p. 1)*

This movement toward unity is called "ecumenical." Those belong to it who invoke the Triune God and confess Jesus as Lord and Savior, doing this not merely as individuals but also as corporate bodies. For almost everyone regards the body in which he has heard the Gospel as his Church and indeed, God's Church. All however, though in different ways, long for the one visible Church of God, a Church truly universal and set forth into the world that the world may be converted to the Gospel and so be saved, to the glory of God.

The Sacred Council gladly notes all this. It has already declared its teaching on the Church, and now, moved by a desire for the restoration of unity among all the followers of Christ, it wishes to set before all Catholics the ways and means by which they too can respond to this grace and to this divine call.

### CHAPTER I: CATHOLIC PRINCIPLES ON ECUMENISM

2. What has revealed the love of God among us is that the Father has sent into the world His only-begotten Son, so that, being made man, He might by His redemption give new life to the entire human race and unify it.(2) Before offering Himself up as a spotless victim upon the altar, Christ prayed to His Father for all who believe in Him: "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou has sent me".(3) In His Church He instituted the wonderful sacrament of the Eucharist by which the unity of His Church is both signified and made a reality. He gave His followers a new commandment to love one another,(4) and promised the Spirit, their Advocate,(5) who, as Lord and life-giver, should remain with them forever.

After being lifted up on the cross and glorified, the Lord Jesus poured forth His Spirit as He had promised, and through the Spirit He has called and gathered together the people of the New Covenant, who are the Church, into a unity of faith, hope and charity, as the Apostle teaches us: "There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one Baptism".(6) For "all you who have been baptized into Christ have put on Christ ... for you are all one in Christ Jesus".(7) It is the Holy Spirit, dwelling in those who believe and

pervading and ruling over the Church as a whole, who brings about that wonderful communion of the faithful. He brings them into intimate union with Christ, so that He is the principle of the Church's unity. The distribution of graces and offices is His work too,(8) enriching the Church of Jesus Christ with different functions "in order to equip the saints for the work of service, so as to build up the body of Christ".(9)

In order to establish this His holy Church everywhere in the world till the end of time, Christ entrusted to the College of the Twelve the task of teaching, ruling and sanctifying.(10) Among their number He selected Peter, and after his confession of faith determined that on him He would build His Church. Also to Peter He promised the keys of the kingdom of heaven,(11) and after His profession of love, entrusted all His sheep to him to be confirmed in faith(12) and shepherded in perfect unity.(13) Christ Jesus Himself was forever to remain the chief cornerstone (14) and shepherd of our souls.(15)

Jesus Christ, then, willed that the apostles and their successors -the bishops with Peter's successor at their head-should preach the Gospel faithfully, administer the sacraments, and rule the Church in love. It is thus, under the action of the Holy Spirit, that Christ wills His people to increase, and He perfects His people's fellowship in unity: in their confessing the one faith, celebrating divine worship in common, and keeping the fraternal harmony of the family of God.

The Church, then, is God's only flock; it is like a standard lifted high for the nations to see it:(16) for it serves all mankind through the Gospel of peace(17) as it makes its pilgrim way in hope toward the goal of the fatherland above.(18)

This is the sacred mystery of the unity of the Church, in Christ and through Christ, the Holy Spirit energizing its various functions. It is a mystery that finds its highest exemplar and source in the unity of the Persons of the Trinity: the Father and the Son in the Holy Spirit, one God.

3. Even in the beginnings of this one and only Church of God there arose certain rifts,(19) which the Apostle strongly condemned.(20) But in subsequent centuries much more

serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church-for which, often enough, men of both sides were to blame. The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces upon them as brothers, with respect and affection. For men who believe in Christ and have been truly baptized are in communion with the Catholic Church even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church-whether in doctrine and sometimes in discipline, or concerning the structure of the Church-do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are members of Christ's body,(21) and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church.(22)

Moreover, some and even very many of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ.

The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or Community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated Churches(23) and Communities as such, though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church.

Nevertheless, our separated brethren, whether considered as individuals or as Communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through Him were born again into one body, and with Him quickened to newness of life-that unity which the Holy Scriptures and the ancient Tradition of the Church proclaim. For it is only through Christ's Catholic Church, which is "the all-embracing means of salvation," that they

can benefit fully from the means of salvation. We believe that Our Lord entrusted all the blessings of the New Covenant to the apostolic college alone, of which Peter is the head, in order to establish the one Body of Christ on earth to which all should be fully incorporated who belong in any way to the people of God. This people of God, though still in its members liable to sin, is ever growing in Christ during its pilgrimage on earth, and is guided by God's gentle wisdom, according to His hidden designs, until it shall happily arrive at the fullness of eternal glory in the heavenly Jerusalem.

4. Today, in many parts of the world, under the inspiring grace of the Holy Spirit, many efforts are being made in prayer, word and action to attain that fullness of unity which Jesus Christ desires. The Sacred Council exhorts all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism.

The term "ecumenical movement" indicates the initiatives and activities planned and undertaken, according to the various needs of the Church and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult; then, "dialogue" between competent experts from different Churches and Communities. At these meetings, which are organized in a religious spirit, each explains the teaching of his Communion in greater depth and brings out clearly its distinctive features. In such dialogue, everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both Communions. In addition, the way is prepared for cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience; and, wherever this is allowed, there is prayer in common. Finally, all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigor the task of renewal and reform.

When such actions are undertaken prudently and patiently by the Catholic faithful, with the attentive guidance of their bishops, they promote justice and truth, concord and collaboration, as well as the spirit of brotherly love and unity. This is the way that, when the obstacles to perfect ecclesiastical communion have been gradually overcome, all Christians will at last, in a common celebration of the Eucharist, be gathered into the one and only Church in that unity which Christ bestowed on His Church from the beginning. We believe that this unity subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.

However, it is evident that, when individuals wish for full Catholic communion, their preparation and reconciliation is an undertaking which of its nature is distinct from ecumenical action. But there is no opposition between the two, since both proceed from the marvelous ways of God.

Catholics, in their ecumenical work, must assuredly be concerned for their separated brethren, praying for them, keeping them informed about the Church, making the first approaches toward them. But their primary duty is to make a careful and honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have come to it from Christ through the Apostles.

For although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervor that they should, so that the radiance of the Church's image is less clear in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is delayed. All Catholics must therefore aim at Christian perfection<sup>(24)</sup> and, each according to his station, play his part that the Church may daily be more purified and renewed. For the Church must bear in her own body the humility and dying of Jesus,<sup>(25)</sup> against the day when Christ will present her to Himself in all her glory without spot or wrinkle.<sup>(26)</sup>

All in the Church must preserve unity in essentials. But let all, according to the gifts they have received enjoy a proper freedom, in their various forms of spiritual life and discipline, in their different liturgical rites, and even in their theological elaborations of revealed truth. In all things let charity prevail. If they are true to this course of action, they will be giving ever better expression to the authentic catholicity and apostolicity of the Church.

On the other hand, Catholics must gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of all praise.

Nor should we forget that anything wrought by the grace of the Holy Spirit in the hearts of our separated brethren can be a help to our own edification. Whatever is truly Christian is never contrary to what genuinely belongs to the faith; indeed, it can always bring a deeper realization of the mystery of Christ and the Church.

Nevertheless, the divisions among Christians prevent the Church from attaining the fullness of catholicity proper to her, in those of her sons who, though attached to her by Baptism, are yet separated from full communion with her.

Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all her bearings.

This Sacred Council is gratified to note that the participation by the Catholic faithful in ecumenical work is growing daily. It commends this work to the bishops everywhere in the world to be vigorously stimulated by them and guided with prudence.

## CHAPTER II: THE PRACTICE OF ECUMENISM

5. The attainment of union is the concern of the whole Church, faithful and shepherds alike. This concern extends to everyone, according to his talent, whether it be exercised in his daily Christian life or in his theological and historical research. This concern itself reveals already to some extent the bond of brotherhood between all Christians and it helps toward that full and perfect unity which God in His kindness wills.

6. Every renewal of the Church<sup>(27)</sup> is essentially grounded in an increase of fidelity to her own calling. Undoubtedly this is the basis of the movement toward unity.

Christ summons the Church to continual reformation as she sojourns here on earth. The Church is always in need of this, in so far as she is an institution of men here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated-to be carefully distinguished from the deposit of faith itself-these can and should be set right at the opportune moment.

Church renewal has therefore notable ecumenical importance. Already in various spheres of the Church's life, this renewal is taking place. The Biblical and liturgical movements, the preaching of the word of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life, and the Church's social teaching and activity-all these should be considered as pledges and signs of the future progress of ecumenism.

7. There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds,<sup>(28)</sup> from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them. St. Paul says: "I, therefore, a prisoner for the

Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and meekness, with patience, forbearing one another in love, eager to maintain the unity of the spirit in the bond of peace".(29) This exhortation is directed especially to those raised to sacred Orders precisely that the work of Christ may be continued. He came among us "not to be served but to serve".(30)

The words of St. John hold good about sins against unity: "If we say we have not sinned, we make him a liar, and his word is not in us".(31) So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us.

All the faithful should remember that the more effort they make to live holier lives according to the Gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love.

8. This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism."

It is a recognized custom for Catholics to have frequent recourse to that prayer for the unity of the Church which the Saviour Himself on the eve of His death so fervently appealed to His Father: "That they may all be one".(32)

In certain special circumstances, such as the prescribed prayers "for unity," and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren. Such prayers in common are certainly an effective means of obtaining the grace of unity, and they are a true expression of the ties which still bind Catholics to their separated brethren. "For where two or three are gathered together in my name, there am I in the midst of them".(33)

Yet worship in common (*communicatio in sacris*) is not to be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship: first, the bearing witness to the unity of the Church, and second, the sharing in the means of grace. Witness to the unity of the Church very generally forbids common worship to Christians, but the grace to be had from it sometimes commends this practice. The course to be adopted, with due regard to all the circumstances of time, place, and persons, is to be decided by local episcopal authority, unless otherwise provided for by the Bishops' Conference according to its statutes, or by the Holy See.

9. We must get to know the outlook of our separated brethren. To achieve this purpose, study is of necessity required, and this must be pursued with a sense of realism and good will. Catholics, who already have a proper grounding, need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and general background. Most valuable for this purpose are meetings of the two sides-especially for discussion of theological problems-where each can treat with the other on an equal footing-provided that those who take part in them are truly competent and have the approval of the bishops. From such dialogue will emerge still more clearly what the situation of the Catholic Church really is. In this way too the outlook of our separated brethren will be better understood, and our own belief more aptly explained.

10. Sacred theology and other branches of knowledge, especially of an historical nature, must be taught with due regard for the ecumenical point of view, so that they may correspond more exactly with the facts.

It is most important that future shepherds and priests should have mastered a theology that has been carefully worked out in this way and not polemically, especially with regard to those aspects which concern the relations of separated brethren with the Catholic Church.

This importance is the greater because the instruction and spiritual formation of the faithful and of religious depends so largely on the formation which their priests have received.

Moreover, Catholics engaged in missionary work in the same territories as other Christians ought to know, particularly in these times, the problems and the benefits in their apostolate which derive from the ecumenical movement.

11. The way and method in which the Catholic faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded.

At the same time, the Catholic faith must be explained more profoundly and precisely, in such a way and in such terms as our separated brethren can also really understand.

Moreover, in ecumenical dialogue, Catholic theologians standing fast by the teaching of the Church and investigating the divine mysteries with the separated brethren must proceed with love for the truth, with charity, and with humility.



When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the fundamental Christian faith. Thus the way will be opened by which through fraternal rivalry all will be stirred to a deeper understanding and a clearer presentation of the unfathomable riches of Christ.(34)

12. Before the whole world let all Christians confess their faith in the triune God, one and three in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope which does not play us false. In these days when cooperation in social matters is so widespread, all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ. Cooperation among Christians vividly expresses the relationship which in fact already unites them, and it sets in clearer relief the features of Christ the Servant. This cooperation, which has already begun in many countries, should be developed more and more, particularly in regions where a social and technical evolution is taking place be it in a just evaluation of the dignity of the human person, the establishment of the blessings of peace, the application of Gospel principles to social life, the advancement of the arts and sciences in a truly Christian spirit, or also in the use of various remedies to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty, housing shortage and the unequal distribution of wealth. All believers in Christ can, through this cooperation, be led to acquire a better knowledge and appreciation of one another, and so pave the way to Christian unity.

### CHAPTER III: CHURCHES AND ECCLESIAL COMMUNITIES SEPARATED FROM THE ROMAN APOSTOLIC SEE

13. We now turn our attention to the two chief types of division as they affect the seamless robe of Christ.

The first divisions occurred in the East, when the dogmatic formulae of the Councils of Ephesus and Chalcedon were challenged, and later when ecclesiastical communion between the Eastern Patriarchates and the Roman See was dissolved.

Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as "The Reformation." As a result, many Communions, national or confessional, were separated from the Roman See. Among those in which Catholic traditions and

institutions in part continue to exist, the Anglican Communion occupies a special place.

These various divisions differ greatly from one another not only by reason of their origin, place and time, but especially in the nature and seriousness of questions bearing on faith and the structure of the Church. Therefore, without minimizing the differences between the various Christian bodies, and without overlooking the bonds between them which exist in spite of divisions, this holy Council decides to propose the following considerations for prudent ecumenical action.

#### I. The Special Consideration of the Eastern Churches

14. For many centuries the Church of the East and that of the West each followed their separate ways though linked in a brotherly union of faith and sacramental life; the Roman See by common consent acted as guide when disagreements arose between them over matters of faith or discipline. Among other matters of great importance, it is a pleasure for this Council to remind everyone that there flourish in the East many particular or local Churches, among which the Patriarchal Churches hold first place, and of these not a few pride themselves in tracing their origins back to the apostles themselves. Hence a matter of primary concern and care among the Easterns, in their local churches, has been, and still is, to preserve the family ties of common faith and charity which ought to exist between sister Churches.

Similarly it must not be forgotten that from the beginning the Churches of the East have had a treasury from which the Western Church has drawn extensively-in liturgical practice, spiritual tradition, and law. Nor must we undervalue the fact that it was the ecumenical councils held in the East that defined the basic dogmas of the Christian faith, on the Trinity, on the Word of God Who took flesh of the Virgin Mary. To preserve this faith these Churches have suffered and still suffer much.

However, the heritage handed down by the apostles was received with differences of form and manner, so that from the earliest times of the Church it was explained variously in different places, owing to diversities of genius and conditions of life. All this, quite apart from external causes, prepared the way for decisions arising also from a lack of charity and mutual understanding.

For this reason the Holy Council urges all, but especially those who intend to devote themselves to the restoration of full communion hoped for between the Churches of the East and the Catholic Church, to give due consideration to this special feature of the origin and growth of the Eastern Churches, and to the character of the relations which

obtained between them and the Roman See before separation. They must take full account of all these factors and, where this is done, it will greatly contribute to the dialogue that is looked for.

15. Everyone also knows with what great love the Christians of the East celebrate the sacred liturgy, especially the eucharistic celebration, source of the Church's life and pledge of future glory, in which the faithful, united with their bishop, have access to God the Father through the Son, the Word made flesh, Who suffered and has been glorified, and so, in the outpouring of the Holy Spirit, they enter into communion with the most holy Trinity, being made "sharers of the divine nature".(35) Hence, through the celebration of the Holy Eucharist in each of these churches, the Church of God is built up and grows in stature(36) and through concelebration, their communion with one another is made manifest.

In this liturgical worship, the Christians of the East pay high tribute, in beautiful hymns of praise, to Mary ever Virgin, whom the ecumenical Council of Ephesus solemnly proclaimed to be the holy Mother of God, so that Christ might be acknowledged as being truly Son of God and Son of Man, according to the Scriptures. Many also are the saints whose praise they sing, among them the Fathers of the universal Church.

These Churches, although separated from us, yet possess true sacraments and above all, by apostolic succession, the priesthood and the Eucharist, whereby they are linked with us in closest intimacy. Therefore some worship in common (communicatio in sacris), given suitable circumstances and the approval of Church authority, is not only possible but to be encouraged.

Moreover, in the East are found the riches of those spiritual traditions which are given expression especially in monastic life. There from the glorious times of the holy Fathers, monastic spirituality flourished which, then later flowed over into the Western world, and there provided the source from which Latin monastic life took its rise and has drawn fresh vigor ever since. Catholics therefore are earnestly recommended to avail themselves of the spiritual riches of the Eastern Fathers which lift up the whole man to the contemplation of the divine.

The very rich liturgical and spiritual heritage of the Eastern Churches should be known, venerated, preserved and cherished by all. They must recognize that this is of supreme importance for the faithful preservation of the fullness of Christian tradition, and for bringing about reconciliation between Eastern and Western Christians.

16. Already from the earliest times the Eastern Churches followed their own forms of ecclesiastical law and custom, which were sanctioned by the approval of the Fathers of the Church, of synods, and even of ecumenical councils. Far from being an obstacle to the Church's unity, a certain diversity of customs and observances only adds to her splendor, and is of great help in carrying out her mission, as has already been stated. To remove, then, all shadow of doubt, this holy Council solemnly declares that the Churches of the East, while remembering the necessary unity of the whole Church, have the power to govern themselves according to the disciplines proper to them, since these are better suited to the character of their faithful, and more for the good of their souls. The perfect observance of this traditional principle not always indeed carried out in practice, is one of the essential prerequisites for any restoration of unity.

17. What has just been said about the lawful variety that can exist in the Church must also be taken to apply to the differences in theological expression of doctrine. In the study of revelation East and West have followed different methods, and have developed differently their understanding and confession of God's truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are to be considered often as mutually complementary rather than conflicting. Where the authentic theological traditions of the Eastern Church are concerned, we must recognize the admirable way in which they have their roots in Holy Scripture, and how they are nurtured and given expression in the life of the liturgy. They derive their strength too from the living tradition of the apostles and from the works of the Fathers and spiritual writers of the Eastern Churches. Thus they promote the right ordering of Christian life and, indeed, pave the way to a full vision of Christian truth.

All this heritage of spirituality and liturgy, of discipline and theology, in its various traditions, this holy synod declares to belong to the full Catholic and apostolic character of the Church. We thank God that many Eastern children of the Catholic Church, who preserve this heritage, and wish to express it more faithfully and completely in their lives, are already living in full communion with their brethren who follow the tradition of the West.

18. After taking all these factors into consideration, this Sacred Council solemnly repeats the declaration of previous Councils and Roman Pontiffs, that for the restoration or the maintenance of unity and communion it is necessary "to

impose no burden beyond what is essential".(37) It is the Council's urgent desire that, in the various organizations and living activities of the Church, every effort should be made toward the gradual realization of this unity, especially by prayer, and by fraternal dialogue on points of doctrine and the more pressing pastoral problems of our time. Similarly, the Council commends to the shepherds and faithful of the Catholic Church to develop closer relations with those who are no longer living in the East but are far from home, so that friendly collaboration with them may increase, in the spirit of love, to the exclusion of all feeling of rivalry or strife. If this cause is wholeheartedly promoted, the Council hopes that the barrier dividing the Eastern Church and Western Church will be removed, and that at last there may be but the one dwelling, firmly established on Christ Jesus, the cornerstone, who will make both one.(38)

## II. Separated Churches and Ecclesial Communities in the West

19. In the great upheaval which began in the West toward the end of the Middle Ages, and in later times too, Churches and ecclesial Communities came to be separated from the Apostolic See of Rome. Yet they have retained a particularly close affinity with the Catholic Church as a result of the long centuries in which all Christendom lived together in ecclesiastical communion.

However, since these Churches and ecclesial Communities, on account of their different origins, and different teachings in matters of doctrine on the spiritual life, vary considerably not only with us, but also among themselves, the task of describing them at all adequately is extremely difficult; and we have no intention of making such an attempt here.

Although the ecumenical movement and the desire for peace with the Catholic Church have not yet taken hold everywhere, it is our hope that ecumenical feeling and mutual esteem may gradually increase among all men.

It must however be admitted that in these Churches and ecclesial Communities there exist important differences from the Catholic Church, not only of an historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth. To make easier the ecumenical dialogue in spite of these differences, we wish to set down some considerations which can, and indeed should, serve as a basis and encouragement for such dialogue.

20. Our thoughts turn first to those Christians who make open confession of Jesus Christ as God and Lord and as the sole Mediator between God and men, to the glory of the one God, Father, Son and Holy Spirit. We are aware indeed that

there exist considerable divergences from the doctrine of the Catholic Church concerning Christ Himself, the Word of God made flesh, the work of redemption, and consequently, concerning the mystery and ministry of the Church, and the role of Mary in the plan of salvation. But we rejoice to see that our separated brethren look to Christ as the source and center of Church unity. Their longing for union with Christ inspires them to seek an ever closer unity, and also to bear witness to their faith among the peoples of the earth.

21. A love and reverence of Sacred Scripture which might be described as devotion, leads our brethren to a constant meditative study of the sacred text. For the Gospel "is the power of God for salvation to every one who has faith, to the Jew first and then to the Greek".(39)

While invoking the Holy Spirit, they seek in these very Scriptures God as it were speaking to them in Christ, Whom the prophets foretold, Who is the Word of God made flesh for us. They contemplate in the Scriptures the life of Christ and what the Divine Master taught and did for our salvation, especially the mysteries of His death and resurrection.

But while the Christians who are separated from us hold the divine authority of the Sacred Books, they differ from ours—some in one way, some in another—regarding the relationship between Scripture and the Church. For, according to Catholic belief, the authentic teaching authority of the Church has a special place in the interpretation and preaching of the written word of God.

But Sacred Scriptures provide for the work of dialogue an instrument of the highest value in the mighty hand of God for the attainment of that unity which the Saviour holds out to all.

22. Whenever the Sacrament of Baptism is duly administered as Our Lord instituted it, and is received with the right dispositions, a person is truly incorporated into the crucified and glorified Christ, and reborn to a sharing of the divine life, as the Apostle says: "You were buried together with Him in Baptism, and in Him also rose again—through faith in the working of God, who raised Him from the dead".(40)

Baptism therefore establishes a sacramental bond of unity which links all who have been reborn by it. But of itself Baptism is only a beginning, an inauguration wholly directed toward the fullness of life in Christ. Baptism, therefore, envisages a complete profession of faith, complete incorporation in the system of salvation such as Christ willed it to be, and finally complete ingrafting in eucharistic communion.

Though the ecclesial Communities which are separated from us lack the fullness of unity with us flowing from Baptism,

and though we believe they have not retained the proper reality of the eucharistic mystery in its fullness, especially because of the absence of the sacrament of Orders, nevertheless when they commemorate His death and resurrection in the Lord's Supper, they profess that it signifies life in communion with Christ and look forward to His coming in glory. Therefore the teaching concerning the Lord's Supper, the other sacraments, worship, the ministry of the Church, must be the subject of the dialogue.

23. The daily Christian life of these brethren is nourished by their faith in Christ and strengthened by the grace of Baptism and by hearing the word of God. This shows itself in their private prayer, their meditation on the Bible, in their Christian family life, and in the worship of a community gathered together to praise God. Moreover, their form of worship sometimes displays notable features of the liturgy which they shared with us of old.

Their faith in Christ bears fruit in praise and thanksgiving for the blessings received from the hands of God. Among them, too, is a strong sense of justice and a true charity toward their neighbor. This active faith has been responsible for many organizations for the relief of spiritual and material distress, the furtherance of the education of youth, the improvement of the social conditions of life, and the promotion of peace throughout the world.

While it is true that many Christians understand the moral teaching of the Gospel differently from Catholics, and do not accept the same solutions to the more difficult problems of modern society, nevertheless they share our desire to stand by the words of Christ as the source of Christian virtue, and to obey the command of the Apostle: "And whatever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him".(41) For that reason an ecumenical dialogue might start with discussion of the application of the Gospel to moral conduct.

24. Now that we have briefly set out the conditions for ecumenical action and the principles by which it is to be directed, we look with confidence to the future. This Sacred Council exhorts the faithful to refrain from superficiality and imprudent zeal, which can hinder real progress toward unity. Their ecumenical action must be fully and sincerely Catholic, that is to say, faithful to the truth which we have received from the apostles and Fathers of the Church, in harmony with the faith which the Catholic Church has always professed, and at the same time directed toward that fullness to which Our Lord wills His Body to grow in the course of time.

It is the urgent wish of this Holy Council that the measures undertaken by the sons of the Catholic Church should develop in conjunction with those of our separated brethren so that no obstacle be put in the ways of divine Providence and no preconceived judgments impair the future inspirations of the Holy Spirit. The Council moreover professes its awareness that human powers and capacities cannot achieve this holy objective-the reconciling of all Christians in the unity of the one and only Church of Christ. It is because of this that the Council rests all its hope on the prayer of Christ for the Church, on our Father's love for us, and on the power of the Holy Spirit. "And hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit, who has been given to us".(42)

Each and all these matters which are set forth in this Decree have been favorably voted on by the Fathers of the Council. And We, by the apostolic authority given Us by Christ and in union with the Fathers, approve, decree and establish them in the Holy Spirit and command that they be promulgated for the glory of God.

Given in Rome at St. Peter's, November 21, 1964

NOTES

1. Cf. 1 Cor. 1, 13.
2. Cf. 1 Jn. 4, 9; Col. 1, 18-20; Jn. 11, S2.
3. Jn. 17, 21.
4. Cf. Jn. 13, 34.
5. Cf. Jn. 16, 7.
6. Eph. 4, 4-5.
7. Gal. 3, 27-28.
8. Cf. 1 Cor. 12, 4-11.
9. Eph. 4, 12.
10. Cf. Mt. 28, 18-20, collato Jn. 20 21-23.
11. Cf. Mt. 16, 18, collato Mt. 18, 18.
12. Cf. Lc. 22, 32.
13. Cf. Jn. 21, 15-18.
14. Cf. Eph. 2, 20.
15. Cf. 1 Petr. 2, 2S; CONC. VATICANUM 1, Sess. IV (1870), Constitutio Pastor Aeternus: Collac 7, 482 a.
16. Cf. Is. 11, 10-12.

17. Cf. Eph. 2, 17-18, collato Mc. 16, 15.
18. Cf. 1 Petr. 1, 3-9.
19. Cf. 1 Cor. 11, 18-19; Gal. 1, 6-9; 1 Jn. 2, 18-19.
20. Cf. 1 Cor. 1, 11 sqq; 11, 22.
21. Cf. CONC. FLORENTINUM, Sess. VIII (1439), Decretum Exultate Deo: Mansi 31, 1055 A.
22. Cf. S. AUGUSTINUS, In Ps. 32, Enarr. 11, 29: PL 36, 299
23. Cf. CONC. LATERANENSE IV (1215) Constitutio IV: Mansi 22, 990; CONC. LUGDUNENSE II (1274), Professio fidei Michaelis Palaeologi: Mansi 24, 71 E; CONC. FLORENTINUM, Sess. VI (1439), Definitio Laetentur caeli: Mansi 31, 1026 E.
24. Cf. Iac. 1, 4; Rom. 12, 1-2.
25. Cf. 2 Cor. 4, 10, Phil. 2, 5-8
26. Cf. Eph. 5, 27.
27. Cf. CONC. LATERANENSE V, Sess. XII (1517), Constitutio Constituti: Mansi 32, 988 B-C.

28. Cf. Eph. 4, 24.
29. Eph. 4, 1-3.
30. Mt. 20, 28.
31. 1 Jn. 1, 10.
32. Jn. 17, 21.
33. Mt. 18, 20.
34. Cf. Eph. 3, 8.
35. 2 Petr. 1, 4.
36. Cf. S. IOANNES CHRYSOSTOMOS, In Ioannem Homelia XLVI, PG 59, 260-262.
37. Acts 15, 28.
38. Cf. CONC. FLORENTINUM, Sess. VI (1439), Definitio Laetentur caeli: Mansi 31 1026 E.
39. Rom. 1, 16.
40. Col. 2, 12; cf. Rom. 6, 4
41. Col. 3, 17.
42. Rom. 5, 5.

# Legion Spirit

## The Role of the Rosary in the Life of the Legionary

*The following is the allocutio given at the September 2009, Concilium meeting by Fr. Bede McGregor O.P., the Spiritual Director to the Legion of Mary*



The Church has given us innumerable names for Our Lady and we pray them in the various litanies in her honor. But Our Lady has also given herself different titles and it is good to give special attention to them. Let me just briefly reflect on two of them. At Lourdes she says: 'I am the Immaculate Conception'. This

title leads us into the very heart of God's plan for the redemption of the world. Mary was conceived in the state of grace; she was called to be the Mother of Divine Grace, the Mother of the Redeemer and the perpetual sign of hope in the midst of the world and in each one of us personally; she is a grace filled heart where each and every one of us can feel at home. In the battle with evil and Satan she is the sign of victory, the woman of Genesis: 'I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.' (Gen 3:15) The title - the 'Immaculate Conception' leads us into the whole world of grace, of redemption, into the personal world of Jesus, Son of God and Son of Mary. It is God's proclamation of what God's love has planned for the world. We will never come to an end of all that is revealed in Mary's name: 'I am the Immaculate Conception'. And it is a favorite title of Mary in her Legion.

But at Fatima, Mary gives us another name for herself through the three little children seers. She declares: 'I am the Lady of the Rosary'. This does not mean only that Mary is one who prays the Rosary. This is what she certainly showed us by example at both Lourdes and Fatima and in so many other places. It is much deeper than that. She is defined in terms of the Rosary! What does that mean? It means that her very being and identity are immersed in the mysteries of Jesus. From the first moment of his existence in her womb to the eternal now of

her togetherness with Him in heaven there is nothing in Mary, which is not a reference to Jesus. In the Gospel portrait of Mary we read that she was profoundly absorbed in the mysteries of her Son. Luke writes: 'As for Mary, she treasured all these things and pondered them in her heart'. This treasuring and pondering was not simply a matter of thinking about them but even more of allowing them to shape her whole life to its utmost depths. She lived these mysteries of the life of Jesus. Luke says again after the episode of the finding of the boy Jesus in the temple: 'His mother stored all these things in her heart'. One could say on the basis of these texts that no one has ever prayed and lived the mysteries of Christ like Our Lady. In other words no one has prayed and lived the Rosary like her.

So even in Heaven Mary is living the Rosary in all its richness and profundity. She looks with joy and thanksgiving on every mystery of Jesus down to the last detail. Everything about Jesus is unforgettable to Mary. She sees with the greatest clarity that the Almighty has done great things for her. She sees that everything that is true, and good and beautiful in her is the unique fruit of the redemptive love of her Son. In her mind and heart resides the totality of the Gospel. In the Rosary Mary wants to share with us her experience of Jesus and with Him to enter into the heart life of the Trinity. No wonder Our Lady invites us again and again to pray the Rosary as a gentle but sure way of opening our lives to the Gospel and the Persons of the Trinity. No wonder the Rosary is at the heart of the spirituality of the Legionary because the spirit of the Legion is

the spirit of Mary and she is the Lady of the Rosary. I believe it is Mary herself who placed the Rosary as an essential part of every Legion meeting. It is her special way of putting Jesus at the centre of the Legion. The Rosary is not simply a cerebral thing but a raising of the mind and heart to God. It is an accessible and effective way of practicing the presence of God revealed to us in the humanity of the Son of Mary.

Let me conclude this little reflection on the Rosary with some words from the Apostolic Letter of Pope John Paul II on the Rosary: "The Rosary, precisely because it starts with Mary's own experience, is an exquisitely contemplative prayer". Without this contemplative dimension it would lose its meaning, as Pope Paul VI clearly pointed out: "Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: 'In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words' (Mt 6:7). By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed."

"It is worth pausing to consider this profound insight of Paul VI, in order to bring out certain aspects of the Rosary, which show that it is really a form of Christocentric contemplation."



## **United States Conference of Catholic Bishops**

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### **USCCB NATIONWIDE BULLETIN INSERT**

#### **Tell Congress: Remove Abortion Funding & Mandates from Needed Health Care Reform**

Congress is preparing to debate health care reform legislation on the House and Senate floors. Genuine health care reform should protect the life and dignity of all people from the moment of conception until natural death. The U.S. bishops' conference has concluded that all committee-approved bills are seriously deficient on the issues of abortion and conscience, and do not provide adequate access to health care for immigrants and the poor. The bills will have to change or the bishops have pledged to oppose them.

Our nation is at a crossroads. Policies adopted in health care reform will have an impact for good or ill for years to come. None of the bills retains longstanding current policies against abortion funding or abortion coverage mandates, and none fully protects conscience rights in health care.

As the U.S. bishops' letter of October 8 states:

“No one should be required to pay for or participate in abortion. It is essential that the legislation clearly apply to this new program longstanding and widely supported federal restrictions on abortion funding and mandates, and protections for rights of conscience. No current bill meets this test.... If acceptable language in these areas cannot be found, we will have to oppose the health care bill vigorously.”

For the full text of this letter and more information on proposed legislation and the bishops' advocacy for authentic health care reform, visit: [www.usccb.org/healthcare](http://www.usccb.org/healthcare).

Congressional leaders are attempting to put together final bills for floor consideration. Please contact your Representative and Senators today and urge them to fix these bills with the pro-life amendments noted below. Otherwise much needed health care reform will have to be opposed. Health care reform should be about saving lives, not destroying them.

**ACTION:** Contact Members through e-mail, phone calls or FAX letters.

- **To send a pre-written, instant e-mail to Congress go to [www.usccb.org/action](http://www.usccb.org/action).**
- Call the U.S. Capitol switchboard at: 202-224-3121, or call your Members' local offices.
- Full contact info can be found on Members' web sites at [www.house.gov](http://www.house.gov) & [www.senate.gov](http://www.senate.gov).

**MESSAGE to SENATE:**

“During floor debate on the health care reform bill, please support an amendment to incorporate longstanding policies against abortion funding and in favor of conscience rights. If these serious concerns are not addressed, the final bill should be opposed.”

**MESSAGE to HOUSE:**

“Please support the Stupak Amendment that addresses essential pro-life concerns on abortion funding and conscience rights in the health care reform bill. Help ensure that the Rule for the bill allows a vote on this amendment. If these serious concerns are not addressed, the final bill should be opposed.”

**WHEN:** Both House and Senate are preparing for floor votes now. **Act today! Thank you!**