



THE LEGION OF MARY
BULLETIN
July 2016

Comitium of Perth (Western Australia) Inc
36 Windsor St
Perth 6000

Tel 93282726/mob 0478598860

Email: perthcomitium@inet.net.au

Website: www.legionofmarywa.org



Prayer

**For the Jubilee Year of
Mercy**

Lord Jesus Christ, you
have taught us to be
merciful like the heavenly
Father, and have told us
that whoever sees you
sees Him. Show us your
face and we will be saved.

Send your Spirit and
consecrate every one of
us with its anointing, so
that the Jubilee of Mercy
may be a year of grace
from the Lord, and your
Church, with renewed
enthusiasm, may bring
good news to the poor,
proclaim liberty to
captives and the
oppressed, and restore
sight to the blind.
We ask this through the
intercession of Mary,
Mother of Mercy,
you who live and reign
with the Father and the
Holy Spirit for ever and
ever.
Amen.

Fr Andre FFI (Spiritual Director) and the Executive of the
COMITIUM OF PERTH

Invite all Legionaries to attend Holy Mass on the
15th August 2016
for the feast of
Our Lady's Assumption.

Mass will be held in the
Venerable Edel Quinn Centre
36 Windsor St East Perth
Commencing at
7pm.

The monthly meeting will be held following with a shared
fellowship at the conclusion



The ALLOCUTIO was given by Rev. Fr Andre, on THE PATRICIANS

Patricians is a society established by the Legion of Mary in 1955 and hopefully to be introduced by the Perth Comitium.

Its purpose is to build up the religious knowledge of the people, to teach them how to explain themselves and to encourage them to apostleship. It is part of the Legion of Mary and by membership through a presidium. It is a teaching forum group consisting of Legionaries though not all participants are necessarily members of the Legion of Mary. The form follows the following, a catechetical class, a lecture system, and a question and answer session. These 3 fields in themselves have their own essential place, but they do not cope with what is probably the root problem of the Church: adult religious ignorance and the paralysed tongues of the laity. However the Patricians is a blending the mix and is a delicately balanced human spiritual machine driven by Our Lady. And this is what we want in these times. Those other systems provide for one or a few well-versed persons doing the work of instructing a number of others; whereas the method of the Patricians is that of the Legion itself — a united approach to the task in hand. All work together in an active quest for knowledge.

Analysis shows the Patricians to be a true child of the Legion, for it contains the various characteristic elements

which combine to form the Legion itself; it is a projection of the Legion system into the sphere of religious education. In this department, Mary presides. It was she who brought Jesus down and gave him to the world. She has charge of all subsequent communications of him to men. This dominance of hers is signified by the Legion altar which must form the centre-point of the Patrician meeting. The Patricians gather round her to talk about the Church in all its aspects, that is about Jesus who is present in their midst according to his promise. This is a high form of prayer which is made easy by the variety of the meeting; it would not be easy to spend two continuous hours in regular prayer. This is one reason why the Patricians spiritualises while it instructs. In the praesidium, the primary requirement is the obtaining from each member of a verbal report. The Patricians strikes the same note; its primary aim is the eliciting of a vocal contribution from everyone. The setting and handling of the meeting are to be directed towards that end. The atmosphere is to be friendly, appreciative, in fact that of the good family in which, though some are more talkative than others, all are found expressing their opinions. That tone depends on the absence of its opposites. The ordinary tactics of public debate are based on attack, condemnation, ridicule. If these appear in the Patrician meeting, the members will disappear. If the family spirit is established in which the “smallest people” feel at home, then the Patrician foundation has been laid. Each contribution will tend to ‘spark off’ another one, as each link of a chain draws another along. Gaps in knowledge are filled in, detached items are formed into the mosaic of Catholic doctrine. As knowledge and interest grow, then individuals merge more into the oneness of the Mystical Body of Christ and are penetrated by its life. In its other features, too, the Patrician procedure represents the application of legionary doctrine and technique. It is important that the legionaries should fully realise this so that they will throw into the working of the Patricians the same sort of conviction that they give to the praesidium. Then they will be well-armed for the task which confronts them. It is the sorrowful fact that Catholics do not speak about religion to those outside the Church, and seldom to those inside it. A term has been devised for this Christian disorientation: Mutism. Cardinal Suenens sums up the position thus: “It is said that those outside the Church will not

listen. But the real truth is that the Catholics will not speak.” It seems to be the case that the average Catholic will not help another in the domain of religion. Sincere enquirers are not given the information which they seek, and the incorrect impression is created that Catholics are indifferent about conversions. This extensive failure seems to menace the Christian character itself, for Christianity is not selfishness. But the position is not as bad as it looks. In the main, that silence and apparent unconcern proceed from lack of confidence:(a) Those persons are excessively conscious of the defects in their religious knowledge. As a consequence they will avoid any occasion which would expose that weakness to the light of day. (b) Even where knowledge is substantial, the items are separate, like the answers in the catechism. The mind has not performed the further operation of joining them properly together as the parts would be in, say, an automobile or the human body. There is the further complication that many items are missing and that others are not in proportion to each other. Even if assembled, the product would be similar to a machine in which the parts are misfits, and which will not function (c) In many cases there is such ignorance that faith has insufficient knowledge to rest upon. A state of half-belief exists. This has but to meet an irreligious environment to suffer disintegration. Such is the problem. The Patricians is a society controlled by the Legion. Each branch must be affiliated to a praesidium, and the chairperson must be an active Legionary. A praesidium may have charge of several branches. A branch must have a Spiritual Director approved by the Spiritual Director of the praesidium. A Religious may act as Spiritual Director, and (where ecclesiastical authority permits) a lay person. The term Patricians, like most of the other Legion names, is derived from the terminology of ancient Rome. The Patricians were the upper of the three grades of society, that is, the Patricians, the Plebs, the Slaves. But our Patricians aspire to bind all social grades into one spiritual nobility. Moreover, the Patricians were supposed to be full of love of their country and of responsibility for its welfare. So our Patricians must be supporters of their spiritual fatherland, the Church. The Rule does not insist that they be devout or even practicing Catholics, but only that their allegiance be broadly Catholic. Rooted anti-Catholic Catholics do not enter into this category. Unless the bishop declares to the contrary, non-Catholics may not attend the meetings. The Patrician meeting is held monthly. Punctuality and continuity are essential. Meetings should not be omitted except it is genuinely impossible to hold them. It is not obligatory that a member attend every meeting. A system of reminding members of the next meeting will be necessary. It is desirable that a branch should not exceed 50 in number, and even that size presents its difficulties. There is more chapter on Patricians but because there is a time limit and the purpose of the Allocutio is for the purpose of development of the Legion of Mary Members The hand book is the continuation of what has not been said. However, in the finality of this allocution Archbishop Leen told his Legionaries “as grace develops in us, our love must take on new forms. The recitation of the entire Divine Office, for those in the position to do it, would represent such an expansion of love.



ALLOCUTIO MELBOURNE SENATUS 5 June 2016 – Fr. Justin Ford, Spiritual Director



In this Year of Mercy, the Church has been focusing on the infinite mercy of God; thanking him for his gift of mercy granted to us in Christ; opening ourselves to its continued outpouring; and performing acts of mercy ourselves in response to the divine gift received.

As Legionaries conveying to others the proclamation of the Good News of God's mercy, it's important to have a right understanding of it. Something that can confuse people is how mercy fits with the warnings of Jesus and the Church about judgment and punishment for sin. Someone can fall into one of two opposite traps. On the one hand, we often find people denying in practice the reality of judgment and the possibility of hell, and assuming everyone must be saved. On the other hand, there are those who view this whole emphasis on mercy as too soft, as a dilution of the Gospel. So while rightly insisting on the teaching of Jesus that judgment is real and eternal punishment possible, they imagine that this is because God's mercy somehow reaches a limit.



As is often the case, the temptation to fall into either one-sided solution is because of the presence of mystery: here, the co-existence of God's infinite mercy, love and power, with human freedom. Our human concepts can't properly grasp both sides of the equation at once. So we're tempted to collapse the mystery by choosing one side to the exclusion of the other. But within a basic awareness and acceptance of that mystery, we can explore a little more deeply.

First, there can be no doubt of the teaching of Jesus on this matter: 'Unless you repent, you will perish as they did'. (Lk 13:3) Repeatedly, he warns of the danger of eternal punishment for those who persist in evil until the end of their lives. So if warning about eternal punishment is supposedly being unmerciful, then we're really pretending to be more merciful than Jesus himself.

Pope Francis, in his Bull *Misericordiae Vultus* announcing the Year of Mercy, naturally taught no differently. He wrote: 'I direct this invitation to conversion even more fervently to those whose behaviour distances them from the grace of God...For their own good, I beg them to change their lives. I ask them this in the name of the Son of God who, though rejecting sin, never rejected the sinner...Everyone, sooner or later, will be subject to God's judgment, from which no one can escape...This is the opportune moment to change our lives! This is the time to allow our hearts to be touched!' (19)

So here is the mystery: God's mercy is infinite, yet we learn again and again from Christ that unless we repent, we can't receive his forgiveness. At first sight, this does seem a limitation on God's mercy. After all, we ourselves are encouraged to forgive people who have wronged us, even if they're not yet sorry. So, is God less forgiving than us? Well, the mystery comes from the fact that God's mercy is actually more powerful than ours. The forgiveness that we give essentially means that we still love the person who has wronged us, we wish them well – especially, we wish for their conversion and salvation. It means we don't insist on any

supposed right to avenge what's been done to us. All these aspects of forgiveness, God also has towards the sinner, even before they repent. So definitely, we're not more forgiving than him!

But here is the mystery: the fullness of God's mercy goes further, actually transforming the sinner within, restoring in them the gift of sanctifying grace, the seed of heavenly life. God's forgiveness isn't just words from outside. But to receive this transforming fullness of mercy, and so be set back on the path to salvation, we need to freely accept the gift, and to reject all that is incompatible with it. God never forces us to love him.

This helps us understand why unless we freely repent all our serious sins, we can't be forgiven (in this full sense of being transformed and thus being enabled once again to be united with God in heaven). Union with God is only possible for one whose will is in basic union with God's will – that is, someone for whom God's will is the supreme rule of their lives. (This is central to what it means to love God above all things.) Refusal to repent means rejecting the gift of supernatural love that God wants so much to restore to our souls, and which is necessary for salvation. So the great mystery: infinite mercy, the transforming power of the free gift of sanctifying grace – but in the end, God respects us so much, that he waits on our freedom to accept it.

We see from this the dangerous deception of imagining that we can safely continue in a state of mortal sin without repentance, on the grounds that God will supposedly forgive us anyway. This error, which at first sight gives more acknowledgment to God's forgiveness, actually downgrades it by overlooking its transformative power, and forgetting God's full respect for our freedom. This is why Jesus, in his burning love for us and desire for our salvation, again and again pleads with us to repent – to be truly sorry for our sins. (Though we must remember as well that with our repentance itself, God's grace is already constantly working behind the scenes, drawing us, prompting us to come back, to open ourselves once again to his love. We can't do it alone.)

But the transformative power of God's grace is indeed so wonderful. Having cleared away the misinterpretation that repentance isn't necessary, we can again focus on the extraordinary divine gift to which repentance opens us. When our serious sins are forgiven in Baptism or in Reconciliation, and the Holy Spirit brings the amazing gift of sanctifying grace to our soul, it actually changes us and makes us holy. So when God the Father looks at our souls after our sins have been forgiven, he doesn't see the sin and the shame that are now totally gone. Rather, he sees the most holy image of Christ his Son, crucified and risen, that is now really and truly imprinted on our hearts.

CONTACT DETAILS

MOBILE PHONE:

0478598860

Email: perthcomitium@iinet.net.au

www.legionofmarywa.org

Spiritual Director	Fr Andre	08 95745204	
President	Rosemary Bennett	0421580783	rben4769@bigpond.net.au
Vice President			
Secretary	Cecilia Leon		perthcomitium@inet.net.au
Treasurer	Mignonne Goes	0409688594	mignonnegoes@gmail.com
Assistant Secretary	Clara Gemmy		perthcomitium@inet.net.au
Assistant Treasurer	Jeevan Frank	0411756540	ipfrank918@gmail.com

SPECIALS PRAYERS



Prayers for the Sick:

(For all who have been on previous lists)

Jim Mulligan, Jeevan Frank, Teresa Grundy, Jenny Gelderbloem, Tony Parker, David Hill, Margaret Cullane, Dunstan, Siena, Oliver, Mary Wilson, Lorna Langley, Chris Leon, Fr Brian Roslin and Alexander Gillard

Repose of the Souls:

Bishop Myles McKeon, Alma Bull. Margaret Saldana, Tricia Storan,

Special Intentions:

Mary Cox, Ivy James, Trish Gillard

SUPPER

JULY	AUGUST
Willetton: Our Lady of the Missions	Cloverdale: Regina Coeli and volunteers

REPORTS

AUGUST	SEPTEMBER
Deferred to September	Geraldton Curia Eastern Districts Curia

VISITATION

AUGUST	SEPTEMBER
Thornlie: Maria Annunciata	Geraldton Curia

From the President:

Dear Legionaries,

I always find it very encouraging when I receive our monthly letter from Br Michael Palma as he always has so many positive things to say. It is thanks to the wonderful work, that you as Legionaries, undertake that allows Br Michael to write wonderful words. For this I thank you for your dedication to your promise and work for Our Lady.

I invite and encourage all Legionaries to make an effort to attend the Mass on August 15th that Fr Andre is inviting us to attend. We are truly blessed that Father is giving us this opportunity to celebrate this wonderful event in the life of the church. Mass will commence at 7pm sharp and to allow us time to share following the meeting the **reports for August have been deferred until September** but I encourage the Curia, Eastern Districts and Geraldton, to still send their reports in in the next couple of weeks.

At our last meeting Fr Andre gave the Victoria Park Praesidium the name of a gentleman interested in coming and seeing. As a member of that praesidium I was delighted to meet this gentleman. His enthusiasm for door to door work is so encouraging. I have never been comfortable with this work but I am sure that working with him I will step into the area of heroic work. I know it is hard to do this work as many Praesidia find that their time is taken up with visiting the housebound, sick and those living in Nursing homes but I do encourage you to try and establish a pair who are able to do door to door work. It is from this work that we can offer the hand of Mercy to those who may be odds with our Church and beliefs.

We now have a dedicated webmaster. I thank Catherine Raspanti for undertaking this work and encourage you to go there to find out about the 48hr Rosary Bouquet. Should you receive any enquiries for the information it can be found easily by linking into <http://www.legionofmarywa.org/events> We are posting all information to the parishes during the first week of August so keep an eye out for it but in the mean time just surf the web and you will find us.

I will print the Victoria Park: Our Lady Queen of Patriarchs report in the August bulletin.

Once again thank you for your work and I look forward to seeing you at our August meeting.

God bless

Sr Rosemary Bennett

