



THE LEGION OF MARY

BULLETIN

August 2015

Comitium of Perth (Western Australia) Inc

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Diary Dates for 2015

Sept 5th – 7th 48 hr Rosary
Bouquet

Sept 8th Nativity of the
BVM

Sept 8th Mass 12.10pm St
Mary's for the
presentation of the
Rosary Bouquet

Sept 12th Rosary Making

**Sept 14th
Comitium**

Oct 10th Rosary Making

Oct 10th Australia needs
Fatima

Oct 19th Comitium

Oct 24th Congress by
Fremantle Curia

Nov 1st All Saints

Nov 2nd All Souls

Nov 14th Rosary Making

Nov 16th Comitium

Nov 19th Novena for the
MM

Nov 21st Annual Mass and
AGR

48 HOUR PERPETUAL ROSARY BOUQUET

SATURDAY 5TH SEPT. 2015 (6PM)

To

MONDAY 7TH SEPT. 2015 (6PM)

**ALL ARE INVITED TO JOIN IN OUR GIFT FOR
OUR LADY'S BIRTHDAY**

**Place your committed time slot/s
on the roster in the church.
Your Rosary can be prayed wherever is
convenient.**

Our Lady's Birthday celebrations

at St Mary's Cathedral

8th September 2015

**CELEBRANT: ARCHBISHOP TIMOTHY
COSTELLOE**

11.30am Meditative Rosary

(Fr. P. Carey)

**12.10pm Holy Mass
when the Rosary Scroll
will be presented.**

DETAILS

MOBILE PHONE:

0478598860

Email: perthcomitium@iinet.net.au

Spiritual Director	Fr Andre	08 95745204	
President	Rosemary Bennett	08 94547831 0421580783	rben4769@bigpond.net.au
Vice President	Lorraine Allen	Away until Sept	
Secretary	Cecilia Leon		perthcomitium@iinet.net.au
Treasurer	Mignonne Goes	0409688594	mignonnegoies@gmail.com
Assistant Secretary	Clara Gemmy		perthcomitium@iinet.net.au
Assistant Treasurer	Jeevan Frank	Away until Sept	

From the President

On behalf of all Legionaries attached to Perth Comitium I would like to express our gratitude and thanks to Sr Judy Woodward for her outstanding contribution to the Executive of the Comitium over the years that she served. Sr Judy will remain a very active and important part of what happens within the Legion in Western Australia. Sister will remain as a country correspondent to Busselton and Margaret River and will be the co ordinator of the Rosary Bouquet celebration.

All packages for the Rosary Bouquet have been sent to the parishes. We ask that if you do not find the information in either your weekly bulletin or on your notice boards could you please ask your Priest if you, as the Legion of Mary, can promote this wonderful undertaking and approach parishioners on a personal level to say the Rosary during this period.

We also strongly encourage you to attend the Mass which will be held at 12.10pm on Tuesday 8th September in the Cathedral. His Grace Archbishop Timothy Costelloe has graciously accepted our invitation to be the Principal Celebrant.

We have been fortunate to obtain the large Miraculous Medals. These are available in the Piety shop for \$1.00ea. They make a wonderful addition on you car key holder and you are therefore assured that Our Blessed Mother travels with you. We have also put some on cord for those who wish to place them around their neck. You will also find the prayer card with the small medal in the shop. Please ask next time you are in the centre.

Australia needs Fatima will be held on Saturday 10th October. We strongly encourage you to undertake heroic action and to gather in a small group in a public place to say the Rosary for peace. Please check with your Shopping Centre Manager if you wish to pray at a shopping centre. Please make a real effort to show others that the Rosary is important.

A new supply of "What happens at Mass" has arrived and the necessary changes to the original print have been included.

Just a reminder that our September meeting has been brought forward to the 14th September as our Senatus Co respondent Br Michael Palma and his wife Sr Marie will be making their bi annual visit to us. We invite all members to join us for this meeting. We will serve a light supper following the meeting. Please come along and join in talking with Br Michael.

One final request could all Legionaries, who wish to receive the Bulletin in their email, please ensure that we have your correct email address. If you did not receive the bulletin last month please send an email to perthcomitium@iinet.net.au to enable us to add your correct address to our data.

God bless you and your works
Sr Rosemary Bennett

Supper

AUGUST	SEPTEMBER
Cloverdale: Regina Coeli	Maida Vale: Our Lady Queen of Heaven



REPORTS

August	September
Fremantle Curia Eastern Districts Curia	Busselton: Star of the Sea

Visitations

September	October
Maida Vale: Our Lady Queen of Heaven	Kelmscott: Mother of the Good Shepherd

**Change of Comitium Meeting
Monday 14th September**

Senatus Correspondent to Commitium, Br Michael Palma and his wife Sr Marie will be attending our September meeting and all Legionaries are invited to attend to meet with Br Michael and Sr Marie. We will have a supper following the meeting.





<i>5th Sept</i>	<i>Sacred Heart Church Cnr Ovens Rd & Discovery Dr THORNIE WA 6108</i>
<i>3rd Oct</i>	<i>Divine Mercy Church 34 Santa Gertrudis Dr OWER CHITTERING WA 6084</i>
<i>7th Nov</i>	<i>St Mary's Church 21 James St GUILDFORD WA 6055</i>
<i>5th Dec</i>	<i>Our Lady of Lourdes 2 Townsend Rd ROCKINGHAM WA 6168</i>

This grace-filled day dedicated to Our Lady of Fatima is held on the First Saturday of every month. The day includes Holy Mass, Rosary, prayers, processions, talks and Benediction.

Rosary Making

ROSARY MAKING WILL HELD

2nd Saturday of the Month

12th September 2015

9.30 - 2.00

Come along and help us to make the Rosaries.

We make them on cord and knot tying is involved.

We make them on wire with pearl beads

We make Rosary bracelets.

And now we make Rosaries on chain.

Come along for an hour or longer

If you have any broken rosaries, or bead jewellery our rosary makers we would be grateful for them.



The Cause for the Beatification of Servant of God Frank Duff

**Please include the following in the intention
when praying the prayer for the Cause.**

We ask for healing for

**Kaye Kennelly
and
Paul Woodward**

**Please submit any prayers answered to the
Executive of Comitium so that they can be
sent onto our Higher Council**



To Jesus Through Mary

Name of Praesidium :	OUR LADY ASSUMED INTO HEAVEN
Location (Suburb):	EAST PERTH
Meeting Place and Time:	VENERABLE EDEL QUINN CENTER@10:00am
	on SATURDAYs

Spiritual Director:	Nil		Vice President:	Bro Leo Gonsalves
President:	Sr Linda Westwood		Treasurer:	Sr Veronica Zeh
Secretary:	Sr Pat Nerva			
Number of Praesidia:	7			
Active Membership:	43		Praetorian:	5
Auxiliary Membership:	216		Adjutorian:	1
Probationary	NIL			
Report from	January 2015	to	May 2015	

Extension:

Extension work in Clarkson Parish is postpone to second week June

Works undertaken during the past year: (Only Legion Work)

1. On-going Blind Concert for disabled and visually impaired people every 3rd Sunday of the month, sponsored by Legion of Mary. Some members giving transport to blinds and disabled and help in running the concert. Sr Linda Westwood offered her talent as entertainer for te concert.

Other relevant Information: Events attended

Lake Monger Procession – 450 people participated

Dr Michelle Jones talk on St Teresa of Avila – few members represented at VEQC..

ACIES -75 Active & Auxillary members attend at Balcatta, St Lawrence Church.

Day Retreat – well attended.

REPORT FROM PRAESIDIUM TO COMITIUM: ARK OF THE CONVENANT
To Jesus Through Mary

Name of Praesidium :	ARK OF THE CONVENANT
Location (Suburb):	CANNINGVALE
Meeting Place and Time:	ST EMILIE'S CHURCH @09.30am
	on WEDNESDAYS

Spiritual Director:	Nil		Vice President:	Vacant
President:	Br Adolf D'Souza		Treasurer:	Sr Cynthia Gauci
Secretary:	Vacant			
Number of Praesidia:				
Active Membership:	6		Praetorian:	NIL
Auxiliary Membership:	20		Adjutorian:	NIL
Probationary	NIL			
Report from	25th June 2014	to	25 th June 2015	

Works undertaken during the past year: (Only Legion Work)

1. Visiting homes Joseph Banks, Joseph Cooke, Howard Solomon and Margaret Hubbery nursing homes
2. Visiting Sick , bereaved, housebound, elderly and auxillary members in Canning vale area.
3. One member is a Catechist in the after school Religious program
4. A pilgrim Statue is taken to families, reciting the Rosary with the families and friends
5. Distributing Rosary leaflets and Miraculous Medals.
6. Members also assist in the church piety stall on Sundays
7. Members also transport parishioners to church for Mass and to the doctors when needed.
8. Members help in setup and clean up of the Sunday Morning Tea.

Fr Justin Ford, Melbourne Senatus Spiritual Director



‘Faith in Action’: in a way, you could call that a description of the whole Christian life. On the one hand, it is obvious to us from so many sources that faith is the very foundation of Christian life, and that without faith, salvation is impossible. (See e.g. Hebrews 11:6 – ‘Without faith, it is impossible to please God’; Romans 5:1 – ‘Since we are justified by faith, we have peace with God through our Lord Jesus Christ.’; Mark 16:16 – ‘He who believes and is baptized will be saved; but he who does not believe will be condemned.’)

Faith and loving works

But then, as we know from so many teachings of our Lord himself, faith by itself isn’t enough. A prime example is the great vista of the Last Judgment from Matthew 25, where those who are admitted to the heavenly kingdom are those who have done works of mercy: ‘I was hungry and you gave me food, I was thirsty and you gave me drink...As you did it to one of the least of these brothers of mine, you did it to me.’ And those on the left hand go into eternal punishment: ‘I was hungry and thirsty and you never gave me food or drink...As you neglected to do it to one of the least of these brothers of mine, you neglected to do it to me.’ The rest of the New Testament gives us the same message. For example, there is St Paul’s famous exaltation of love: ‘If I have all faith, so as to move mountains, but have not love, I am nothing.’ And Paul also reminds us that even apparently holy actions aren’t contributing to our salvation, unless love is within them. ‘If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.’ (1 Cor 13:2-3) So when we’re talking about ‘faith in action’, the understanding is always *loving* action – actions made alive by supernatural charity, implanted in us by God’s grace. This, then, is the motivating force: love of God above all things, and then love of neighbour – love of every human being and in particular those whom we actually meet each day – because we’re all created in God’s image.

The great scriptural teacher of the uselessness of faith all by itself is St James, who writes in his epistle: ‘What does it profit if a man says he has faith but has not works? Can his faith save him? If a brother or sister is poorly clothed and in lack of daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead...You see that a man is justified by works and not by faith alone.’ (Jas 2:14-17, 24)

It is helpful to understand that ‘faith and charity’ (or ‘faith and works of charity’), aren’t simply two separate things: they’re like body and soul. Once again, we hear St James: ‘As the body apart from the spirit is dead, so faith apart from works is dead.’ (Jas 2:26) St Paul tells us that in Christ, what counts is ‘faith *working through love*’. (Gal 5:6)

This helps us understand those scripture passages which seem to say we’re simply saved by faith, and other scripture passages which seem to say we’re simply saved by good works.

There is no salvation that is not founded on faith.

Faith and loving works are integrated, and are two sides of the same coin: neither a dead body nor a disembodied soul, but one living body, in which body and soul make up a single united being. So if you read a scriptural text that seems to say faith alone is enough, the

understanding is always *living* faith – not dead faith, a corpse without the life of charity. Or if you read a scripture that seems say good works alone are enough, the understanding is always that those are the works flowing from faith and built on faith. And all that, of course, has to come from the grace of God.

The ‘Pillars of the Reformation’ and Catholic teaching

It brings us back to the great debates of the Reformation. One sometimes hears of what in recent times have been called the ‘Pillars of the Reformation’: Scripture alone, faith alone, grace alone, Christ alone (*sola scriptura, sola fides, sola gratia, solus Christus*). The Protestant Reformers breaking away from the Catholic Church in the sixteenth century insisted on salvation by faith alone, not by works; salvation by grace alone, not by human action and merit; salvation through Christ alone, not through any other mediators or channels; and our source of truth as Scripture alone, to the exclusion of human traditions. And all these can be summed up by saying we give all the glory to God alone (*solī Deo gloria*).

We won’t speak about ‘scripture alone’, *sola scriptura*, which really has nothing in its favour, and makes no sense in the end. Scripture only exists in the context of the Sacred Tradition coming from the Apostles, and of the believing community, God’s People, that produced it. It is only from the infallible teaching of the Catholic Church that we know for sure which books should even be in Scripture. It is only from the Church and her Tradition that we can be united in the true interpretations of scripture. (Even so, we might capture the positive spirit of *sola scriptura* by saying *the Word of God alone*. Everything Catholics believe by faith does derive from the Word of God – only, not just the *written* Word of God, but the *unwritten* Word also – not mere human traditions but *Sacred* Tradition coming from the Apostles.)

The other ‘pillars’, however – faith alone, grace alone, Christ alone – Catholics actually totally agree with the *positive* aspects of those. There is no salvation that doesn’t come from Christ and from his grace. There is no salvation that is not founded on faith.

But it is part of the very richness of salvation ‘by Christ alone’ that his mediatorship *overflows*. So we have all these other aspects: the grace of the Sacraments; Our Lady, the Saints and indeed the whole Church, the Body of Christ – all making Christ’s salvation present for us.

It is part of the richness of salvation ‘by God’s grace alone’ that grace brings about meritorious works of charity in our free wills. Our merits are always the gifts of God’s grace in the first place.

And it is part of the richness of faith as the foundation of justification (i.e. being made righteous in God’s eyes) that we don’t just mean a bare intellectual faith, but a faith that expresses itself in works of charity, a faith made alive by charity. So properly understood, we certainly can say ‘faith alone, grace alone, Christ alone’ – but with all three having an overflowing richness. And this all leads in the end to the great overriding principle of the Reformation which of course Catholics also firmly believe in: ‘To God alone the glory’. And we believe that the richness, the overflow as it were, from Christ into Mary and the saints, the Church and the Sacraments, and thence to us; the richness of faith expressing itself in loving works; and the power of God’s grace actually being the prior cause of our meritorious actions – all these actually glorify God all the more.

Thus at the Council of Trent, where the Catholic Church gave her response to the Reformation, we read in the *Decree on Justification* (1547): ‘We are said to be justified by faith because “faith is the beginning of man’s salvation”, the foundation and root of all

justification, without which it is impossible to please God...And we are said to be justified gratuitously because nothing that precedes justification, neither faith nor works, merits the grace of justification; for if it is by grace, in is no longer on the basis of works; otherwise...grace would no longer be grace.’ (cf. Rom 11:6)

The unity of the Christian life

These ‘pillars of the Reformation’ are helpful to us because they remind us not to misinterpret the Catholic teaching. They remind us of the *unity* of the Christian life. We don’t believe in faith and good works acting in *parallel* to save us, but only good works *flowing out* of faith. Human merit doesn’t exist *side-by-side* with God’s grace, but all our merit in God’s eyes is totally *dependent* on his grace in the first place. And as we all know very well as Legionaries, no mediatorship ‘other’ than Christ’s (whether of Our Lady or the saints or from the Church and her Sacraments) is *parallel* to Christ and independent of him, but all *flows out* of his richness.

It is worth quoting here from the teaching of the Second Vatican Council on Our Lady, from the ‘Dogmatic Constitution on the Church’ *Lumen Gentium*:

‘The maternal duty of Mary toward men in no wise obscures or diminishes [the] unique mediation of Christ, but rather shows its power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it. In no way does it impede, but rather does it foster the immediate union of the faithful with Christ...’

‘The Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix. This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator...For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.’

That tells us about the relationship between the action of Christ and the action of Mary, but it also illustrates this general principle of the unity of the Christian life.

So that is some theological background to help us understand the theme of ‘Faith in Action’: not so much faith *and* action ‘in parallel’, but ‘Faith *in* Action’, faith expressing itself in action. All this can also help us in our interactions and dialogue with Protestant friends. It helps us understand their concerns and fears that Catholics are setting up other channels of salvation ‘side-by-side’ with Christ and his grace; other foundations of justification within us ‘side-by-side’ with faith. And that helps us explain the Catholic teachings in a way that meets their concerns: that all other ‘channels’ of salvation *derive from* Christ and his grace as their principle, and that faith is the ‘foundation and root of all justification’.

In recent times, it has been possible to have considerable progress on these questions in ecumenical dialogue with Protestants. For example, in 1999 the Catholic Church and the Lutheran World Federation produced a ‘Joint Declaration on Justification’. There wasn’t total agreement on all doctrines, but there was a very large degree of agreement. We have to remember that for Luther and for Protestants in general, this question of justification (how are we made righteous with God and how are we saved) was really the central issue of the Reformation. So the fact that the Catholic Church and many Lutherans have established that there is so much agreement on this issue is a huge advance.

Contemplation and action

This theme of 'Faith in Action', 'Faith and Action united' is a central principle of Christian life. But it is also a great guiding theme for the Legion of Mary in particular: faith-filled prayer to Our Lady, to obtain the grace of the Holy Spirit and of Christ – that then flows out into the works of the apostolate.

We can relate the whole theme to what are seen as the two basic types of religious life: the contemplative life, and the active life. So we think of the 'contemplative life' in an enclosed order: the Carmelite nuns, for example, devoting their lives to prayer especially. And then we think of the 'active life' – religious orders dedicated to helping the sick, or education, or the missions. But just as with the unity between faith and works, we shouldn't conceive of the contemplative life and the active life as being two 'parallel' types of religious life.

Contemplation – union with God by faith and love, nourished in prayer: that is always foundational for any type of religious life (and for any type of Christian life, really). So in what's called the 'active' life, the loving works of apostolic activity have to flow out of contemplation. They have to be the overflow of prayer. Otherwise, our works aren't coming out of God's grace. And before long, our activity withers and dies. We think of Our Lord's great image of the Vine and the branches. 'I am the Vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned.' (Jn 15:5-6)

So there's no such thing as the 'active life' all by itself without contemplation. And by the same token, there's not really such a thing as the 'contemplative life' all by itself. Because even when religious are enclosed in the convent, their union with God in prayer brings forth graces for the whole world. That is the apostolic activity of the contemplative life. That is how St Therese of Lisieux fulfilled her missionary desires – by being 'love at the heart of the Church'.

So, for consecrated religious, and for all of us: 'contemplation in action' is a guiding principle. Faith expressing itself in love, overflowing into good works – just different emphases within that, depending on our call in life. For some people, the great call and great emphasis is on the corporal works of mercy. Feeding the hungry, caring for the sick. For others, the emphasis is on the spiritual works of mercy, and this is more particularly where the apostolate of the Legion is focused. To instruct the ignorant, to counsel the doubtful, to admonish the sinner, to comfort the afflicted. For the contemplatives in the monastery and the convent, there is the special emphasis on praying for the living and the dead.

Faith without action

It is worth reflecting on two opposite temptations we can face in this question of faith in action. First, faith without action; second, action without faith. So, faith without action: in a very basic way, we can think about faith which is indeed quite dead; where all a person has is intellectual belief – they don't have supernatural charity; they're not in the state of grace but in a state of mortal sin. Obviously we must never deceive ourselves and think we can be good Christians, let alone good Legionaries, if that is the case. But even without talking about that extreme, we can think of a type of faith without action – where we simply stay in the church, stay at our prayers, but don't carry what we receive there into the outside world. We stay in our comfort zone, whereas God is calling us to courage, to effort.

As I said before, there are those with the special call to be contemplative religious, but even there, there's always the apostolic concern for the mission of the Church, and the love and prayer for all the people of the world. And for most of us, apostolic concern is going to mean

actually physically getting out there in the world. As Pope Francis says, going out to the peripheries, the margins. If our love for God isn't somehow translating into this, we need to ask if it is genuine love. As St John tells us, if we don't love our brother whom we can see, how can we love God whom we cannot see? (1 Jn 4:20)

So that is what you might call the temptation of the devout. To keep our faith locked in our prayers, in the church. Faith without action. The Legion system guards against that by the necessity of the apostolate, the weekly apostolic activities of members.

Action without faith

The other temptation is even more common in the contemporary world. The temptation of action without faith. At the Reformation, Catholics and Protestants disputed over 'faith alone', versus 'faith and good works'. But neither would have dreamed of salvation by good works alone, without faith. It is quite certain from both Scripture and Church teaching that faith is absolutely necessary for salvation.

True, there is still at least the possibility of salvation for people, who through no fault of their own, don't explicitly know Christ and the Church, and so don't have explicit Christian and Catholic faith (the fullness of faith). But even then, they still have to have sanctifying grace in their souls, and that always also means at least the basic realities of the theological virtues – faith, hope and charity. So there still has to be faith in this fundamental sense, even if maybe the person is hardly aware of it themselves.

This idea of salvation by good works alone is really a form of the Pelagian heresy, which Pope Francis has also spoken about. Pelagius taught back in the fifth century that we're basically saved by our own good moral lives, without any absolute necessity for God's grace. (St Augustine was his great opponent.) This is the opposite extreme to the Reformation: Protestantism *understates* the human contribution to salvation, while Pelagianism *overstates* the human contribution.

Self-reliance, self-salvation: 'Just by my own good deeds, I'm a good enough person, I deserve to go to heaven.' I think it is a common underlying attitude in the society, and even within the Church: 'It doesn't matter what you believe. You can be a good person without going to church, or receiving the Sacraments.' Once again, we do keep in mind that often people might be excused because of ignorance for their lack of explicit faith or their lack of religious practice. But in themselves, the ideas that we don't need faith or religious practice do reflect a new form of Pelagianism.

One particular danger of Pelagianism among Catholics is that it has often made them easy targets for fundamentalist evangelism. A poorly-instructed Catholic, asked by a fundamentalist Protestant on what basis they expect to be saved, murmurs something about being a good person and doing good works, with no mention of Christ or grace or faith. The fundamentalist quickly points out passages in the Bible that do teach salvation through Christ, by grace and by faith, and the Catholic is led to believe that the Catholic Church has taught an unscriptural gospel of salvation through natural human effort and good deeds.

Now of course 'being a good person' isn't irrelevant to salvation! But the point is that we're *made* supernaturally good and holy by the undeserved infusion of sanctifying grace, given by the Holy Spirit in view of the merits of Christ's Passion and Death. Any good works that are truly meritorious of eternal reward flow from Christ living within us by that grace. Our free will is further relevant in that although our unaided human efforts and powers can't *earn* sanctifying grace, they're certainly sufficient to *reject* it – whether by not accepting God's offer of grace in the first place, or by later mortal sin. So it is more complex than the

fundamentalist realizes – but it helps if the Catholic can say something intelligent about the fundamentalist’s rightful concerns.

The Legionary: always dependent on grace and on prayer

So: action without faith. Now hopefully, Legionaries are never going to be thinking we can do without faith and grace, or without the Sacraments and prayer (which are the great channels and means of grace). But I suppose the more immediate temptation for us might be a relative one. To downplay prayer. To neglect its absolute necessity in our apostolic activity. To start leaving out prayer. To become blind to its effects. To start thinking, ‘Well, it doesn’t really do any good.’ And with the good things we see happening after prayer, to imagine, ‘Well maybe, they would have happened just the same anyway, even if we hadn’t prayed.’ And so, faith gradually becomes obscured.

Now, the wisdom of the Legion structure does protect us against all this. The primary obligation of attending the weekly meetings, with their rigid structure, does mean that the centrality of the supernatural can never gradually be pushed to one side; the prayers can never gradually be diminished or left out.

And so, we keep opening ourselves to God’s grace, flowing through Mary. And we keep our awareness that in everything, we’re doing Our Lady’s work, which is to bring about the reign of Jesus her Son, and the glory of the Most Holy Trinity.

https://www.youtube.com/watch?v=aqd91tFu_Ds or on YouTube type Summer School 2015 Fr Justin Ford in the search bar and you will be able to listen to Father give his talk.

**LEGION OF MARY
IMMACULATE CONCEPTION CURIA
FREMANTLE, WESTERN AUSTRALIA**

**Congress Programme
Saturday, 24 October 2015
St Lucy's Room and St Jerome's Church Munster**



9.00am	Mass
9.40am	Registration and morning tea
10.00am	Opening Prayers and Rosary
10.20am	Group Work on roles in the Legion of Mary
10.50am	"Can we be Saints" Br Thomas Sebastian
11.05am	Discussion
11.35am	Catena
11.45am	LUNCH
12.45pm	"We have kept the faith to ourselves" Sr Rhonda Haynes
1.00pm	Discussion
1.30pm	"The Spirit of Home Visitation" Sr Moya Bruce
1.45pm	Discussion
2.15pm	Feedback on the day
2.30pm	Benediction and Final Prayers
3.00pm	Afternoon Tea and Close

**LEGION OF MARY
IMMACULATE CONCEPTION CURIA
FREMANTLE, WESTERN AUSTRALIA**

CONGRESS 2015

BEFORE THE CONGRESS:

Plases study texts for talks and link with the Handbook:

- **Talk 1 is taken from Can we be Saints by Frank Duff**
- **Talk 2 is taken from Maria Legionis edition 2, 2015 by Frank Duff (page 3-13)**
- **Talk 3 is taken from the Spirit of Home Visitation by Frank Duff**

As you read write down your thoughts and questions.

NOTE FOR OFFICERS OF THE LEGION:

Please read the Handbook on your role in order to prepare for the Group work

FOR THE CONGRESS:

Please bring Handbook. Tessera, reference material, notebook with your reflections and pencil

DURING THE CONGRESS:

You are invited to listen to the talks and share your questions and comments and join in the discussion