

2024 Handbook Changes

Pg.	Chapter	Item
1-8		For page numbering of the introductory pages, use Arabic numerals instead of Roman numerals. On Page 3 the list of Contents needs to be updated accordingly
1		Delete Brunswick Street. Add eircode D07 VA03, website www.legionofmary.ie and email address concilium@legionofmary.ie .
2		New Nihil Obstat Paul Churchill B.Theol. DCL. New Imprimi potest Dermot Farrell Dublin January 1st 2024 Delete postal address for Maria Legionis and add email address: marialeionis263@gmail.com
3	Contents	-Photograph of Frank Duff: Remove the words 'facing page'
4	Contents	-Include Appendix 12 'A Portrait of Mary', modify subsequent entries accordingly -The three colour photos in the handbook are moved to the back of the book with the titles 'LEGION ALTAR', 'VEXILLUM FOR TABLE USE' and 'VEXILLUM FOR ACIES OR PROCESSIONAL USE' respectively. Change page numbering accordingly.
105	18.1	Change the second paragraph to read 'Photographs of the setting of the altar and of the vexillum are to be found on Pages....'.
134	22.3	In the Prayers of the Legion: "Saints Michael, Gabriel and Raphael"
139	24.4	2 nd paragraph, add bold text: "St. Michael, the "commander of the army of the Lord" (Josh 5:14) , has always been the patron of the chosen people....". Replace the last line with the following text: "The feast of Saints Michael, Gabriel and Raphael, Archangels is celebrated on 29 September."
140	24.5	Replace the last line with the following text: "The feast of Saints Michael, Gabriel and Raphael, Archangels is celebrated on 29 September."
141	24.6	St Raphael to become Section 6 of Chapter 24 (see text below), subsequent sections to change.
142	24.6	Remove 'There is an association, called the Philangeli ...England.'
144	24.7 (e)	Add St Raphael
149	27 (b) 27 (c)	Revised text: 'A photograph is to be found on Page....' Revised text: 'A large model (as shown in photograph on Page....) will be required....'
155	28.1.13	In the last sentence, remove "and be submitted to the next-highest council so that ratification may be considered". [Local councils do not submit their minutes to their higher council. 28.1.10 already mandates ratification by the next highest council.]
170	28.5.10	Add text in bold: To the Concilium Legionis Mariae alone shall belong, subject to the Statutes and rules of the Legion, the right to amend the handbook. The International Statutes of the Legion of Mary, recognised by the competent dicastery of the Holy See, should be read always in conjunction with the handbook of the Legion of Mary, since they are, to a great degree, drawn from it and are best interpreted in its light.
218	34.4.1	-Change 'The Secretary shall attend the meetings of the Curia' to 'It shall be the duty of the Secretary to attend the meetings of the Curia.'
220	34.5.1	-Change 'The Treasurer shall attend the meetings of the Curia' to 'It shall be the duty of the Treasurer to attend the meetings of the Curia.'
243	37.7 (a)	Remove "A Sunday morning...of themselves." [SEE NEW TEXT BENEATH THIS TABLE]
243	37.7 (b)	[SEE NEW TEXT BENEATH THIS TABLE] Change title to " Visitation of families ". Remove "In connection with...forgetful of their own." Remove "rudely and even violently". Change "...their mission to his children." to "...their mission to members of his family."
246	37.7 (f)	Change title to 'The conducting of children's clubs, Scouts, branches of the Holy Childhood, etc.' Remove other groupings
312	40.3	Quotation within body of text should neither be small nor italics.
330	Papal Refns	Add FRANCIS Letter to Legion, BENEDICT XVI Letter to Legion Change Blessed John to St., Blessed John Paul to St., Paul VI to St.

332	Pius XII letter	Remove 'Pope' from title, leave Pius XII	
336	JPII letter	Remove 'Bl.' From title Leave as 'John Paul II to the Legion of Mary'. In the subtitle, change Bl. to St.	
338	Ben XVI letter	Add the title 'Benedict XVI to the Legion of Mary'	
339	Francis letter	Add Pope Francis letter, with title 'Francis to the Legion of Mary'	
348	App 5.3 (b)	Remove 'The principal centres are:Roma'	
352	App 7.3	"In order... register in a Priory of the Dominican Order or in a Church... established."	
355	App 9 (d)	Remove 'N.B.' Replace "27 Upper Sherrard Street, Dublin 1" with "PO Box 13492, Dublin 7". Add "Website: www.pioneers.ie "	
361		Insert 'A Portrait of Mary' as Appendix 12 [SEE TEXT BENEATH THIS TABLE]	
365	Books of Bible	-Add Tob/ Tobit between 1Chronicles and Psalms	
366	Biblical Index	Add TOBIT between 1Chr and Ps Add 3:24-25 and page number Add 12:14-18 and page number	
	Authors Index	-Add Bernadette, St., 362 -Add 363 to De Concilio, 209 -Add 363 to Orsini 116	
		Update JPII, JXXIII and Paul VI, John Henry Newman to saints and Pius XII to Venerable throughout, except in titles of papal letters	
		Update page numbers in Contents and Indices which may have changed due to inserted or deleted text or items	

Saint Raphael Archangel

Saint Raphael is known as the angel of healing, not least spiritual healing. The Hebrew name Rafa'el means "God heals". He is also known as the patron saint of travellers, the blind, happy meetings and Christian marriage.

He appears in the Old Testament Book of Tobit, in which he disguises himself as a man named Azarias and accompanies Tobias on his journey to Media, aiding him along the way. During the course of the journey, the archangel's protective influence is shown in various ways, including the binding of a demon in the desert of Upper Egypt. In chapter 3 (Tob 3:16-17) he is mentioned as follows: "This time the prayer of each of them (Tobit and Sarah) found favour before the glory of God, and Raphael was sent to bring remedy to them both." Chapter 12 refers to his healing powers (Tob 12:14-18): "I was sent to test your faith, and at the same time God sent me to heal you and your daughter-in-law Sarah. I am Raphael, one of the seven angels who stand ever ready to enter the presence of the glory of the Lord.' They were both overwhelmed with awe; they fell on their faces in terror. But the angel said, 'Do not be afraid; peace be with you. Bless God for ever. As far as I was concerned, when I was with you, my presence was not by any decision of mine, but by the will of God; it is he whom you must bless throughout your days, he that you must praise.' "

The Gospel of John (Jn 5:1-4) refers to the pool of Bethesda, where the multitude of the infirm lay awaiting the moving of the water, "... for at intervals the angel of the Lord came down into the pool, and the water was disturbed, and the first person to enter the water after this disturbance was cured of any ailment he suffered from." Because of the healing role assigned to St. Raphael, this particular angel is associated with the archangel.

The feast of Saints Michael, Gabriel and Raphael, Archangels is celebrated on 29 September.

Chapter 37.7

(a) **Children's Mass attendance.** A bishop, delivering a programme of work to legionaries, placed as the item of first importance the conducting of a Sunday Mass Crusade amongst children. Mass-missing by children he held to be one of the chief sources of all later trouble. Where they are found to be exempting themselves from this elementary Catholic requirement, it can be taken as certain that they are the victims of parental indifference and bad example, and the Legion apostolate should proceed mindful of this additional evil.

In the case of children, more even than in other directions, a spasmodic or short-term visitation will accomplish little or nothing.

(b) **Visitation of families.** The hardest heart softens somewhat at the thought of its own child. Persons may be dead to religion themselves, but deep-rooted impulses bid them not to wish their children the same fate, and instinctive joy is felt at seeing the movements of grace in their children. As a consequence, one who would repulse those who seek to approach him directly on a spiritual mission, will tolerate the same workers when their mission is to members of his family.

Competent legionaries, once admitted to the home, will know how to make all the members of that family feel the radiation of their apostolate. A sincere interest in the children will usually make a favourable impression on the parents. This can be skilfully utilised to cultivate in them the seed of the supernatural so that, as the children had been the key to their parents' home, likewise they will prove to be the key to their parents' hearts and eventually to their souls.

A PORTRAIT OF MARY

"My Lady is beautiful, beautiful beyond compare: so beautiful that when one has seen her once, one would wish to die so as to see her again; so beautiful that when one has seen her, one can no longer love anything earthly." (St. Bernadette.)

To St. Epiphanius is attributed the earliest portrait of Our Lady that lies in the deposit of history. Whether it is based on traditions handed on, or on the saint's local knowledge of how girls looked in the Holy Land or has some other explanation, can be debated. Whatever its origins, it has the merit of being the earliest portrait of Our Lady suggested to us.

"The Virgin, according to this bishop, was not tall of stature, though her height was a little above the middle size; her colour, slightly bronzed like that of the Sulamite by the sun of her country, had the rich tint of ripe ears of corn: her hair was light, her eyes lively, the pupil being rather of an olive colour, her eyebrows perfectly arched and black; her nose, remarkably perfect, was aquiline; her lips rosy; the shape of her face a fine oval; her hands and fingers long. She was utterly full of divine grace and loveliness; all the Fathers eagerly attest, with one accord, this admirable beauty of the Virgin.

"But it was not to this assemblage of natural perfections that Mary owed the power of her beauty; it emanated from a higher source. St. Ambrose understood it well when he said that this attractive covering was but a transparent veil which let all the virtues be seen through it, and that her soul, the most noble, the most pure that ever was, next to the soul of Jesus Christ, was entirely revealed in her look. The natural beauty of Mary was but the remote reflection of her intellectual and imperishable beauties. She was the most beautiful of women, because she was the most chaste and most holy of the daughters of Eve.

"The greatest propriety reigned in all the actions of the Virgin; she was good, affable, compassionate, and never tired of hearing the long complaints of the afflicted. She spoke little, always to the purpose, and never did an untruth defile her lips. Her voice was sweet and penetrating; and her words had something gracious and consoling which shed calm over the soul. She was the first in watchings, the most exact in fulfilling the divine law, the most profound in humility, the most perfect in every virtue. She was never seen in anger, she never offended, afflicted, or railed at any one. She was an enemy to pomp, simple in her attire, simple in her manners. Never had she a thought of displaying her beauty, her ancient nobility, or the rich treasures of her mind and heart. Her presence seemed to sanctify all around her, and the sight of her banished the thought of the things of earth. Her politeness was no vain formality, made up of words of falsehood; it was an expansion of universal benevolence which came from the soul. In fine, her look already revealed the Mother of Mercy."-(Orsini: History of the Blessed Virgin.)

"Identity of blood implies between Jesus Christ and Mary a similarity of formation, of features, of inclinations, of tastes, of virtues; not only because identity of blood very frequently creates such a similarity, but because in Mary's case (her maternity being altogether a supernatural fact the effect of overwhelming grace) this grace took hold of this more or

less general principle of nature and developed it in her in such a manner as to make her the living image and portrait of her divine Son in every way; so that whoever could see her, could admire the most exquisitely formed image of Jesus Christ. This same relation of motherhood established between Mary and her Son an intimacy not only as to intercourse and communion of life, but as regards an interchange of hearts and of secrets; so that she was the mirror reflecting all the thoughts, feelings, aspirations, desires and purposes of Jesus, as He in turn reflected in a more eminent manner, as in an unspotted mirror, the miracle of purity, of love, of devotedness, of immense charity which was the soul of Mary. Mary could, therefore, say with greater reason than the Apostle of the Gentiles; I live, now not I; it is Jesus who lives in me." (De Concilio: The Knowledge of Mary.)