



THE STAR

ROSARY NEWSLETTER

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EDITORIAL WORLD YOUTH DAY AND THE ROSARY

As Pope Benedict XVI preached to the countless thousands of young people at the World Youth Day Mass he emphasised the **power** of the Holy Spirit. That theme kept recurring throughout his homily centred on the descent of the Holy Spirit upon the apostles in the upper room and the descent of the *same* Holy Spirit upon (a) those being confirmed and (b) upon all in the huge open air gathering of the youth of 170 nations represented there. "I have come", he said, "to confirm you, my young brothers and sisters, in your faith and to encourage you to open your hearts to the power of Christ's Spirit and the richness of his gifts." It is to be noted that he presented this power-theme of the Holy Spirit in relation to the Father and Christ the Son with constant reference to the Church.

Pope Benedict himself as the successor to St Peter in coming to "this great land of the Holy Spirit" continues something of the mystery of Pentecost that we contemplate in the third glorious mystery of the Rosary. It is dynamic. It was the mystery of power for St Peter and the apostles and it is the mystery of power for the generation of youth today, called by the Pope to be prophets of a new age in which God's gift of life is welcomed and cherished. They are to be messengers of his love, drawing people to the Father and building a future of hope for all humanity.

Each pilgrim had a World Youth Day backpack containing, among other items, a beautifully produced Compendium of the Catechism (207 pages) and Rosary beads. Catechesis sessions were an important part of WYD. Bishop Porteous of Sydney regarded it as a highlight that received little attention. Bishops there noted how responsive the young people were.

And now what? Prayer, catechesis, the Eucharist, evangelisation must continue with and among our youth. The Rosary can play a vital part. Please pray that it be so.

Fr Benedict Hensley OP
Promoter of the Rosary Confraternity

PROPAGATION OF THE FAITH

"And the government shall be upon his shoulder" (Isaiah 9:6)

In his adult ministry Jesus calls for repentance and says the kingdom of heaven is at hand. And he goes on to teach people what the kingdom really means.. He preaches the Sermon on the Mount, giving us the Beatitudes. In one of them he says he desires mercy. He goes around healing the sick so that the blind can see, the deaf hear, the lame walk and even lepers are healed. And he raises the dead to life. As he goes about doing these things some acclaim him and others condemn him. Even the crowds will turn against him in his Passion, crying out, "Crucify him!".

He will hand on all his teaching and the power and the authority to do what he has done, first through the apostles then through others, their successors, like Augustine, Jerome, John Chrysostom, Saint Patrick, the Celtic saints, Dominic and Francis, Teresa, Francis Xavier, Vincent de Paul and so many others.

It comes to the question of his identity, and so at the Transfiguration a voice says, "This is my beloved Son; listen to him". He teaches through parables. One of these is about a house built on sand and another built on rock. So he will ask his disciples, "Who do you say I am?" And Peter replies, "You are the Christ". Jesus changes his name to Peter and says, "Upon this rock I will build my Church".

Jesus teaches the value of human life. He ministers to men, women and children.. There is a reward for being blessed in the kingdom. "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." (Mt. 25:34-36).

Then coming to the Last Supper and the institution of the Blessed Eucharist, Jesus, who so often drew apart to pray, having given us the Our Father, calls people to take up their cross and follow him. All aspects of Our Lord's public ministry were to be handed on in the sacred writings from generation to generation, forming the canon of Scripture and the Sacred Tradition of the Church and so they are still with us to the present day

There has always been persecution, and the Church has survived through it all. Some persecutors have been converted as was the great St Paul in the earliest years of the Church's life. Our Lady throughout has mothered the Church on its long and sometimes arduous journey, a journey which began in a sense at her Annunciation when she heard the words, "The Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever."

Mary Gill OPL

The Rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of others; it is the book of the aged, whose eyes close upon the shadow of the world, and open on the substance of the next. The power of the Rosary is beyond description.Fulton Sheen

PALLIATIVE CARE - An Interview with Meg Hegarty

Meg Hegarty is a trained nurse specialising in palliative care. She has worked in this field for twenty five years and now lectures in the subject at Flinders University in Adelaide, teaching postgraduate courses in palliative care to doctors, nurses and other health care professionals through a department of the School of Medicine. Her lecturing and practical work also takes her further afield to New Zealand and into Southeast Asia. Palliative care is one of the more recent areas of specialisation in the ever expanding realm of modern medicine.

Editor To begin with, can we clarify just what is meant by the term “Palliative Care”?

Meg It is the care given to people suffering with a terminal illness for which there is no cure.

Ed How is that determined?

Meg There is a medical and nursing assessment. Because there is little or no likelihood of a cure we direct our energies to the managing of the symptoms and support of the patient and their family. We are looking to maintain or improve the quality of life, not to lengthen or shorten life.

Ed You say, “we”; does that mean a group of experts in different areas of competence working as a team?

Meg Yes, our approach is holistic and that means having a team of people to call on who can look at the physical symptoms, the psychological state, what kind of support a patient has and their sense of hope. So yes, it’s multidisciplinary. Invariably there is a doctor who plays a key role, there are nurses, social workers, people competent in bereavement counselling, pastoral care, sometimes a psychologist and perhaps a physiotherapist. Volunteers are important members of the team too.

Ed In the light of all that, who actually runs palliative care? How is it organised?

Meg Here in Adelaide there is a geographical division of areas. Each area has access to a large city hospital with some palliative care beds for inpatients. In some areas there are separate hospices as well. All areas have a community arm of the palliative care team, visiting people at home or in aged care facilities. In rural areas GPs and community nurses, and perhaps social workers visit patients at home, in nursing homes or in hospitals. Larger rural centres have a specialist palliative care nurse.

Ed Are there both government and private palliative care facilities and staffs?

Meg Yes, there are both public and private palliative facilities.

Ed Is palliative care a new branch of medicine?

Meg Modern palliative care has become a medical specialty over the last 40 years. It began as a response to the inadequate care given to those people who were dying in hospitals and has developed a lot since the 1960s. There has been much more research done in palliative care over the last 20 years. Medical understanding of pain and its causes has developed into a science, whereas before it was based largely on anecdotal evidence. There are more options now. We are able to manage more effectively the interrelating features of life-limiting illnesses. Recent studies have shown that the trajectory of chronic illnesses is changing.

Ed What does that mean?

Meg This means there is a longer time of slow decline at the end stages of heart disease, renal and liver failure, for example, and so there is a call for longer and more nuanced palliative care. Dementia is on the increase. Now we tend to speak of “palliative approach”, especially in aged care homes. Not everyone who has a life-limiting illness needs specialist palliative care services. However, these services are available should people need them, for example for expert management of difficult symptoms.

Ed Is it fair to say that the palliative care approach reaches beyond the fundamental task of effective pain control and attention to other physical symptoms to include a response to psychological needs?

Meg Yes. There has to be awareness not only of the physical but also of the emotional dimensions in palliative care. This has to include care not only of the patient but of his or her family, and even of the caring staff as well.

Ed It seems as though confronting terminal illness –no cure-- highlights the very individuality of each patient. Each person has to do her or his own dying; no one else can do it for us.

Meg Family support is a big thing, especially as often happens when the sick one has been cared for at home right up to the time when the physical care may become too demanding. Most patients need and appreciate the care of families and others, but there are times when the person facing his or her death needs to have time alone to do some of the “inner work” of dying. Sometimes this can be felt by the family or spouse as a rejection. They need help to understand that this is a healthy part of what their loved one is going through.

Ed It’s almost as though the certainty of approaching death brings with it an assessment of one’s own identity, of the good things and the bad things that have occurred in the course of one’s life. The big question hovers: “In the end, what have I become?” “What have I achieved?”

Meg Not everybody goes that way. Some just want to die without giving any indication of self-assessment. But there is the “inner world” and most become more involved with it. Always there are so many losses that come in the wake of a terminal diagnosis. There is loss of independence, of dignity, of roles and activities that one has enjoyed. One’s world shrinks. I remember a husband who cared for his wife, who had motor neurone disease, for some years. They both had to come to terms with a change of roles. While there is no palliative care “programme” to help people deal with their areas of loss, we try to offer

support that takes account of the differences in sufferers, understanding that one might adjust slowly to losses and another quickly. So much depends upon personality types and what each loss means to a particular individual.

Ed What about forgiveness and making up where there has been injury and lasting damage in relationships? Have you found instances of reconciliation? In the literature on mending relationships in terminal illness reference is made to the three R's: Recognition, Recompense and Release. A recent author says a fourth R should be added after the first R - Remorse. What do you think?

Meg Reconciliation and healing in relationships in the final stages of the journey towards death sometimes happens. More often, severe illness adds extra stress to an already fractured relationship.. There can be a romanticism about forgiveness, a naivete that likes to think of forgiveness as quick and easy when it isn't. Where there has been abuse or severe hurt caused, working toward forgiveness appropriately may take a long time.

Ed Have you found yourself involved in such difficulties?

Meg Yes, I have. I find that sometimes it is helpful to also involve pastoral care, or the social worker or psychologist.

Ed What about patients with families where there has been separation and a splitting up?

Meg Usually people die in a family context, whatever that family is. Very rarely have I experienced someone dying quite alone. Families can be amazingly creative and resilient!

Ed I imagine that palliative caring, especially for those involved with the emotional side, provides the setting for special kinds of friendship.

Meg Yes, the heightened tensions and intimacy of palliative medicine mean that patients let you into friendship so quickly. But there is a caution needed. We must not upset the family balance by taking on a role that belongs to family. That is important. And sometimes there is real anger. We haven't talked about that. The losses that a patient suffers can make him or her angry. It's a normal part of grief. Anger can also be felt as a response to fear. Facing death can raise several fears for people – fears of the unknown, of aloneness, of pain. So anger is often a secondary emotion, derived from fear or grief.

Ed Yes, I read somewhere that this kind of grief comes when realising that one will never get what one truly deserved.

Meg Yes, or what one has hoped for.

Ed I find a real challenge in much of the literature about palliative care, death and dying drawn from the experience of actual cases. Leaving aside the technical medical issues in treating particular terminal illnesses, palliative care reflection upon the more human side seems to disregard the influence and caring role of Christianity. Christian teachings and attitudes have waned in our society. The Rosary would have been one of

the ways many Catholics kept the suffering and dying of Christ before their minds. Now so many people apart from the modest proportion of regular Mass-going Catholics are quite uncommitted religiously. The certainty of closely approaching death stirs a variety of reactions, as you have mentioned. No doubt the human side of the care offered has to respond helpfully to the convictions or non-convictions of each patient in particular. Each patient's self-awareness becomes the focal point of the care. And that usually means memories and the whole range of emotions. But isn't there more to us humans than our emotions?

Meg Faith can be a great support, yet facing one's death in reality challenges us in many ways. The sense of "who I am" can be turned upside down. Religious people can have a naïve idea that for the believer the journey to death will always be peaceful. It doesn't always happen like that. Most deaths are peaceful, but the time leading up to one's death is not always easy. The primal fear of death and of abandonment (expressed by Jesus on the Cross) can be felt by the devout, as it is a basic human response to death. After a lifetime of loving relationship with God, many faithful believers of all religions have had the experience of Jesus, of losing a sense of God's presence for a time. This does not signify a loss of faith, but can be part of the process of coming to terms with dying, as it was for Jesus. Remembering that Jesus faced this experience too, can make the coming to terms with their own dying easier for Christians. Generally, the way people die, their degree of peacefulness with regard to their ending and the life they have lived is influenced largely by their personality types.

Ed Going as you have from years of actual palliative care nursing to teaching its ways and demands to nurses and doctors must have been a change. Have you enjoyed both the practical and the communicative sides of your profession?

Meg Yes, I couldn't believe my luck when I was accepted after answering an ad to go into palliative care nursing. I had read writings of Elisabeth Kubler-Ross and Jan Vanier. I found my niche. Sometimes it can get to you, due to the nature of the work. But those working with you are supportive. Balance is the key; there is another life beyond the work. And there is so much palliative care can do to support people, so that their experiences of dying and the experiences of their families can be rich and nurturing.

Ed Thank you Meg. It has been a most interesting area of exploration; a topic that sooner or later necessarily becomes an experience for every one of us.

The "Gloria"

Trinitarian doxology is the goal of all Christian contemplation. For Christ is the way that leads us to the Father in the Spirit. If we travel this way to the end, we repeatedly encounter the mystery of the three divine Persons, to whom all praise, worship and thanksgiving are due. It is important that the Gloria, the high-point of contemplation, be given due prominence in the Rosary. In public recitation it could be sung, as a way of giving proper emphasis to the essentially Trinitarian structure of all Christian prayer

John Paul II

Rosarium Virginis Mariae n. 34

St Paul's First Letter to the Corinthians - St Thomas' Divisions (Contd.)

Chapter 6:13b – (continued)

Earlier St Paul had reproved the Corinthians for their heedless judgements. Here he returns to the issue of condemning the evil of the culprit mentioned earlier (Ch. 5:1) about whom the Corinthians' had been so negligent.

He condemns fornication, giving four reasons.

From the divine directive that prohibits the body's sexual wantonness. 13b

Shown by God's purpose: in what He did for Jesus – in what He plans for us 14

From the human body's union with Christ 15-17

Shown by argument: major premiss 15a – conclusion 15b – minor prem.– proved 16-17

From bodily defilement: resolution – reason 18

From the dignity of grace

The grace of the Holy Spirit hallows the body 19a

Coming through Christ's redemption 20a

He draws his conclusion 20b

Chapter 7

Having completed his reproach of the one guilty of grave immorality, the apostle begins his treatment of marriage.

First he treats of partners in marriage and those joined in the bond of marriage

To do so he starts with those not yet joined in marriage; should they take the step? v.1-5

First, showing what is good in itself about this, but excluding extremist error 1

Secondly, showing what is necessary-

To the contracting of marriage: nature – desire – sacrament 2

To the conduct within marriage already contracted

Exercise of conjugal rights: mutual bonding in flesh – reason (mutual rule) 3-4

Suspending of exercise of conjugal rights, without deception 5

By agreement – for a time – spiritual (prayerful) purpose 5a

Resumption of conjugal acts 5b

Next he clarifies his teaching 6-

Gives the tenor of his remarks 6

The reason: why it is not a ruling – why the granting of a concession 7a

Explains what he had said obscurely, about being like himself 8-9

Re the unmarried and widows 8

Re those not given that gift 9

Secondly, he instructs about not dissolving marriage for those who have married 10-24

Those who are joined should remain in marriage

Indissolubility for those sharing the one faith: the precept – separation procedure 10-11

Inseparability of marriage between a believer and a non-believer 12-16

Believer not to dismiss non-believer willing to cohabit without abusing God 12-14

Warning in general: for men 12 – for women 13

Reason 14.

Our work in translating and presenting St Thomas' little known divisions of St Paul's First Letter to the Corinthians has little value if it is not read with your Bible in front of you. The idea is to give some help towards "Holy Reading" (lectio divina). The custom of prayerful Bible reading in harmony with the mind of the Church is much encouraged. It can be a great help in preparing us for a truly contemplative praying of the Rosary so insisted upon by Pope John Paul II.

Unfortunately St Thomas has not left us any commentary on the middle chapters of St Paul's Letter, so we break off here, and take up the remainder of his work which resumes at chapter 11 in our next issue.

Staying With It

How does one keep up one's commitment to the Rosary Confraternity?

This question has been put to me and I regard it as one that is very worthwhile. So let's discuss it.

Clearly the first thing is to keep praying it regularly, having it as part of the rhythm of one's prayer life.

Our prayer life, in which we explicitly direct ourselves to God, finds us becoming more and more attuned to his providence. We can become more and more aware of the mystery of our part in our little corner of God's daily government of the universe. It is a mystery and the best we could expect in this would be occasional passing glimpses, helping us to recognise the presence of God in the context of our own journey. God's providence was at its greatest moment in touching the life of Our Lady yet on several occasions the gospels record her failure to understand His doings.

Does our praying of the Rosary need to refer to others? Isn't it really a personal devotion, based on the personal warmth and faith one bears towards Jesus and Mother Mary ?

Like many answers to questions, it is a bit of both. As members of the Confraternity we are asked to pray the Rosary for the intentions of fellow members. That is indicated by the name con-fraternity itself. We are brothers and sisters together in the praying of Our Lady's prayer. Each of us prays that as we are meditating on the mysteries we will imitate what they contain and obtain what they promise.

That can be an intention. It lies at the heart of the meaning of the Rosary. And because it is focussed on brotherly- sisterly pondering of the mysteries which are unlimited in their depth, we need not run out of steam in remembering Rosarian sisters and brothers. Of course there can be any number of particularised intentions as we become aware of the needs of others. Where Confraternity

members still meet regularly in groups (as in the old sodalities and in present-day prayer groups), planned and varied intentions can become a caring and loving feature of any such prayer group.

What is the difference between meditating on the mysteries, and praying the Rosary for one or more intentions? Meditating on a mystery is usually a personal contemplative act, whether prayed alone or in a group. Scripture readings, Church teachings, the thoughts of saints and theologians, Christian experience in history (including apparitions), literature, art and architecture can help. There can be also a special kind of catechesis associated with the praying of the mysteries. Pope John Paul encouraged this in his letter introducing the new Mysteries of Light (n.17).

To focus on an intention highlights the Rosary as a prayer of petition. It is well known as such. There is no more striking example of this than that of Pope St Pius V begging Our Lady's help through the Rosary at the time of the Battle of Lepanto. Ever since, the Rosary has been known all over the world in many ways for its power in obtaining grace and favour or protection in time of need.

How could we summarise these two avenues of Rosary prayer?

The first avenue -contemplative/meditative/study, fixes mind and heart first and foremost on Jesus, Mary and others. Here, the mystery of God being revealed through Jesus is paramount.

The second avenue often directs us as Rosarians to the plight or the needs of our neighbour. The praying of the Rosary becomes a plea for some good thing or outcome. Of course we may ask help for ourselves too in all sorts of ways. Sometimes our plea might be for the ability to praise and thank God as Our Lady did in her Magnificat.

John O'Brien's poem "Trimmin's on the Rosary" highlighted a custom of adding extra intentions at the end of the formal prayer but still in some way associated with it. Whether the Rosary is offered for a special intention (or indeed each decade offered for a different one) there is much to be said for finding links between the intention and any one or more of the mysteries. So e.g. intentions and problems in family life and the raising of children find a home in the Joyful mysteries, suffering in the Sorrowful, and so on.

The Rosary mysteries are our life, both personally and communally. There are always new angles, aspects we had never thought of before in meditating upon them. There are always new opportunities for joining with others in common exploration into their depths. And in my view the vocal prayers and the mysteries offer wonderful material for catechesis of children. Much early Catholic education at home and at school could be done through the Rosary. And in saying that the point needs to be made that more simple childlike beginnings with Our Lady's Rosary can develop

develop and grow deeper as one's life matures. And while it can be so appropriate for childlike imagination and experience, the Rosary is not something we outgrow. Its theology can challenge and continue to nourish minds and hearts at any level of intelligence, learning, or human capacity.

The Rosary of Our Lady is capable of being a constant reference point and a source of refreshment through all the ups and downs of life. The Confraternity encourages all of us to rejoice together in our common bond with that very same reference point and source of refreshment. It is a spiritual bond that is mostly unseen but remains very real.

Fr Ben OP

*World Youth Day
2008*

*Brisbane East Deanery
Group*



WHOLE BIBLE CATECHISM (Continued)

From St Thomas' Summa Theologica II/II

On the Precepts of Faith, Knowledge and Understanding - Question 16

Article 1 Whether in the Old Law there should have been given precepts of faith?

The Apostle (Paul) calls the Old Law "the law of works" which he contrasts with "the law of faith" (Rom. 3:27)

Therefore the Old Law ought not to have contained precepts of faith

[St Thomas]

Article 2 Whether the precepts referring to knowledge and understanding were fittingly set down in the Old Law?

"That hearing all these precepts, they may say, Behold a wise and understanding people" (Dt. 6:7)

On Hope, Considered in Itself - Question 17

Article 2 Whether eternal happiness is the proper object of hope?

The author of Hebrews says that we have hope "which enters in "i.e. makes us to enter,... "within the veil", i.e., into the happiness of heaven. (Gloss on Hb. 6:19).

Article 4 Whether a man can lawfully hope in man?

"Cursed be the man who trusts in man" (Jer. 17:5)

Article 5 Whether hope is a theological virtue?

Hope is enumerated with faith and charity, which are theological virtues (1Cor. 13:13)

Article 8 Whether charity precedes hope?

"The aim of our charge is charity from a pure heart and a good conscience" (1Tim. 1:5) i.e. from hope, according to a gloss



"We were dumbstruck when we ran into our Italian Brizstay pilgrims, Claudia and Guilia at the opening Mass amongst something like 140,000 people. Everyone is very friendly." *Kathryn*



OUR FATHER ST DOMINIC



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