



# THE STAR

## ROSARY NEWSLETTER

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### EDITORIAL

Dear Rosarians,

In this issue of our newsletter there is another one of our interviews, this time with a wonderfully alert woman of ninety six. It gives a brief account of her moving into a nursing hostel. This is sometimes an option and often a necessity that confronts many families. There are surely many ways of handling the issue. Maria's approach may be a little different, but I think it contains some valuable lessons.

The icon (image) of Our Lady Seat of Wisdom featured in this issue is quietly travelling around universities in our land. So quietly that you may not have heard of it. I hadn't, until a confrere who is a university chaplain called in recently and spoke of it. "The icon is above all an object for prayer" wrote John Stuart, an expert on icons, especially Russian ones. Like the Rosary, each icon is full of mystery-teaching.

In picking our way through St Thomas' summarised biblical catechism we have reached his teaching on the theological virtues, finishing off hope and beginning with charity. This ties in nicely with his division of St Paul's well known hymn to love in chapter 13 of his first Letter to the Corinthians.

Like any musical keyboard the Rosary is an exact instrument with a fixed structure. But both keyboard and beads, for all their familiarity, can help us launch into creative beauty and prayer that just keeps developing and expanding. Mary Gill loved to see the Rosary as a kind of fugue. In a sense, the mysteries will always be unfinished business; God's wonders inviting a flight of never-ending exploration.

And so the exploration into the first Luminous Mystery continues...

*Fr. Ben Hensley OP*

Promoter of the Rosary Confraternity

## **AN INTERVIEW WITH MARIA – FROM HOME TO SAFE HAVEN**

### *Introduction*

*Early last year 2008 I had eagerly sought and found a copy of Pope Benedict's new book on Our Lord, Jesus of Nazareth. It was the subtitle in the advertisement that had caught my eye: From the Baptism in the Jordan to the Transfiguration. This would be helpful, I thought, for my exploration of the Luminous Mysteries. And it has been. Some time after obtaining my copy and reading it I was asked by one of our Eucharistic ministers here in our (North Adelaide-Prospect) parish if I would call on Maria, a sprightly and very alert and devout ninety five year old parishioner and lover of the Rosary. She asked me if I had caught up with the Pope's new book. "Yes", I said. "Isn't it interesting", she said, "that the Pope would write a book like that, just giving his own thoughts". She went on to say how fascinated she was with Pope Benedict's reference to a book written by a modern Jewish Rabbi: A Rabbi talks with Jesus. And just as she had purchased the Pope's book (through the internet!) so she had Rabbi Neusner's book. "I'll get a copy of it for you, Father", she said. And she did, bless her.*

*Maria had lived for many years with her carer-daughter and eldest of six until a few months ago when health problems struck both of them. In typically independent fashion she wrestled with the new challenges confronting them, deciding to move into a Nursing Hostel. This is her story.*

**Editor:** Maria, you've had a long and happy family life with the sorts of ups and downs I suppose that every family encounters.

**Maria:** Yes. I had a wonderful husband. We met through a friend of a friend at the dance hall at the Adelaide Railway Station. I used to help out with the tickets three nights a week in the 1940's. We were engaged for six months and I was 29 when we married. He was a wonderful man from a very good family which had come from England and were Anglicans. He became a Catholic some four years after our marriage. It was Christmas Day and his birthday. We had six children in eleven years, four girls and two boys. When he died twenty five years ago I said to them, "You were well blessed with your father."

**Ed:** Times were tough, I suppose.

**Maria:** Yes. I never remember us having a lot of money and most of those I knew were the same.

**Ed:** How long have you been in this parish?

**Maria:** My daughter and I moved here from a neighbouring parish years ago. Our boys had gone to the secondary school run by a Religious Order with priests and brothers teaching and helping. The school was still reasonably new and modest in size. I was in the parents' association and that was a time of special happiness in my life. There was so much fun together as we worked hard at fundraising and helping at school functions.

**Ed:** Tell me what brought you to leave home for a Nursing Hostel.

**Maria:** So often a crisis comes somewhere in everyday life. My carer-daughter, normally so healthy, suffered a stroke. That was the catalyst. Coming out of the blue it forced a decision. I had had some turns as well, and I knew that my daughter was worrying about me. When she had to go to hospital a second time one of my other daughters said, "This can't go on", meaning I couldn't live alone if anything happened to my carer-daughter. We were very close.

**Ed:** So that was what brought you to thinking about nursing hostels?

**Maria:** Yes. I began thinking off my own bat to apply for respite care, without saying anything to my children. And I didn't let on to them that I was already thinking ahead to something permanent.

A nursing home or hostel seems to be always associated in people's minds with extreme illness or disability and dying, or with being unable to cope. People are so often transferred from hospital to a nursing home when they have suffered a severe illness or accident. Decisions become forced upon people.

**Ed:** So did you go ahead at that stage?

**Maria:** I enquired about Rest Homes and found out that there were really only two places within the Southern Cross Care organisation that were suitable. So I booked in for a month's respite at one of them for August. I really wanted a Catholic place and one where I could go to Mass. In the meantime I had decided to look at various places for a vacancy for permanent care.

**Ed:** So you must have told the family at some stage. How did they react?

**Maria:** I told them I was looking at homes with the possibility of permanency and to come with me and see what they thought. They got a shock. But when I spoke to each one separately –all six- they could see my viewpoint: that I wanted my own independence and that I didn't want them to have a guilt complex about not looking after their mother. All four girls were working and it would have disrupted their lives.

**Ed:** In the end then, they were accepting and relaxed about your intention?

**Maria:** All except one, but she has come round to seeing it as the best thing.

**Ed:** You've mentioned the girls. What about the two boys?

**Maria:** One of them didn't like the idea at first, but after we talked he could see the logic behind it. The other son was happy enough with my going into respite care but he has eventually come around to accepting the decision about permanent care.

**Ed:** How did the searching go?

**Maria:** Well, it was really an adventure, with so many options confronting us. I found all the places we went to very welcoming and willing to answer any questions I had. I should say that there were no immediate vacancies in any of the Southern Cross Care places I saw.

**Ed:** What sort of things did you ask about? Did you have any major worries, or were you really interested more in particular details?

**Maria:** I suppose it was a bit of both. I found out that you had to nominate *three* Southern Cross hostels. They told me that even though there may be no vacancies, you never know when one will occur. You might be nominating for a place a year ahead. I didn't know what "Low Care" meant and whether it would be affordable, so I had to ask about that. I asked about the sorts of comforts they had. Would there be family access? What could I bring of my own furniture and pictures? My mind was put at rest on all these things. All of the hostels we saw provided a wardrobe and a bed. All meals of course were provided.

**Ed:** What sort of an impression did you form of those hostels you saw?

**Maria:** I found that the staff members were friendly, caring and competent, that they wanted me to feel at home and that they would make my stay as happy as they possibly could. I couldn't get over how free residents were to come and go. I wanted to know how often there was Mass, and how often a priest would be visiting. I learned that this varied from hostel to hostel. I found there were no restrictions on visitors.

**Ed:** So overall, you were favourably impressed?

**Maria:** Yes I was. And they gave me brochures with further details indicating they had physio's, podiatrists and doctors all readily available, together with a counsellor to discuss any worries I might have. The brochures explained financial details. Pensioners were left with some of their pension for medicines and other expenses.

**Ed:** What about entertainment?

**Maria:** Yes, they have movies and they organise bus trips, some of which are half-day outings and some last a full day.

**Ed:** So you and family members gathered all this information as you looked carefully at three of four hostels together. How did you come to a decision?

**Maria:** I rang head office of Southern Cross Care and they sent out the necessary application forms. I had to nominate three of their hostels in order of preference. And although I had a special feeling about the one I've ended up in, it was not my first choice because one of the others had Mass more often and it was closer to our home where I had lived with my daughter. So I filled out the forms and sent them in. Can I say that I knew without any doubt that God was helping me in this whole venture.

**Ed:** Was there a long wait?

**Maria:** Very little, which surprised me and surprised everybody. Most of that waiting time was taken up with paper work and with some trouble I had with my pace-maker. Then after a fortnight there was a phone call from the lass in charge in the office of the hostel which was my second choice, telling me there was a vacancy. "Would I like it?" "Please", I said, and a fortnight after that I moved in.

**Ed:** So here you are. What did you find on arrival?

**Maria:** A bed sitter with kitchen and bathroom. No stairs. A beautiful little flatette. As well as a bed and a wardrobe there was a fridge. I could bring in whatever of my furniture I wanted, and which would fit in suitably. On the day I came in all the family was here like a busy bee with all hands on deck, turning my flatette into a home. And I have my little outdoor statue of Blessed Mother Mary welcoming all visitors at the porch by the front door.

**Ed:** And do you find that you are settling in alright, managing the necessary adjustments?

**Maria:** Yes. When we were looking at places, one of the questions I asked staff in each place was, "Which were the people they found were best at settling in?" In every case they said that it was people like me who had looked into the whole business first. Various family members took bets among themselves on how long I would stay. They have all lost.

**Ed:** No regrets?

**Maria:** I'm in no way disappointed. The information I gathered has proved to be completely true. The loving care here is evident. Of course you have your "lows". My girls call in regularly. I see more of them now than before. This is a safe haven for me now at ninety six. Security and being able to manage on the pension is very important.

Looking back on it, it had become clear to me that in my whole situation some sort of hostel accommodation would be essential, particularly with regard to nursing care and security. As I said, I have no regrets. Many former worries since my daughter's stroke (and good recovery) and my own health needs have been removed. Help is now just a button away. And my daily tablets are organised.

**Ed:** Are you making new friends?

**Maria:** I am getting to know my fellow residents and staff. There was a very nice young Jewish man here in training to work in hostel care. He was married with a young family and very religious, observing the Jewish feasts and customs. We had some interesting talks and I was sad when he had to move on to another stage in his training.

**Ed:** And you find opportunities for prayer?

**Maria:** Yes. I find the Rosary a great help.

**Ed:** Bravo.

**Maria:** There's one other thing, Father. I think the ideal way in coming in to a nursing hostel would be to arrange if possible Respite Care for a month. That ensures that you know what it is like. What you would see is what you get.

A WHOLE BIBLE CATECHISM (Continued)

*From St Thomas' Summa Theologica II/II*

On the Subject of Despair - Question 20

Article 1 *Whether despair is a sin?*

Objection: It would seem that despair is not a sin. As St Augustine observes, every sin involves a turning towards a temporal good with a turning away from the infinite good; yet there is no embracing of a creaturely temporal good in the case of despair. Therefore it is not a sin.

St Paul says of some people that **“thus despairing they abandon themselves to licentiousness so as to practise greedily every kind of impurity”** (Eph. 4:19)

Article 3 *Whether despair is the greatest of sins?*

Objection: In the sin of despair there is nothing but inordinate turning from God, whereas in other sins, over and above this, there is also a disordered embracing of other things. So the sin of despair is not more, but less serious than other sins.

Jeremiah, after suggesting that an incurable sin is the most grievous of all- **“Incurable is your wound, grievous your bruise”**- goes on elsewhere to add that despair is just such a sin, **“Why is my pain continuous, my wound incurable, refusing to be healed?”** (Jer. 30:12; 15:18)

On Precepts relating to Hope and Fear - Question 22

Article 2 *Whether there should have been given a precept of fear?*

Objection: Once a cause is operative its effect follows; and when St Augustine writes that all fear has its source in some sort of love, he is only observing that the cause of fear is love. Granted, then, the precept on love, it would be superfluous to command fear.

**“And now, Israel, what does the Lord your God ask of you but to fear the Lord your God.”** (Dt. 10:12)

On Charity, Considered in Itself - Question 23

Article 1 *Whether charity is friendship?*

Objection: It seems not, for according to Aristotle, nothing so marks friendship as dwelling together. Now charity is of human beings towards God and the angels whose dwelling, as Daniel puts it (2:11), is not with humans.

The Lord's words: **“No longer will I call you servants but my friends”** (Jn.15:15)

Article 4 *Whether charity is a special virtue?*

Objection: That which extends to all works of virtue cannot be a special virtue. But charity extends to all works of virtue, according to 1 Cor. 13:4: Charity is patient, is kind, etc. Indeed it extends to all human actions, according to 1Cor. 16:14 “Let all that you do be done in love.”

Nothing general is enumerated together with what is special. But charity is enumerated together with special virtues, namely faith and hope: **“And now there remain faith, hope, charity, these three.”** (1Cor. 13:13)

Article 6 *Whether charity is the most excellent of the virtues?*

Objection: It would seem that charity is not the most excellent of the virtues, because the higher the faculty the higher the virtue as also the activity. Now the intellect is higher than the will and in fact directs it. Therefore faith, which is in the intellect, is superior to charity which is in the will.

St Paul, **“The greatest of these is charity”**. (1Cor. 13:13)

Article 7 *Whether any true virtue is possible without charity?*

Objection: It would seem that there can be true virtue without charity. For it is proper to virtue to produce a good act. Now even people without charity perform some good acts, like clothing the naked, feeding the hungry and the like. Therefore true virtue is possible without charity.

St Paul says, **“If I distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profits me nothing.** (1Cor. 13:3)” But true virtue is very profitable according to Scripture.



**The Icon of Our Lady, Seat of Wisdom**

To celebrate the Jubilee year of universities in 2000 Pope John Paul II commissioned a mosaic depicting Mary as Our Lady, Seat of Wisdom. This icon travels to universities around the world, uniting students and staff in our shared faith and pursuit of knowledge. It was done by Fr. Marko Ivan Rupnik, a Jesuit priest and artist from Slovenia.

In his homily to mark the occasion Pope John Paul had this to say:

“Dear Teachers and Students, this is your vocation: make the university an environment where knowledge is cultivated, a place where the individual finds direction for the future, knowledge, inspiration for effective service of society.

I entrust your journey to Mary, Sedes Sapientiae, whose image I entrust to you today, so that she may be welcomed as a teacher and a pilgrim in the university campuses of the world. Mary supported the Apostles with her prayer at the dawn of evangelisation; may she also help you to invigorate the university world with a Christian spirit.”

On 12<sup>th</sup> December 2008 an Australian delegation of university students received the icon at St Peter’s Basilica as part of the traditional Eucharistic celebration for Roman universities in preparation for Christmas. It is to travel around Australia for a year, providing a focal point for the ministry and campus life of thousands of Catholic students across our nation.

Pope Benedict XVI who kept referring to his experiences at the Sydney World Youth Day long after returning to Rome last year, said at the December icon handover, “The passage of the icon of Mary Sedes Sapientiae from the Romanian to the Australian Delegation reminds us that this immense ‘network’ of young people throughout the world is always active and on the move.”

## **St Paul’ First Letter to the Corinthians** - St Thomas’ Divisions

*[Note: To get anything out of these divisions you must have 1 Corinthians in your Bible open at the page. The divisions are like a (road) map; St Paul’s Letter is like the country you are exploring.]*

### **Chapter 13** - The More perfect Way

St Paul, after distinguishing the various charisms and ministries that differentiate members of the Church, now turns to that Christian love which is coupled inseparably to sanctifying grace. Keeping in mind that he had promised to show the Corinthians a more excellent way, he now shows –by comparison-- the pre-eminence of charity-love over the Spirit’s various charismatic gifts.

First, re the *necessity* of charity-love, because charismatic gifts do not suffice 1-3

Reducing top charisms to 3, he shows insufficiency in each gift without love 1

#### 1. Speech in tongues 1

The gift includes all languages, plus the angelic 1a

Comparison: Gift = lifeless sound, Charity-love = soul’s life in God 1b

#### 2. Gift of knowledge, perfecting the intellect 2

Types: prophecy- wisdom- knowledge- faith 2a

Compares these with charity (loving will inclines mind to good being) 2b

3.. Practical actions 3

Generosity (sharing) – enduring evil (martyrdom) 3a

Compares with charity-love: works minus love = works minus merit 3b

Next, the **fruitfulness** of charity-love 4-7

How charity-love is useful and effective in completing all acts of virtue 4

In general: virtue both endures evil and achieves the good 4a

Specifically, only through charity-love is virtuous behaviour authentic 4b

How love gets us avoiding evils: to neighbour and to self

Re neighbour: by excluding interior envy – and outward exploitation

Re self

Disorder in the passions: pride/ ambition – desire – anger 4c-5c

Deliberate disorder in the will's choices: in planning & enjoying 6a

How charity-love works for the good 6b-7

Towards neighbour: joy 6b – solidarity

Towards God: revelation – promises 7b

Finally, charity-love excels over other gifts through its **permanence** 8-13

That it differs from the Holy Spirit's other gifts in its permanence 8

That it is permanent 8a

That the other Spiritual gifts cease: prophecy – tongues – knowledge 8b

Proves the difference: cessation of charisms, permanence of charity-love 9-12

States the terms of his argument: re imperfect and perfect 9-10

Minor proposition: imperfection of the charisms 9

Major proposition: presence of the perfect subsumes the imperfect 10

Elaborates the two propositions of his proof 11-12

Explains the major through the analogy of physical maturing 11

Explains minor through imperfection of gifts giving knowledge of God 12

General: mirrored vision (likeness) – face to face (essence) 12a

Particular proof verified in himself: knowing as known by God 12b

Conclusion: Charity-love supreme among 3 gifts directly bonding with God 13

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**MEDITATIONS ON THE MYSTERIES OF LIGHT** Continued

**Baptism of the Lord Jesus**

*In our last issue of The Star we began the first of our meditative explorations of the first of the Luminous Mysteries with a brief look at Pope John Paul's reason for adding events from Our Lord's public ministry to the Rosary. We delved into a feature of the Finding in the Temple –Jesus teaching Mary and Joseph—as a lead-in to the public ministry. Then, taking a cue from the opening of St Mark's gospel we gained an inkling of the importance of John's baptism of Jesus Christ, the Son of God. It gains a prominence as the opening event of that whole gospel. Nor is his baptism unimportant in the accounts of the other two synoptic gospels, Matthew and Luke. And while there is no actual description of the event in St John, he makes clear references to key aspects of this mystery.*

### *What are we to make of John the Baptist's role in the Mystery?*

His own God-given life-work is revealed in his baptizing. He knew that in terms of those who came in such numbers to be baptized. His life style, his preaching, the numbers he attracted are the fulfilment of what the angel Gabriel told Zachary in the temple all those years before. He is a prophet in the spirit and power of Elijah, preparing the way of the Lord as he shows the heart of our heavenly Father turned toward his children.

The way of the Lord evidently needs preparation. All who are to find and proceed along the way of the Lord have to be prepared for it. Jesus in a "Farewell Discourse" at the end of his public ministry will say to the Apostle Thomas, "I am the Way..."

### *How does John's baptizing prepare the way of the Lord?*

Notice that all three synoptic gospels announce John as preaching. Mark and Luke have him "preaching a baptism of repentance", thus linking intimately both word and action. Matthew too presents him as preaching and baptizing.

His words must give meaning to the action that the people are to undergo. The multitudes need to know what John's baptism is about, what they are becoming involved in. So he teaches them that it is a baptism of repentance "for the forgiveness of sins." And so we find them confessing their sins, admitting (publicly?) that they have done wrong. John urged them to repent, to change their attitudes and the direction of their lives. This was an appeal addressed to both interior intentions (mind and heart) and exterior actions. John's cry for metanoia, a radical change of heart, was not just a plea for personal and social harmony. He sought to bring them into an awareness of their relationship with God. Crooked ways needed to be made straight, for God. Their active participation in his baptizing was a crucial preparatory part of this process. For this he had authority as a prophet "in the spirit and power of Elijah", as a prophet of the Most High. Recognition of sinfulness and appropriate sorrow for it on the part of God's people is the preparing of the way and the straightening of his paths. But this is not yet absolution and salvation. With his crop of Jordan penitents John is only paving the way to the Way. He is but the sounding voice heralding the Word. But he does so in fulfilment of the ancient prophecies of Malachi and Isaiah. The gospel writers want us to see that John's role in the mystery of Our Lord's baptism is established in the divine plan. John's words and actions as baptizer look ahead to the future. But unlike so many of the prophets of old, the future fulfilment of his oracles does not lie somewhere in the distance; it is immediate. "The kingdom of heaven is at hand."

### *How then does John in fact fulfil the prophecy? What does he say to the people?*

He speaks very directly to the religious leaders. He greets the Pharisees and Sadducees with, "You brood of vipers! Who warned you to flee from the wrath that is to come?" His severity might remind us of Elijah (in whose spirit he speaks) when addressing Ahab the bad king centuries earlier. But here it is not the secular arm that he challenges but religious professionals. Calling them vipers implied that they were a threat to life, the very opposite of his own divinely appointed task, "to give knowledge of salvation to the people" (Lk.1:77).

And by referring to the Pharisees and Sadducees as a “brood” John added emphasis to his accusation. As the offspring of vipers he suggests they had poisonous forbears; they belonged to a tradition. Their spiritual plight was deep-rooted.

### *Is this unduly harsh preaching by John?*

There is a mercy in his offer to them of a way forward out of their entrenched alienation. He encourages them to repent and bear fruit that is appropriate to repentance. In addition, he forestalls possible impediments in their thinking that might block their passage to repentance: “and do not presume to say to yourselves, ‘We have Abraham as our father’” (Mt. 3:9). No interior change there; just an appeal to Israel’s history that remains external, by-passing their hearts’ repentance. And finally, he alerts them to the dire fate of those whose actions (fruit) are not good. Clearly John’s baptizing work as Our Lord’s Forerunner and preparer is no small or merely optional task. Conversion can be a complex, soul-searching and decisive encounter with the Most High, and his prophetic minister. Something to ponder...

But see how he deals with the non professionals in religion, in St Luke’s account. Unlike the Pharisees and Sadducees, the multitudes, the tax collectors and soldiers ask John questions. They want to know, they are open to John’s message. “What then shall we do?” they ask. To share with the needy, to be just and gentle and content is his response. He is the practical teacher-preacher. Still more important, however, is his general teaching in which he explains what his baptism is preparing Israel for.

### *How does John’s baptism lead up into baptizing by Jesus?*

After moral exhortation John turns to instruction about Jesus’ dignity as well as about his baptizing in contrast to that being brought by Jesus. He sums up the baptism he has been offering to the crowds under its two aspects: water as the physical symbol, and repentance as the change in human resolve, signified by the washing action. “I baptize you with (literally “in”) water for repentance”, he tells them. But then in moving into comparison with the new baptism to come, he speaks not of the respective actions but of the agents; of himself and Jesus as baptizers. This, as we shall see, is important. “He who is coming after me is mightier than I, whose sandals I am not worthy to carry.” He goes on to develop the contrast between his symbolic and non-personal water-repentance rite with the striking and awesome new power to be found in Jesus’ baptizing. “He will baptize you with (literally “in”) the Holy Spirit and fire.” To appreciate the real significance in this contrast we need to savour the descent of the Holy Spirit upon Jesus, which must wait until later in our meditations. Suffice it for now to keep Fr Moloney’s observation in mind. Writing of the Qumran community and later Judaism he mentions that a spirit baptism was already known in those circles. And he adds, “It is not so much the idea of a gift of a ‘holy spirit’ that is new but the proclamation that the coming one would dispense this gift. Not only are the names of God (‘Lord’ and ‘Mighty One’) taken over by the coming one, but also one of God’s functions as the giver of the Spirit.” (The Gospel of Mark, p.35)

*How does John's baptizing set the stage for the baptism he announces which Jesus will bring?*

It is Jesus' baptismal communication of the Holy Spirit coupled with the indication of the parousia or final judgement that is new and distinctive in what he brings. These two features together constitute something new and mighty. Personal acts of contrition aroused by John's strong words and symbolic baptismal washing pave the way for a mystery of an altogether higher order. But they do pave the way. John's preliminary role is needed. Coming in over each individual's mind and heart that has been prepared and "straightened" by John's call to his cleansing symbol, will be the Spirit of the Lord Jesus. John says in effect, "My external water-baptism which is designed to arouse sorrowful awareness of your sins and the need for forgiveness gets you ready. It opens you up to the divine interior cleansing forgiveness of the Holy Spirit. And *that* will be Jesus the 'Mightier One' baptizing you as he transforms my repentance-symbol baptism into sanctifying grace". Without such readiness there will be no communication of the Holy Spirit, no real baptism.

B.H.

[To be continued]

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*Sunday, 7th October 1923, Feast of the Holy Rosary.* – Great joy. Ordination of Prince Vladimir Ghika at the Lazarists, in Paris, before the relics of St Vincent de Paul. The most beautiful of all was Prince Ghika himself, completely wrapt in God, utterly worn out, much more victim than sacrificer; that was how he looked to us after the ordination, standing, dressed in the alb, when he was offering his hands to be kissed with a gesture worthy of Fra Angelico, it expressed so much humility and renunciation. "Once again we felt the touch of your hand, Lord, as you were passing by."

Journal of Raissa Maritain, presented by Jacques Maritain,  
Third Notebook: 1923

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