



# THE STAR

## ROSARY NEWSLETTER

VOL. 12 No. 2

August 2006

PRINT POST APPROVED NO. PP 328567/00120

### EDITORIAL

Dear Rosarians,

The prayer we pray at the conclusion of the Rosary following upon the Hail Holy Queen both informs us and challenges us. We learn about God coming to us in Jesus, and that is informative. *O God, whose Only Begotten Son*--It begins with the first and second Persons of the Trinity, summing up their inner divine relationship, *by his life, death and resurrection*--Then it recounts fleetingly the mysteries of the Son's mission, naming first the Incarnation plus public ministry (*by his life*), then the redemption (*death*), and thirdly, his life of heavenly glory (*and resurrection*). Next, we learn about what Our Lord has done, and that too is informative, *has purchased for us the rewards of eternal life*-- This affirms the success of his mission; mission accomplished!

After this descriptive phase our prayer turns into a petition. *Grant, we beseech thee*—asking for divine assistance in two distinct human actions. And the first of these can be a challenge: *...that meditating upon*—invokes our Christianised powers of imagination, memory and faith-understanding. Scripture can be a wonderful help to our meditation of *...these mysteries of the most holy Rosary of the Blessed Virgin Mary*—which now identifies the life, death and resurrection of Jesus as being mysteries *also* of Our Lady. The second action flows from the meditation, appearing to be a consequence of it: *we may imitate what they contain*—but in reality it is the product and immediate goal of the meditation. Sometimes there is a challenging gap between interior meditation and practical imitation of what the mysteries contain. But with this gap bridged through divine assistance and Our Lady's motherly teaching and prayer, the final clause of the prayer lifts us up in hope, *..and obtain what they promise*—the possession of peace as children of God in his eternal blessedness.

*Fr Benedict Hensley OP*

Promoter of the Rosary Confraternity

## **INFLUENCES FOR GOOD IN ONE'S LIFE**

Once I had to wait a very long time in a hospital for my turn for some facial surgery. It enabled me to spend time in praying the Rosary, all 20 mysteries. I don't normally pray all the mysteries like that, but on this occasion there was time for contemplation as I was alone in silence except for the checks done by the very caring nurses.

So it was a wonderful occasion for learning patience and fortitude. Then my turn came, and without fear I gave myself to God and the experts in the wonderful medical team. And when I woke up it was all over. I could pray the Magnificat. The most important thing was to know that my guardian angel was there with me, and Our Lady Assumed into heaven. Then I had time to thank God with all my heart.

And who was my neighbour? I thought of all the Religious who in some way had done something for me. The contemplative nuns, the Dominicans – laity, priests, and Sisters. Religious dedicated to medical work, teachers, the carers of the newly born, those who love children and the terminally ill and dying, especially the Sisters of Nazareth. There were Sisters in the Little Company of Mary who taught me the value of new life before and after birth, the disabled, and people of all ages from the cradle until death and beyond. There were the Sisters of the Good Shepherd who made my wedding trousseau and who had made clothes for me when I was very young. One Sister in particular had shown me the beautiful needlework she had done in sewing vestments. She and her whole Community had prayed for me at the time of my wedding and at other times. And it was an LCM Sister who had come to our home during sickness when I was five. My mother took me back to their convent to say thank you. We were taken into their chapel for the first time. Years later after a terrible accident I was cared for by Sisters of Charity both in hospital and afterwards at home, where I had then six little children. The neighbours next door to my grandparents were a family who had a relative in the Sisters of Mercy. They used to pray at home and carry this over to my grandparents' home when I was staying there at the age of five. They would also come to play cards with my grandfather who was deaf, and with some of my relatives and family friends. Those evenings saw friends going home happy.

This is an image of the community of the Church with people bonded together in the peace of Christ. During those card games there was silence; no talking was permitted until the cup of tea afterwards. It was the custom in our family to pray, including the prayer of thanksgiving for others.

The question, Does prayer do any good? has been put in our newspaper. A survey quoted there suggested in some cases that it did not. This newspaper article however, took no account of people believing in God. And so I found the help I needed in praying the Rosary mystery of the Agony in the Garden. In that mystery Jesus suffers agony already knowing the Father's will that he would die, and the manner of his death. "And I, when I am lifted up from the earth, will draw all men to myself" (Jn 12:32) And he prayed, "Not my will but yours be done". His suffering commenced. He had no sin. He knew it was the Father's will. Christ's suffering is unique. He will overcome the power of death. He dies feeling abandoned by his Father and his disciples. He had to give even his Mother away to another son.

But that's not the end of the story. He says those wonderful last words on the Cross. They hadn't thought he would have rational control but that his only sounds would be cries of agony. He commends himself to God. And remembering his cry, "I thirst", I could identify with him as I thirsted in the hospital. His thirsting was not just physical. He thirsted for God and thirsted for people to come to God and that people would come to know and love him. In my prayer I thought of him as I lay thirsting myself.

Realising that all had gone well, I was thankful. The great Thanksgiving is the Eucharist when we thank God first for Christ our Lord and for all who have gone before us for what they have done in this life.

*Mary Gill OPL*

## ST PAUL'S FIRST LETTER TO THE CORINTHIANS

### St Thomas' Divisions (continued)

Having indicated the appropriate way of Christian teaching, St Paul now shows that he himself puts that way into practice in ch.2. Concerning this he examines three issues in **Chapter 2--**

**First, he shows that he would not employ a worldly excellence with them Ch.2:1**

**-5**

That he would not indulge in secular wisdom with them

States intention 1

Gives the reason (to demonstrate Christ's power) 2

That he would not engage in secular power, outwardly or inwardly 3

That he would not address them in terms of secular eloquence 4-5

Excludes as inappropriate a rhetorical manner of speech 4a

Puts the appropriate manner 4b

Gives the reason for it 5

**Next, he specifies those among whom he uses the excellence of spiritual wisdom 6-12**

States his intention regarding both mind and will 6a

Expounds it, showing the kind of wisdom used among the perfect 6b-12

His exposition is stated 6b-7

Comparison with unbelievers 6b

Comparison with believers: authority – quality – fruit 7

The reason given for his exposition 8-12

The reason for comparison with unbelievers 8-9

His intention 8a

He proves his statement 8b-9

Proved: secular leaders do not grasp God's wisdom 8b

Proof from authority: God's wisdom predestined for believers, senses-heart 9

Proves his exposition of divine wisdom in comparison with believers 10-12

His intention 10a

Proof given 10b

The Holy Spirit's power to reveal divine wisdom 11

Intention stated: The Spirit scrutinises 11a

Exposition: re the human spirit – re the Holy Spirit 11b

Proves from the Spirit's working in Christ's disciples 12

**Then he clarifies the reason for saints speaking this wisdom with the perfect 13-16**

Intention: revealed data are manifested – wrong and right way of speaking 13

Reason

Shows why spiritual truths are not given to unspiritual people 14

Shows why they are given to spiritual people 15-16

Assigns the reason 15

Clarifies it: citing authority 16a – showing its application 16b

In his focus on baptismal teaching, having dealt with the actual issues in contention, St Paul turns next in Chapter 3, to the cause of their divisions. He begins by censuring their judgement regarding the ministers which gave rise to their disputes.

**First, he reproves their boast in over ascribing benefits from ministers**

**Ch.3: 1-23**

The damage due to strife issuing from a perverse judgement 1-2a

Indicates the damage sustained to date from their error 1-2a

Makes the affirmation

Offers a likeness 2a

Specifies, excluding envy on his part

He shows that they are still suffering the same damage 2b  
Their powerlessness 2b  
The reason behind their powerlessness 2c  
Verifies the reason 3a

**Reproof for their judgement in attributing too much to ministers (of baptism)  
3b-20**

Presents the truth 3b-17  
Showing first the condition of the ministers 3b-8a  
Affirms their condition 3b-5  
Offers a likeness from gardening 6  
Draws two conclusions  
First inference: from relationship of ministers to God 7  
Second inference: from relationship of ministers among themselves 8a  
Showing the ministers' requital 8b-21  
Reward for the good ministers 8b-15  
Promising them an appropriate reward 8b  
Reason for his statement: substantiated – a likeness given 9  
Differences in the reward given for each 10-15  
Differences in the work 10-11  
Specifies the different works 10a  
Adds a warning: warns – responds to a tacit question 10b-11  
Differences in the reward: positive and negative outcomes 12-15  
Retribution reveals the value of the minister's work 12  
Six indicators of ministerial "construction" work 12-13a  
When the reward is to be made clear: time – means - effect 13b  
How the reward is to be made manifest 14-15  
For the good ministry outcomes 14  
For the unsuccessful ministry outcomes 15  
Punishment for the destructive ministers 16-21  
Makes clear the punishment  
He shows the value of the spiritual building 16  
The value needs to be known 16a  
The faithful are the temple of God 16b  
He specifies punishment for those who destroy 17a  
He provides a basis for having affirmed the sanctity of the temple 17b  
Exclusion of contrary error 18  
Warning about seductiveness of errors 18a  
Teaches the way to avoid them 18b  
Proof: from reason – from Scripture 19-20

**Draws his main conclusion about the glorifying of God's ministers 21-23**

Makes the conclusion from foregoing premisses 21

Reason: dignity of Christ's faithful 22-23  
Their relationship to Christ: the ministers – human condition 22  
Sums up with a threefold order 23

\* \* \* \* \*

**A WHOLE-BIBLE CATECHISM (continued)**  
**From St Thomas' Summa Theologica**  
**THE EXTRINSIC PRINCIPLES OF HUMAN ACTS – Law**

***On the Precepts of the Old Law - Question 99***

- Article 1 Whether the Old Law contains only one precept?  
The Apostle says: "Making void the Law of commandments contained in decrees". (Eph. 2:15)
- Article 2 Whether the Old Law contains moral precepts?  
"Moreover, He gave them discipline and the law of life for an inheritance" (Ecclus. 17:9)
- Article 3 Whether the Old Law comprises ceremonial, besides moral, precepts?  
"Ten words...He wrote in two tablets of stone; and He commanded me at that time that I should teach you the ceremonies and judgements which you shall do" (Dt.. 4:13,14)
- Article 4 Whether, besides the moral & ceremonial precepts, there are also judicial precepts?  
"These are the precepts (=moral), and ceremonies, and judgments" (Dt. 6:1)
- Article 5 Whether the Old Law contains any other precepts besides these?  
"These are the precepts and ceremonies and judgements which the Lord your God commanded... you" (Dt. 6:1)
- Article 6 Whether the Old Law should have induced men to the observance of its precepts, by means of temporal promises and threats?  
"If you be willing, and will hearken to me, you shall eat the good things of the land. But if you will not, and will provoke me to wrath: the sword shall devour you." (Is. 1:19,20)

***On the Moral Precepts of the Old Law - Question 100***

- Article 1 Whether all the moral precepts of the Old Law belong to the Law of Nature?  
"The Gentiles, who have not the Law, do by nature those things that are of the Law". (Rm. 2:14)
- Article 5 Whether the precepts of the decalogue are suitably set forth?  
"He showed you His covenant, which He commanded you to do, and the ten words that He wrote in two tables of stone." (Dt. 4:13)

- Article 6 Whether the ten precepts of the Decalogue are set in proper order?  
 “The things that are of God, are well ordered.” [Vulgate- “Those that are, are ordained of God”] (Rm. 13:1)
- Article 7 Whether the precepts of the Decalogue are suitably formulated?  
 “God made all things, in measure, number and weight.” (Wisd. 11:21)
- Article 8 Whether the precepts of the Decalogue are dispensable?  
 Some are reproved in that “they have changed the ordinance, they have broken the everlasting covenant” (Is. 24:5)
- Article 12 Whether the moral precepts of the Old Law justified human beings?  
 “The letter kills” (2Cor. 3:6)

## **WE HAVE A MOTHER IN HEAVEN**

“In the Gospel we heard the Magnificat, that great poem inspired by the Holy Spirit that came from Mary’s lips, indeed from Mary’s heart. This marvellous canticle mirrors the entire soul, the entire personality of Mary. We can say that this hymn of hers is a portrait of Mary, a true icon in which we can see her exactly as she is. I would like to highlight only two points in this great canticle.

...Mary wanted God to be great in the world, great in her life and present among us all...

A second observation: Mary’s poem –the Magnificat- is quite original; yet at the same time, it is a ‘fabric’ woven throughout of ‘threads’ from the Old Testament, of words of God.

Thus we see that Mary was, so to speak, ‘at home’ with God’s word, she lived on God’s word, she was penetrated by God’s word. To the extent that she spoke with God’s words, her thoughts were God’s thoughts, her words, God’s words. She was penetrated by divine light and this is why she was so resplendent, so good, so radiant with love and goodness.....

Mary is taken up body and soul into the glory of heaven, and with God and in God she is Queen of heaven and earth. And is she really so remote from us? The contrary is true. Precisely because she is with God and in God, she is very close to each one of us. While she lived on this earth she could only be close to a few people. Being in God, who is close to us, actually, ‘within’ all of us, Mary shares in this closeness of God.”

**[Some excerpts from Pope Benedict XVI’s Homily on the Feast of the Assumption, August 15,2005]**

## **A POST PILGRIMAGE INTERVIEW WITH PETER ANDERSON**

**Editor** (Fr Ben) Peter, it was a rather extraordinary thing to do, to go from your busy, happy routine of family and parish life –your work with the choir especially- to make a pilgrimage to Santiago de Compostela in Spain. How did you come to do it?

**Peter:** Well I had some long service leave due to me, I love walking, and I wanted some time to pray. So when I saw an article in the tourist section of the newspaper I had this incredible desire to follow it up. It really caught me: this is what I wanted to do.

**Ed:** Did you arrange to go in a group?

**Peter:** No, I went solo. I had heard and read from some who had made the pilgrimage that it was an amazing experience, that there was a joy and a peace in a walking and praying environment enjoyed by pilgrims for over a thousand years. I felt called to do it, to have time for prayer, to be with God on this pilgrimage.

**Ed:** Tell me about the start. Did you have to be issued with special papers such as a visa or travel permit?

**Peter:** Having got as far as Paris, I had a wonderful few hours at the Louvre and then some very special time in Notre Dame cathedral where I heard an organ recital, sung Vespers and a sung Solemn Mass. Next day I took the TGV and a local train right down south almost to the border with Spain to a town called St.-Jean-Pied-de-Port. It's a small town right down in the south west, nestled in the Pyrenees. It was there that we received our papers (Credencial del Pelegrino) together with a map and a special pilgrimage symbol –a shell- that each one carried or wore for identification along the way. That was my starting point for the 800 km pilgrimage or “camino” as it is called.

**Ed:** Was there a crowd of people starting with you?

**Peter:** Last year 90,000 people walked the camino. That means about 200 set out each day during the pilgrimage season, and at any one time there are between 5,000 and 10,000 pilgrims somewhere on the 800 km camino.

**Ed:** So you took off from that French town in the spirit of countless Christian pilgrims over the centuries.

**Peter:** The first day was hard work. We walked some 24 km with a climb up to 1500 metres over the Pyrenees from France to a monastery in the town of Roncesvalles in Spain. We bunked down there in a huge dormitory, a single room for everybody. Lights went out at 10 p.m. and came on again at 6 a.m. That evening we had Mass in the beautiful chapel with a blessing for all the pilgrims. It was like a seventh heaven.

**Ed:** How did you manage for food?

**Peter:** I learned that the less you carry (of anything) the better. In the small villages along the way there were always shops and restaurants to support pilgrims. There were clear stages providing options to stop and rest. That was up to oneself. At each of these we would make sure to get our “pilgrim passport” stamped. But the support and hospitality was remarkable in the refuges available. These were called “albergues”. All along the route there were signs of God, Crosses, spires becoming visible in the distance, beautiful and richly decorated churches and a wonderful sense of peace as I trudged along the ancient camino across a land steeped in Catholic Christianity for a thousand and more years. There was such a spirit of love and spiritual comradeship often with real soul searching. Here you were stripped of all your normal routine. You could decide what you would “let in”. There were some deep conversations – about things you normally wouldn’t discuss.

**Ed:** And what about companions? Did you form a group that you stayed with?

**Peter:** I did get to know some better than others. On three or four of the thirty two days I would have spent the whole day with the same person. But it was more a case of meeting someone en route, talking for a bit and then parting company. I was probably one of the faster walkers and I used to leave later in the mornings and then catch up with others. There were people from all over the world, including Brazil, Indonesia, Japan, Canada New Zealand and Australia. Most were from Europe, especially Spain, France and Germany. I remember stopping outside a chapel along the way and there were two Italian women praying Morning Prayer from the Divine Office. I had already said mine so I knew what the prayers were and could join them even though they were saying it in Italian. It was a precious moment.

**Ed:** Did you have a set routine in your own daily prayer?

**Peter:** First, I felt an enormous sense of peace; feeling close to God at every moment of the day – of being able to pray at any moment. I said Morning Prayer and Evening Prayer, and attended daily Mass wherever possible.

Yes, I did have a set routine which I would repeat several times a day. I would pray ten Hail Mary's, the Glory to God in the Highest (from the Mass), the Holy, Holy, Holy, the Our Father, followed by a period of more particularised prayer, for family and friends, for the Church and vocations, for Dominicans, for the sick and their carers, for peace in the world. This cycle usually took about an hour.

**Ed:** And all of this over a period of 32 days. Were you also conscious of the effort in walking more than 20 km every day?

**Peter:** There were lots of issues. Pilgrims with problems to talk about. There was a lot of emotion. We were made to feel very open, seeking answers with God's healing help and direction. There was also the toll taken physically by the constant walking as we progressed on the camino: knees, blisters, tendons, tummy bugs...But overall I just felt terribly blessed to be there with such peace and joy. Very few gave up.

**Ed:** I'm getting the impression that the journey itself and the experiences along the way were more meaningful to you than getting to St James' famous Compostela.

**Peter:** Yes. The very dry and vast expanse of summer landscape all around us wasn't unlike areas of Australia. But then there were strong contrasts. We would get to villages and towns with these wonderful Spanish churches ornate with gold, celebrating life and the beauty of God. There were also Catholic sanctuaries and the simple wooden Crosses that pilgrims had made over the years and fixed them to fences.

Above all there was the sense of community among fellow pilgrims. All felt that what we were doing was important and worthwhile. As well as that there was constant support and great hospitality at each stage from the locals. We were a bit sad if we came upon a church that was closed. But mostly they were open.

**Ed:** Did you run into any difficulties apart from the challenges of the physical exertion?

**Peter:** I got lost on the first day in the Pyrenees, going off on my own and taking a wrong turning. It was as if God sent me two signs to tell me to be more careful – a dead cow on the wrong road, and then a dead sheep when I was back on the right road! I developed some bad blisters on the soles of my feet.

**Ed:** What were highlights?

**Peter:** There were many highlights. The whole experience was the highlight- being with God in man through love. The magnificent basilica at Burgos was a highlight

for me. The splendour of the building and contents was in contrast with the bareness of the surroundings in which it was set.

**Ed:** And what about the final goal at Compostela?

**Peter:** We saw a huge monument on the outskirts of the town commemorating one of the early World Youth Day gatherings held at Compostela. The finale for us was the “Pilgrim’s Mass” which is held every day at 11 a.m. It was a great celebration and a time to take stock. I felt very sad that the “camino” was over, but my overwhelming feeling was that this was part of an ongoing journey to God. It was a huge blessing and one that I wasn’t really prepared for. We pilgrims had a huge impact upon each other. For me there was an incredible sense of gratitude to God, joy of being blessed and a desire to continue in and discern God’s direction for me in the future.



## CHILDREN'S CORNER

A former president of the John Paul II Institute for Study of Marriage and the Family explained once how the Rosary at home helped him to learn something of who God is.

After the main meal his father would kneel down for the Rosary, while his mother, who still had things to do in the kitchen, would keep praying while she did them. "God must be somebody special!" he thought to himself, as he saw his dad kneeling as he prayed. But then, watching his mum doing ordinary little home jobs and praying at the same time, he realised that God is also very homely and approachable.



*The Star* is the official newsletter of the Rosary Confraternity in the Dominican Province of the Assumption - Australia, New Zealand, and the missions in the W. Solomon Islands and PNG. .

**Editor:** Fr. Ben Hensley OP, S.T.D.  
**Censor deputatus:** Fr. A.Z. Fazokas OP, S.T.D.  
**Imprimi potest:** Fr. Tom Cassidy OP, S.T.D., Provincial

**All enquiries and correspondence:**

The Promoter,  
Dominican Fathers Rosary Centre,  
PO Box 305,  
CARINA QLD 4152