



The Star

ROSARY NEWSLETTER

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Welcome

Fr Ben Hensley OP

Dear Rosarians,

As we prepared the last issue at Christmas for the mail out, the large number of NSW addresses again struck me; well over 700 of the 1900 personal addresses. In all we have 2,700 printed, with the balance going in small lots to interested parishes. The fact is that we have hardly ever had any items or interviews from NSW. I have to say the same with regard to WA, Tas and NT. Brief stories and news items of Rosary interest would be welcome. I am always on the lookout too for "Children's Corner" stories. (We had a story from Dunedin NZ!)

It's a pet theme of mine that we need to encourage and help the parents of the very young children (3,4,5 year olds e.g.) as they grow into the knowledge and love of Jesus, Mary, Joseph, all the saints and the way of the Church.

We have included a piece on the newly appointed Dominican Archbishop of Prague. Why not something on the new Bishop of Paramatta, Anthony Fisher OP, a young bishop of great and varied talents, huge energy and a lover of the Rosary? Mainly because there has been such wide and good publicity already. May I ask your prayers for both bishops as they undertake their very demanding work as shepherds of their respective flocks so far away from each other geographically but with each challenged by an increasingly non committal society, at least in Catholic or even religious terms. One phrase from Mila Dvorak's memory of Archbishop Duka's influence struck me: that the Rosary is a *deep* prayer. Isn't that worth pondering?

With every blessing at this holy season of Easter.

Fr Ben Hensley OP
Promoter of the Rosary Confraternity

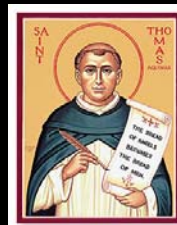


A Whole Bible Catechism(Continued)

From St Thomas' Summa Theologica II/II

Question 24

On the Receptive Subject of Charity



Article 2 Whether charity-love is caused in us by infusion?

Objection: It would seem that charity is not caused in us by infusion. For the Apostle Paul says to Timothy (1Tm.1:5) The aim of this instruction is charity from a pure heart, and a good conscience, and a sincere faith. Now these three have reference to human acts. Therefore charity is caused in us from preceding acts, and not from infusion.

However, the same Apostle says, **“The charity of God is poured forth in our hearts by the Holy Spirit, who is given to us.”**(Rom. 5:5)

Article 3 Is charity-love infused according to the capacity of our natural gifts?

Objection: It would appear so. For in Matthew we read that he gave to each according to his ability. Now prior to charity the only virtue man has is natural, for, as already explained, there is no virtue without charity. Therefore God infuses charity in proportion to the degree of natural virtue.

However it is written: **“The Spirit breathes where he will”** (Jn 3:8) and in 1Cor. 12:11 We read, **“All these things one and the same Spirit works, dividing to everyone according as he will.”**

Article 7 Is there any limit to the growth of charity?

Objection. It would seem so. For as Aristotle points out (Metaphys. 2:2), all motion is to some end and term. Now the growth of charity is a sort of motion. Therefore charity does not go on growing to infinity; it has a limit.

St Paul says, **“Not that I have already attained this or am already perfect; but I press on in hope that I may possess it.”** (Phil. 3:12). A gloss comments on this, No Christian, however great his progress should say, Enough. For to say this is to abandon the journey before the end.

Article 10 Can charity diminish?

Objection Speaking to God, Augustine cries, **‘Too little does anyone love You, who loves some other thing together with you, loving it not on account of You’**; and elsewhere, **‘What nourishes charity lessens lustful desire’**; from which the converse seems to follow, that what increases lust lessens charity. Now desire for things other than God can increase in a person, and so therefore can charity decrease.

A Whole Bible Catechism(Continued)

From St Thomas' Summa Theologica II/II

But Scripture compares charity to fire: **“Her lamps”, that is charity’s, “are lamps of fire and flame”** (Song of Songs 8 :6). Now as long as it stays alight, fire always rises. Therefore, as long as charity remains it can mount up; but go down, in other words grow less, it cannot.

Article 11 Can charity, once possessed, ever be lost?

Objection: It does not seem so. The free-will is not inclined to sin unless by some motive for sinning. Now charity excludes all motive for sinning, whether self-love, or greed, or anything of the sort. Hence charity cannot be lost.

Against this it is written in the Scripture, **“But I have this against you, that you have abandoned the charity-love you had at first.”** (Rev. 2: 4)

Article 12 Is charity-love lost through a single act of mortal sin?

Objection: Charity is stronger than an acquired virtue. Now a habit of acquired virtue is not destroyed by one contrary sinful act. Much less therefore would charity be destroyed by one act of mortal sin.

The authority of Scripture

By mortal sin human beings become deserving of eternal death: **“The wages of sin is death”** (Rm.6:23). But to have charity is to merit eternal life: **“He who loves me will be loved by my Father and I will love him and manifest myself to him.”** (Jn.14: 21). Eternal life consists in this manifestation, as St John shows further on: **“And this is eternal life that they know you the only true God, and Jesus Christ whom you have sent.”** (Jn 17: 3). Now one cannot at the same time be worthy of eternal life and of eternal death. Therefore it is impossible for anyone to have charity together with mortal sin. And so charity is destroyed by one act of mortal sin.



Archbishop Dominik Duka

Mila Dvorak

On the 13th February this year Vatican Radio announced that the 66 year old Bishop Dominik Duka OP had become the new Catholic Archbishop of the Czech Republic.

Dominik Duka has been a distinguished member of the Dominican Order as well as a bishop of the Hradec Kralove region of the republic. His outstanding work for the Church and country has been recognised by many and he has been the recipient of many awards. It is possible that he may become a cardinal one day.



The news of his new role in the Church has brought a lot of joy to his followers in the Catholic Church in the Czech Republic and abroad as well as to the Dominican Order.

He is a passionate believer and defender of Christ. His faith was put to the test when he was jailed by the communist government for refusing to collaborate and denounce his Christian beliefs.

In the 1950's the then Czechoslovak communist government dissolved Religious Orders and interned most of the monks and nuns. They were seen as dangerous enemies, because they were deemed to be obedient to another government – the Vatican. The communists also did not see religion as compatible with their ideology and all Christians who were active in their faith were persecuted. Eventually the Catholic Church went underground and thus kept the faith alive.

And so it was that Dominik Duka made his vows in the Dominican Order secretly in 1970. He and anybody who took such a step realised that they were likely to face persecution.

I met him in the then Czechoslovakia in 1972, just two years after he began his priestly ministering. Our acquaintance developed into a very precious friendship and led to my joining the Dominican Order as a Lay Dominican. As a Lay Dominican I became an active participant in the underground Catholic Church, often driving Father Dominik to special locations where he would meet seminarians from an underground theological seminary. These men were usually university students who secretly joined the underground Dominican Order and studied theology. This enterprise was far from simple. Fr Duka had to find the specialist professors who survived imprisonment or persecution and who had the courage to come and act as teachers and leaders in the seminary.

Archbishop Dominik Duka

Mila Dvorak

The task of finding and recruiting such people was not only difficult but also very dangerous for Fr Duka and all the participants. The seminary ran during weekends and Fr Duka made sure that the standard of lectures and students' work was high. The graduates had to be ordained in Poland or Germany, where the Church had more freedom. However this was done in secret without the knowledge of the Czech government or those in the hierarchy of the Church who collaborated with it. After their ordination, the new clergy secretly celebrated Mass and gave pastoral care for believers.

This method of maintaining the faith and Church was not exclusive just to the Dominican Order. Such strategies continued throughout the underground Church in Czechoslovakia (although not in the numbers needed) until she could finally return to her monasteries, convents and parishes.

Further, my work also included distribution of materials and messages for the seminarians. I also drove Fr Dominik and other members of the Order so that they could attend to their pastoral duties and other tasks. My flat served often as a place for secret meetings. We had Rosary prayer meetings and I remember the special presence when Fr Dominik was praying with us. He taught us about the life and teachings of St Dominic, the Rosary tradition and meditation. It was he who helped me understand the depth and significance of praying with the Rosary.

In 1981 the authorities discovered Fr Duka's activities. He was imprisoned. Despite lengthy and severe interrogation, he remained faithful not only to his faith but also to his fellow colleagues in the Church. Nobody from his Church network was arrested; he refused to collaborate in any way with the authorities against the un-

derground Church.

During his imprisonment his mother received many letters in support of her son. In Australia Eva Greig-Breward organised protests in support of him. Most of the letters of support never reached prisoners persecuted for their commitment to human rights or religion. Some were destroyed by authorities, others after censorship, reached families of the prisoners.

Finally in 1989, just a year after I emigrated to Australia to join my only daughter and her family, the Iron Curtin fell. Fr Duka, then secret Provincial of the Dominicans in the Czech Republic, could perform his duties in newfound freedom. In 1998 he was made bishop of the Hradec Kralove region.

All of us who know Bishop Duka wish him good health, a lot of energy and God's blessings for the important and difficult task ahead of him as archbishop of Prague.



Encountering the Rosary

Kiran Newman

Though I am a convert several times over, having been a Hindu, an agnostic, and an Anglican, it was as a Catholic that I discovered personal prayer. I had said prayers before and participated in communal worship, but it was Catholics who taught me to have a personal relationship with God, to speak to Him, not just to ask Him for things, or to be rescued from trouble, or to complain, but to thank Him, and get to know Him.



The first prayer I was introduced to after entry into the Church was the Divine Office. Also called the Prayer of the Church, the Office consists of the psalms, the primary prayer of Christians, Jews, and indeed of our Lord Himself, readings, and a gospel canticle, the Benedictus (Luke 1:68-79) in the morning exhorting us to “go before the face of the Lord to prepare his ways before him”, the Magnificat (Luke 1:46-55) in the evening where Mary (and the Church) praises God for all He had worked in her, in and for humanity, and the Nunc Dimittis (Luke 2:29–32) at night recognizing Jesus as the definitive revelation of God, and praying that, as we near our end, He may finish His work in us. The Incarnation is at the centre of Catholic prayer, as it is the centre of Catholic life. All prayer takes place in light of God’s unmerited reaching out to humanity. It was in reciting her prayer of thanksgiving that I first encountered Mary in my journey towards prayer.

Later still, I discovered the Rosary. I didn’t always feel comfortable praying it, not because I had any objection to Mary, or to the repetition the Rosary involves, but because the Rosary forced me to actually pray, to engage in the act of contemplating God and what He had done for humanity.

The Rosary reveals something quite profound about Christian prayer: that it is ultimately an act of contemplating God, as He has revealed Himself to us in the life, death and resurrection of Jesus Christ. In this sense, as our Lord said to Mary and Martha, ultimately prayer, the contemplation of God as He has revealed Himself to us, is the end of Christian life. But it is much easier to read a psalm (with inner commentary, appreciation of phrasing, appreciating the internal echoes within God’s word) than it is to simply contemplate God in His glory: to pray.

The Rosary by its very repetitiveness forces the issue. If we do not *pray* the Rosary, it can become a mere mechanical repetition. But the Rosary also provides a solution to mechanical prayer in its relentless focus on Jesus Christ, and the specific things that God has done in and for humanity. This is something that many Protestants, and not a few Catholics, misunderstand about the Rosary. The point is not Mary but our need for God, and on God’s response to that need in Jesus Christ. Mary was part of God’s plan for the redemption of mankind, and the closest human being to Jesus. As such, she occurs repeatedly in the Rosary, but the logic of the Rosary is the figure of Jesus. To focus on Jesus is not, and ought not to be, entirely easy. After all, we are sinful and unworthy human beings, and He whom we worship bore in His own body the consequence of our sins. Besides, it is not easy to escape the temptation to focus on the person whom modern society is constantly telling us is the most important person in the world – me.

Encountering the Rosary

Kiran Newman

The Rosary is not an easy prayer for me. Yet, I persist in it precisely because it brings me closer to Jesus, when my own natural instinct is to run away from him into myself. Sometimes this can be very disconcerting. The Rosary includes within it, not only a meditation upon Mary's child, but also upon Mary's God, teaching us the austere lessons of his rejection, so that he is known of ox and ass, but not of men, and of the continuation of that rejection in His trial and His Cross, leading ultimately towards His triumphal resurrection and ascension back to the Father.

Kiran Newman is working on a PhD thesis in

Medieval Natural Philosophy at Sydney University and is a postulant with the Dominicans. This is an edited extract from his chapter in a book to be published in the near future.



Historic Rosary Beads

Catholic Communications, Sydney Archdiocese, 24 Feb 2010

Catholic Communications in the Sydney Archdiocese reports (24th February 2010) that "A rosary belonging to the great grandmother of the archbishop of Sydney, Cardinal George Pell will go on display as part of an exhibition that celebrates the vibrant bead work of craftsmen and artisans and explores their use in the religious, spiritual, cultural and political lives of the people in the 54 different countries of the Commonwealth. Cardinal Pell has loaned his great grandmother's wooden rosary beads for Beaded Links, the exhibition curated by Surry Hills antiques dealer and Nigerian princess, Jumoke De bayo which opens at the Bondi Pvilion Gallery, Bondi Beach, on April 1st.



Christ's Baptism

Concluding reflections on the First Luminous Mystery of the Rosary

Let us conclude our meditative exploration into this mystery in company with Our Lady. Pope John Paul in his ground breaking letter in 2002 referred to the Rosary in two early paragraphs as "The School of Mary". And in n. 14 under the heading, **Learning Christ from Mary**, he explains briefly what kind of school it may be.

*Christ is the supreme Teacher, the revealer and the one revealed.
It is not just a question of learning what he taught but of "learning him".
In this regard could we have any better teacher than Mary? From the
divine standpoint, the Spirit is the interior teacher who leads us to the
full truth of Christ. But among creatures no one knows Christ better
than Mary; no one can introduce us to a profound knowledge of his
mystery better than his Mother.*



Mother Mary, we walk with you and talk with you about that most significant event, Jesus' baptism. You are not recorded as being present, but your pondering of the mystery's depths will lift and help us mightily.

The first meeting of Elizabeth's (and Zachary's) John with your Jesus at the Visitation revealed something of their bond right at the beginning in God's plan for the redemption of humankind. Even while both were still waiting to be born, God's plan was moving forward. It was the motherly bond between you and Elizabeth that confirmed and furthered God's plan. John, still incompletely formed, still growing in his mother's womb, jumped at the voice of your greeting. It was your greeting that heralded the presence of Jesus "the mightier one", still so tiny in your womb.

And even though so tiny, just begun, Elizabeth "filled with the Holy Spirit" reverently professes Him to be her Lord in you his Mother.

But now at the baptism you ponder this their *adult* meeting. This too is in the plan of God even though no direct connection between them for some thirty years has been recorded for us. This second encounter will reveal Jesus publicly inaugurating in Himself the redemption the human race in the wake of John's preparation. He will take human repentance and lift it way beyond that into the mystery of divine grace. The sin of Adam and Eve, and all sins that have increased and multiplied ever since, are to be washed away in the continuation of Jesus' baptism. The loving power of Jesus' baptism continues to work its cleansing mystery of light in countless baptisms until the end of time.

John is already aware before their actual meeting that he himself is but Our Lord's lowly Forerunner. "I am not worthy to carry his sandals", he protests, echoing something of his mother's humility and reverence long before, in the hill country of Judah. And perhaps we can see something of his father Zachary's hesitation too as John protests at Jesus coming for baptism. John's hesitation however, was born not of lack of faith but of reverence at the mystery. He can accept Jesus' reassur-

Christ's Baptism

Concluding reflections on the First Luminous Mystery of the Rosary

ance that obedience requires them “to fulfil all righteousness”. He consented for it to be done according to the word of Jesus. Together with you he would say, “Be it done to me according to your word.”

Zachary too after being chastened by a period of dumbness consented, blessed and magnified the Lord God of Israel as Redeemer of his people in his **Benedictus**. Filled with the Holy Spirit he the priestly father prophesied the mission of his son the Baptizer.

We are pondering with you the *fulfilment* of Zachary's prophetic hymn from long before, as John administers the baptism to Jesus. For filled with the Holy Spirit, Zachary foretold prophetically the role his son John would play in the salvation of God's people. There is much to explore in this mystery of John divinely created and schooled to baptize the Giver of baptism.

So here he is (in our meditation) going “before the Lord to prepare his ways,” and giving “knowledge of salvation to his people in the forgiveness of their sins”.



Jesus approaches him at the Jordan as the “tender mercy”, the dawning light from on high, giving light to all who sit in darkness and in the shadow of death. The Byzantine liturgy (for the Theophany) expresses it for us.

Being Himself the Bestower of light, Jesus needs not to be baptized, but in the flesh He descends into the streams of Jordan, wishing to give light to those in darkness. Let us go eagerly in faith to meet Him.

And a gloss from the same liturgy makes a deep link between yourself and the baptism of Jesus as He slays the enemy hidden in the waters, the prince of darkness..

The Great Sun, Christ our God, who has risen from the Virgin as from a cloud, has come to shine forth in the Jordan, driving out the darkness of sin and enlightening the ends of the world..

For you there was no driving out the darkness of sin. Any darkness of sin was prevented from entry into you from your own Immaculate Conception. You were already redeemed in fact by the divine mercy *infallibly planned ahead* and only later in time to be made flesh in you. In Jesus' baptism you see the establishing of the mystery by which each follower-in-faith would have the darkness of sin driven out and divine light enter in. In Jesus' baptism you see God's redeeming power and love establishing the manner in which each human being is to be saved. You see Him as the New Adam taking the whole of humanity with Him into the water to be born anew. He establishes the new beginning for the human race. We become sisters and brothers of Jesus, by adoption. You become our Mother too. In this sense may we not see you as the New Eve?

Heaven is thrown open. Expulsion from the paradise-garden of God's grace is ended through the establishment of baptism by Jesus in the Jordan. The same Holy Spirit descending in the likeness of a dove and resting on Jesus is infused into each person who is baptized. One and the same Holy Spirit ensures the representation of Jesus' baptism in every Christian baptism thereafter. Thus the

Christ's Baptism

Concluding reflections on the First Luminous Mystery of the Rosary

saving grace of God will increase and multiply just as the sin of Adam and Eve did. "But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many." Jesus' inaugurating baptism is the re-birth of the human race.

So this first Luminous Mystery of Jesus' baptism ushers in the mystery of us human creatures being drawn up out of the fallen family of Adam into the body of the New Adam. And it shows us how close we are to you. If Eve is "the mother of all the living", you are shown in the baptism of the New Adam to be the Mother of all the *re-born living*.

Are we ascribing too much to this mystery? Given first place in the Rosary's new mysteries we can expect it to rank with the Annunciation, The Agony in the Garden and the Resurrection. It does not hold a place in Western liturgy or theology or piety as prominently as it does in the Byzantine East. Perhaps its position now in the Rosary will help to upgrade its status in the West! New Testament writers, St Paul, the Church Fathers and Doctors help us here. For they teach clearly that baptism by its very symbolism enters each newly re-born Christian into the death and resurrection of the Lord Jesus.



The necessary relationship between the baptism of Jesus and His redeeming sacrifice may be seen in this way: His dying and rising enables the salvation of the human race. The riches of redemption and resurrection are complete in that one sacrificial and victorious action of Jesus the Lord. The fruitful appropriation in the riches of justification and salvation for each individual, however, comes about as he or she participates personally in baptism, namely, as inaugurated by the Lord in the river Jordan.

May we join you then, our Mother, in your pondering of Jesus' baptism in the light of His crucifixion and resurrection. May we see there the climax of His merit by which we are reborn in our baptism, just as you may ponder there the climax of His merit in view of which you were conceived Immaculate.

Jesus' baptism is called in the Byzantine East, **The Holy Theophany of Our Lord and God and Saviour Jesus Christ**. At His baptism the Persons of the Holy Trinity are shown forth. And so every baptism is done in the name of the Father and the Son and the Holy Spirit. Why might this be? Because the identity of the Beloved Son of the Father made flesh in you, His Immaculate Mother, cannot be truly known and affirmed except in the light of the Holy Trinity. And so, Mother Mary, we pray: "Teach us in His Baptism to *'learn Him'*".

~ *Fr Ben Hensley OP*

Next Issue : Exploration of the Wedding at Cana

St Paul's First Letter to the Corinthians

St Thomas' Divisions

After showing the excellence of charity-love above the charisms (ch.13), the Apostle now evaluates these other gifts and charisms by comparing them with each other, showing the superiority of prophecy over the gift of tongues.

Prophecy excels over tongues with regard to unbelievers

Prophecy makes use of tongues in exhorting and preaching **Ch. 14: 1-12**

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"It is precisely in order to highlight the immeasurable gift of grace in Christ that Paul mentions Adam's sin. One could say that if it were not to demonstrate the centrality of grace, he would not have dwelt on the treatment of sin... For this reason, if, in the faith of the Church an awareness of the dogma of original sin developed, it is because it is inseparably linked to another dogma, that of salvation and freedom in Christ" Pope Benedict XVI ~
On Saint Paul

Dominicans at the cross



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