

CHILDREN'S CORNER

It was the day after her first Holy Communion, and the little girl had gone to Holy Mass and Communion with her godmother, who could not resist prying, and asked her little protégé what she had said to Jesus in her lengthy, obviously fervent thanksgiving after Communion. "I thanked Him for coming; I asked Him to come again. I asked Him to keep me good, so that I can receive Him again. Then I recited my ABC's for Him, counted from one to ten for Him, and I told Him a ghost story." (A story from the early 20th century from Fr Daniel Lord SJ)

OUR LADY, RADIANT DAWN OF THE NEW MILLENIUM

"At the beginning of this new century, our steps must quicken as we travel the highways of the world...



On this journey we are accompanied by the Blessed Virgin Mary to whom, a few months ago, in the presence of a great number of Bishops assembled in Rome from all parts of the world, I entrusted the Third Millennium. During this year I have often invoked her as the 'Star of the New Evangelisation'. Now I point to Mary once again as the radiant dawn and sure guide for our steps. Once more, echoing the words of Jesus himself and giving voice to the filial affection of the whole Church, I say to her: 'Woman, behold your children' (cf Jn 19:26)".

John Paul II, *At the Beginning of the New Millenium*, n. 58

(Photo source: <http://conservation.catholic.org/pope4.jpg>)

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.

It is published three times a year, at Christmas, Easter, and in August.

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 & correspondence
The Promoter,
Dominican Fathers Rosary Centre
Po Box 305
CARINA QLD 4152



THE STAR

ROSARY NEWSLETTER

VOL. 11 No. 1

June 2005

PRINT POST APPROVED NO. PP 328567/00120

EDITORIAL

Dear Rosarians,

I have been given permission by my Provincial Superior to rework with Mrs. Mary Gill of the Dominican Laity our Rosary book, *The Rosary: Our Lady's School*, (1993). The main task will be the integration of the five new Mysteries of Light into the traditional fifteen Mysteries. There will be further developments as well to be added to the material we have already presented on those fifteen Mysteries of Joy, Sorrow and Glory. Our Lady's Rosary just keeps opening up new vistas! It means the end of my time in the saddle here at Carina parish in Brisbane.

Our research and promotion of the Rosary over the years, beginning in 1980, concentrated on four different areas. First, our focus was on the contemplation of Mysteries themselves. Second, came our conviction that the Rosary is also a *School* of holy learning and prayer. Thirdly, we found it helpful to see in the traditional mysteries connections with the public life and ministry of Our Lord, and with the rest of Scripture. A fourth feature of our work came from Mary's discovery of a significant pattern in the three lots of traditional mysteries. The first three features in a way anticipated something of the approach of Pope John Paul II in his *Rosarium Virginis Mariae*, where he directs greater attention to the contemplation of Christ through the public ministry Mysteries of Light, with Our Lady as teacher and shining example. He refers to her "school" and encourages the use of the Rosary in catechesis. We felt that our 1993 work in the post Vatican II setting of greater emphasis on Scripture and Liturgy was confirmed by Pope John Paul's Apostolic Letter a decade later in 2002.

And what about our new Pope Benedict XVI? His motto, *Fellow Worker in the Truth*, is different from Pope John Paul's, which expressed complete self-dedication to Our Lady, *Totus Tuus*. Pope Benedict's writings on Catholic doctrine and Liturgy especially during his many fruitful years as a professor and then as Prefect of the Congregation for Faith give encouraging signs for seeing the Rosary as an instrument of sound catechesis as well as a wonderful form of prayer. Please pray for the successful completing of the work on our Rosary book.

Fr Benedict Hensley OP
Promotor of the Rosary Confraternity

THOUGHTS ON THE THIRD LUMINOUS MYSTERY

"The preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion and forgives the sins of all who draw near to him in humble trust" (Rosarium Virginis Mariae, n. 21)

I was doing a crossword, looking for a clue in Shakespeare's Richard II. I found the right word, but my attention was diverted by another passage in the same play.

King Richard: I'll give my jewels for a set of beads
My gorgeous palace for a hermitage...
My sceptre for a palmer's walking staff *

I thought about those who had done just that in the past, to hand it on from one generation to the next. It is still with us today even in our meditation on the Rosary mysteries.

My prayer that day was the Rosary said in the church before Mass. My meditation on the third Luminous Mystery, the preaching of the kingdom, stayed with me. It had so much to tell us about Jesus in his teaching, preaching and healing. St Matthew's Gospel guided me.

Following upon his victory over the tempter in the desert Jesus announces the advent of the Kingdom: "Repent, for the kingdom of heaven has come near." But it is in his Sermon on the Mount that he begins to reveal the content of the kingdom. *He puts the good and highest things first in the Beatitudes.* He wants us to know about God and the things of God, about our relationship with him and each other. God who wants us to know and to love Him above all else as well as one another, and everything that He has made.

Jesus gives his disciples a timely warning about having a right and holy intention; a simplicity about our affections. After this He teaches his apostles the way to pray in the Lord's Prayer. In it we ask God to forgive us as we forgive those who have trespassed against us. Jesus does this on the Cross. Stephen, the first martyr, will do this too, as will those coming after him.

Jesus knows people and to illustrate his message he captures their attention in his teaching on Providence when he says, "Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven will he not much more clothe you — you of little faith?" (Mt. 6:28-30). He takes people to task and tells them more about God and faith. He shows his love of all creation, but especially His love of human life.

Further on, the account of Jesus healing a leper enables us to catch a glimpse of what Jesus was like. He heals the leper and tells him to go and show himself to the priest. This was according to the Law. Jesus makes quite sure in telling the man to do this so that he will be accepted by the society in which he lives. Jesus has set him free, giving him a new life and showing this concern for the whole person, with the physical and spiritual together.

Just as Jesus raises us up in the beginning of Matthew's Gospel with his preaching on the Beatitudes, so at the end he takes us higher and higher to heaven itself with the invitation:

"Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I was hungry and you gave me drink.."(Mt 25:34)

After giving a list he says, "As you did it to one of the least of my brothers, you did it to me."

What awaits the righteous is eternal life. The King reigns in glory, the judge calls people to choose, and states the consequence of not following Him. Again, we see that He puts the good first as He proclaims the Kingdom, giving us an example, especially in the teaching of children.

* A reference to pilgrimage, perhaps to the Holy Land. Richard II was a contemporary of Chaucer with his pilgrim tales.

Mary Gill OPL

The Year of the Eucharist—a word from St Thomas Aquinas
Because in this sacrament the whole mystery of our salvation is expressed, it is celebrated with greater solemnity than the other sacraments.

Summa Theologica , 3rd Part, Q. 83:4

BLESSED TERESA of CALCUTTA

During the period of our filming I went each morning to Mass with the Sisters. One of them was always posted to let me in, and in the chapel there was a place beside Mother Teresa for me, and a missal opened at the correct page. I felt perfectly content to be worshipping with them, even though I could not, and had no wish to, partake of the Sacraments. For Mother Teresa, faith is a personal relationship with God and the incarnate Christ; the Mass the spiritual food which sustains her, without which, as she told me, she could not get through one single day or hour of the life of dedication she has chosen; the Church something she belongs to, serves and obeys as revealing and fulfilling God's purposes on earth. The various controversies and conflicts now shaking the Church scarcely touch her; they will pass, she says, and the Church will remain to perform its divinely inspired and directed function.

Malcolm Muggeridge, *Something Beautiful for God*, (1971), p. 53
(Malcolm Muggeridge was received into the Church in 1982,Ed.)

POPE JOHN PAUL II and the ROSARY

Pope John Paul has rejuvenated the Rosary. As custodians of the Rosary we Dominicans should be ever so grateful to him. He has alerted us both to the Theology of the Rosary and its power for catechesis. He has brought it out from the cenacle of devout hearts and pious practices into the wider forum of universal doctrine and behaviour. He has signalled its possibilities for guiding and strengthening Christian life. And although he has managed to do this without detriment to the well-trodden paths of Catholic devotion, he has ushered the Rosary into wider fields. He has pointed the way for Rosarians to enter into a contemplative dialogue with Scripture, Liturgy, Theology, and the fruits of contemporary culture. This is a challenging invitation, beckoning us beyond our familiar devotional habits and rhythms.

He introduced the new Mysteries of Light to emphasise the Rosary's focus on Our Lord, without taking us away from Our Lady. Rather he encourages us to see her *always* in relation to Christ her Lord. Her presence, her example, her discipleship, her teaching ("Do whatever He tells you") and her Motherhood are all because of Christ and directed to Christ and His mission.

This is a shining example of the development of doctrine and devotion in the Church of today. Pope John Paul developed ideas that were already there in germ in the writings of previous saints, popes and theologians. Pope Leo XIII came to be called "The Pope of the Rosary". It was Pius XII (1946) who highlighted the intimacy between the Rosary and Scripture so distinctively when he wrote of it as "The compendium (*breviarium*) of the whole Gospel". Paul VI took hold of this teaching as he applied the Vatican II focus on the Church and its reform of the liturgy to Our Lady, quoting Pius' words at the beginning of his reflections on the Rosary towards the end of *Marialis Cultus* (1974). In his Introduction to *Rosarium Virginis Mariae* Pope John Paul has recourse to those same words of Pius XII (as quoted by Paul VI) to establish the central theme and purpose of his Apostolic Letter with its presentation of Mysteries from Our Lord's public ministry:

The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the *depth of the Gospel message in its entirety*, of which it can be said to be a compendium. It is an echo of the prayer of Mary, her perennial *Magnificat* for the work of the redemptive Incarnation which began in her virginal womb. With the Rosary, the Christian people *sits at the school of Mary*: and is led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer. (Pope John Paul II, *Rosarium Virginis Mariae*, n. 1)

B.H.

THE THREE SAINTS ARRIVE IN SILKWOOD, NORTH QUEENSLAND

It was in the period between the end of 1947 and the beginning of 1948 that, following a conversation between Rosario Tornabene and Father Natali, the idea of having the statues of the Three Saints sent to Queensland was put into practice. Many years has passed since Rosario had made his vow, which, although never completely forgotten, had been overshadowed by the many troubles of life, and temporarily put on hold. Now his intention of bringing over the statues coincided with the need of the parish priest to organize events that would draw the Italians back to church, thus providing the much-needed financial support. But there was another aim, as the elderly Father Natali explained in a 1997 interview, in which he recalled that conversation with Tornabene; he wanted to add a new dimension to the lives of people for whom work was the only concern:

"Over in Silkwood those poor people work all day, you know. They never had anything, no festivities, nothing. So I always encouraged them to have something to liven the place up, and one day... Tornabene came to me and I said: 'Look, I said, what would you like to have here. He said: 'Welcome, you know, in our town we used to have the Feast of the Three Saints, Sts. Alfio, Cirino and Filadelfo; and boy, those were big feasts.' 'Well', I said: 'Do you want to have the same feast over here? I'll be glad to allow you to bring the saints. Oh, he said, that would be wonderful.'"

Now Rosario had no hesitation; he soon wrote to his parents in Sicily explaining what he needed and pledging to pay personally all the necessary expenses. He was prepared to make any sacrifice in order to fulfil the vow made to the saints; Rosario allocated his whole share of his father's property to this project. His parents got in touch with an old artisan in Giarre, who would use the wood of those cherry trees that, as Tornabene still remembered many years later, "were near my father's property". The artist's brief was to carve identical statues, but on a smaller scale, to those held in the main church of Sant'Alfio.

...Rosario sponsored his cousin, Alfio Zapalla...to migrate to Australia and work on his land. It was he who accompanied the statues on board the ship *Sorrento*...

But the problems were not over. The statues were unloaded in Sydney by mistake, and it took much effort on the part of Alfio to convince customs officials about the mistake and have them sent to Queensland. Rosario met his cousin with that important luggage in Brisbane, and from there they travelled north by train amidst the curiosity of passengers who thought that those large boxes contained a piano. When they arrived in Silkwood in November 1949, curiosity prevailed and they wanted to see the statues right at the railway station, as a railway officer, suspicious of those large items, wanted to inspect their contents. By now word had gone around among the local *catanesi* and at the news of their arrival "there was joy and great merriment". Father Natali was also present when the statues were removed from their boxes, and he noticed how everyone seemed 'enchanted' by them.

Stefano Girola, *The Three Saints* (tr. P Giorgi), Minerva, Brisbane, 2001, p. 97ff.

**A "WHOLE-BIBLE" CATECHSIM (continued)
Using St Thomas' Summa Theologica**

The Cause of Sin on the part of the will – Question 78

Article 1 Whether anyone sins through certain malice?

"Who as it were on purpose have revolted from God and would not understand His ways" (Job 34:27)

Article 4 Whether it is more grievous to sin through certain malice than through passion?

"He has struck them as being wicked, in open sight, who, as it were, on purpose have revolted from Him." (Job 34:26)

On the External Causes of Sin – Question 79

Article 1 Whether God is a cause of sin?

*"You hate none of the things which You have made..." (Wis. 11:25) and
"To God the wicked and his wickedness are hateful" (Wis. 14:9)*

Article 3 Whether God is the cause of spiritual blindness and hardness of heart?

*"Blind the heart of this people and make their ears heavy..." (Is. 6:10)
and
"He has mercy on whom He will, and whom He will He hardens" (Rm 9:18)*

On the Cause of Sin, as Regards the Devil – Question 80

Article 3 Whether the devil can induce man to sin of necessity?

*"You adversary the devil, as a roaring lion goes about seeking whom he may devour" (1 Pt 5:8) and
"Be subject to God, but resist the devils, and he will fly from you" (Jas. 4:7)*

On the Cause of Sin, on the part of Man – Question 81

Article 1 Whether the first sin of our first parent is contracted by his descendants, by way of origin?

*"By one man sin entered into this world, and by sin death" (Rm 5:12) and
"By the envy of the devil, death came into this world" (Wis. 2:24)*

Article 3 Whether the sin of the first parent is transmitted, by the way of origin, to all men?

"Death passed upon all men in whom all have sinned" (Rm 5:12)

Article 5 Whether if Eve, and not Adam had sinned, their children would have contracted original sin?

"By one man sin entered into this world" (Rm 5:12)

On Original Sin, as to its Essence – Question 82

Article 2 Whether there are several original sins in one man?

"Behold the Lamb of God, behold Him who takes away the sin of the world" (Jn 1:29)

On the Subject of Original Sin – Question 83

Article 1 Whether original sin is more in the flesh than in the soul?

"I know that there dwells not in me, that is to say in my flesh, that which is good" (Rm 7:18)

On the Cause of Sin, in Respect of One Sin being Cause of Another – Question 84

Article 1 Whether covetousness is the root of all sin?

"The desire of money is the root of all evil" (1 Tm 6:10)

Article 2 Whether pride is the beginning of every sin?

"Pride is the beginning of all sin" (Ecclus. 10:15)



Pentecost Icon

An icon from the Greek Orthodox church, Marietta, Georgia, USA.

Their web site is
<http://www.holytrans.org/icons/icons.htm>

Worship and the Rosary

Many concerned grandparents speak of their adult children as being loyal, caring, compassionate, upright people showing and living human values but without any real practice of the faith.

They are good sons and daughters who have completely or almost completely abandoned going to Mass and receiving the sacraments. They went to Catholic Schools, they made their first Holy Communion and were confirmed, but now they have lost interest in the Church, and don't want to be bound to her faith or morals.

Parents and grandparents also know that urging a return to Church practice, trying to apply pressure, and continual raising of the topic is counterproductive. They know that to harp on it only seems to strengthen opposition. "What can we do, Father?" They ask.

They know full well that their grandchildren will almost certainly grow up with little or no faith and practice. They cannot be sure themselves even of having a Catholic burial.

Archbishop Bathersby of Brisbane recently named the lack of belief in God as the crucial issue facing Christianity in our time and culture (*Catholic Leader, May 8th*).

The good, upright and compassionate living of those couples and individuals who have become unchurched is of course a definite plus. Where it occurs, it can be exemplary. What is missing, however, is the awareness of God. In particular, there is no *public worship* in the rhythm of their lives. Their goodness is, for them, just something that terminates in ordinary human living. They do not appreciate its ultimate cause or destiny. Even praiseworthy dedication to the common good stops short at the merely human reference point. Any existence or power beyond the realm of humankind is uncertain, irrelevant, or just fantasy. In the buzz of this world's busyness prayer becomes little more than a bygone custom or a psychological placebo. If it makes you feel better, fine.

Our Lady together with the saints in the Mysteries of the Rosary can help us here. Our Lady of the Rosary is our model in the matter of worship. The saints too, like Elizabeth and Zachary, John the Baptist, the Shepherds and the Magi, Simeon, the women at the Crucifixion and Resurrection, the two disciples on the road to Emmaus, Peter and the disciples at the Resurrection, Ascension and Pentecost, all show us something of the meaning and goodness of worship. They do it as a matter of course, privately or publicly, whether old or young, Gentile or Jew, nobodies or somebodies. Worship is the inevitable accompaniment of the awareness of God; who He is and who we are.

Pope Paul VI in *Marialis Cultus* highlighted ways in which Our Lady is the model of the Church in divine worship. She was the attentive listener at the Annunciation, the believing one acknowledged by Elizabeth at the Visitation, the meditating, praying one as she reflected on the events of the Incarnation and Infancy of Jesus. The attentive listening is shown in her prayer not only in her Magnificat but also at Cana (2nd Luminous Mys.

tery), and at the descent of the Holy Spirit in the Mystery of Pentecost.

The fruitfulness of the Church's liturgical worship is shown in the Holy Spirit's overshadowing of Our Lady at the Annunciation and in the Spirit's overshadowing of the "Virgin Church" bringing forth to a new and immortal life, those conceived by the power of the Holy Spirit (*Marialis Cultus*, n. 19) and brought forth at and in the wake of Pentecost. At the Presentation in the Temple as at the Crucifixion, Mary shows herself as the Church's model of worship. Through Our Lady of the Rosary then, we can catch a glimpse of attitudes, aspects and actions associated with the injunction to worship God, the Giver, Guide and Goal of human existence. The Lord said to Moses, "After you have led the people out of Egypt you are to offer worship to God on this mountain" (Ex 3:12).

The Christian and religious instinct to worship Father, Son and Holy Spirit can certainly be enlightened, confirmed and encouraged by Our Lady of the Rosary and its saints. That in itself offers great help in disposing churchgoers to participate actively in the celebration of the Eucharist, the source and summit of Christian life. This Motherly influence helps focus the People of God into an attitude of religious worship which in turn becomes a witness for the exclusively human minded. Nevertheless the witness of a fervent worshipping community is no guarantee of a return to the practice of the faith to those who have abandoned it. What can parents do with regard to those children who remain untouched by all such witnessing?

First, it would be good to pray for one's own perseverance in the practice of the faith, when tempted by the drifting away of others. Perseverance too is a grace, and we need to pray for it. St. Monica is surely an inspiration to all Christian mothers, praying as she did for many years for the return to faith of her son Augustine. She stood so firm in the conviction of God's Providence.

To ensure that one is ready willing and able to respond wisely to life-changing family decisions and crises is surely vital where parental support is being sought. Sickness, accidents and death can be times calling for special support. And then there is divorce and remarriage. Does a parent lend support wrongfully to an invalid second marriage by attendance at the event? What sort of participation in such an event constitutes active cooperation? Can the value of keeping the lines of parental contact and communication open, outweigh the prohibition of active cooperation in the seriously wrongful act of attempting a second marriage invalidly? Most important here would be (1) the refusal to take an essential part in the ceremony, (2) the clear communication (done in a wise way) of one's non-acquiescence in the union, and (3) an expression of the great desire to keep the lines of contact open as the motive in attending. And where young children are involved, there is the challenge of dealing wisely with the acquisition of "new" grandchildren and the possible loss of previous ones.

In families where adult children have lost touch with (and interest in) the Church, it can be important for practising parents to plan carefully their own Catholic funerals, document

their wishes and lodge that information with someone who will carry out those wishes. The ultimate human seriousness of death, the immortality of the soul and eternal life can re-ignite interest in the divine among those who have drifted away from the Church. It could beckon them back. This brings us back to our topic of praise and worship. All the prefaces used in the Mass liturgy end in similar fashion to that of the Requiem: "And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise"...The eternal life of heaven cannot be without worship. "Grant we beseech thee", ends the Rosary, "That meditating upon these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise." What they promise is the eternal life of vision and love, praise and worship. Our Lady's school of the Rosary teaches us how that life is to begin here and now, in the family.

B.H.



(Source: http://www.vatican.va/holy_father/benedict_xvi/index.htm)

POPE BENEDICT XVI on OUR LADY

In her very person as a Jewish girl become the mother of the Messiah, Mary binds together, in a living and indissoluble way, the old and the new People of God, Israel and Christianity, synagogue and church. She is, as it were the connecting link without which the Faith (as is happening today) runs the risk of losing its balance by either forsaking the New Testament for the Old or dispensing with the Old. In her, instead, we can live the unity of sacred Scripture in its entirety.

The Ratzinger Report, 1985, p. 107

ST THOMAS' DIVISION OF II THESSALONIANS

Introduction

This Letter ascribed to St Paul carries a warning to his readers against *future* persecutions during the last days. So the Church will be facing dangers in a time of Antichrist, there will be punishment for those who do evil, and rewards for virtue.

The fruit of the Letter will be a gathering together of those in harmony with the truth. Singleness of heart and stability of thought will characterise them.

The Greeting: the greeters – the greeted – the good things wished for them **Ch. 1:1-2**

The Tidings

He instructs them about the last days in the future **Chs. 1-2**

Advising them about rewards for the good and penalties for the bad **Ch.1**

Gratitude for their preparation for the future judgement 3-5

Gives thanks for their progress 3

Shows the fruits of their progress 4a

Sign of their progress, patience amid trials 4b-5

Describes the judgement itself, the form it takes 6-12

Relates judgement to punishment of the bad and rewards for the good 6-7

Treats each side in particular 8-

Judgement regarding punishment of the bad 8-9

Judgement regarding rewards for the good 10-12

Puts the reward 10a

States the merit 10b-12

The merit in believing in Christ 10b

Prayer: what (God – us) – why – outcome 11-12

Warns about the dangers to the Church in the time of the Antichrist **Ch 2**

The truth of future perils 1-13 / Warns them to remain in the truth 14-17/

Excludes error 1-3a

Indicates the resources for dealing with the perils 1

Three factors: prayers – advent of Christ – desire of saints

Shows to what end they should act 2a

Removes influences that could sway them: particular – general 2b-3a

Instructs them about the truth of what is to come with the advent of the Antichrist 3b-8

What precedes the advent

Predicts the advent itself 3b

Regarding guilt and punishment

In a general and implicit way

Detailed explanation 4-8

How this is a person of sin

Foretells guilt: describes – teaching not new 4-5

Cause of the delay: they know of it – put obscurely 6-7

Advent of the lawless one: revealed – punishment 8

Regarding his power 9-....