

## CHILDREN'S CORNER

A little girl walked to and from school daily. Though the weather that morning was questionable and clouds were forming, she made her daily trek to the elementary school. As the afternoon progressed, the winds whipped up with thunder and lightning. The mother of the little girl felt concerned that her daughter would be frightened as she walked home from the school, and she herself feared that the electrical storm might harm her child. Following the roar of thunder, lightning, like a flaming sword, would cut through the sky. Full of concern the mother quickly got into her car and drove along the route to her child's school. As she did so, she saw her little girl walking along, but at each flash of lightning, the child would stop, look up and smile. Another and another were to follow quickly and with each the little girl would look at the streak of light and smile. When the mother's car drew up beside the child she lowered the window and called to her, "What are you doing? Why do you keep stopping?" The child answered, "I am trying to look pretty. God keeps taking my picture."



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★ **The Assumption** ★  
★  
★ Her work on earth was done. From final sleep ★  
★ Transported soul and body by the throng ★  
★ Of angel choirs, she rose acclaimed in song ★  
★ Of joyous welcome, sounding through the deep ★  
★ Infinity of heaven. She need weep ★  
★ No more to bear an exiled mother's long ★  
★ Seclusion from her Son. Exultant, strong, ★  
★ Uniquely destined from all time to keep ★  
★ Her place beside the throne of God. She, human ★  
★ Born, was chosen of our race to be ★  
★ Bride, mother, daughter to the Trinity; ★  
★ Creation's noblest pride, this humble Woman. ★  
★ No shrine on earth attests her grave, but flowers ★  
★ At Ephesus reminded she was ours. ★  
★  
★ 1988 ★  
★ Eric Seal, Songs of Hope: Collected Po- ★  
★ ems. ★  
★  
★ \*\*\*\*\*

### BITS AND PIECES

Some email addresses have come in, saving us the cost of postage by "snail mail". Thank you to those who have sent in donations helping to keep our show on the road; they are a great help. They also forestall the administrative humbug of the GST which payment by subscription would require. Also we do have back numbers of *The Star* for those who may have missed earlier sections of the St Matthew divisions. Thanks too for email addresses. Numbers are small, but they will grow. Again, our email address is:

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# THE STAR

## ROSARY NEWSLETTER

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## EDITORIAL

### ST DOMINIC AT PRAYER

An ancient account of St Dominic's Nine Ways of Prayer opens a door for discovery and a deeper appreciation of our founding father. The summary of his customary postures and expressions has been gathered from those who knew and observed him. In the version published in the Classics of Western Spirituality series under the title *Early Dominicans* (edited by Fr. Simon Tugwell OP) scriptural references have been included in footnotes. This helps us form a clearer picture of his spirituality and his greatness. Even today, some 780 years after his death, he is a guiding light. The foundations of his piety are the very same ones being urged in the newly promulgated *Directory on Popular Piety and the Liturgy* from the Vatican Congregation for Worship and the Sacraments, mentioned in our previous issue (Easter, 2002). For St Dominic's recorded ways of prayer and piety stem from his ever-conscious bond with Christ in the Eucharist and the Divine Office, and from his "immersion" in the Scriptures. And the Directory insists on these two sources as key elements (together with anthropological and ecumenical awareness) in the renewal of popular piety and devotional practices.

Being steeped in Scripture and the Liturgy throughout his nine ways of praying makes him a teacher and an example for the Church of today. How can our devotion become more biblical? Look at Dominic! Many of the psalms as well as events and sayings from both Old and New Testaments are in his mind and on his lips as he prays. The summary account of his first way sets the tone: First of all, bowing humbly before the altar, as if Christ, whom the altar signifies, were really and personally present and not just symbolically. He used sometimes to say to the brethren the text from Judith, "The prayer of the humble and meek has always been pleasing to you..." Also, "I am not worthy to have you come under my roof." His direct Christ-centredness in the nine ways is a style familiar to a great many Protestant Christians and therefore could be ecumenically attractive. Anthropologically too, he is full of life and movement. The body is fully engaged and his emotions are manifest; free flowing and varied, yet always noble. "Sometimes it seemed from the very way he looked that he had penetrated heaven in his mind, and then he would suddenly appear radiant with joy, wiping away the abundant tears running down his face." (Fourth way of prayer).

Fr Benedict Hensley OP  
Promoter of the Rosary Confraternity

## THE IMPORTANCE OF CHILDREN

We had the great joy of the visit of our youngest grandchild with her mother and father. Her father opened a box of chocolates and asked his little daughter to hand them around to her mother and grandparents. It was a very hard task for a two year old who looked longingly at the chocolates, but she did it and only then took one for herself. This lesson in sharing reminded me of the Mass and that we are to go out to take the love of Christ into the world, which includes our homes and families. For the spiritual and temporal things are intertwined. As I was preparing to pray the Rosary, I thought of the articles of our faith expressed in the creed especially of God the Creator, and then of His gift of new life generation after generation until our own times and looking to the future.

In the Old Testament God shows His power over the laws of nature, enabling Abraham and his wife Sarah to have a son, in their old age. I recalled that at the Annunciation, the angel Gabriel said to Mary, "Nothing is impossible to God. Since God is changeless He has the power to give the new life of a child to Abraham and Sarah and to others like Elizabeth and Zachary. It is different in the conception of Christ our Lord, the Son of God, who has no earthly father. Again we can turn to the creed: Jesus is conceived by the Holy Spirit. Mary had asked the angel and heard the truth about the origin of Christ in his humanity - of David's line- and in his divinity. She believed and gave herself to God forever, ever Virgin and Mother. Yet because she is human, humbly she allows herself to be taught.

Abraham listened to God, making sure that it was indeed God who spoke to him, then obeyed Him to the point of preparing to sacrifice Isaac at God's command. God showed His loving kindness and mercy to Abraham and a ram was sacrificed in place of Isaac. Yet God did not spare His only begotten Son Jesus, who offered Himself on the cross for the sins of the world and our redemption. He did this in obedience to the Father: "Not my will but yours be done". Children are a God-given gift, and some of them who are depicted in the Scriptures have been called to love and serve God and others in a special way. But we too are children of God by the grace received at our baptism, and as children we are learning all our lives to know and to love God and our neighbour as ourselves. To do that we need to hear His voice, and to seek to understand Him in word and sacrament. Our Lady is a wonderful role model. In her we see perfection, fully human, without sin and having union with God through charity. She had great faith and all the virtues. In the tradition of her forbears she listened to God, finding His truth through the angel as well as in other people and in events. In this she humbly allowed herself to be taught and was able to give Him to others.

Our prayers are for peace and for the continuation of our Faith among future generations beginning with children who have immense importance in family life both at home and in the family of the Church.

Mary Gill OPL

## THE SUMMA THEOLOGICA OF ST THOMAS AS A BIBLICAL CATECHISM (Continued)

### The Procession of Creatures from God

#### The Production of Creatures - Question 44

Article 1 *Whether it is necessary that every being be created by God?*

**"Of Him, and by Him and in Him are all things" (Rom. 11:36)**

Article 4 *Whether God is the Final Cause of all things?*

**"The Lord has made all things for Himself" (Prov. 16:4)**

#### The Mode of emanation of all things from the First Principle - Question 45

Article 1 *Whether to create is to make something from nothing?*

**"In the beginning God created.." the gloss has, "To create is to make something from nothing." (Gen.1:1)**

Article 2 *Whether God can create anything?*

**"In the beginning God created heaven and earth" (Gen.1:1)**

Article 4 *Whether to be created belongs to composite and subsisting things?*

**"In the beginning God created heaven and earth" (Gen.1:1)**

#### The Beginning of the Duration of Creatures - Question 46

Article 1 *Whether the universe of creatures always existed?*

**"Glorify me, O Father with yourself with the glory which I had before the world was" (Jn 17:5)**

**"The Lord possessed me in the beginning of his ways, before he made anything from the beginning." (Prov. 8:22)**

Article 3 *Whether the creation of things was in the beginning of time?*

**"In the beginning God created heaven and earth." (Gen.1:1)**

#### The Distinction of Things in General - Question 47

Article 1 *Whether the multitude and distinction of things come from God?*

**"(God) divided the light from the darkness" (and) "divided waters from waters" (Gen. 1:4,7)**

Article 2 *Whether the inequality of things is from God?*

**"Why does one day excel another, and one light another, and one year another year...when all come of the sun? By the knowledge of the Lord they were distinguished." Ecclesiasticus 33:7)**

Article 3 *Whether there is only one world?*

**"The world was made by Him" (Jn. 1:10)**



**What are some of the ways in which the Directory can be helpful to us Rosarians?**

The requirement that the Rosary be permeated with "a biblical spirit" is a timely reminder of Pius XII's words over 50 years ago that the Rosary is a *compendium of the Gospel*, and confirms our serialised translation of St Thomas Aquinas' divisions of St Matthew under the title, *The Rosary with the Evangelist*. Booklets and pamphlets presenting various ways of using Scripture with the Rosary are readily available. Many of them take a verse or two from passages corresponding to each mystery, as indicated approvingly by the Directory. Keeping in mind that we are to read the Bible as understood in Sacred Tradition, an even wider plumbing of the depths of the Word (Old and New Testaments) can help our meditation on the mysteries so that "we may imitate what they contain and obtain what they promise."

This in turn can help to foster an ecumenical spirit, finding points of common interest through a shared love of the Bible with those unaccustomed to seeing the role of Mother and perfect disciple in the mysteries of the "Beloved Son". Another "growth area" in reference to the Directory concerns the exploration of stronger links between the Rosary mysteries (together with its vocal prayers) and the Liturgical Year (together with its feasts). Progress in these areas requires a willingness to extend our understanding of all aspects of the Rosary, especially the mysteries. Vatican II had referred to this in its Constitution on the Liturgy, and in 1974 Pope Paul VI in his Apostolic Exhortation *Marialis Cultus* developed the Council's liturgical renewal initiative by taking up "questions concerning the relationship between the sacred liturgy and devotion to the Blessed Virgin". Finally, the fruits of human creativity preserved in various cultures in art, music, literature, drama and architecture etc. can foster an anthropological spirit. For example, the Rosary shares something of the symbolism of the rose window in the great cathedrals of Europe, many of the Rosary mysteries and related biblical scenes have been painted by the great masters, and composers have set to music words and events relating to the Rosary. Creative gifts both past and present can foster devotion to the Rosary.

B.H.

**BLESSED MARY OF THE CROSS**

Mary, 24, and Lexie, 15, set out for Penola by coach in January 1866. To Mary's mind, she was making fresh beginnings. The journey symbolised her exit from family life, with all its cares and troubles; at the other end, she hoped to find a peaceful, spiritual fulfilling life as a nun in which she could set about helping impoverished Australians. The three girls rented out a Spartan little house, Winella Cottage, which doubled as Penola's new Catholic school for the poor. Both Father Woods and Mary had agreed that lack of money should not prevent any child from attending the school, so fees were paid only by those who could afford them. This was, in fact, a significant breakthrough...and it went some way towards addressing the needs of poor families, especially Catholics who were mostly Irish labourers,

battling to feed and clothe their families, let alone educate them. In adopting this policy, Mary and Father Woods showed their commitment to the education of *all* children, regardless of wealth or social standing.

School lessons were split between two rooms in Winella Cottage and the church. Mary had been keeping an eye out for something more suitable, but money was scarce and rents were high. She then recalled seeing a deserted old stable on the outskirts of town. If she could convince the owner to lease it for a reasonable price, she was sure that it would be just the thing. It was tired and shabby and in desperate need of repair, but the symbolism of such a beginning could not be ignored. The owner was more than willing to earn a bit of money from what was otherwise useless to him, and he happily leased it to Mary for next-to-nothing. Mary's brother John, a carpenter by trade and eager to help out, set to work to make the old shack weatherproof and more 'school'-like. He used the timber from horse stalls for doors and windows, patched up the rotted wood, and covered the dirt and hay with floorboards.

From this draughty, rickety old horse house emerged the very first school of what was to become the Institute (or Order) of the Sisters of St Joseph of the Sacred Heart (also known as the Sisters of St Joseph, or colloquially as the Josephites). It opened to the local children in January 1866. Two months later, on 19 March, Mary decided to publicly declare her commitment to becoming a nun and living a life of sacrifice, devoted entirely to God. She emptied her wardrobe of everything except a simple black dress and hat, and began signing her letters 'Mary, Sister of St Joseph'. That day, when Mary became unofficially a Sister of St Joseph, has since been regarded as the birthday of the Institute of the Sisters of St Joseph of the Sacred Heart.

Lesley O'Brien, *Mary MacKillop Unveiled*, p.44-46

**CATECHESIS**

.. I am referring to the central problem of the catechesis of adults. This is the principal form of catechesis, because it is addressed to the persons who have the greatest responsibilities and the capacity to live the Christian message in its fully developed form. The Christian community cannot carry out a permanent catechesis without the direct and skilled participation of adults, whether as receivers or as promoters of catechetical activity. The world in which the young are called to live and give witness to the faith which catechesis seeks to deepen and strengthen is governed by adults: the faith of these adults too should continually be enlightened, stimulated and renewed so that it may pervade the temporal realities in their charge.

**John Paul II**

**Catechesi Tradendae n. 43**

## THE ROSARY WITH THE EVANGELIST (Continued)

St Thomas' Divisions of St Matthew's Gospel

The preliminaries to the EXIT from this world involve the Second Coming - for Judgement. Having dealt with the signs and the manner of this coming, He now treats of the Judgement itself, dividing this chapter 25 into two parts.

### First, He speaks of Judgement, using certain parables 25:1-30

A parable in which some are excluded from the kingdom because of inner defect 1-13

Parable of the virgins 1-13

Preparation of those getting ready to reign with Christ 1-5

The busyness of those preparing 1-4

What all had in common: number-status-office-goal 1

What was different: interior discretion 2 - exterior precaution 3-4

Their falling asleep 5: cause - sleep

Awakening to the judgement 6-9: alerted 6 -effect 7 -plea 8 -response 9

Advent of the Judge 10-13

Arrival 10

Reception of the good ones 10b

Exclusion of the bad 11-13: negligence 11a - desire 11b - refused 12-13

### A parable of exclusion through neglect of exterior works 14-30

Deals with the distribution of gifts 14-15

Necessity 14

Distribution: generosity of giver 14b - differences 15a - discretion 15b

Departure 15c

Use of the gifts 16-18: 1st servant - 2nd - 3rd 18

Judgement of use made by recipients 19- 30

Reason behind the judgement: account given at death - on judgment day 19

The judgement 20- 30

1st serv.: yield - reward - praised for security, fidelity, humility, energy.  
20-21

2nd serv. likewise 22-23

Judgment of the bad servant 24-30

Reasoning examined 24-25

Proposes a blasphemy: merciless-greedy-non divine source 24

Negligence through fear 25a

Concludes own innocence: knowledge buried 25b

Condemnation 26-30

Censured 26a

Rightness of judgment 26b: knowledge - option 27a - result 27b

Punishment 28-30

Punishment of the condemned: of the servant 28 - in general 29

Punishment of senses: sight 30a - touch 30b

## Manifests His judgement 31-46

Advent of the Judge 31

Circumstances of the Judge's advent 31- dignity - ministers - judicial power

Gathering of those to be judged 32

Assembly 32

Separation: by name - by placement 33

The judgement

Verdict for the good 34-40

The pronouncement

Invites to the reward: invitation - cause - prize 34

Coincides with merit 35 - works of mercy 36

The wonderment in those saved 37-39

Their wonderment satisfied 40

Condemnation of the bad 41-45

He condemns them 41-43

Pronounces the verdict 41a

Gives the sentence 41b-43

Their excuse 44

Refutation of their excuse 45

The final result 46

*Having dealt with the preparations for the Passion (Chs. 21-25), St Matthew now approaches the Passion of Christ itself: Chs. 26-27.*

**First he recounts the Passion concerning the actions of the Jews 26:1-75**

### Foretells the Lord's Passion 1-13

Foretells in three ways

By the word of Christ

States the order of the foretelling 1

Actual foretelling - designated by Passover 2

By the plans of the enemies 3-5

Plans realised: worsened by- timing - numbers - leadership - residence 4

Delay counselled 5a - reason 5b

By the action of a woman 6-13

Her action: place - person - means - deed 6-7

Criticism 8-9

Dismissed by Christ 10-13

He excuses and commends her 10

Excuses her

Replies to disciples' objection 11

Explains what He had said 12-13

### Sets forth the Lord's Passion and its order 14-75

(To be continued in our Easter issue of *The Star*)

## WORLD YOUTH PILGRIMAGE TORONTO July 2002

Michael Van Pelt is 18, a student at Brisbane TAFE and an active member of the Carina Parish. He was assisted by his Parish to attend the huge gathering of youth with Pope John Paul in Toronto, Canada. I caught up with him just a few days after his return.

**Editor** *Michael, what sort of hopes and new experiences were on your mind as you prepared for the trip?*

**Michael** I was hoping to increase my faith. And I looked forward to meeting other young people from around the world sharing the same faith. Also I wanted to see the Pope.

**Ed.** *Did you travel as a group from Queensland?*

**Michael** Altogether there were 54 of us from Queensland, though we travelled in two groups. The one I was with went with Bishop Heenan of Rockhampton and Fr Morgan Batt, while the other group with Archbishop Bathersby came a week later. After landing in Vancouver we flew to Calgary and from there we had some wonderful days touring the Rockies. Everywhere you looked the scenery was fantastic. Our pre-pilgrimage tour took us from there to Quebec on the St. Lawrence River and from there to Montreal. On the way we stopped at the shrine of Blessed Kateri Tekawitha, patroness of our World Youth Days at Toronto. She is known as "Lily of the Mohawks" and her father was an Indian warrior.

Montreal has two huge basilicas that are very beautiful with stained glass windows. One was the basilica of St Anne, mother of Mary where they have what is believed to be a first class relic. Notre Dame basilica has a special statue of Mary.

**Ed.** *And so from the French-speaking province you travelled to Toronto to begin the days of the pilgrimage?*

**Michael** Yes. A meeting was organised in a large hall for the 1300 Australians. There were groups from every State and each one put on an item of some kind. There was a lot of fun. There were also some speeches, including one by Archbishop Pell.

**Ed.** *What about meals and accommodation?*

**Michael** Food was set up in packets for groups of six all the way through and that worked well, considering the number of people. We stayed in a backpackers' hostel with eight guys in our room in bunks.

**Ed.** *Tell us about the main events.*

**Michael** There was a welcoming Mass on the first morning with the Archbishop of Toronto. That was our first experience of a big crowd. That was followed by a concert in a sort of pavilion.

It was on the next day that we were to have a welcoming ceremony for the Pope. I waited for five or six hours in a spot just near the stage area where he would be. During the waiting time there was one of the three planned catechesis sessions based on the theme of this World Youth Pilgrimage: "You are the salt of the earth and light of the world".

The Pope arrived in a helicopter and we had the welcoming ceremony. His voice was strong and he thanked us all for coming. Radios gave translations so that everybody could follow. There were also large screens for people to see what was happening. Again there was a catechesis session with a Bishop giving a talk and the chance of feedback. And lots of priests were on hand for Reconciliation. The next day was Friday and in the evening at five o'clock we had the Way of the Cross with different stations around different points in the city.

**Ed.** *While all these events were going on, I take it you had the chance to meet and make friends with lots of other youth pilgrims?*

**Michael** Yes we did. Even when we didn't know each other's languages we were able somehow to make ourselves understood.

Saturday and Sunday were the really big events when the crowd was just huge. On the Saturday we had a long 10-15 Km walk to Downside Park, where the Papal Mass was going to be held next day. All through it had been emphasised that we were pilgrims, not tourists; the difference being that we were on a spiritual journey, not just a tour. So the long walk could give us the strong sense of being pilgrims on our spiritual journey together. These two days were the climax of the whole pilgrimage with an evening vigil with the Pope, to be followed next morning by the Papal Mass.

That night was "sleep-out night" for all of us. There wasn't much sleep! 800,000 young people on this huge open air park with music playing over loudspeakers and not only that, we had frogs and mice and cockroaches and spiders.

**Ed.** *What stood out for you about that Mass?*

**Michael** It was something special to receive Communion consecrated by the Pope himself, with 1,000 priests there to distribute it to the 800,000 pilgrims. It was a feast for the eyes as well as the soul. The Pope's sermon made a really strong impression on me. He warned us against worldly illusions, saying that the greatest deception is "the illusion of finding life by excluding God, of finding freedom by excluding moral truths and personal responsibility." He urged us to launch out into the deep and not to be afraid of proclaiming the Gospel nor to forget its saving power. To young people in particular he said, "The world you are inheriting is a world which desperately needs a new sense of brotherhood and human solidarity. It is a world that needs to be touched and healed by the beauty and richness of God's love. It needs witnesses to that love. It needs you - to be the salt of the earth and the light of the world." He finished by praying that we may be "the new people of the Beatitudes."

**Ed.** *So were your original hopes realised?*

**Michael** I would like to say that this pilgrimage has been one of the most incredible and fulfilling experiences of my life. Every single day was a highlight but what stood out most for me were- being with the Pope, meeting like-minded young people from around the world and sharing peace with them during the Papal Mass. The Basilicas too were a definite highlight. I am grateful that this was made possible for me.