

THE BURNING BABE

As I in hoary winter's night stood shivering in the snow,
Surprised I was with sudden heat which made my heart to glow;
And lifting up a fearful eye to view what fire was near,
A pretty Babe all burning bright did in the air appear,
Who, scorched with excessive heat, such floods of tears did shed,
As though his floods should quench his flames with which his tears were fed.
"Alas!" quoth he, "but newly-born in fiery heats I fry,
Yet none approach to warm their hearts or feel my fire but I.
My faultless breast the furnace is, the fuel wounding thorns;
Love is the fire and sighs the smoke, the ashes shame and scorns;
The fuel justice layeth on, and mercy blows the coals;
The metal in this furnace wrought are men's defiled souls:
For which, as now on fire I am to work them to their good;
So will I melt into a bath to wash them in my blood."
With this he vanished out of sight and swiftly shrunk away,
And straight I called unto mind that it was Christmas day.

St. Robert Southwell SJ
1561/2—1595.

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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

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EDITORIAL

Dear Rosarians,

Advent means "coming". Our Lord hasn't stopped coming to us. He's here, yet he's still arriving. Of course he has already come in that special way, that joyful mysterious humble birth in Bethlehem long ago. Our Christmas cards and paintings and carols and, especially, our Bible and Liturgy tell us much about the Rosary's third joyful mystery. So Jesus has been and gone - in a visible and tangible sense, and yet he is very much still with us, hidden in the sacraments. (That is why they are so important!). But there is more to it.

The Church keeps reminding us throughout Advent that there is still another coming; a final one, for which we all must prepare. *Prepare the way of the Lord!* cried out St John the Baptist to the crowds of his day. His words should ring in our ears to keep us on track for Our Lord's coming in glory on the clouds of heaven as the universal Judge. We pray with the whole Church that on that Day we will hear his words, *Come you blessed of my Father, inherit the kingdom prepared for you since the foundation of the world.*

In the spirit of this call for preparation, Our Lady can play a special part. She is the perfect model of the spirit of Advent and is prominent in the liturgy throughout the season. Here are the encouraging words of Paul VI: "In this way the faithful, living in the liturgy the spirit of Advent, by thinking about the inexpressible love with which the Virgin Mother awaited her Son, are invited to take her as a model and to prepare themselves to meet the Saviour who is to come." (*Marialis Cultus*)

The season of Advent plays an important part in focussing our celebration of Christmas.

My fellow Rosarians, may your Christmas be a feast of rejoicing in the Word made flesh.

Fr. Benedict Kenaley OP
Promoter of the Rosary Confraternity

COMFORT YE MY PEOPLE

Preparations for Christmas are already under way, especially in the shops and big stores. Performances of music for Christmas have already started. Handel's Messiah is one of these. I thought of the first words of this Oratorio taken from the prophecy of Isaiah:

Comfort ye my people, says your God.

Then I thought ahead to the Halleluia chorus and the words,

King of kings and Lord of lords, and he shall reign forever and ever

The Church has just celebrated the feast of Christ the King, and Jesus in the stable at Bethlehem is very much the King of kings and Lord of all creation. Those who come into his presence at the stable are subject to him. Mary and Joseph, Shepherds and the Wise Men, Angels and the Star, ox and ass and even the straw and manger and the shelter itself are there for him, the Creator of all things. The newborn Child is the Prince of Peace, and all are united in his loving rule, even though he cannot yet speak.

United to him in whose image they are created, Mary and Joseph, shepherds and the wise men show the fullness of his human creation. God works through them to show how all things work together for good (Rom.8:28). Through the gift of discernment they are careful to know that it is God who is speaking to them interiorly, and they do his will. This is especially clear in St Joseph, who learns through God's angel the truth about Mary and the Child Jesus. Even when there is no room at the inn, and then again at the flight into Egypt, he is able to keep his head and do exactly what God wants. Because Joseph and Mary are obedient to God, they and the Child Jesus are able to find refuge in Egypt until it is safe to return, not to Bethlehem but to Nazareth.

We see what divine comfort there is in the midst of turmoil and the threat to the baby king's life. But still the question arises about the slaughter of the Holy Innocents and the suffering of their mothers. We have to face the fact that there is evil in the world, where God does not appear to intervene. What does happen is that he brings great good out of it, to such an extent that, saved to live on, Jesus will die for the sin of the world. Reigning from the Cross he forgives and to reconciles people to God. On the third day he rises again. In their childhood martyrdom the Holy Innocents anticipate not only the death of Christ but the life of the Church after the Lord's resurrection and Pentecost with persecution and often martyrdom continuing by order of worldly rulers. But above all they share forever the Lord's risen life of glory, interceding for the Church and an inspiration to her in every age.

Just as we are grateful to Handel and many others who rendered into music for all different times and places the mystery of Christ's coming, so too we acknowledge dependence upon the Church's liturgy, upon her inspired biblical

writers who recorded the events, and upon those who, like Our Lady, continue to ponder these things to see what they might mean and who share their thoughts for generations to come. The Church, living the peace and unity of Christ, protects and cares for the integrity of Scripture and of those theologians pondering the sacred page. From the fountainhead of Our Lord's teaching flow the practical works of care and compassion unceasingly

Mary Gill OPL

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Prayer of Pope John Paul II

O Mary, Help of Christians, in our need we turn to you, with eyes of love, with empty hands and longing hearts. We look to you that we may see your Son, our Lord. We lift our hands that we may have the Bread of Life. We open wide our hearts to receive the Prince of Peace. Mother of the Church, your sons and daughters thank you for your trusting word that echoes through the ages, rising from an empty soul made full of grace, prepared by God to welcome the Word to the world that the world itself might be reborn. In you, the reign of God has dawned, a reign of grace and peace, love and justice, born from the depths of the Word made flesh. The Church throughout the world joins you in praising you whose mercy from age to age.

O *Stella Maris*, light of every ocean and mistress of the deep, guide the peoples of Oceania across all dark and stormy seas, that they may reach the haven of peace and light prepared in him who calmed the sea. Keep all your children safe from harm, for the waves are high and we are far from home. As we set forth upon the oceans of the world, and cross the deserts of our time, show us, O Mary, the fruit of your womb, for without your Son, we are lost. Pray that we will never fail on life's journey, that in heart and mind, in word and deed, in days of turmoil and in days of calm, we will always look to Christ and say, "Who is this that even wind and sea obey him?" Our Lady of Peace, in whom all storms grow still, pray at the dawn of the new millennium that the Church in Oceania will not cease to show forth the glorious face of your Son, full of grace and truth so that God will reign in the hearts of the Pacific peoples and they will find peace in the world's true Saviour. Plead for the Church in Oceania that she may have strength to follow faithfully the way of Jesus Christ, to live joyfully the life of Jesus Christ. O Help of Christians, protect us! Bright Star of the Sea, guide us! Our Lady of Peace, pray for us!

November, 2001.

THE ROSARY WITH THE EVANGELIST (continued)

St Thomas' Divisions of St Matthew's Gospel

OBTAINING THE GOAL OF GLORY - Chs. 19-20

How it is to be reached *by way of perfection*: continence and poverty - Ch 19

Continence 1-15

His arrival from Galilee 1

Pharisees attempt to trap him 1-9

Location 1

Occasion his care for the crowd 2

Their attempt & his response from the Law 3-6

The ensnaring question 3b

Jesus' solution: 4-6 Scripture 4 - application 5 - concln. 6

Their objection to his solution 7-8

Objection is put 7

Jesus' response: stated 8a - confirmed 8b

He brings forward the law 9: regarding man - re woman

The perfection of those keeping continence 10-15

Disciples' opinion 10

Christ's view 11-

Approves their opinion

verbally 11-12: approves continence-categories - exhorts

by deeds 13-15: children - disciples' zeal - satisfaction

The perfection of voluntary poverty 16-30

The common way 16-19

A question put 16

Christ's response

The response explained

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The foundation 19b

Teaching the perfect way 20-30

Teaching given 20-22

Occasion: young man's petition 20

Admits observance of commandments. 20a

Seeks to know perfection 20b

Promulgation of the teaching 21

The loving zeal 21a

How it is to be done 21b

Because difficult, reward given 21c

Completeness of the perfection 21d

The effect 22: sadness - possessions cherished

Need for this teaching 23-26

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The reward for observance 27-30

A question 27

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Reward for perfection of others 29

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THE OBTAINING OF GLORY (continued)

How certain ones *are held back* Ch 20

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The hiring 1-9

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second & third 3-5

fourth: taken to task-excuse-invitation 6

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Their dissatisfaction 11-12

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Shows mercy: stated 14b- his capacity 15

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Resurrection foretold 19

The request itself 20-21: indicated-spelled out

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He indicates their folly

He examines their readiness

He rejects their petition: foretells Passion-deals with petition

Indignation of the other disciples 24-28

Indignation stated

Disciples restrained by his words 24b-26

Comparison with pagans 25

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Disciples restrained by his action 29-34

Devotion of others 29-31

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the blind men: their devotion-their persistence 30-31

The mercy of Christ 32-34: question-reply-heals-following Xt.

Having divided the Gospel of St Matthew into 3 parts: Christ's entry (Chs. 1-2), his progress in the world (Chs. 3-20), and his exit (Chs. 21-28) and having dealt with the first two parts, we turn now to the third.

CHRIST'S EXIT FROM THE WORLD: Preamble - Chs. 21-25

Challenge to his persecutors Chs. 21-23

Challenge arising from *envy of his glory* Ch. 21

Provocation coming from his being honoured 1-14

Honour shown Christ on the road 1-9

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Honour shown in the action of the crowds 8-9: by deed-by word

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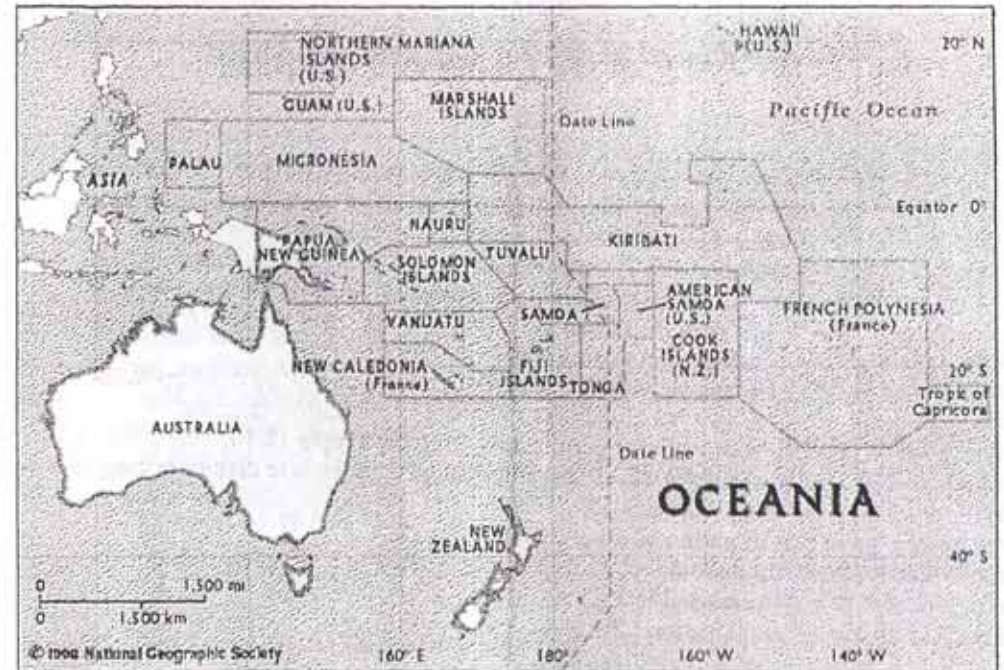
Requires their answer 40

Confirms it 42-46

Puts authority from Scripture 42

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Explains 43-46: concln from parable-concln fr Scripture.



POST SYNODAL APOSTOLIC EXHORTATION

ECCLESIA IN OCEANIA

Pope John Paul II

Chapter IV

38. The Church forcefully and specially exhorts all the Christian faithful to learn 'the surpassing knowledge of Jesus Christ' (Phil. 3:8) by frequent reading of the divine Scriptures. Let them remember, however, that prayer should accompany the reading of Sacred Scripture, so that a dialogue takes place between God and the reader. For 'we speak to him when we pray, we listen to him when we read the divine oracles' (Vat. II Dogmatic Constitution on Divine Revelation, 25). The word of God in the Old and New Testament is fundamental for all who believe in Christ, and it is the inexhaustible wellspring of evangelisation. Holiness of life and effective apostolic activity are born of constant listening to God's word. A renewed appreciation of Scripture allows us to return to the sources of our faith and encounter God's truth in Christ.

22 November, 2001

Christ the Judge of the Living and the Dead

The role of judge has been attributed to God at all stages of religious faith...Belief in the great day of Judgement at the end of the world is one of the most constant themes of the teachers and seers of Israel...The concepts then of God as the great Judge, and of the universal judgement at the end of the world, could in no wise be called specifically Christian, i.e. flowing from the central doctrine of the Incarnation. Christ found these beliefs well established, and He lent them the weight of his authority...Yet in this matter of God's role as Judge, Christ has done something more than throw additional light and brilliancy on an ancient tradition; he appropriated the doctrine in a way he has not followed in other matters. He himself is the great central figure, he is the Judge, the Judgement Day will be essentially his own Day. He will come in glory with the angels, and mankind will be brought to him...and the dividing between the good and the wicked will done entirely on Incarnation lines...The blessed are those who gave him to eat when he was hungry, gave him to drink when he was thirsty, visited him when he was in prison. The wicked owe their reprobation to the neglect of those good offices toward him. For St Paul as well as for the other writers of the New Testament, the Great Day spoken of by the prophets of old has a new significance, not only a new splendour. It is the Day of the Lord...the triumphant manifestation of Christ.

I am thus justified, I think, in placing the doctrine of the Judgement amongst the specifically Christian doctrines, because it is so inseparably united with Christ's person, so completely identified with him...Here we have more than the elevation of a pre-existing idea; we have a complete transformation. Judgement will be done, as was the belief of Patriarchs and Prophets, but it will be judgement by a Man, as St Paul puts it in his discourse on the Areopagus: "...Because he has appointed a day wherein he will judge the world in equity, by the Man whom he has appointed; giving faith to all by raising him up from the dead."...

The deepest modification of the pre-existing belief is of course the fact that it will be Christ in the glory of his Manhood who will execute all judgment.

Anscar Vonier OSB

(abridged from *Collected Works Vol 1, "The Christian Mind"*)

THE O ANTIPHONS OF ADVENT: Dec 17th - 23rd

Using a particular form that was very important in the Middle Ages, the Liturgy of the Hours speaks of the coming of Christ in a poetic form of which many people are unaware. We refer to the series of antiphons for the Magnificat that begins on Dec. 17th; each antiphon starts with an exclamation: "O Wisdom!" "O Sacred Lord!"...These antiphons, seven in number, seem to have originated at Rome...The singing of the "O" antiphons during Advent was a very solemn affair in cathedrals and monasteries. (Anscar Vonier OSB, "The Liturgical Year")

1. *O* Wisdom, you came forth from the mouth of the Most High, and reaching from beginning to end, you ordered all things mightily and sweetly.
Come, and teach us the way of prudence!
2. *O* Adonai (God of the covenant) and Ruler of the house of Israel, you appeared to Moses in the fire of the burning bush, and on Mount Sinai you gave him your Law.
Come, and with an outstretched arm redeem us!
3. *O* Root of Jesse, you stand for an ensign of mankind; before you kings shall keep silence, and to you all nations shall have recourse.
Come, save us and do not delay.
4. *O* Key of David and Sceptre of the house of Israel: you open and no one closes; you close and no one opens.
Come, and deliver those from the chains of prison who sit in darkness and in the shadow of death.
5. *O* Rising Dawn, Radiance of the Light eternal and sun of Justice;
Come, and enlighten those who sit in darkness and in the shadow of death.
6. *O* King of the Gentiles and the Desired of all, you are the cornerstone that binds two into one:
Come, and save poor humankind whom you fashioned out of clay.
7. *O* Emmanuel, our King and Lawgiver, the Expected of nations and their Saviour:
Come, and save us, O Lord our God!

THE *SUMMA THEOLOGICA* OF ST THOMAS AS A BIBLICAL
CATECHISM (Contd.)

The Book of Life - Question 24

Article 3 *Whether anyone may be blotted out of the Book of Life?*

"Let them be blotted out from the Book of Life" (Ps. 68:29)

The Power of God - Question 25

Article 1 *Whether there is power in God?*

"You are mighty, O Lord, and truth is round about you". (Ps. 88:9)

Article 3 *Whether God is omnipotent?*

"No word shall be impossible with God." (Lk. 1:37)

Article 5 *Whether God can do what he does not?*

"Do you think that I cannot ask my Father, and he will give me presently more than twelve legions of angels?" (Mt. 26:53)

Article 6 *Whether God can do better than what he does?*

"God is able to do all things more abundantly than we desire or understand."

(Eph. 3:20)

Of the Divine Beatitude - Question 26

Article 1 *Whether beatitude belongs to God?*

"Which in his times he shall show, who is the Blessed and only Mighty, the King of

kings and Lord of lords." (1Tim. 6:15)

Article 3 *Whether God is the beatitude of each of the blessed?*

"Star differs from star in glory" (1Cor. 15:41)

THE HOLY TRINITY

The Procession of the Divine Persons - Question 27

Article 1 *Whether there is Procession in God?*

"From God I proceeded" (Jn. 8:42)

Article 2 *Whether any Procession in God can be called Generation?*

"This day have I begotten thee" (Ps. 2:7)

The Plurality of Persons in God - Question 30

Article 2 *Whether there are more than three Persons in God?*

"There are three who bear witness in heaven, the Father, the Word, and the Holy Spirit". (1Jn. 5:7)

Of what belongs to the Unity or Plurality in God - Question 31

Article 3 *Whether the exclusive word "Alone" should be added to the essential term in God?*

"To the King of ages, immortal, invisible, the only God" (1Tim. 1:17)

Of the Person of the Holy Spirit - Question 36

Article 1 *Whether this name "Holy Spirit" is the Proper Name of one Divine Person?*

"There are three who bear witness in heaven, the Father, the Word and the Holy Spirit" (1Jn. 5:7)

CHILDREN'S CORNER

Maurizio was an unforgettable boy with clear blue eyes and light brown hair. His outward appearance might not have given the clue to his staunch Italian blood from the Abruzzi. He was self-possessed and in no doubt about his identity. From about the age of three he had been diagnosed with leukaemia. His parents did everything possible to combat the disease, and Maurizio for his part was heroic in his patience. Over a long period there were the harrowing visits to the Children's Hospital with needles and transfusions and the aftermath of treatment. As his appetite began to return staff would come with food. "Something to eat, Maurizio?" "No, I'm getting pasta from Mamma".

When his older sister Sonia was preparing for her First Communion, it was decided that Maurizio, at five, could also prepare. He was extraordinarily mature and very businesslike in everything he did, including the taking of his medicine at school. The priest used to teach him separately, finding a time when he could slip out of the classroom to sit under the shade of a tree by the littlies' sandpit. One day when they were busily exploring the mysteries of transubstantiation together ("THIS IS MY BODY"), it happened that a boy from the prep class had lost his way and ended up with a toy truck in the sandpit, with enthusiastic truck noises to boot. Maurizio could stand only so much of the roaring gear changes and finally stood up, hands on hips, and called out, "David, would you be quiet; can't you see I'm trying to learn!" And learn he did, receiving his First Communion with Sonia, and later being confirmed. A special family gathering followed, at which Maurizio made a fine short speech in Italian. One of the joys amid the sad advance of his illness was the birth of a little sister, Nadia. Shortly after this Father Joe, the Parish Priest, caught sight of him at the shopping centre on the other side of the street and called out, "Hullo Maurizio. How is Nadia?" With hands on hips he exclaimed, "Father, she's gorgeous!"

Stealthily and relentlessly the illness got the upper hand. Knowing this the priest popped in to visit him at home one afternoon. Maurizio seemed tired and distracted. It was a short visit and Maurizio's dad walked him to the gate where they talked for a bit. "I think he wants me; I'd better go", said the dad. A few minutes later, just as the priest arrived back at his presbytery the phone rang. It was the family. God's angel had come for their beloved six year old.