



THE STAR

ROSARY NEWSLETTER

VOL. 16 No. 2 AUGUST 2010 <http://rosary.op.org.au/>

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Welcome

Fr Ben Hensley OP

Dear Rosarians,
 As you see we have spruced up our STAR format. Nigel Fam is the brains behind this. Actually he is now Br Francis and is one of our three novices, beginning their Dominican journey together with a dozen or so other novices from the Asian region in Hong Kong. Pray for them! He, together with Br Robert and Br Jordan are all Sydneysiders.

As you see we now have a web site. There is also a registration form on the back page for new members. We are always encouraging new members! Sometimes our response is slow, but don't despair.

Normally I live in Adelaide, but am presently doing two periods (June-July; October-December) at Carina in Brisbane to help out in our parish.

Two special experiences to report from Bris... First, a wonderful evening listening to Mem Fox showing parents of littlies the art and the (bonding) benefits of reading to them. Secondly, an evening learning about the challenges in family life and values from a visiting Qld. mum from Cairo who has lived there for 20 years. Jesus, Mary and Joseph, please help our families!

How can we expand Fr Peyton's links between the Rosary and family life in our time?? I have long thought that imaginative, sound, illustrated, and funny "mystery" writing about Rosary events and characters for children would help. But that is just one possibility. Let me know if you discover an interested Children's Author.

Soon, we will have our Saint Mary MacKillop of the Cross. Let us thank God, learn from her, and find ways to invigorate our Christian and Catholic life.

Fr Ben Hensley OP
 Promoter of the Rosary Confraternity



A Whole Bible Catechism(Continued)

From St Thomas' Summa Theologica II/II on Charity

Question 25

About the Object of Charity - What we are to love and with what priorities



St. Thomas Aquinas

Article 1 Whether charity-love stops at God, or extends to our neighbour?

Objection: An ancient gloss on Mt 1:2 has it that hope begets charity-love. Now hope is so due to God that it is reprehensible to hope in man, for Jeremiah says, “Cursed be the man who trusts in man.” (17:5) Therefore charity is so due to God, as not to extend to our neighbour. However, it is written: **“This commandment we have from God, that he who loves God, love also his brother.”** (1 Jn 4:21).

Article 4 Whether an individual should love him/herself out of charity-love?

Objection: Friendship by its very nature implies mutual love and equality, which cannot be of one person to her/himself. But charity is a kind of friendship, as we have seen. (q. 23 art 1). Therefore no one may have charity towards him/herself.

However, it is written: **“You shall love your friend as yourself”** (Levit. 19:18).

Now we love our friends out of charity. Therefore we should love ourselves too out of charity.

Article 6 Whether we ought to love sinners out of charity?

— Objection: It is characteristic of friends to rejoice in and will the same things. Now charity does not make us will what sinners will, nor to rejoice in what gives them joy, but rather the contrary. Therefore sinners should not be loved out of charity.

However, St Augustine wrote that when it is said, **“You shall love your neighbour”**, it is evident that we ought to look upon everyone as our neighbour. But sinners don't stop being human beings, for sin does not destroy (human) nature. Therefore we ought to love sinners out of charity.

Article 7 Whether sinners should love themselves?

Objection: Sin does not destroy nature. Now it is in keeping with nature that everyone should love themselves: for which reason even non rational creatures naturally desire their own good, for instance, the preservation of their own Being, and so forth. So sinners love themselves.

However, in Ps 10:6, **“He who loves unrighteousness hates his own soul.”**

Article 8 Whether charity-love requires that we should love our enemies?

A Whole Bible Catechism(Continued)

From St Thomas' Summa Theologica II/II

Objection: Charity does not do away with nature. Now everything, even a non-rational being, naturally hates its contrary, as a lamb hates a wolf, and water fire. Therefore charity does not make us love our enemies. However, Our Lord said, **“Love your enemies”** (Mt. 5:44)

Article 11 Whether we are bound to love the demons out of charity-love?

Objection: Demons differ from the blessed angels like sinners differ from those who are right and just. But the right and just people love sinners out of charity-love. Therefore they should also love the demons. However, it is written in Isaiah, **“Your covenant with death will be annulled, and Your pact with hell will not stand”** (Is. 28:18).

Question 26

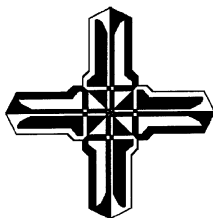
About the Order in Charitable Loving

Article 1 Whether there is an order in charity-love?

Objection: Just as the object of faith is the First Truth, so is the object of charity-love the Sovereign Good. Now no order is appointed for faith, but all things are believed equally. Neither, therefore, ought there to be any order in charity. However, it is written in the Song of Songs, **“He brought me into the cellar of wine, he set in order charity in me”** (Sg. 2:4)

Article 2 Whether God ought to be loved more than our neighbour?

Objection: Likeness is the cause of love as we read in Sirach, “Every creature loves its like” (13:15-16). Now a human being bears more likeness to neighbour than to God. Therefore a human being loves his or her neighbour out of charity-love more than they love God. However, Something ought to be loved more, if others ought to be hated on its account. Now if our neighbour leads us astray from God he/she is to be hated, according to Lk. 14:26: **“ If anyone comes to me and does not hate his own Father and mother and wife and children...he cannot be my disciple”** Therefore we ought to love God out of charity-love more than our neighbour.



Interview with Frankey

Fr Ben Hensley

After having been well established in India—my wife Vijaya Indira Pereira as a qualified microbiologist working with a reputed pharmaceutical company, and me as a popular face in Indian television as a journalist—moving to South Australia has been a great challenge, especially at a time when Australia was receiving negative publicity due to the racial attacks on Indian students.

Today as I look back, the time since our arrival in SA in August 2009, I can only say that what was reported in Indian television was uncalled for and to some extent exaggerated. I can say this with confidence because the warmth which we have been welcomed as migrants by our Australian friends has been enormous.

Ed. *Frankey, can you give us a picture of the practice of the faith in Goa—your part of India?*

Frankey Well, practice of the faith there is like the tide of the sea which comes up and goes down. Goan Catholics are fervent in their traditional devotions, novenas and feasts. However, they are slow in adapting to the life-style of the “Early Christians” as seen in Acts.



Ed. *Is Goan practice of the faith typical of Catholic life and customs of “Catholic” India?*

Frankey The rest of “Catholic India” does not have the influence of a Portuguese background, therefore the life-style and customs of each region are different. The Catholic population of India –excluding Goa— which is only 3% of the total population and is subject a much greater influence from the surrounding Hinduism. Therefore they are a little introverted in practising their faith. In Goa on the other hand Catholics are 27% of the population and therefore are more proclamative of their faith. While there has been an influx of peoples of other religions from neighbouring states causing a diluting of Catholic numbers in Goa, the hospitable, accommodative and peace-loving nature of Goans in general it can be said that the Catholics are more “catholic” or “universal” in their religious life compared with the rest of India.

Ed. *How about Mass attendance? Are there big differences among the different age groups?*

Frankey Sunday Mass attendance of various age-groups could be projected as a percentage of the total Catholic population attending:

Youth—25%; Younger Marrieds—15%; Middle Aged—40%; Oldies 20%.

The participation of young children is quite good, which often results in special services in some churches, followed by catechism for children preparing for Reconciliation up to the sacrament of Confirmation.

Ed. *Are parishes a real focus and powerhouse for Catholic life?*

Frankey Yes, they are a focus for Catholic life, playing an important role in fostering spiritual growth.

Ed. *What about family life and the Catholic nurturing of the very young, e.g. 3 –7 year olds?*

Frankey Catholic upbringing of the very young has suffered due to the helpless attitude of working parents. Demonic influence of television, worldliness and lack of knowledge of the True God.

Ed. What about Catholic children in government schools?

Interview with Frankey

Fr Ben Hensley

Frankey Catholic religious instruction has no place in government run schools. However in schools run under Diocesan control, religious instruction is incorporated in the school curriculum. Also, there is regular Eucharistic celebration on the first Friday of the month for all the students. It is part and parcel of the school schedule.

Ed *Devotional life: tell me about the main devotions there, and their influence*

Frankey The main mass devotions for Goan Catholics as a whole are the novenas for the feasts of St Francis Xavier (at Old Goa/North Goa), Bl. Joseph Vaz (at Sancoale/South Goa), and Ven. Fr. Agnelo (at Pilar/North Goa). These mass devotions bring together Catholics of Goa and also of neighbouring states. Also devotions to St Anne and St Anthony by individual families play an important role in uniting neighbours and relatives and help the process of spiritual bonding between them.

Ed. *And the Rosary: is it a major form of prayer and devotion?*

Frankey Yes, praying the Rosary is the most prominent form of prayer and devotion in Goa. Praying the Rosary in churches before the commencement of Mass is quite common.

Ed. *Are there shrines and places of pilgrimage?*

Frankey Because there are many churches dedicated to the Blessed Virgin Mary, I am not aware of separate shrines for pilgrimages. The months of May and October are treated as special Marian months during which the praying of the Rosary around Crosses in the respective sectors of a parish is a very common sight.

Ed. *Finally Frankey, how has the initiative of Pope John Paul II in renewing devotion to the Rosary with five new Mysteries of Light drawn from Our Lord's public ministry been received?*

Frankey The Pope's initiative has produced little positive effect on the Catholics in general because of the luke-warmness of the Shepherds, who have not been able to provide the needed enthusiasm to their flock.

On the whole I feel that contemplation of the mysteries is missing during the recitation of the Rosary. Sadly it has become more of a routine before Mass.

Ed. *Thank you Frankey for introducing us Aussie Rosarians and Confraternity members to a little of Catholic life and devotion in India's Goa.*



The Hail Mary of a Protestant

A true story

A little six-year-old Protestant boy had often heard his Catholic companions reciting the prayer 'Hail Mary.'

He liked it so much that he copied it, memorized it and would recite it every day.

'Look, Mommy, what a beautiful prayer,' he said to his mother one day.

'Never again say it,' answered the mother. 'It is a superstitious prayer of Catholics who adore idols and think Mary a goddess. After all, she is a woman like any other. Come on, take this Bible and read it. It contains everything that we are bound to do and have to do.' From that day on the little boy discontinued his daily 'Hail Mary' and gave himself more time to reading the Bible instead.

One day, while reading the Gospel, he came across the passage about the Annunciation of the Angel to Our Lady. Full of joy, the little boy ran to his mother and said: 'Mommy, I have found the 'Hail Mary' in the Bible which says: 'Hail full of grace, the Lord is with thee, blessed art thou amongst

women.' Why do you call it a superstitious prayer?'

On another occasion he found that beautiful Salutation of St. Elizabeth to the Virgin Mary and the wonderful canticle MAGNIFICAT in which

Mary foretold that 'the generations would call her blessed.'

He said no more about it to his mother but started to recite the 'Hail Mary' every day as before. He felt pleasure in addressing those charming words to the Mother of Jesus, our Saviour.

When he was fourteen, he one day heard a discussion on Our Lady among the members of his family. Every one said that Mary was a common woman like any other woman. The boy, after listening to their erroneous reasoning could not bear it any longer, and full of indignation, he interrupted them, saying:

'Mary is not like any other children of Adam, stained with sin. No! The Angel called her FULL OF GRACE AND BLESSED AMONGST WOMEN. Mary is the Mother of Jesus Christ and consequently Mother of God. There is no higher dignity to which a creature can be raised. The Gospel says that the generations will proclaim her blessed and you are trying to despise her and look down on her. Your spirit is not the spirit of the Gospel or of the Bible which you proclaim to be the foundation of the Christian religion.'

So deep was the impression which the boy's talk had made that his mother many times cried out sorrowfully: 'Oh my God! I fear that this son of mine will one day join the Catholic religion, the religion of Popes!' And indeed, not very long afterwards, having made a serious study of both Protestantism and Catholicism, the boy found the latter to be the only true religion and embraced it and became one of its most ardent apostles.

Some time after his conversion, he met his married sister who rebuked him and said indignantly: 'You little know how much I



The Hail Mary of a Protestant

A true story

love my children. Should any one of them desire to become a Catholic, I would sooner pierce his heart with a dagger than allow him to embrace the religion of the Popes!

Her anger and temper were as furious as those of St. Paul before his conversion. However, she would change her ways, just as St. Paul did on his way to Damascus. It so happened that one of her sons fell dangerously ill and the doctors gave up hope of recovery. Her brother then approached her and spoke to her affectionately, saying: 'My dear sister, you naturally wish to have your child cured. Very well, then, do what I ask you to do. Follow me, let us pray one 'Hail Mary' and promise God that, if your son recovers his health, you would seriously study the Catholic doctrine, and should you come to the conclusion that Catholicism is the only true religion, you would embrace it no matter what the sacrifices may be.'

His sister was somewhat reluctant at the beginning, but as she wished for her son's recovery, she accepted her brother's proposal and recited the 'Hail Mary' together with him. The next day her son was completely cured. The mother fulfilled her promise and she studied the Catholic doctrine. After long preparation she received Baptism together with her whole family, thanking her brother for being an apostle to her.

The story was related during a sermon given by the Rev. Fr. Tuckwell. 'Brethren,' he went on and said, 'the boy who became a Catholic and converted his sister to Catholicism dedicated his whole life to the service of God.

He is the priest who is speaking to you now!

What I am I owe to Our Lady. You, too, my dear brethren, be entirely dedicated also to Our Lady and never let a day pass without saying the beautiful prayer, 'Hail Mary', and your Rosary. Ask her to enlighten the minds of Protestants who are separated from the true Church of Christ founded on the Rock (Peter) and 'against whom the gates of hell shall never prevail.'

* * * *

There are two ways to live your life. One is as though nothing is a miracle.

The other is as though everything is a miracle..

Albert Einstein

***It is in love that God leads me,
by love that God reproveth me,
by love that God lets me see love in all.***

Blessed Mary of the Cross MacKillop
1873

St Paul's First Letter to the Corinthians Ch. 14: 20

St Thomas's Divisions

Note: As we have said from time to time, this segment of our newsletter which offers readers a way of pursuing Lectio Divina (meditative reading of the Bible) can only be fruitful if you have the Corinthians text of your Bible in front of you, using the divisions to help you see the point of each biblical phrase in terms of the whole context.



As we move towards the last chapters of the Letter it may be useful to recollect the main divisions expressed early in St Thomas' commentary for renewed appreciation of the significance of our passage from ch. 14 in the present issue.

Remember that he sees St Paul in 1 Cor. as treating the *sacraments*. In the first eleven chapters he deals with the sacraments themselves (baptism, marriage, and Eucharist) then in ch. 12 he writes of sacramental grace as contained in the sacraments in chs. 13-14. This will be followed in ch.15 by his treatment of the glory which is the purpose of the sacraments,

exceeding the province of what they contain for our earthly life and pointing us to that life glimpsed in the resurrection of the Lord Jesus.

So the graces freely given, or charisms as they are called, have been our focus in the last two issues—first in relation to the great gift of charity-love and then among themselves. In particular we find St Paul sorting out the value to the Church of speaking in tongues in comparison with the greater gift of prophecy.

Having shown that prophecy is more excellent than tongues (looking at the role of believers, **ch. 14:1-19**),

he now attends to the superiority of prophecy over tongues from the standpoint of unbelievers **20-25**

First, he renders them attentive: presents a challenge—explains 20-22

Next, how he argues the point at issue 21

By showing the respective purposes of tongues and prophecy

Indicating Scriptural authority 21

Not engendering belief in believers but in non-believers 22

Clarifies the middle term of the argument 23-

For unbelievers, an awkward legacy from tongues 23

But good flows from the gift of prophecy 24

What good flows 24

How it happens 25a

With what effect 25b

St Paul's First Letter to the Corinthians Ch. 14: 20

St Thomas's Divisions

Directs them about the use of these gifts 26-39

He shows how they are to handle the use of the gifts

Then how to use the gift of tongues: how to use 27—when to stop 28

How they are to use the gift of prophecy 29-38

Prophecy's use both as to number and order 29-33

The order in making use of this gift 29-30

He determines the number of those using this gift 29a

He teaches the order in which to proceed 29b-30

The reason behind this ordering 31

He excludes an objection: clarifies the issue 32—proves 33

There are persons prohibited from using prophecy 34-35

Persons to whom prophecy is forbidden: rule stated—reason 34

Removes an objection: solution indicated—reason given 35

He answers those who contradict him, exposing their presumption 36-38

He refutes them en masse, with regard to the whole gathering 36

Then he turns attention to the leaders in particular: refutes 37—objection 38

The Apostle here concludes the general admonition 39-40

He urges them to treasure all gifts 39

ensuring that all is done in the right way 40a

and in due order 40b



Blessed Mary of the Cross MacKillop will be canonized on October 17th this year in Rome by Pope Benedict XVI.

We rejoice and are glad as the name of our first saint is, so to speak, assumed into heaven. We can sing with the Psalmist:

“She is led to the king with her maiden companions. They are escorted amid gladness and joy; they pass within the palace of the King”.

The Marriage at Cana

Reflections on the Second Luminous Mystery of the Rosary

Is this to be a meditative exploration of a *mystery* or of a *miracle*? The Cana event of course is both. And although the two go together as two aspects of the one event, they are not identical. So do we approach one through the other? Can we decide upon one as being the more familiar aspect from which we can journey into the less familiar, in the way Our Lord shows us in his own teaching? Where should the emphasis lie? Is the miraculous act of changing the water into wine the all-sufficient key to our meditative entry into this mystery, or does the Evangelist St John have horizons even greater for us than the miraculous change itself?

We Rosarians, however, will always see it as a mystery; the second of the Rosary's Luminous Mysteries. Perhaps then the first thing to do is identify briefly the main general features of mystery, and then do the same for miracle. This issue arises because not all the Luminous mysteries are miracles. This is clear in the case of the third of the mysteries; the Proclamation of the Kingdom and the call to repentance. But all miracles are mysterious.

What sort of event or act can claim to be a Christian mystery? A divine revelation that simply cannot be proved or comprehended by human intelligence.

The Second Luminous Mystery: The Marriage At Cana

"IN THE BEGINNING..." Remember? That's how the whole Bible starts off with the Book of Genesis. That's how St John's Gospel starts off too. And St Mark, as we saw, (Star...), after announcing the beginning of his Gospel, launches straight into Our Lord's baptism. The importance of "The Beginning" was on his mind too. St Matthew at the beginning of his Gospel announces the genealogy of Jesus. That word is a member of the same family; "Genesis", "Beginning" and "Genealogy" are all close relatives. So in God's world beginnings are big. Why is this so? Because God is always the One Who Begins. He is the Initiator, or First Mover in every human action. I remember years ago a learned young priest wrote a thesis entitled, "The Name of God which is The Beginning."

What can we draw from this? That God does not start off a plan and then leave it to fend for itself, relegating its beginnings to history. God's beginnings are forever real and active. I think it is a help to have something of this in mind as we explore the second of the Luminous Mysteries, for like the first one, it too is a beginning. At the end of recording the event the Evangelist says, "This, the first of his signs, Jesus did at Cana in Galilee..." We shall return to the significance of this beginning later. But there is another "beginning" in this second mystery that is not immediately obvious, but when explored it can be seen as central.

Our second Luminous Mystery can be identified under different names. Pope John Paul used two of them when announcing it among the new mysteries in his Apostolic Letter in 2002. First he announced it as Jesus' "self-manifestation at the wedding of Cana" and then in his next explanatory paragraph he called it "the first of the signs, given at Cana".

The Marriage at Cana

Reflections on the Second Luminous Mystery of the Rosary

Whether we name it The Miracle of Cana or The Wedding at Cana, it was a marriage that occasioned the miracle.



AND HE MANIFESTED HIS GLORY

Pope John Paul's monumental work on the theology of the body early on in his papacy (from September 1979) alerted the Church to the importance of the connection between marriage and the account of the creation of male and female in the Book of Genesis. Our marriage liturgy makes the connection alright, but the depth of meaning in the connection has been brought out by the pope.

Taking his cue from Our Lord's dialogue with the Pharisees in chapter 19 of St Matthew's Gospel, he encouraged the Church to appreciate anew the institution of marriage. We are to bear in mind the original state of grace of our first parents before their Fall into original sin. He has stimulated the Church to scrutinise the institution of marriage as we know it now through the prism of original innocence and original Grace. The ramifications of this should not be underestimated.

In the Beginning the Lord God created humankind graciously to be in the Divine Image. Male and female He created them to be together in His image. And the imaging was to continue; to increase and multiply. We come to BE, humanly, in the image of God through the union of male and female.

So, after countless marriage unions of God's human image occurring since Adam and Eve Jesus, the perfect Image, responds to the invitation to attend the marriage of a couple at Cana in Galilee. The miraculous first sign in which, as the Pope says, he changed the water into wine "thanks to the intervention (the Latin has intercession) of Mary" must be contemplated in the setting of marriage.

In the next issue of The Star we shall look into the details of the miracle.

B.H.

From the Libellus: *On the Beginnings of the Order of Preachers* of Bl. Jordan of Saxony.

Far more impressive and splendid than all Dominic's miracles were the exceptional integrity of his character and the extraordinary energy of divine zeal which carried him along; these proved beyond all doubt that he was a vessel of honour and grace, adorned with every kind of "precious stone". His mind was always steady and calm, except when he was stirred by a feeling of compassion and mercy...He never allowed himself to become angry.



The Rosary Confraternity

Enrolment Form

Duties of Members

1. To say at least one complete rosary each week (if possible all 4 mysteries, glorious, sorrowful, luminous, joyful)
2. To include in this Rosary the intentions of fellow members throughout the world
3. To have ones name inscribed on the register of this confraternity
4. To always promote the praying of the Rosary

Benefits of Membership

1. The special protection of the mother of God.
2. A share in the prayer of countless thousands of members the world over, and this even after death.
3. A share in the prayers, Masses and apostolic works of the entire Dominican Order.
4. The intercession of the entire heavenly court.
5. Various plenary and partial indulgences.
6. Three times a year the Rosary Confraternity publication "THE STAR" is sent to those members who wish it. Its purpose is to provide sound doctrine and spiritual guidance for readers everywhere.

How to Enrol

You are invited to enrol in the Confraternity, by sending your baptismal name and family name with your address to:

Dominican Rosary Centre PO Box 305, Carina, Qld, 4152

Or by emailing: ben.hensley@op.org.au

There is no charge for enrolment however, a small offering would be much appreciated to help our work in promoting the Rosary through our publication "the star", the running of the confraternity website and related expenses.

Application Form:

Surname _____
[Please Print in Block Letters- including your full Baptismal and family name]

Christian Names _____

Rev/Mr/Mrs/Miss/Ms/Other: _____

Address: _____

State _____ Postcode _____ Country _____

Email: _____

Signature _____

Would you like to receive "The Star" Electronically By Mail

VERITAS



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.

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