



MARY'S ROSE

NEWSLETTER

Pauline Fathers & Rosary Bouquet



Shrine of Our Lady Help of Christians
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News from 'Marian Valley'



Blessing of the Vietnamese Chapel of
Our Lady of Lavang

one young man, Br. Peter, in formation. Our students for the priesthood are studying in Rome and Br. Peter is beginning his formation in Poland – please keep them in your prayers.

Dear Friends,

Graces and Blessings to you all!

It has been a busy year at Marian Valley. We finally received permission from the local Council to build the new monastery, Deo Gratias!

We began work on the 29th August with an excavator carving the pads ready for the foundations to be built. We are relying on God's Providence to build the monastery. We will build as much as we can and when the money runs out we will stop building and wait till we have some more to continue with. This way the time frame for completion is in the Lord's hands completely (no doubt with some powerful intercession from His Holy Mother). Please keep this project in your prayers and any donations toward the monastery will be greatly accepted.

This year saw the completion of the Chapel of Our Lady of Lavang (Vietnamese Community) and the construction of Chapels to St Lucy and Ukrainian Catholic Community.

Our little community of monks continues to live out our vocation to pray and work in spreading the Good News of the Kingdom of God. As well as looking after the spiritual needs of pilgrims that come to the Shrine we also help out in our local parish with Sunday Masses as well as the Queensland Police with Chaplaincy. Now we can add building supervision and labouring to our resumes.

The Order of St Paul The First Hermit in Australia is Blessed to have two Seminarians studying for the Priesthood (Brs. Richard and Peter) and

May God Bless you all and Our Lady protect you!

Fr Columba - Prior

"Behold, a virgin will conceive, and bear a son, and His name shall be called Immanuel." (Is.7:14)

Hope and Divine Mercy

By Fr. Columba Macbeth-Green. OSPPE.

If there is one characteristic of today's society that stands out above all else it seems to be a sense of hopelessness. There seems to be no meaning in life for countless numbers of souls. These poor people try to escape from this "hope-less" situation by turning to Alcohol, Drugs, inordinate Sex and even technology and learning. But alas these things do not satisfy, they do not give meaning to lives, in many cases they only make things worse by leading to despair. Divine Mercy is the remedy, the only remedy to this "hopelessness". Pope John Paul II put it very succinctly in his homily at the Beatification of St. Faustina when he said: "*Where, if not in the Divine Mercy can the world find refuge and the light of hope?*"

Hope is a virtue infused into our souls at Baptism. It enables us, with perfect trust, based on God's almighty help, to await and obtain eternal happiness and the means necessary to obtain it.

There are, then, four essential elements of the virtue of Hope:

1. It requires perfect Trust.
2. God's help – Grace.
3. Patience in waiting for fulfillment.
4. Goal of eternal fulfillment.

Traditionally the virtue of hope in our Christian lives has been seen in terms of a pilgrim journey. We Christians are said to be in a **Status Viatoris** or state of going on the way or of travelling. Where are we going? We are travelling as pilgrims in this earthly life toward our final home, Heaven, when we shall reach the state of perfect happiness and fulfillment, a **Status Comprehensoris**.

Since we are wayfarers on a journey toward our heavenly homeland it is obvious then that we haven't yet reached our goal in this life. Therefore we must be on our guard lest we stumble and fall along the rocky road of this life which is filled with temptations to sin. If we do fall, it is trust in the Mercy of Jesus that enables us to get up and continue on our journey.

Some of the effects of the Virtue of Hope in our lives:

1. Endurance in suffering – to unite our suffering with Christ's suffering; to have the strength and courage to endure suffering for the sake of Christ and the Kingdom of Heaven.
2. Openness to tomorrow – enables us to transcend the here and now and keep our whole lives fixed on God.
3. Transformation of the World – hope is something that we need to share. It creates a desire for unity and is the motivating force for missionaries.

The Virtue of Hope is built on Magnanimity and Humility.

The Virtue of Hope is built on two other virtues. These other virtues are like the pillars that support the bridge and the bridge is hope.

The first of these other virtues is **Magnanimity**. Magnanimity is when we recognize the great dignity which God elevated us to as children of God, made in His likeness, and respond by trying to act to our fullest potential, to attain sanctity.

The second of these "Pillar virtues" is **Humility**. Humility is when we realize the infinite distance that lays between us the creature, and God the Creator. Humility balances out Magnanimity like a see-saw to prevent us from becoming too inflated with our own dignity, as did Satan who was so captivated with his own beauty that he hated to think of himself lesser than God, which led to his rebellion against God.

When people lose hope they are in a state of *hopelessness*. Just as hope is built on the two virtues of Magnanimity and Humility, hopelessness is built on the two sins or vices of Despair and Presumption.

"And the Word was made flesh and dwelt amongst us." (Jn.1:14)

Hopelessness is built on Despair and Presumption

Despair and Presumption are arguably the two most prevalent sins of this age.

Despair is the perverse fixing of the will on non-fulfillment. Despair is when a person refuses to believe that there is a God and that we are made to enjoy God in Heaven, but that this life is as good as it

gets. Despair is the sin of the damned because deciding on non-fulfillment of one's eternal destiny is a rejection of God and His Mercy. How can a soul arrive at this pitiable state? It is so hard to imagine. But Judas did. Despair is a result of Sloth. The sin of Sloth is when a person realizes the dignity to which he has been raised as a child of God but lacks the courage of the effort necessary to carry out the duties and responsibilities of a child of God: "It is too much trouble to be good", "Oh I could never be a saint so why try to be holy?". When this Sloth is combined with Pride which "sets our course away from God", then the result is Despair – a fixation on not achieving our final end with God in Heaven.

Grace is the Remedy for Despair.

Sloth when mixed with pride brings despair because pride will not allow any pleading for God's Mercy. The only way to counter despair is by Grace which will enable the person to trust in Jesus and to become magnanimous and once more to have hope. This is where we can pray for the Grace to be given to a despairing person, and a good prayer for this is the Chaplet of Divine Mercy or the Rosary.

The other sin of hopelessness is Presumption

Presumption is the perverse anticipation of a man's fulfillment (I am saved already). Presumption is fraudulent imitation of hope. It is man's exaggerated desire for security. It denies the pilgrim character of true hope. True hope consists of an arduous journey along the road of life through this "Valley of Tears", always on guard against the temptations of the Devil and the world which could cause us to fall. Presumptuous people don't want to go on this pilgrim journey with all its trials and uncertainties; they want to know that they are saved NOW, they want a quick easy path.

There are two types of presumption:

1. **Pelagianism** – this type of presumption denies the need for God's grace in order to be saved. These people think that man can be saved through his own works without any help from God. Liberal Pelagians say "But I haven't hurt anyone so I'm saved; there is no Hell or Devil and sin is a thing of the past – we've come beyond all that negative stuff from the past" and Pseudo religious Pelagians say "I say my Rosary once a day and go to Mass on Sundays so I'm saved no matter what!". We have all met some of these people I'm sure.
2. The other type of presumption is the presumption of the Protestants at the Reformation. They believed that once you acknowledge Jesus Christ as your personal Lord and Saviour then His merits cover over your sins and you are assured of a place in Heaven no matter what. This presumption is still very much with us today in many of the fundamentalist Protestant sects that are around the country.

"The prayers of the liturgy are very pleasing to God, because they are the words of the Bible, they are the prayers of the Church which is the Mystical Body of Christ. Use a missal, a book of the psalms or prayer book to help you pray."
(Archbishop Thuan)

The two types of hopelessness, despair and presumption, can be seen I think, as the exaggerated emphasis on God's Justice, in the case of despair, and the exaggerated emphasis on trust in God's Mercy in the case of presumption. The reality of hope is a balance between the two. We must guard and cherish the hope we have. We can do this by acts of hope where we say a little prayer in which we ask God to strengthen our hope in eternal life, to enable us to run a good race and receive the victor's wreath and to receive final perseverance at the time of death. The most beautiful prayer that I know which expresses the virtue of hope and our pilgrim journey, through this valley of tears towards our heavenly homeland, is the "*Hail Holy Queen*"

Hail Holy Queen (Salve Regina)

Hail, holy Queen, Mother of Mercy;

hail, our life, our sweetness and our hope.

To thee do we cry, poor banished children of Eve;

to thee do we send up our sighs

mourning and weeping in this valley of tears.

Turn then, most gracious advocate, thine eyes of mercy towards us;

and after this our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary,

Pray for us O Holy Mother of God, that we may be made worthy of the promises of Christ.

Chronicles of Marian Valley by Fr. Gabriel Taylor, OSPPE

Chronicles of Marian Valley by Fr Gabriel Taylor OSPPE

The celebrations in honour of St. Joseph were on 15 March, transferred from the 19th March which was in Holy Week. There were about 300 pilgrims. Because of rain the afternoon Stations of the Cross were prayed under the roof. Before the Stations, Fr. Columba prayed with pilgrims at the Chapel of St. Joseph. At Marian Valley we pray prayers to St. Joseph each Wednesday after Mass. The Chapel of St. Joseph was the first outside Chapel built at Marian Valley, over twelve years ago.

Over 350 people were present for Divine Mercy Sunday. Many people came for Reconciliation. After the beautiful sung Mass and lunch, the afternoon began with a talk by Fr. Columba, the blessing of the pictures, Eucharistic Procession, blessing of each pilgrim with the Blessed Sacrament, Divine Mercy Chaplet and Benediction.

Fr. Pan Jordan O.P. accompanied over 200 pilgrims of the Indian Community on 3 May, for Our Lady of Good Health Vailankanni. Singing during Mass was in Sinhalese, Tamil, and English, these languages also used in the hymns after Mass in the procession and prayers at the Chapel of Vailankanni, which was decorated with streamers and balloons.

On Saturday 17 May, members of the Spanish speaking community came for Mass and prayers at Our Lady of Guadalupe with their Chaplain Fr. Hector Zuniga C.S.

Blessed with a fine day, over 700 pilgrims, including members of the Dutch and Eritrean communities, were at Marian Valley for the Solemnity of Mary Help of Christians. The Most Rev. Bishop Oudeman D.D. O.F.M. Cap. was Celebrant. After lunch there was a Solemn Eucharistic Procession to the Chapel of Mary Help of Christians, where Bishop Oudeman led prayers for Australia, with Devotions and Benediction.

The Croatian, Maltese and Filipino Communities had pilgrimages in June with over 700 pilgrims spread over the three days of 13 June for St. Anthony, 14 June for Jesus the Redeemer, and Our Lady of Perpetual Help when the Filipino Community was accompanied by their Chaplain Fr. Marce Singun. Each community provided a wonderful lunch for all pilgrims on their respective days, and conducted the prayerful procession to their Chapels with prayers and blessings at the Chapels.

For the month of July, the month of World Youth Day, Saturday 5 July brought about 300 pilgrims of the Sri-Lankan Community with their Chaplain Fr. Pan Jordan O.P. for the annual pilgrimage in honour of Our Lady of Madhu. After Mass in which hymns were sung in Tamil, Sinhalese and English, there were prayers, Devotions and Benediction.

During July and early August we were visited by the two Seminarists from our Australian Province who are studying in Rome. Br. Richard Green and Br. Peter Zitka spoke at Masses during their stay and were able to thank people for prayers and support in their vocations.

Marian Valley was blessed with groups visiting during the time of World Youth Day. Prior to W.Y.D. there were pilgrims from Wyoming U.S.A., Canada, Poland and East Timor.

After W.Y.D. a group of about 50 pilgrims accompanied by two priests from Oxford, England, stayed for five nights. After two days reflection they visited the Gold Coast and surrounding areas.

There were two groups from Italy, the second group of over 150 pilgrims from Verona were accompanied by the Bishop of Verona. In the days following our Italian visitors there were two groups of Canadians, from Toronto and Vancouver, each accompanied by a Priest who celebrated Mass for the group. Wondering if they would go out into the increasing rain to pray the Stations of the Cross only brought the cry "We're from Vancouver!"

Mainly from Poznan in Poland there were twenty-eight pilgrims, of which 10 were priests, who concelebrated Mass for the group. Fr. Albert who belongs to our Order and is at Smithfield Parish in Sydney brought Fr. Maximilian, also of our Order, 10 pilgrims from W.Y.D. who journeyed from a parish near the Black Forest in Germany. They stayed at Marian Valley for three days. As they never see the sea where they live, their big interest each day was the beach!

Over 200 people came on each of the two days in August when major celebrations occurred. Polish Chaplains Fr. Przemyslaw Karasiuk from Bowen Hills and Fr. Stanislaw Lipski from the Gold Coast were present on 9 August for the day of Polish pilgrimage in honour of Our Lady of Czestochowa. During the sung Polish Mass, banners from Polish organizations were held at the foot of the Altar. Mass was followed by a Eucharistic Procession with Prayers and Benediction at the grotto of Our Lady of Fatima. All then joined in a lunch of Polish food.



Our Lady
Help
of Christians

On 13 August Rev. Vu Dinh Tuong from Inala led the Mass and celebrations for the Vietnamese community in honour of Our Lady of Lavang. After the sung Mass, everyone went in procession singing hymns to the New Chapel which contained the new statue and which had been decorated with flags, flowers and new pot plants. Fr. Vu Dinh Tuong blessed the Chapel and in the prayers of blessing Our Lady's intercession was sought for all the pilgrims. Adjacent to the new Chapel the Vietnamese Community provided the added blessing of a lunch for everyone.

Since the previous chronicles there have also been many groups who visited, some for the day, some for an hour or two, including staff from Trinity College Beenleigh, the Catholic Psychiatric Pastoral Care group with their Chaplain Fr. James Smith, Seniors from St. Catherine's Wishart, Geebung Legacy Care, and a Retreat Day for a group from the St. Vincent de Paul Society.



Devotions at the Grotto on
Our Lady's Birthday

LtoR Fr Columba, Br Luke, and
Fr Gabriel at the site of the new
Monastery



The Order of St. Paul The First Hermit

Young men interested in seeking a life of prayer and service to Jesus through Mary might think of the Monks of St. Paul the Hermit.

We are a semi-contemplative monastic order especially devoted to Mary.

Our Life is: Contemplation; Divine Liturgy; Devotion to Our Lady. Our work is: Shrines; Pastoral; Retreats.

For further information, write to:

Vocations Director, Order of St. Paul the Hermit,
6 Justin St, Smithfield, N.S.W. 2164

Descendit de Coelis

There is a story of a young king who really cared about his people, and was grieved to know how much they suffered from hunger, cold, and pestilence. He did what he could by gifts of clothes and food, but his own resources were scanty, and the people were often too ignorant to do the best for themselves. When the king tried to teach them better ways of farming and building, the people made little response. "It's no good telling the king our troubles," they would say. "He could never understand what it is to work or to be hungry and cold."

The young king felt discouraged and went to a wise old minister and asked his advice.

"How can I win the confidence of my people?" he said. "I want to show them how to put an end to some of their misfortunes, and to help them bear the others with courage. They do not know their king cares about them – tell me how I can make them understand."

"There would be only one way, I think, Your Majesty."

"Tell me, for God's sake."

"If Your Majesty could go and live amongst them, not as king, but as one of themselves..."

That night a poorly-clad man left the palace; no one recognised the king and no one knew his secret but the old minister and two or three trusted servants. It was announced that the king had gone on a foreign journey. For months he lived in a poor hut, and lived and ate and worked as a poor peasant, tended the sick and helped the workers. His fellow peasants soon got to love him and came to him for help and advice, and were very sorry when he said good-bye to them.

When he reappeared at the palace and once more went amongst the people in royal fashion, he was soon recognised by those who had known him as a labourer. The story spread, and from then on his people loved and trusted him because he had shown that he loved and cared for them.

To make us understand God's love for us was the purpose of the Incarnation.

November Mass Intentions for the Holy Souls

November is a special month of the year for prayers for the Holy Souls in Purgatory.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Mac.12:46).

"From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends alms-giving, indulgences, and works of penance undertaken on behalf of the dead."

(Catechism of the Catholic Church, 1032.)

Remember that the Church teaches us how to put into practice mercy to our fellow man in the seven Corporal and Spiritual Works of Mercy. The seventh Spiritual Work of Mercy is to pray for the living and the dead.

The Pauline Fathers will be accepting offerings for November Masses to be said for the Intentions of the Holy Souls in Purgatory. If you would like to have a Mass offered for the soul of a loved one or some of the "forgotten" souls who have no one to pray for them please fill in the form posted with this newsletter and send it to us.



Marian Valley helping
feed the pilgrims



Humour

An old lady was on a flight. She was sitting beside a young businessman.

After the in-flight meal she took out her Holy Bible and starts to read.

The businessman glances at her and said. Do you really believe those stuff in the Bible is true?

"Well, yes, as a matter of fact I do," said the old lady.

"Yeah, right..." the man scoffs, "like... what's that guy's name, the one who got swallowed by a whale..."

"You mean Jonah?"

"Yeah, Jonah, I mean, how do you actually survive for 3 days in a fish's bowel?"

"I don't know," replied the old lady, "but I can ask him when I see him in heaven someday."

Feeling smart, the young man said: "Ok, but what if he's not in heaven because he went to hell?"

"Then young man, *you* can ask him" replied the old lady calmly.