

WINTER 2020



The Southern Star

ISSUE #22

Newsletter for the Dominican Sisters of Wanganui



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"Whatever you do in word or deed
for the good of your neighbor is a real prayer."

Saint Catherine of Siena



LETTER FROM MOTHER Prioress GENERAL

Mother Mary Madeleine O.P.

Thanks to our many generous benefactors, the Sisters have now moved into the new building which provides accommodation for the junior professed Sisters, in the form of 8 cells, and our new temporary chapel. From my choir stall I have a glorious view of God's creation shown in the lovely trees surrounding the golf course. It is here where I reflect upon the many blessings that God has given our congregation over the winter term. The Council consent for the new building was given on August 25th, Feast of St Louis, and the second shipment arrived on August 27th and 28th with our choir stalls, extra beds and kitchen equipment. We were able to sing the Divine Office for the first time in our new chapel for the feast of Our Holy Father St Augustine on August 28th and the first Mass was offered there on August 29th, feast of Santa Sabina. Both these saints have resonance for Dominicans as we live by the Rule of St Augustine and Santa Sabina is the name of the Mother Church of the Dominicans in Rome. Dominicans have been living in the adjacent priory since the property was given to them by Honorius III in 1220.

We have named the building "*Loreto*" as it is in this building that our young sisters will be formed in the spiritual life. It is commonly believed that the Holy House of Loreto is the Nazareth house in which Mary had been born and brought up, received the Annunciation, conceived Our Lord through the Holy Ghost, and lived during the childhood of Christ. It is thus a suitable patronage for our young Sisters to live under during their time of formation and hidden life. Also our chapel moved from its previous site in the house that we call *Nazareth* to our new house called *Loreto*. Although angels did not carry it there the Sisters and our faithful builders did the transporting. Thus the building earned its name.

As you will read in the rest of this newsletter, we celebrated the feast of St Mary Magdalene, Protectress of the Order, and the feast of Our Holy Father St Dominic during the winter term also. We were happy to share these occasions with our whole Dominican family of pupils, ex-pupils, tertiaries and Guild members in Dominican style. The Masses on these two feast days were in the Dominican Rite and were

sung by the Sisters. This singing of the Mass in the Dominican Rite for these big feasts of the Order was a first in the history of our congregation – now almost 18 years old. Throughout the year we have also been singing Dominican Rite Masses in our chapel and in the church particularly the girls' school Mass each Friday thus taking up another part of our role as a Liturgical Order. I really appreciate the efforts of the Sisters and girls to make these days special with singing, skits, recitals and games for everyone to enjoy.

Netball has always been a tradition in the school and although Covid-19 has caused some cancellations the girls were still able to play several games and did very well against opponents from far bigger schools during the shorter season.

The girls also prepared for the annual inter-house music competition which was held on the feast of Our Lady of the Snows, August 5th. It was impressive to see the level of preparation and talent displayed and the support offered by the parents and friends for this event. Each section of the programme was named after a renowned New Zealand religious Sister of the past in honour of her contribution to the musical sphere.

Now we are preparing for the construction of the extension of our refectory with a library underneath which will house all of our Dominican treasures. We are very grateful for the co-operation of our Dominican family - our pupils, ex-pupils, tertiaries and Guild members - over the winter term, and we assure them of our continuing prayers especially during this month of the Holy Rosary, a prayer received from Our Lady by our Holy Father St Dominic and dear to all Dominican hearts. May all of our Dominican Saints continue to intercede for us from above.

Mother Mary Madeleine OP



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Saint Dominic's Convent

Wanganui, New Zealand

Saint Dominic, Pray for Us!

A feastday is always a joyful day for a Dominican, and especially joyful for the girls when they get a day off lessons and lots of fun and games instead! The Girls' School certainly had the happiness of having two days off lessons last term, on the feast of St Mary Magdalene, Protectress of the Order (22nd July), and also on the Feast of our Holy Father Saint Dominic (4th August). Since the Feast of St Mary Magdalene was also Mother General's patronal feast day, the Sisters and girls were treated to a series of performances by the different classes, ranging from poetry recitation by the Form 1 and 2 girls, to lots of drama and action from the Form 3 to 7 girls. Holy Mass, a French-themed breakfast, and a shared cake made the day a most special one.

St Dominic's Feast, always highly anticipated by the pupils for the annual eve-of-the-day celebrations and pizza dinner, was a beautiful feast indeed, not least because we were able to have a sung Mass in the Dominican Rite offered by Fr Albert, O.P. Thank you to all who helped to make the feast day such a lovely one and may our Holy Father Saint Dominic continue to bless his little flock here in the antipodes.



My Queen and My Mother!

"I choose thee this day to be my Queen,
my Advocate, and my Mother."

On the Feast of the Visitation, 2nd July, four young ladies announced these words and consecrated themselves to Our Lady as members of the Children of Mary Sodality. Four more girls were also received as Aspirants and will prepare to make their consecration early next year. By the words of consecration, the girls devote themselves in a special way to the protection of Our Lady, promising to serve her and begging for the grace to "never, by word, or deed or thought, be displeasing in her sight". As a mark of their consecration, each newly consecrated member receives a ribbon, medal and cloak: the 'livery of the Immaculate Mary'. Though short, the words of the ceremony are profound and the sodalists are reminded to prove themselves as the worthy children of Mary by the innocence and holiness of their conduct.

"I am all thine, my Queen and my Mother,
and all that I have is thine."



Music Competition

Saint Dominic's College annual music competition fell on Wednesday the fifth of August this year, and the weeks leading up to the big day were even more full than usual. Lunchtimes were sacrificed to strenuous music practice, while many more hours were doubtlessly dedicated outside of school time to individual practice for solo performances. The hard work that had been put in by all was evident when the evening arrived. The first part of the competition featured traditional Maori songs performed by each school house. The girls' renditions of the songs were enlivened by the addition of Maori stick dancing, which, requiring a high level of coordination, left quite an impression on the audience. The next section was comprised of small choral groups, who had prepared a wide variety of songs. Last of all came the junior and senior soloists, who entertained the guests with performances on the piano, violin, cello, and guitar, as well as a beautiful vocal solo. Despite nerves, and, for many, the terrifying feeling of being on stage for the first time in their lives, all the girls did very well, making a difficult task for the adjudicators.





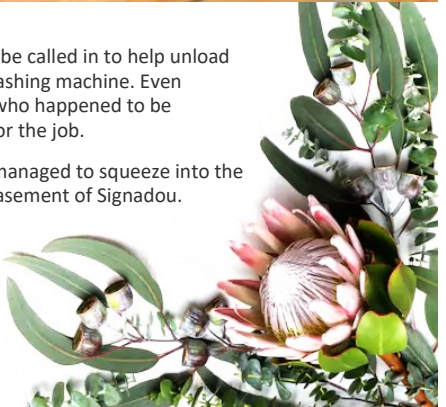
It takes not only brawns, but also brains, to figure out where the different packages emerging from the container truck have to go. (There were three buildings to navigate!)



Reinforcements had to be called in to help unload and move the 300kg washing machine. Even Brother Bartholomew who happened to be passing, was roped in for the job.

It was a tight fit, but it managed to squeeze into the Laundry, down in the basement of Signadou.

It's up to St Joseph now to help us get all the machines connected to plumbing and gas-works!



Moving into the Novitiate Building

After much waiting, preparation and anticipation, the permission to occupy the new Novitiate building was finally obtained on the feast of St Louis, August 25th. Twenty-four hours later, six nuns were marching in, carrying boxes and arranging mattresses on the floor, like an invading army, determined to occupy and never yield the newly gained territory.

On August 27th, the first part of the second shipment from Australia arrived at our doorstep, happily reuniting us with our choir stalls, which the moving men blithely hoisted onto one shoulder and set up in our new, temporary chapel in the Novitiate house. The next day, feast of our "grandfather," St Augustine, the second and final part of the second shipment was delivered, providing much needed kitchen furnishings and more furniture for the new house. What a peaceful joy it is to settle into an authentic convent edifice, conducive to recollection, prayer, and study!

Our deep gratitude daily sings itself for all of our benefactors who have helped pour the concrete, raise the walls, and roof the building now occupied by Dominican nuns, eager to serve the Church through prayer, study and teaching, according to the customs and traditions of St Dominic's family.

Next project: extension to the Refectory, and the construction of a Library under the Refectory-extension (the Library is essential, since Dominicans study all life long!). May God bless you for your generosity in restoring Dominican life to New Zealand!



Exclusive Guild Dinner with the Sisters

DATE: 21ST NOVEMBER 2020 | VENUE: WANGANUI RACECOURSE | TIME: 5PM

GIVING IS RECEIVING & RECEIVING INSPIRES GRATITUDE

HOW DO I RECEIVE AN INVITATION TO THE GUILD DINNER?

It is easy to be invited to the Guild Dinner. All you have to do is:

- ♦ **Become a Guild Member** and you can do that by GIVING to the Sisters for as little as \$10 a month or \$100 a year (See Guild Levels)
- ♦ **Regular Monthly Donation** by direct debit:
\$10 \$15 \$20 \$25 \$30 \$40 \$50 \$100 Other: _____
- ♦ **Bequeath a Gift in Your Will:** For more information on how to bequeath a gift to the Dominican Sisters of Wanganui in your Will, please email or write to us.

Please remember, no donation is too small!

GUILD MEMBERSHIP

Your Guild Membership is:

- ♦ Easy to keep active (minimum of \$10 per month or \$100 per year)
- ♦ Donations accumulate over the years and you scale the Guilds
- ♦ Guild Levels are kept private and confidential
- ♦ Annual Guild Updates
- ♦ Special remembrance in the Sisters' prayers
- ♦ A Mass offered monthly for all living & deceased Guild Members

THE BEST KIND OF GIVING IS THANKSGIVING

Inviting all who donate to our Guild Membership is our way of cooperating with Christ's way of dispensing His gifts.

For He said: 'Whosoever shall give to drink to one of these little ones a cup of cold water only ... amen I say to you, he shall not lose his reward.' (Matt 10:42)

Thank you on behalf of all the Sisters!

GUILD LEVELS

1. Our Lady of the Rosary Guild.....\$50,000 and over
2. St Joseph Guild.....\$25,000 to \$49,999
3. St Dominic Guild.....\$20,000 to \$24,999
4. St Catherine of Siena Guild.....\$15,000 to \$19,999
5. St Thomas Aquinas Guild.....\$10,000 to \$14,999
6. St Rose of Lima Guild.....\$5,000 to \$9,999
7. Pope St Pius V Guild.....\$2,500 to \$4,999
8. St Agnes of Montepulciano Guild.....\$1,000 to \$2,499
9. St Martin de Porres Guild.....\$500 to \$999
10. St Margaret of Hungary Guild.....\$100 to \$499



Completion of the new Novitiate building



Sisters praying the Divine Office



Benediction of the Blessed Sacrament



The Dominican Sisters praying in Procession

PLEASE CONTACT US FOR MORE INFORMATION

12B York Street, Wanganui 4501, New Zealand | Tel: (06) 344 2265 | Email: caritas@opsisters.org
<https://www.dominicansisters.net.nz/fundraising>

A Convent Chronicle



The new building, which houses the Novitiate and temporary chapel, was blessed on the feast of Our Holy Father St Dominic. It was christened "Loreto" after the Holy House of Loreto and Our Lady of Loreto on the Nativity of the Blessed Virgin Mary. The arrival of the 2nd shipment meant that we could once again use the choir stalls that had been specially made by a parishioner from Tynong.

It has been a busy three months, with plenty of feast days to mark the sanctoral cycle of the liturgical year.

The past pupils had an opportunity to attend a Day of Recollection preached by Fr Albert, O.P. on the Feast of the Holy Name of Mary. It began with a well-attended Mass sung by the Sisters, and included not only conferences but also times for silent prayer, spiritual reading, and meditation on the mysteries of the Holy Rosary before the Blessed Sacrament in the parish Church of St Anthony.

Certainly we hope that the rich liturgical life afforded by the presence of the Sisters and a Dominican Friar will bear fruit in the souls of our pupils in the years to come.



...or, the Last Few Months in Pictures



With the new building, much-needed space was created for a new work-area in the kitchen of Signadou. It will be some time before all the different bits and pieces come together, but in the meantime, we thank God for all the blessings He has given us.

Over the school break, we were able to relax one afternoon over a baseball game at Bason Botanical Gardens, followed by a picnic lunch.

The feast days also meant that the girls had ample time to showcase their different talents - dramatic acting, poetry-recitation, Maori stick-dancing, and of course, their musical skills!





The Real Age of Reason: Dominican Education in the Thirteenth Century

Our Lord once said that the tree is known by its fruits, and the Medieval scholars expressed this in philosophical terms as *agere sequitur esse*; “action follows on being”. By this principle, the thirteenth century was far more truly an ‘Age of Reason’ than the eighteenth, because its great scholarly and scientific works were works, not merely of observation (however acute or profound), but of *order*, which, according to another philosophical axiom, “is the proper work of reason”: *Rationis est ordinare*. It was a time when scholars, with their minds sharpened by the study of grammar and logic, set about the task of organising all the natural and supernatural truths acquired since ancient times into a unified system that would lead the mind step by step to God, the First Truth and Source of

all order. In planning a course of studies that would be a suitable preparation for their preaching apostolate, the Dominicans became the greatest contributors to this organising project.

St Thomas Aquinas explains that there are four ways reason can relate to order: firstly, by contemplating order that it did not itself create, as it does in theology, philosophy, mathematics and natural science; secondly, by establishing order in its own operations, as in grammar and logic; thirdly, by ordering the acts of the will through moral science or ethics; fourthly, by setting order in external things through what St Thomas calls the mechanical arts, which range from painting and sculpture through cooking and carpentry to surgery and

architecture. Because we have received the gift of reason to order our lives to God, Who is Order, the Dominicans strove to develop in their students all four of these relationships: to form intellects both ordered and appreciative of order.

They were helped by the fact that the trivium, the basic education of the Middle Ages, trained the reason to operate in an orderly way. Children would begin by learning Latin, with its rich vocabulary of both concrete and abstract terms, its grammar that makes explicit the relationships of words within the sentence, and a syntax that forces the user to think about the hierarchy and logical connection of the various clauses. This prepared them for the study of logic, which could take several years in disciplining the mind to reach sound conclusions step by step, rather than jumping to doubtful ones. Less time was spent on rhetoric, the art of speaking persuasively; as true children of the true age of reason, the medievals held that the best way to persuade was by logical demonstration. However, their Latin studies exposed pupils to good models in a variety of styles, and it would be untrue to say that beauty of language was not valued; St Thomas' poetry - and sometimes his prose - shows that the simple truth stated with clarity, order and exactitude has a beauty of its own, and power to move the heart as well as the mind.

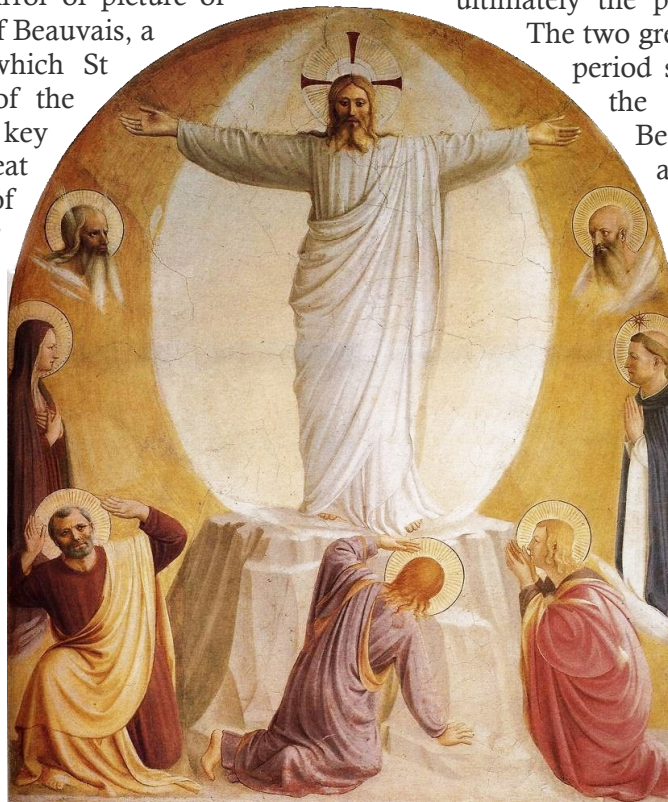
Being blessed with such orderly minds to teach, the Dominicans turned their attention to providing them with orderly instruction. We can see this in the *Speculum vel imago mundi* ("Mirror or picture of the world") of Friar Vincent of Beauvais, a kind of encyclopaedia in which St Louis' librarian and tutor of the royal children collected key information from all the great books found in the library of the Sainte Chapelle, whether of Scripture, theology, philosophy, science, mathematics, history or literature, by authors pagan, Moslem, Jewish and Christian. But unlike the encyclopaedists of the false Enlightenment, he did not simply gather facts in a logically formless alphabetical organisation; he *ordered* the topics in a hierarchy showing their order and relationship to one another and to philosophy, the mistress of sciences, and

to theology, their queen.

Better known than the *Speculum* is the introductory theology textbook of another Dominican, St Thomas Aquinas. The *Summa Theologica* was written, as the author himself tells us, because "students in this doctrine have not seldom been hampered... because those things that are needful for them to know are not taught according to the order of the subject matter... partly, too, because frequent repetition brought weariness and confusion to the minds of readers" (Prologue). In other words, it was written not for the sake of teaching something new, but for the sake of presenting in a more reasonable *order* what his students needed to know. Like Friar Vincent's, St Thomas' masterpiece presents to our contemplation the order of the Divine Reason, but whereas the *Speculum* focuses on that order as reflected in God's work of creation, in the *Summa* "all things are treated of under the aspect of God: either because they are God Himself or because they refer to God as their beginning and end" (Ia Q1, a.7). He assumes as background knowledge the science, philosophy and history presented in the *Speculum*, using these to explain and illustrate the supreme science, the knowledge of God and his divinely ordered plan for the salvation of man.

Man was created to contemplate God face to face in heaven, but here on earth must learn about Him through His works. By establishing order in human reason, 13th-century education prepared it to appreciate the order established by Divine Reason in creation, and ultimately the perfect order of God Himself.

The two great Dominican textbooks of the period sum up its aims and methods: the "*Mirror*" of Friar Vincent of Beauvais shows how the variety and ordered harmony of creation reflect the wisdom, infinity and unity of its Creator, while the *Summa* of St Thomas, focusing on God, shows how creation proceeds from Him and returns to Him. Beginning with the marvellous order of the Trinity in Unity, it shows the Divine Reason ordering, firstly, the procession of His creatures from Himself, and secondly, the return of rational creatures to Him along the paths of virtue through Christ, the Way.





The Spirituality of the Dominican Order

According to Fr Garrigou-Lagrange, O.P.*

Father Albert, O.P.

Dominican authors agree that the spirituality of their Order involves a certain complexity. Fr Garrigou-Lagrange, in an article entitled *The character and principle of Dominican spirituality*, writes :

When one seeks to determine the character of Dominican spirituality, one is struck by the multiplicity of the elements that it involves and by its superior simplicity which is hard to define. The different principles that constitute it, considered separately, seem hard to reconcile, their union remains mysterious and only reveals itself gradually to the souls called to follow this way.

He goes on to list these different elements which seem to contradict each other but which, nevertheless, are all integral parts of Dominican spirituality. On the one hand, there is the insistence on the fact that *grace does not destroy nature, but perfects it*, to the point that the doctrine of the great Dominican doctor Saint Thomas Aquinas, which the Order has made its own, was accused of naturalism by his adversaries. At the same time, however, there is no doctrine more opposed to Pelagianism than that of Saint Thomas, which insists so much on the absolute necessity and efficacy of grace that its opponents assimilate it to that of Jean Calvin. For indeed, according to Saint Thomas, it is not only impossible to merit the supernatural life of grace by natural acts, but one cannot even *dispose* oneself to receive it without a gratuitous help of an actual grace.

With regard to the life of grace itself, Saint Thomas teaches, on the one hand, that grace is not rendered efficacious by man's free will but is efficacious *by itself*: and yet, at the same time, he insists very much on the necessity of the exercise of the virtues, carefully enumerating and explaining them one by one in the Second Part of the *Summa*, which constitutes a long

ascetical treatise of the path one must follow to attain union with God.

Finally, whereas some Orders dedicate themselves exclusively to the contemplative life, and others to the active life, Dominican life claims to unite the two, and to unite them in their highest perfection. For the active life to which Dominicans devote themselves consists in the highest of all actions, the preaching of the Word of God, imitating in this the Apostles, who, leaving to others the lesser activities, consecrated themselves completely, as Saint Peter says "to prayer and to the ministry of the Word" (Acts VI : 4). However, as these words of the Chief of the Apostles show, to be able to preach Dominicans must first of all lead the contemplative life of prayer, for their predication must flow directly from their contemplation and union with God, according to the famous maxim of Saint Thomas: "*Contemplate and give to others what one has contemplated.*" This apostolic life, says St. Thomas, is superior to the pure contemplative life, for it requires more illumination to shine and illuminate others than to simply shine within oneself.

Fr Garrigou-Lagrange explains that all these apparently opposed elements are reconciled in a synthesis which unites them from above.

The apparent contradictions are resolved by the equilibrium established when their terms are pushed to their highest degree. It is at the summit where their harmony takes place. This is why Dominican spirituality tends towards a very elevated synthesis which embraces in one view the most varied aspects of Christian life and thus sees how they are united in their common principle and their last end.

This is what accounts for the perfect harmony of so many diverse elements in Dominican life, as he goes

* All citations taken from Bernadot, M.V., Cathala, R., Garrigou-Lagrange, Martin, R., Petitot, H., *La Spiritualité Dominicaine*, Cerf, p. 71-103. Father has here summarised the article found in this excellent volume on the Dominican Order, which is also available in English.

on to explain.

In such a life there is no dualism or opposition between liturgical piety and monastic observances on the one hand, and study and apostolate on the other. Everything harmonizes, as long as one clearly sees that the liturgical cult and the austerity of the monastic observances are ordered, just like study, to this divine contemplation, which is itself ordered to a greater charity, which must overflow on souls by giving them the light of life in order to lead them to God.

This synthesis is the source of three principles that must direct Dominican spirituality :

1°) *Nature must not be destroyed but rather perfected by grace.*

Nature is taken here in the abstract sense of the ideal of human nature as conceived originally in the mind of God and not as it exists today after the fall of Adam. Far from leading to a rejection of the traditional doctrine of the necessity of mortification and asceticism, this appreciation of the fundamental goodness of human nature itself leads to a greater appreciation of the corruption caused in concrete human nature by original sin and the importance of the remedies that must heal it.

Having a very precise idea of the essence, of the immutable properties, the strengths and the last end of human nature, Saint Thomas sees better all that concretely deforms it, all that is disordered in it, as a result of sin and the inclination to sin, that must not only be moderated, but mortified and extirpated by penance, which truly belongs to the essence of Christianity as does the sacrament thus named. This work of restoring and healing is always viewed by Saint Thomas from the point of view of the first cause and the last end, and thus he declares it absolutely impossible in the present state of human nature without grace.

2°) *A very elevated conception of the supernatural order.*

In spite of this genuine appreciation of natural good, for Dominican spirituality there is no proportion between it and the supernatural order of grace.

There can be no comparison between created nature, no matter how perfect, and the divine nature, of which grace is a real and formal participation. (...) There is in our nature, as in that of the angels, just a mere capacity to be elevated to this life that is entirely divine ; this purely passive aptitude is not any greater in the most powerful angelical intelligence than in the soul of a poor Christian woman without any education.

This fact has very considerable consequences in the spiritual life, in particular in the exercise of the theological virtues which are at its heart.

This shows also the infinite superiority of the three theological virtues over the natural knowledge and love of God, and also over the natural knowledge of miracles and other signs of Revelation. Our act of infused faith is

not a natural act clothed with a supernatural modality, like copper overlaid with gold. It is *essentially supernatural* in its foundation, its immediate formal motive is nothing other than revealing divine Truth; consequently it is infinitely superior to the natural act of faith of demons, based on the natural evidence of miracles.

3°) *More insistence on the efficacy of divine grace, to be obtained by prayer, than on the human effort of the will.*

Here is found the practical consequence of the Thomistic doctrine on the efficacy of grace by itself: since God is the first cause of *all* spiritual life, its ascetical and mystical stages are *distinguished* (since the first is more active and the second more passive) but not *separate*, because even in the ascetical stage, God is the one who must move us.

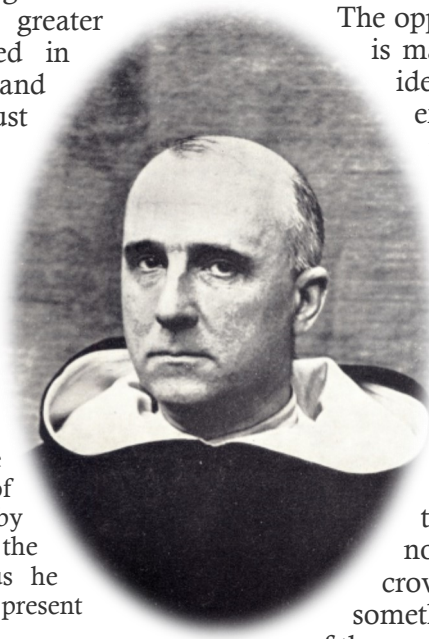
Everything in our free salutary acts comes at the same time from God and from us, from God first, from us after. This is already the case in the ascetical order of the most ordinary exercise of the virtues; mystical life thus appears as the normal crowning of spirituality.

The opposing doctrine, which teaches that grace is made efficacious by our will, leads to the idea that the mystical life is something extraordinary (and therefore of which one must be wary) since it involves a strange passivity which one can safely avoid by remaining in the ascetical way.

If, on the contrary, *everything* in our free salutary acts does not come from God, if our free determination and our cooperation is *added*, as something exclusively ours, to the attraction that Our Lord exercises upon us, then we look above all at ourselves, and the mystical life with the special *passivity* that characterises it, no longer appears as the normal crowning of the interior life, but rather as something completely extraordinary, outside of the normal path of sanctification.

This all finally leads to the Dominican conception of the relation between contemplation and apostolate. Since contemplation is a normal part of Christian perfection, it is also a necessary element of the apostolate, which is its natural fruit: if one loves God by contemplation, one naturally seeks to share Him with one's neighbour. Thus apostolate is not the end of contemplation (one does not contemplate *so that* one can do apostolate) but rather its fruit.

Contemplation is not ordered to apostolic activity, like study done hurriedly with a view to preaching a sermon; rather it produces it as an eminent and superabundant cause. (...) Like Jesus Christ and the Twelve, the apostle must be a contemplative who gives to others his contemplation in order to save and sanctify them. *Contemplari et contemplata aliis tradere*, these are the words of Saint Thomas which have become the motto of the Order.



NO GIFT IS TOO SMALL!

With more Sisters, there are more blessings, but also additional expenses! With all twenty-three of us under one roof now in Wanganui, New Zealand, it means more buildings to accommodate us all, more food to feed additional mouths, and more utility, insurance and medical bills to pay.

Please help us out - whether with gifts of cash or regular monthly donations. The stipend we receive is minimal, so we are truly grateful for every little effort and sacrifice that helps us to continue living our traditional Dominican way of life.

We would like to thank those who have already pledged regular donations - these gifts, no matter how small, do make a difference.

May Our Lady of the Rosary reward your generosity and kindness to the Spouses of Her Divine Son. The Sisters pray specially for you during our weekly Chapter.

May Our Lady of the Rosary, Mediatrix of all graces, obtain for you all the graces necessary to persevere in our holy Faith.



AUSTRALIA

Westpac Account Name: Dominican Sisters of Wanganui
Westpac Account BSB Number: 033-636
Account Number: 334285

NEW ZEALAND

Westpac Account Name: Dominican Sisters of Wanganui
Westpac Account Number: 03-0791-0728558-00

Cheques can be made out to "The Dominican Sisters of Wanganui" and sent to: Motherhouse and Novitiate, 12b York Street, Wanganui, 4501, New Zealand.

All donations now qualify for a 33% TAX REBATE from the IRD.

Please quote our NZ Charities Services Number: CC37884

UNITED STATES

Account Name: Dominican Sisters of Wanganui
Wells Fargo Bank, A/C # 2 015 569 425, Routing # 1210 42882

Cheques can be made out to "The Dominican Sisters of Wanganui" and sent to: Dominican Sisters, Attn: Loren Vaccarezza, 1590 Berryessa Road, San Jose, CA 95133

All donations to our U.S. account qualify for a tax deductible receipt!

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Visit our website at <https://www.dominicansisters.net.nz/fundraising>



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