



# The Southern Star

ISSUE #28

Newsletter for the Dominican Sisters of Wanganui

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## The Genealogical Tree of St. Dominic



(From right to left) Top row: Benedict XI, Innocent V (Peter of Tarentaise), The Virgin Mary, John of Vercelli, John Dominici, Latino Malabranca; 2nd: Albert the Great, Christian (Patriarch of Antioch), John of Wildeshausen, James of Venice, James Salomoni, Agnes of Montepulciano, Peter González (St. Elmo), Jerome Cala; 3: Unknown friar, Rose of Lima, Louis Bertrand, James of Ulm, The Head Carriers (Céphalophores) of Toulouse, Vincent of St. Etienne, Francis of Toulouse; 4th: Vincent Ferrer, Thomas Aquinas, James of Bevagna, Jordan of Saxony, Conrad of Marburg, Ambrose of Siena, Henry Suso; Bottom: Raymond of Penyafort, Antonio (Dominic's eldest brother, priest in the Order of Santiago), Mannes (Dominic's second brother), Peter Martyr, Hyacinth of Poland, Catherine of Siena, Antoninus of Florence.

"Realize that in this life, we like the Canaanite woman, can have only the crumbs that fall from the table—I mean the graces we receive, that fall from the Lord's table. But when we reach everlasting life... the food on the table will be ours. So never evade hard work."

- Saint Catherine of Siena



# LETTER FROM MOTHER PRIORESS GENERAL

Mother Mary Madeleine, O.P.

**D**eus refugium nostrum et virtus – God is our refuge and our strength. This year the Dominican Order celebrates the 150<sup>th</sup> anniversary of its consecration to the Sacred Heart by the master general, Alexander Jandel, in 1872. In keeping with this our own congregation decided to make the enthronement to the Sacred Heart on the feast this year. Seeking refuge in the Heart of Jesus has undoubtedly brought many blessings upon our congregation. In the month dedicated to the Sacred Heart, we had the honour of singing a Mass in our chapel on the 10<sup>th</sup> anniversary of priestly ordination of Father Elias OSB on June 15<sup>th</sup>.

The next day for the feast of Corpus Christi we had the joy of receiving two beautiful statues of Our Holy Father St Dominic from Europe. A very beautiful ornate one has pride of place in our chapel and the other one made of concrete is currently outside the entrance to our refectory. It is destined to feature in the middle of our cloistered garden once construction is complete. We received another kind of blessing as mentioned in the Beatitude, “Blessed are they who mourn,” when, after these new additions to our Dominican family, we for the first time in NZ, sadly farewelled a tertiary who was instantly killed in a car crash a few days before. May he rest in peace and find refuge in the Sacred Heart.

This year we also commemorated the 450<sup>th</sup> anniversary of the death of St John of Cologne OP and the martyrs of Gorkum on July 9<sup>th</sup> with the arrival of our second pre-postulant. Later that month three of our sisters began their studies for Primary School teaching through

Bethlehem Tertiary Institute. This will be a six-year part time course for them. Father Elias also preached a recollection day for the mendicant Third Order members of the parish in memory of the occasion when St Dominic and St Francis, together with St Angelus the Carmelite, gathered to discuss the things of God.



August 4<sup>th</sup>, the feast of Our Holy Father St Dominic, saw the completion of our enlarged community room, which also doubles as our chapter room. The following week, in time for the feast of the Assumption, a deck was completed behind the laundry to provide a covered area for drying our washing on wet days (of which there are many in Wanganui). Foldable washing lines have been installed which enable the area to be used also as a quiet space for study and prayer or for recreational activities when there is no laundry hanging. Today work continues on our covered cloistered pathways which will enable the Sisters to walk dry shod between the convent, school and chapel on rainy days, and also contribute to the atmosphere of prayer and recollection in the convent

grounds.

May the Sacred Heart continue to be our refuge and our strength as we fight the good fight, each in the vocation that God has given to us. This is our prayer for ourselves and for you, our dear friends and benefactors, in gratitude for all that you do to assist us in our active apostolate and contemplative life. Most Sacred Heart of Jesus, have mercy on us!



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# Winter: News from St Dominic's Convent

## Annual Music Competition

This year's Music Competition between the School Houses of St Dominic's College included a range of pieces to represent the countries of three great Daughters of the Church: St Teresa of Avila, St Catherine of Siena, and St Jane Frances de Chantal. The Spanish folk songs *Soy de Mieres* and *Cuatro Pañuelitos Tengo* were performed as test pieces while the ensembles included the Italian *Con Te Partiro* and the French *Caresse Sur L'Ocean, Dors, Dors, Petit Bébé*, and *J'entends Le Moulin*. The voice, piano, flute, violin, cello and guitar soloists entertained the audience with Chopin, Beethoven, Schubert, Debussy, and many other composers. It was an enjoyable evening for families, friends, benefactors, Priests, Brothers and Sisters and all would appreciate that "music is God's gift to man, the only art of Heaven given to earth, the only art of earth we take to Heaven" (W.S. Landor).





# Winter: News from St Dominic's Convent

## Dominican Tertiary Funeral

June 17<sup>th</sup> was a sorrowful day as the Sisters attended the funeral of one of their Third Order members, Jeremy Pearcey, known in the Order as Brother Simon Ballachi T.O.P., after Blessed Simon Ballachi OP, a fellow-gardener. The evening before, his body was received into the church, according to the Dominican Rite, with special chant and prayers before the rosary was said for the repose of his soul. The Sisters sang the Dominican rite Requiem High Mass which was officiated by our chaplain, Rev. Fr. Elias, OSB. As Brother Simon's body, clothed in the habit of the Order, was being laid to rest, the Sisters invoked the intercession of the Queen of Heaven by singing the 'Salve Regina.' It is the custom of the Order to sing this hymn at the bedside of a dying member. Being part of the Dominican family, the soul of Brother Simon received and continues to receive many prayers and suffrages from his spiritual family here on earth. The Dominican Order has a special devotion to the departed souls, as many ordinances of its Constitutions on this matter could attest. Hence arose the Italian proverb, "Be a Dominican when you die."

**Brother Simon Ballachi, T.O.P.**  
Requiescat in Pace

## Recollection Days: Third Orders & Children of Mary



The Feast of Our Lady of Mount Carmel, July 16<sup>th</sup>, was an ideal feast for the Children of Mary's annual recollection day. Their new chaplain, Rev. Father T. Stephens, preached on the fundamentals of life: *What is our purpose?*, *Where to find happiness?*, and *To See Things as God Sees Them*. After the Rosary and final blessing, the day finished with an afternoon tea and games.

The penultimate week of July brought special feast days for the three mendicant orders represented in St Anthony's Parish. The Carmelites celebrated the feast of their founder, the prophet St Elias, on the 20<sup>th</sup>; the Franciscans had St Laurence of Brindisi on the 21<sup>st</sup>, and the Dominicans St Mary Magdalen, protectress of our Order, on the 22<sup>nd</sup>. The Saturday of that week thus seemed the perfect day to choose for a Mendicant Orders' Recollection Day, preached by Fr Elias and attended by Tertiaries of all three Orders. The Tertiaries very much enjoyed the day and we hope to continue this tradition in the future, in the spirit of the day St Dominic, St Francis and St Angelus the Carmelite spent together in Rome, contemplating and discussing the things of heaven.







Compline—with Father Elias blessing the Sisters and faithful during the Salve Procession



## Feast of Saint Dominic

This year's Saint Dominic's Feast festivities were a little different from our usual celebrations. On the Eve of the Feast we were joined by most of our pupils as well as old pupils, tertiaries and many parishioners who attended Sung First Vespers. A shared supper followed, with the added excitement of two small bonfires around which we sang songs, toasted marshmallows, socialized and some even danced. Samoan clapping and chanting games featured as well, directed by two Sisters, and were much enjoyed by all. Although the weather forecasted was far from promising, the evening turned out cold but clear and with no sign of the forecast rain. The next day, the Feast of Saint Dominic, the sun shone all day, very fitting for the feast of our Founder who is called the "lumen ecclesiae": "Light of the Church". The school day began with a beautiful sung Mass celebrated by Father Elias OSB. After Mass and a quick breakfast, Sisters and pupils prepared themselves for the annual 'teachers versus pupils' netball match. This involved serious efforts on the part of the younger classes, who entered into their role of cheering with great enthusiasm, even painting encouraging signs for the respective teams!

While the sunshine was much appreciated, it did mean that the Sisters had no excuse to cancel the long-awaited game, despite the fact that not having practiced we were feeling rather unprepared. With the help of our devoted boarding house mothers, and supported by an able and enthusiastic cheering squad, the Sisters managed to win for the first time in years, much to our delight and surprise!

School ended early, and the rest of the day was spent in quiet celebration with a delicious meal and Benediction, Sung Vespers and Compline in our little Chapel.





## IS WISDOM TOO HIGH A PURSUIT FOR HIGH SCHOOL GIRLS?

As the school year in the southern hemisphere moves into the final term, after several months of academic pursuits, how do we, as religious teachers assess outcomes in the classroom? Are we looking for brilliant results on tests? Or are we more conscious of our Catholic character and of what that means to an educator in the way that education is given? No academic institution can ignore objective results, such as those obtained through examinations and other scholarly activities. Nor can a Catholic school ignore that its main goal is to prepare young people not only to make their way in the world but also to make their way to heaven. *"You have made us for Yourself, O Lord, and our hearts are restless until they rest in You,"* exclaimed Saint Augustine, the great Doctor of Grace, Teacher and Defender of the Faith, and whom Dominicans venerate as their "grandfather" since he gave them their Rule for the religious life.

While results on examinations will vary according to the children's different talents and ability to furnish sustained efforts in the task of listening, studying and learning, Catholic educators cannot be indifferent to the other, far more important objective of Catholic education: the formation of minds and hearts steeped in Catholic truths and human wisdom. *"For God loves none but him that dwells with wisdom"* (Wis. 7:28). But what *is* wisdom? Since God desires to find it in his human creatures, it behooves us to understand what it is and how to acquire it. *"For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline"* (Wis. 7:14). Becoming a "friend of God" is not a small honor bestowed upon the "users" of wisdom. From this verse, the hallmark of wisdom appears to be an orderly and disciplined life. Order bears witness to an understanding of how various elements are related, and



then putting them in their proper, prioritized, and hierarchical places. Education, therefore, should consist in teaching proper relations and the hierarchy that is observable in creation to those who “have eyes to see and ears to hear.” The inspired writer goes on to attempt a definition of wisdom: *“For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness”* (7:28). Wisdom, then, is none other than the Deity Himself – God’s very Light, a reflection of His Majesty, and an incarnation of His goodness. How can mere creatures venture to “dwell with wisdom,” to shine with His own Light, to participate in His Majesty, and to replicate the gestures of His goodness? Educators should attempt to contemplate these ends and to transmit these characteristics to their disciples – from *“discere,”* in Latin, which means to learn. We have begun, in Wanganui, offering our eldest class of girls an introduction to Philosophy, which means, “love of wisdom.”

Every civilization has produced its thinkers, its philosophers, and its moral ethicists who have sought to be considered wise. The chosen people of the Old Testament received direct teachings from God and messages through the patriarchs and prophets, but the Creator of mankind could not fail to guide all of His children, as St. Paul assures us:

*I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men ... For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus.* (I Tim 2:1,3-5)

Accordingly, God prepared other peoples by giving them wise men who would teach and prepare their followers to receive the teaching of Jesus Christ’s Apostles in due time. For example, we read of this understanding of Providence working in all things, even

amid apparent failures and pandemonium: “In the midst of chaos, there is also opportunity” (Sun Tzu, 6<sup>th</sup> c BC - China). If we think about that thought, it is true that chaos can provide a learning ground for improving situations by avoiding disorderly and potentially destructive causes in the future. Confucius leads his people in the pursuit of human perfection with these words: “To be able under all circumstances to practice five things constitutes perfect virtue; these five things are gravity, generosity of soul, sincerity, earnestness, and kindness.” (5<sup>th</sup> & 6<sup>th</sup> c. BC). If we had not indicated the author, could we not imagine that St. Augustine or St. Thomas Aquinas had uttered these words? Virtue is not the monopoly of Christianity; it is the heritage of ethical thinking, guided by the upright tenets of conscience inscribed in the heart of man by his Creator. Socrates offers this exhortation to poverty of spirit: “The secret of happiness, you see, is not found in seeking more, but in developing the capacity to enjoy less” (5<sup>th</sup> c. BC). What sort of welcome would Socrates find in today’s materialistic society? Would he not be considered *extreme*? In a way, he had already discovered what hermits and recluses practice in their efforts to unite themselves to God by detaching themselves from all worldly possessions.

In the 4<sup>th</sup> century before Christ, Aristotle hones in on the educator’s role, refusing to confine it to the intellect alone, but extending it to the formation of the whole man -- his mind, his heart, his entire life: “Educating the mind without educating the heart is no education at all,” and “The energy of the mind is the essence of life.” St John Henry Newman, who encouraged the “polish of word and action” in education and referred to human knowledge and reason as instruments with which man fights off the giants of passion and pride, would certainly endorse Aristotle’s thoughts. Within the Roman world, we hear this wise suggestion: “Know how to listen, and you will profit



even from those who talk badly” (Plutarch, 1<sup>st</sup> c. AD). Plutarch’s words happily resemble St. Basil the Great’s (329-379) advice “To Young Men, on How They Might Derive Profit from Pagan Literature”: “We, if we are wise, ... [can] appropriate from this literature what is suitable to us and akin to the truth, [and] pass over the remainder [...] garnering ... whatever is useful, let us guard ourselves against what is harmful.” St. Basil’s advice provides a bridge from the ancient pagan world to the Christian era. Even those who reject Christ are not refused a share in eternal wisdom. “This too shall pass” (Sufi teachings, 8<sup>th</sup> & 9<sup>th</sup> c. AD) is, in its implications of patience, identical to Saint Teresa of Avila’s “All things are passing; God alone suffices.”

An education which aims to pass on the accumulated wisdom of humanity will, as St Basil suggests, appropriate whatever is suitable and relate it to the truth as taught by Truth Himself. Closer to our own times, we can apply this invitation by listening to some thoughts from Will Durant, a 20<sup>th</sup> century “gentle philosopher,” who, with the assistance of his wife, authored a monumental, eleven-volume series, *The Story of Civilization*. When one attempts such an undertaking, one cannot avoid facing the question: what is wisdom? What is this treasure spoken of in Holy Scripture and so desirable for man’s flourishing – in whatever civilization he may find himself in this world – and indispensable for his happiness in the next? Durant reflects upon this question and replies: “Ideally, wisdom is total perspective -- seeing an object, event, or idea in all its pertinent relationships. Obviously, we can only approach such total perspective; to possess it would be to be God.” By *total perspective* one learns to see how everything in the world is integrated and related to other elements in creation. Sheep, for example, so abundant as to outnumber human beings in New Zealand by a 5 to 1 advantage, cannot be properly understood by manufacturing plants, scientific analysis and dissection alone. Though those methods have their merit, a sheep

exists and thrives in its natural environment to which it is related. Take it out of its native habitat, and you have a *de-natured* sheep. It needs to be observed and *understood* in its *total perspective*, in the fields,



Romney sheep in New Zealand – ewe with triplet lambs  
[https://commons.wikimedia.org/wiki/File%3ARomney\\_sheep%2C\\_ewe\\_with\\_triplet\\_lambs\\_in\\_New\\_Zealand.jpg](https://commons.wikimedia.org/wiki/File%3ARomney_sheep%2C_ewe_with_triplet_lambs_in_New_Zealand.jpg)

surrounded by its lambs, grazing on grass in the pastures. A child who watches a ewe and her lambs in the field learns about their *total perspective* and approaches wisdom more surely, perhaps, than a textile manufacturer who spins their wool in a factory, a scientist who has seen sheep *only* in the laboratory, or a butcher who *only* handles and prepares them for sale. Finally, returning to Durant’s humble concession that we cannot attain perfect wisdom here below, for to do so would require equality with the Divine Intellect and Being, engenders another essential quality of wisdom: wonder.

Wonder is the attitude of one who does not know, of the humble man who recognizes his human limits. We wonder about mysteries; we wonder about the future; we wonder about the causes of the effects that we observe in the world around us. This is the realm of Philosophy, which is the “*love of wisdom*” and the cultivation of wonder. Durant comments:

The first lesson of philosophy is that philosophy is the study of any part of experience in the light of our whole experience; the second lesson is that the philosopher is a very small part in a very large whole.

Just as *philosopher* means not a "possessor" but a "lover" of wisdom, so we can only seek wisdom devotedly, like a lover fated, as on Keats' Grecian urn, never to possess, but only to desire. Perhaps it is more blessed to desire than to possess.<sup>1</sup>

Here at Saint Dominic's College in Wanganui, we now offer our Form 7 girls, who are in their last year of secondary school, an introduction to Philosophy, to give them a taste for the pursuit of wisdom, to develop their faculty of wonder, and hopefully to allow them to discover that "perhaps it is more blessed to desire than to possess." In the spirit of King Alfred in "The Ballad of the White Horse," we wish to foster the attitude that:

*When all philosophies shall fail,  
This word alone shall fit;  
That a sage feels too small for life,  
And a fool too large for it. [...]*

Then, describing the ideal land and government, King Alfred muses:

*An isle with utter clearness lit,  
Because a saint had stood in it;  
Where flowers are flowers indeed and fit,  
And trees are trees at last.  
  
So were the island of a saint;  
But I am a common king,  
And I will make my fences tough  
from Wantage Town to Plymouth Bluff,  
Because I am not wise enough  
To rule so small a thing.<sup>2</sup>*

Humility, wonder, love of wisdom – are they too high a pursuit for schoolgirls, as the title of this article inquires? We do not think so. The Sage of the Old Testament declares: "*Wisdom is glorious, and never fades away, and is easily seen by them that love her, and is found by them that seek her*" (6:13). We can seek and find "her", among the living and the dead. For Will Durant warns us:

Don't think of these men as dead; they will be alive hundreds of years after I shall be dead. They live in a magic City of God, peopled by all the geniuses -- the great statesmen, poets, artists, philosophers, women, lovers, saints -- whom humanity keeps

alive in its memory.<sup>3</sup>

Education of the mind and heart, an education that acquaints young people with the great thinkers of the past, because their thoughts influence the present, an education that ignores neither the temporal nor the eternal – this is what our young people need today. Brilliant results on examinations are not the "be-all and the end-all" of education. That does not mean that we do not care about marks and academic assessments. However, if we are asked to prioritize our objectives, we are far more concerned about the *total perspective* education of our schoolgirls and about their gradual acquisition of a thoroughly Catholic character. How will they be "catholic" if they are not truly "universal" in their appreciation of what is humanly and supernaturally worthwhile? To be universal is to seek all knowledge that benefits man's mind and solicits his will. Durant encourages young people, and not so young people: "Be bold, young lovers of wisdom, and enter with open hands and minds the City of God," while the book of Wisdom, referring to the joy and gladness which are the fruits of wisdom, concludes:

*Thinking these things with myself, and pondering them in my heart,  
that to be allied to wisdom is immortality,  
And that there is great delight in her friendship,  
and inexhaustible riches in the works of her hands, [...]  
I went about seeking, that I might take her to myself. (8:17-18)*

Is Wisdom too high a pursuit for schoolgirls? We do not think so, since Wisdom Himself, who became Man to lead us to God, prompts us to desire and to seek it out. Friendships forged in school are but a faint image of that friendship with Wisdom which God desires with each of our souls – for all eternity.

<sup>1</sup>Will Durant, "What is Wisdom?" <https://www.will-durant.com/wisdom.htm>.

<sup>2</sup>G.K. Chesterton, "The Ballad of the White Horse," Book VIII, The Scouring of the Horse, <https://gutenberg.net.au/ebooks13/1301231h.html#bk09>.

<sup>3</sup>Durant, "What is Wisdom?"



## Photo Chronicle—Winter

### Life in St Dominic's Convent and the Girls' College



(above) Sisters and Pupils processing in the annual Saint Anthony's Day Procession.



(right) Two new statues of our Holy Father Saint Dominic—one to adorn our chapel and the other to grace us with his visible presence in our cloister area.



{above} Newly planted garden area alongside front field of school—planted only a little while ago and now blooming profusely. {above right} Form 3&4 Science class with their handmade rubber-band-powered cars, which they 'raced' to see which would go the farthest. {right} Pupils enjoying our new, large picnic tables, with ample space for all.





## Construction Chronicle— *Winter*

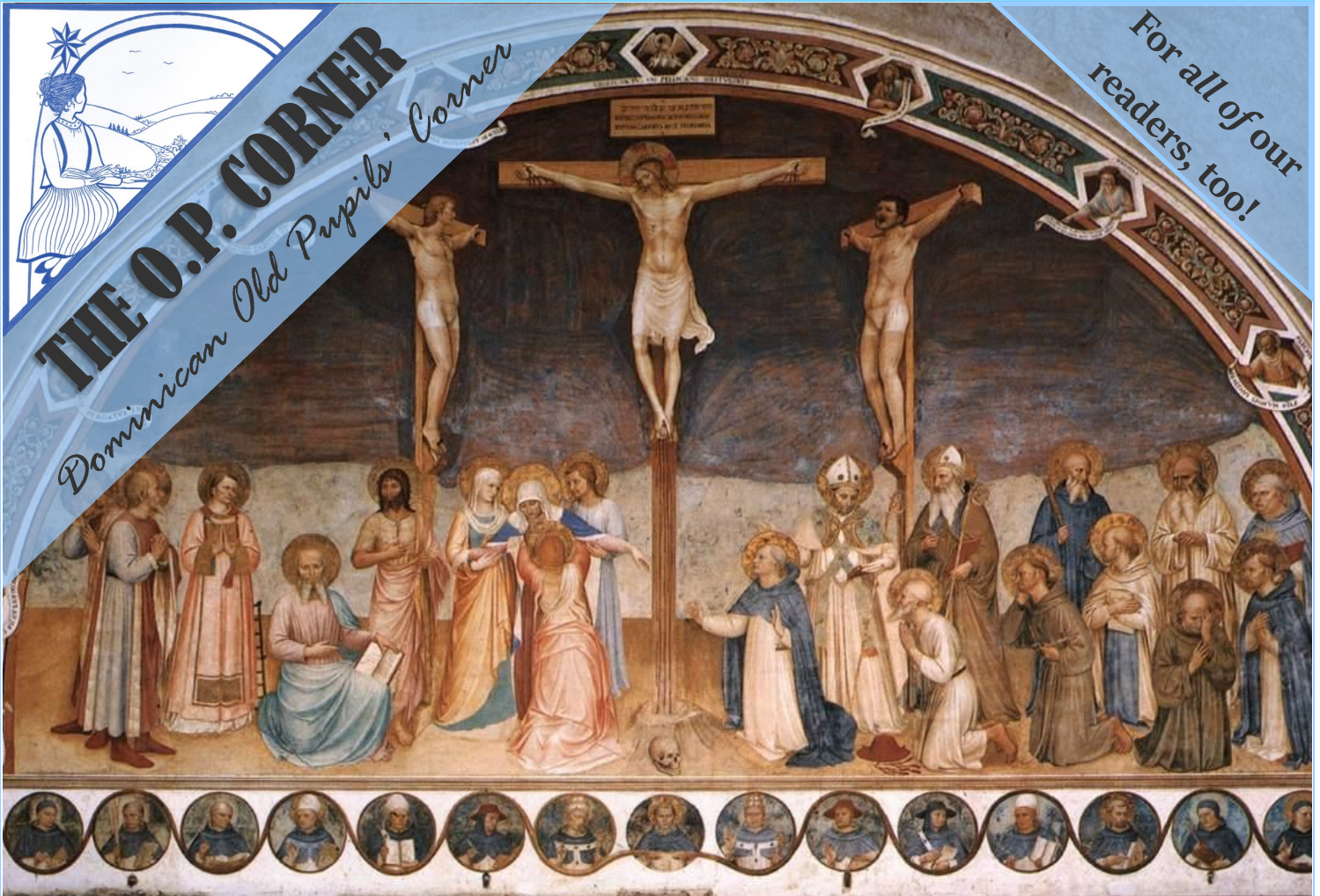


{Counter-Clockwise, starting from upper left} Earthworks began so that we might prepare for future landscaping in the cloister with a proper drainage system; Work also was done on the Community Room which was opened up and new floor laid—preparing the room to double also as the community's Chapter Room; our new covered deck outside the laundry was also finished, giving ample space for laundry on the many rainy days that Wanganui has throughout the year; Work then commenced on our future coved pathway around the cloister.



{Above} Initially, The pathways had to be widened in places, requiring the sisters to walk on temporary boards, until new decking could be installed.





## Art in Dominican Education

What place does art have in Dominican education? In previous articles, we have looked at Dominican education as epitomized in the lifework of Saint Dominic and as practiced by his immediate followers in the thirteenth century. In this issue, we will see what we can learn about the place of art in education from the example of the Dominicans of the fourteenth and fifteenth centuries, especially those who lived and worked in that great home of Renaissance art, the city of Florence.

For a Dominican, good art is educational, firstly, because its beauty speaks to the senses, the imagination and the heart as well as to the mind, thus attracting every part of human nature to what is true and good. Hence, once the question of religious poverty had been firmly

settled, the Friars Preachers had no qualms about adorning their churches, cloisters and choir books with works of art that would aid not only their own contemplation, but also that of the faithful. On their first arrival in Florence in 1221, they were given a church known as Santa Maria delle Vigne. Such crowds came to hear their preaching that neither the church nor the small piazza in front of it could hold them, and the friars had to ask the city to enlarge the piazza while themselves raising funds to enlarge and eventually rebuild the church. The interesting thing is that, even during that time of makeshifts and temporary solutions, they hired Greek artists to decorate the temporarily enlarged church with paintings, so that the faithful would be drawn to know and love divine things through the art they saw as well as



the preaching they heard.

An unexpected fruit of this measure was the training of one of the greatest artists of the next generation. Cimabue, then a boy studying in the friars' Grammar school, used to slip away from his books to watch the painters at their work, so that in the end the friars formally entrusted him to these Greek masters for an artistic formation. Why? We saw in a previous issue that our

intellect can relate to order in four ways. It can *contemplate* the order established by God, as in theology, philosophy and the sciences, and it can *establish order in its own acts* through grammar and logic, *in the acts of the will* through moral science, and finally *in external things* through the mechanical arts. Evidently the Dominicans, who had been entrusted with Cimabue's intellectual

formation, saw that he had a talent for this fourth work of the intellect. Thus, having taught him what they could about the first three, they passed him on to experts in the last, so that he might make the most of the abilities God had given him.

It was not only in their pupils that the Dominicans strove to develop artistic talents for the glory of God and the good of souls. When

the time came to build the new church, about 1270, the architects were two Dominican lay brothers, Fra Sisto and Fra Ristoro. Once the human intellect has been activated by contemplating the order produced by God and has established a corresponding order within the soul, it is ready to imitate the Divine intellect by ordering things outside itself. Thus it can produce a reflection of Divine order that will

delight and educate others. This was the case with the work of Fra Sisto and Fra Ristoro. While maintaining the Dominican spirit of simplicity and austerity, they designed a church so beautiful in its proportions that Michelangelo used to call Santa Maria Novella—no longer 'new' by his time, but enriched with a facade by Alberti and the works of many renaissance masters within—'la mia sposa', 'my bride', a constant

source of inspiration to him.

Art educates because it sets before us, for our contemplation, the order God has established, whether in the world of nature or of grace. The church of Santa Maria Novella, completed over the course of 80 years, became an illustrated Catechism for the whole city, as the great Florentine artists of each succeeding generation





added their contributions to its decoration. These ranged from depictions of the lives of Our Lord, Our Lady and the saints, through visual meditations on the Four Last Things, to an allegorical painting of the Church Militant and the Church triumphant, with the friars portrayed as hounds hunting the foxes of heresy.

In the late 1430s a second Dominican convent, San Marco, was established in Florence. One of the founding members was Fra Giovanni de Fiesole, now better known as Fra Angelico. Cosimo di Medici's donations, as well as building the convent, enabled Fra Angelico to decorate the cloisters, chapter room and many of the cells with frescoes depicting the life of Our Lord and many Dominican Saints. Renowned for his modesty, spirit of contemplation and humility, Fra Angelico was equally famous for the resulting ability to depict sanctity in the faces and bearing of his figures. His motto expressed the connection between

his life and his work, since, as he said, "One who would paint the works of Christ must dwell with Christ always". Our Lord's greatest 'works of art' are the Saints: "mirabilis Deus in sanctis suis". Fra Angelico, by contemplating Our Lord and His works and living a life like His, was able to make his own works life-like portrayals of the Saints, the works of Christ, renowned for their ability to inspire devotion and contemplation in others.

What does an artist have in common with a philosopher? Saint Thomas Aquinas, who was both, has a ready answer: both philosophers and poets are concerned with wonder, with the sense of marvel and awe. The philosopher begins as a man 'lost in wondering contemplation' of an effect whose cause he cannot yet grasp. An artist—be he poet or painter—aims to provoke in his audience this sense of marvel which is the start of both philosophical and theological contemplation. But in order to do this effectively, a work of art

must be a true reflection of the work of God, whether natural or supernatural—a mirror to the world of nature or a window to the world of grace—and this can only happen if the artist has himself contemplated these works. Thus, art, like every other form of Dominican preaching and teaching, both springs from and leads to contemplation.





# Photo Nook

...a place for past-pupils to share notable events in your lives...

13th August 2022

Hannah, née Field, was united in Holy Matrimony with Bryce Mailloux at Our Lady of Fatima Church in Welwyn, Saskatchewan, by Reverend Father Barret.

*Deo Gratias!*



31st July 2022

Veronica, née Smith, and Joachim Petersen welcomed their first child, Matthias Louis Petersen, into the world on 25th July & into the Catholic Church on 31st July.

*Deo Gratias!*



As a regular section of the *O.P. Corner*, we invite you to share with us and your fellow alumni, in the *Photo Nook*, notable events in *your lives* that have taken place recently. Please send photos with captions (eg. date, event, etc.) to [o.p.corner@opsisters.org.nz](mailto:o.p.corner@opsisters.org.nz)







## *Please assist us to continue in our Contemplative & Active Apostolates*

Please consider helping 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.

Thank you to 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.

*Queen of the Most Holy Rosary, pray for us!*

### **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

*Please note that the banks in NZ no longer accept cheques. Apologies for the inconvenience.*

**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, 2240 Paragon Drive, San Jose, CA 95131  
**All donations to our U.S. account now qualify for a tax deductible receipt!**

### **OR VIA PAYPAL**

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