

# Catholic Study Guides for Mary Fabyan Windeatt's

*Saint Dominic, Preacher of the Rosary  
and Founder of the Dominican Order*

*The Children of Fatima  
And Our Lady's Message to the World*

*Saint John Masias, Marvelous  
Dominican Gatekeeper of Lima, Peru*

*Saint Benedict,  
The Story of the Father of the Western Monks*

## RACE for Heaven's Grade 6 Study Guides

Janet P. McKenzie

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## Spiritual Read Aloud

### *Spiritual Reading*

In *My Daily Bread, A Summary of the Spiritual Life* by Father Anthony Paone, S.J., Christ tells us,

My Child, reading and reflecting are a great help to your spiritual life. My doctrine is explained in many books. . . . Some of these books are written simply, and some are very profound and learned. Choose those which will help you most toward a greater understanding and appreciation of My Truth. Do not read to impress others but rather to be impressed yourself. Read so that you may learn My way of thinking and of doing things.

In her book, *Saint Dominic, Preacher of the Rosary and Founder of the Dominican Order*, Mary Fabyan Windeatt quotes St. Dominic as saying, “A little good reading, much prayer and meditation . . . and God will do the rest.” Father Peter-Thomas Rohrbach, O.C.D., states that spiritual reading is the “third essential asset for mediation” (after detachment and recollection). The great value he places on the habit of spiritual reading is expressed in his book *Conversation with Christ, An Introduction to Mental Prayer*:

We live in a world devoid, in great part, of a Christian spirit, in an atmosphere and culture estranged from God. Living in such a non-theological environment makes it difficult for us to remain in contact with the person of Christ and the true purpose of life itself. We must, if we are to remain realistically attached to Christ, combat this atmosphere and surround ourselves with a new one. Constant spiritual reading fills our minds with Christ and His doctrine—it creates this new climate for us.

In former ages, spiritual reading was not as essential for one’s prayer life. People lived in a Christian world and culture which was reflected in their laws, customs, amusements, and their very outlook on life. This situation has radically altered in the last two hundred years, and men must now compensate for this deficit through other media, principally reading. And as the de-Christianization of our world continues, the necessity for spiritual reading simultaneously increases. We stand in need of something to bridge the gap between our pagan surroundings and our conversation with Christ—spiritual reading fills this need.

There is today in our country an alarming decline in general reading of all types. It has been estimated that in 1955 an astonishing forty-eight percent of the American adult population reads *no books at all*, and only eighteen percent read from one to four books. The decline in reading is naturally reflected in religious reading as well. And, while the lack of secular reading will occasion a decrease in culture life, the decline in religious reading

will have repercussions of a more serious nature—severe detriment to one's spiritual life. Any serious attempt to better one's life spiritually should, therefore, include the resolution to engage in more spiritual reading.

If we confine our reading to non-Catholic books, magazines and newspapers, we almost automatically exclude ourselves from full development in our prayer life. The maxims and philosophy of life expressed in these avenues of communication slowly begin to seep into our lives until eventually they occupy a ruling position. We will not have surrounded ourselves with a new climate; rather, the non-Catholic climate will have engulfed us.

As this decry of the “de-Christianization of our world” was written in 1956, one can safely surmise that the necessity of cultivating the habit of spiritual reading can only have grown in the past several decades.

### *Spiritual Read Aloud*

As supported above, spiritual reading is an essential element of every Christian's life. However, as demonstrated by the ancient practice within monasteries of spiritual read-aloud, this habit is a powerful tool for shared community growth in the spiritual life. For Catholic families, the practice of reading spiritual books aloud produces four desirable effects:

- I. It reinforces the habit of spiritual reading for each member of the family and allows each member to practice this habit regardless of age.
- II. It reinforces the habit of spiritual conversation if the reading results in even a general discussion of the values and virtues being portrayed in the story.
- III. It strengthens the family as the domestic Church where members exist to learn and live the Faith together for the support and enrichment of all family members.
- IV. It allows the discussion and demonstration of the practical application of the Faith for all age levels.

### *The Habit of Spiritual Reading*

As outlined above, establishing the habit of daily spiritual reading is essential to our spiritual growth. Through read-aloud, children can be taught at an early age that daily spiritual reading is a fun, rewarding exercise. Do make this time together pleasant by allowing the children to do crafts, draw, play quietly with puzzles, toys, etc. As long as their attention is not divided and they can participate in a discussion of the reading afterwards, allow quiet activity. One cannot expect children to sit piously with hands clasped prayerfully throughout the read-aloud session! As the children get older, encourage them to read other spiritual books, including the Bible, during a quiet time of their own. Model this habit by allowing them to observe your habit of daily spiritual reading as well. Although the family read-aloud sessions may be as long as thirty minutes, private spiritual reading times may be considerably shorter depending on the habits and temperament of each child.

### *The Habit of Spiritual Conversation*

This habit, for many families, may begin with spiritual read-aloud. When each member of the family participates in a spiritual discussion of a religious book, the practice of discussing matters of faith and Christ-like living begins to form. If the formation of holy habits and imitation of the saints is the goal, these discussions will become commonplace in the home as each member checks the others on their actions and words. As family members become more comfortable and open about spiritual matters, this practice will soon spread into other areas of their lives. Spiritual discussions with friends and other relatives will become more natural and in fact become important topics to be discussed. Sharing one's own spirituality and encouraging others to become more open about matters of faith will then become an integral pattern of living.

### *Strengthening the Domestic Church*

As we read more about the saints and their lives and begin to share our faith more openly with others, we realize the importance of holy companionship—living with others who share our faith ideas and supporting each other in our attempts to become more like Christ. Families begin to grow together in their knowledge of the Catholic faith and become more willing to support each other throughout the ups and downs of community living. We begin to “bear one another's burdens with peace and harmony and unselfishness.” Just as Christ has His Church to help bring salvation to all, we—as family members—have each other to provide mutual support and encouragement in our efforts to enter the narrow gate. Within our families, we can create the Catholic culture that is missing from our world's culture.

### *The Practical Application of the Faith for All Age Levels*

When lives of the saints are read aloud in the family setting, all aged children can participate in a discussion of the imitation of the saint's virtues and holy habits. Each member can help others understand how to apply the lessons the saints teach us on a practical level. All family members can help choose a particular habit or virtue upon which to focus. A reward system can be established for virtuous behavior. A family “plan of attack” on non-virtuous habits and attitudes can be developed, implemented, checked, and revised. All members can be encouraged and taught to imitate Christ by the imitation of His saints.

### *Summary*

Regular family read-loud sessions that center around the lives of the saints will benefit the family with an increased interest in reading—especially saintly literature, a growth in vocabulary, and an improved sense of family unity. Additionally, family members will be encouraged to develop the habit of spiritual reading on their own, will become more comfortable and experienced with spiritual conversation, and be able to apply the Truths of the Catholic faith, on a practical level, to all aspects of their lives—no matter what their age. The customs, habits, and attitudes of the family will more and more reflect those of the Catholic culture. Perseverance in this simple daily ritual will help to “bridge the gap between our pagan surroundings and our conversation with Christ.”

## When Mother Reads Aloud

When Mother reads aloud the past  
 Seems real as every day;  
 I hear the tramp of armies vast,  
 I see the spears and lances cast,  
 I join the thrilling fray;  
 Brave knights and ladies fair and proud  
 I meet when Mother reads aloud.

When Mother reads aloud, far lands  
 Seem very near and true;  
 I cross the desert's gleaming sands,  
 Or hunt the jungle's prowling bands,  
 Or sail the ocean blue;

Far heights, whose peaks the cold mists  
 shroud,  
 I scale, when Mother reads aloud.

When Mother reads aloud I long  
 For noble deeds to do—  
 To help the right, redress the wrong,  
 It seems so easy to be strong, so simple  
 to be true,  
 O, thick and fast the visions crowd  
 When Mother reads aloud.

—*Anonymous*

## The Reading Mother

I had a mother who read to me  
 Sagas of pirates who scoured the sea,  
 Cutlasses clenched in their yellow teeth,  
 "Blackbirds" stowed in the hold beneath.

I had a mother who read me plays  
 Of ancient and gallant and golden days  
 Stories of Marmion and Ivanhoe,  
 Which every boy has a right to know.

I had a mother who read me tales  
 Of Gelert, the hound of the hills of  
 Wales,

True to his trust till his tragic death,  
 Faithfulness blest with his final breath.

I had a mother who read me things  
 That wholesome life to the boy-heart  
 brings—  
 Stories that stir with an upward touch,  
 O, that each mother of boys were such.

You may have tangible wealth untold,  
 Caskets of jewels and coffers of gold.  
 Richer than I you can never be—  
 I had a mother who read to me.  
 —*Strickland Gullilan*

## How to Use These Study Guides

### **Vocabulary**

Vocabulary words are listed at the beginning of each lesson. Words on the left are secular words and are given within the sentence structure. Allow students to guess the meaning of the italicized word before looking it up. This helps them to surmise the meaning from context, a skill that enhances reading comprehension and strengthens vocabulary. Vocabulary words listed in the right-hand column are Catholic vocabulary words. Help students identify any suffixes, prefixes or root words that might give clues to the word's meaning. To help with definitions and proper usage, use a dictionary. For Catholic vocabulary words, use a Catholic encyclopedia, dictionary, or catechism.



### **Comprehension Questions/Narration Prompts**

These questions are appropriate for all age levels. They can be used several ways, depending on a student's ability. For students with difficulty in reading comprehension, read and briefly discuss these questions before reading the chapter. Discuss, too, the sub-title provided under each chapter heading in the study guide. The student will then know what content to watch for within the reading. If read afterward, the questions become a *test of*, rather than an *aid to*, comprehension. For students with adequate comprehension skills, use the questions for oral review after the reading to insure that important content has been absorbed.

Use these questions too as prompts for narration, which is simply the oral retelling of the story in the student's own words. It is a helpful tool to determine the level of each student's comprehension. All ages may benefit from the practice of narration. If done within a mixed age group, begin with the youngest students and have the older students add details to the already-related story.

Answers to comprehension questions are provided in the answer key.



### **Forming Opinions/Drawing Conclusions**

More than relating events, these questions require the student to develop an opinion, or to uncover or discover material not expressly stated in the text. They are designed to develop thinking skills and do not usually require the use of any outside resources. Use this section with children grades five and up as the basis for discussion or as a writing assignment.



### **For Further Study**

Appropriate for upper elementary through high school grades, this section requires the use of additional reference materials. These activities invite students to look more deeply at the historical events and people that shaped the times of each character. Topics in this section may be used for honing research skills, or for oral presentations and/or written reports.



### **Growing in Holiness**

These activities are different from the others in that they do not involve discussion or study as much as personal action and interior reflection. They can perhaps be considered “conversion activities” or “life lessons.” By applying the spiritual lessons of the story to everyday life, the student is encouraged to develop habits in imitation of the saints—which is an imitation of Christ Himself. Remember to reinforce these activities with the student and to comment when they are observed in action.



### **Geography**

The map provided with this study guide serves to orient the students with respect to space—*where* the action of the story is taking place—as well as to acquaint them with common geographical landmarks. Permission is hereby granted to photocopy maps for family or classroom use.



### **Timeline Work**

The creation of a timeline allows students to place the story's events within a wider historical framework. Simple directions for making a timeline are included in the study guide. Students will need plain paper, colored markers, and a ruler.



### **Checking the Catechism**

For older students, these activities require a copy of the *Catechism of the Catholic Church (CCC)* or its *Compendium*. The references for the more concise *Compendium* appear in parentheses after the CCC citations. Older students can read aloud—and then discuss—the stated text paragraphs with an adult.

For younger students, use any grade-appropriate catechism to review the doctrines and terms as specified. An excellent activity book for multi-grades is Ignatius Press' *100 Activities Based on the Catechism of the Catholic Church* by Ellen Rossini. Discuss together how the specific topics from the catechism are illustrated in the thoughts and actions of the characters in the book.



### **Searching Scripture**

Familiarize the student with the inspired Word of God by studying the biblical passages provided. Strengthen these exercises by occasionally requiring memorization of the verse(s). Stress that knowledge of Scripture is an important part of our faith education.

Note that Ms. Windeatt used the Douay-Rheims translation of the Bible, which was the translation in use in the United States until 1970 when it was replaced by the New American Bible in the *Lectioary of Mass*. The Douay-Rheims translation is taken from the Latin Vulgate, whereas the New American translation comes from the original languages of Hebrew, Aramaic or Greek (as the case may be for each specific book). For this reason, some of the books' names (as well as some of the Psalms' numbers) differ between these two translations. When these differences occur in the biblical citations

within this study guide, the New American references are given first with the Douay-Rheims references following in parentheses. All biblical references used in this study guide are from the New American translation.



### Test

The purpose of the test is to ensure that the student has comprehended the important events in each saint's life as well as the lessons the story intends to impart. An answer key is provided for these questions.

In addition to the test, many students will benefit from the completion of a book report. See RACE for Heaven's *Alternative Book Reports for Catholic Students* for additional information on book reports specifically geared toward saint biographies. Consider requiring each student to choose one of these reports or activities upon completion of the Windeatt biography.

### Warning

These study guides are comprehensive. They contain activities for a variety of age levels and areas of study. Do **not** attempt to complete every activity for every lesson. Do only those exercises that are suitable for the needs of your current situation. Resist the impulse to be so thorough that the story line of the book is lost, and the read-aloud sessions become dreaded rather than anticipated. The activities are designed to enhance your reading—not to become the dictating tyrant of your read-aloud time together. If you are using these guides for young audiences, consider just using the comprehension and opinion questions as well as the “Growing in Holiness” section; use the maps as a geographical visual aid. Re-read the books to complete the more advanced activities in later years.

Another suggestion is to use the activities designed for older students in coordination with their history, geography, writing and/or religious curriculum. Each study guide could also be used as a complete unit study for hectic times when regular school may not be in session such as Advent, times of family stress (the birth of a new sibling, for example) or over the summer months. In reading the book and completing the activities, subjects such as religion, reading, writing, geography, and history can all be easily covered.

The most important rules to the successful use of these enrichment activities are

1. Be creative rather than obsessive.
2. Be flexible rather than overly structured.
3. Enjoy!

## St. Dominic

St. Dominic de Guzman was born in Spain.  
He wanted to preach in Tartar terrain.  
But no far-off lands,  
Instead heretics' bands,  
In nearby France was where he must remain.

To speed their conversion, he tried to recruit  
Women in convents who prayed he'd bear fruit.  
Where others had failed,  
Dominic prevailed.  
The Spirit was with him and soon Truth took root.

He battled the devil and beat him no sweat.  
He started an order. St. Francis he met.  
Then after a vision,  
He made a decision.  
He preached while in Rome, tide of sin to abet.

His order soon flourished; his fam'ly did grow.  
The angels would feed them when supplies got low.  
He spoke to the wise—  
The real learned guys.  
By Dominic's preaching, these men Truth did know.

His priests were great leaders; they stood by his side.  
To praise, bless, and preach by this motto abide.  
And *Veritas*—truth—  
For old and for youth—  
On this motto too the Dominicans relied.

The Mother of Jesus was Dominic's friend.  
She gave him her ros'ry to pray without end.  
So faithful was he  
That when he would plea  
The powers of this world his prayers would transcend.

Think what you can learn from this saint and his tale.  
How you can apply it to help you prevail.  
Then mold what you do  
And boldly pursue  
His pattern of holiness. Follow his trail.

## Chapters 1 and 2–In Which Dominic Travels with Bishop Diego and Begins His Work of Preaching to the Heretics

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### Vocabulary

sent out an almost constant *dirge*  
salvation of thousands is in *peril*

*heretics*  
*sacrilege*



### Comprehension Questions/Narration Prompts

1. For what did Dominic sacrifice his books?
2. What was Bishop Diego's attitude regarding his desire to become a missionary to the Tartars in eastern Europe?
3. Why did Dominic and Bishop Diego travel to Rome to see Pope Innocent the Third? (Remember that this is a long journey, which took over a month to walk.)
4. In what state did Dominic and Bishop Diego find the missionaries in Montpellier?



### Forming Opinions/Drawing Conclusions

1. Bishop Diego tells Pope Innocent the Third of his desire to suffer martyrdom (page 11). Explain why he—or any Christian—would wish to be killed for his faith.
2. List the two suggestions Bishop Diego gave the abbot of Citeaux to increase the number of conversions experienced by the monks. Analyze how and/or why these suggestions might be helpful.



### Growing in Holiness

“A small act performed through holy obedience is of far more value in the eyes of God than a great act performed without it” (page 11). This means that God is more pleased with our obedience to the simple requests of our parents than any sacrifice or act of charity that we make on our own. Be mindful of your strict and cheerful obedience to your parents and others in authority over you this week.



### Timeline Work

Taping sheets of plain paper end-to-end, make a timeline representing the years from 1120 through 1270. Let three inches equal 25 years. Mark on your timeline the dates and events from 1120 through 1204, using information from page 2 of this study guide.



### Searching Scripture

Bishop Diego quotes Jesus, “Lord, not my will but Thine be done!” (page 3). Read this quotation in context in Luke 22:42.

## Chapters 3 and 4—In Which Dominic Hears the Blessed Mother Speak in His Heart and Finds a Religious Community for Women

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### ~~REVIEW~~ Vocabulary

the stone *citadel* of Carcassonne  
doctrines . . . were being *fostered*

*Superior*  
*surplices*



### Comprehension Questions/Narration Prompts

1. What were the heretics teaching children in their schools? What did Dominic and the other monks hope to do to counteract this?
2. What characteristic of Dominic's made him a logical choice for superior?
3. The 150 Hail Marys of the complete fifteen-mystery rosary borrowed its number from what?
4. Name at least three places where Dominic's missionaries preached.
5. To whom did Dominic turn when confronted by the group of women heretics?
6. What finally convinced these women that Dominic was speaking the Truth?



### Growing in Holiness

Dominic speaks of how short the complete rosary (“Our Lady’s Psalter”) is compared to reciting the 150 Psalms. He speaks of the power of this prayer, indicating that it can be recited while walking to and from work, or by peasants and little children. If you have not yet established the worthy habit of a daily family rosary, begin now. If this is not possible, begin to recite at least five decades of the rosary by yourself each day. Remember to meditate on the mysteries of our redemption while reciting the prayers.



### Checking the Catechism

Dominic speaks of the “one true Church” (page 24). Younger students may review the marks of the Church in their catechisms. Older students may read text paragraphs 811-13, 823-26, 830-31, 846-848, 857-62, and 866-70 (161-176) in the *Catechism of the Catholic Church (CCC)*. If desired, complete Activity #47 of *100 Activities Based On the Catechism of the Catholic Church*.



### Searching Scripture

1. Read about the “first and worst of lies” (page 25) in Genesis 3:1-15.
2. Bishop Diego explains that “active work such as preaching is of little use without prayer and good works behind it” (page 29). Cloistered nuns and monks provide this support for active missionaries. Read Colossians 4:12-13.
3. Research the life of St. Mary Magdalen by reading Matthew 27:56 and 28:1-8, Mark 15:47 and 16:1-11, and John 20:1-2 and 20:11-18.



## Book Summary Test for *Saint Dominic*

**Directions:** Answer in complete sentences. If necessary, use the back of the page for additional writing space. 100 possible points, 20 points for each answer.

1. In what century did Saint Dominic live? In what countries did he spend most of his life?

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2. Name the two prayers that Saint Dominic de Guzman prayed most constantly.

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3. To whom did Saint Dominic have a special devotion?

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4. What was the mission of the order Dominic founded? Give at least two names for this order.

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5. Saint Dominic took the gift of preaching that God had given him and used it for the salvation of souls. Discuss what gift you possess that, if utilized solely for the glory of God, may be the key to others' sanctity as well as your own.

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