



# THE DOMINICANS

Advent 2017

The Magazine of the Dominican Friars in England & Scotland



- **Angels in the Spiritual Ecology** Their nature, our nature
- **Called to Witness** Discovering our vocation
- **Praying for the Dead** An enduring bond of charity
- **Latest news** and much more...





## Welcome to our Advent issue

In this issue we reflect first on the world beyond – the prayers we offer for the Holy Souls, the angels whose splendour and service of God shine out in the Christmas story, and on the inspiration the People of God can find in a saint such as the Dominican Tertiary, Bl. Pier Giorgio Frassati.

We also look much closer to home at the difficulties facing Western democracies, at the virtues we need to instil in the next generation, and what it means for them to find their vocation.

The friars wish you a Happy and Blessed Christmas, and thank you for your continued support!

– Fr Richard Finn OP, Editor

You can send any comments or feedback to me via [magazine@english.op.org](mailto:magazine@english.op.org)

## Receiving this magazine

This magazine is distributed free of charge three times a year. You can either collect copies from any of the churches run by the Dominican Friars, or we can mail it directly to you.

An email newsletter is also sent out roughly every six to eight weeks.

## Subscriptions

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Published by the English Province of the Order of Preachers, registered charity 231192 (England and Wales) and SC039062 (Scotland). Blackfriars, St Giles, Oxford. OX1 3LY.

# The 'O' Antiphons



how the seer is instructed to write to the angel of the church of Philadelphia: 'These things saith the Holy One and the true one, he that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth: I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength and hast kept my word and hast not denied my name.' The Lord's anointed affirms

The last days of Advent are marked in the liturgy by the great 'O Antiphons' which frame the Magnificat at Vespers. We call on Christ to come among us, addressing Him in a series of Messianic titles and prayers woven together from different books of Sacred Scripture. So, on December 20th we sing:

'O clavis David, et sceptrum domus Israel: qui aperis, et nemo claudit; claudis, et nemo aperit: veni, et educ vinctum de domo carceris, sedentem in tenebris' (O Key of David, and sceptre of the house of Israel, who opens and no man shuts, who shuts and no man opens: come, and lead forth the captive who sits in the shadows from his prison)

Behind the first half of the antiphon lies Revelation 3:7. We hear there

the hope for redemption of early Christians in this city of Western Asia Minor. The open door seems to be the door into heaven imagined as a great royal palace. The second part of the antiphon echoes Isaiah 42:6-8, where the Lord will send the Christ as a 'to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.' The keys now unlock us from the dark airless dungeon. The antiphons sharpen our expectation not just for the Christmas festival, but for the Kingdom as God's promised healing of all that now diminishes and entraps us. In the original Latin, the initials of each title spell out that promise 'Ero cras', 'I will be tomorrow'. Why not make them part of your own preparations for Christmas? You can read them, but also listen to them on the internet.

## Requiescant in Pace

We remember with affection and gratitude the recently departed who made bequests to the Friars. *May they and all the faithful departed rest in peace.*

- Mary Hodges (Oxford Priory)
- P. Love (Province of England)

We also remember Wendy Searle who died recently after a short illness. Wendy's fundraising skydive for the Rosary Shrine was featured on the back page of the last issue. Wendy was an active parishioner at St Dominic's and a member of the Shrine's fundraising committee.

A leaflet on legacy giving is available from our priories or Development Office (see back page).





# Angels and Ecology

**Fr Robert Ombres OP teaches Canon Law at Blackfriars, Oxford, and at the Pontifical University of St Thomas in Rome. He reflects here on the angels and their role in the 'ecology' of God's creation.**

As Christmas approaches, some of the greeting cards sent and received can be a yearly reminder of the existence of angels. Their beautiful and colourful appearance may, however, simply be seen as part of the tinsel of the festival, perhaps stirring memories of childhood when religion was far less complicated and make-believe was part of the celebrations. Then, angels jostled with Father Christmas on the horizon.

Yet to believe in the existence and mission of spiritual beings, of angels as we generally call them, is definitely part of our faith. There are philosophical, rational reasons for believing in angels, and they are strengthened and completed by the reliable witness of Scripture and Tradition.

Essentially, angels deepen in us our awareness of the greatness and goodness of God, and they alert us to the fact that we live in a bigger world than perhaps we are tempted to think. Angels help us not to shrink either the creativity of God or the dimensions of reality. Angels are part of ecology, of how we reflect on our way of inhabiting the world now and in eternity.

We are embodied souls tending towards a resurrected life in a transfigured world. Yet we constantly risk ignoring either matter or spirit and so diminish ourselves as well as

disparaging the rest of God's creation. Increasingly we are understanding and experiencing our fellowship with the created, material world. This fellowship at different levels with all that is, and especially with other living creatures, needs to be complemented by an awareness of our fellowship with angelic creatures. The greater the variety of kinds of goodness that there is, the greater our awareness and celebration of what God is and has done. And the less likely we are to neglect our own spiritual existence.

Much of the physical world is not readily accessible to our senses without the aid of instruments to reach out into space or to identify and magnify the myriad of minute living beings. The kind of modern technology used in televised nature programmes has made us aware as never before in the history of humanity of how plants and animals live and function. Just think of seeing in slow motion a bird flying or in speeded-up motion a flower unfolding. The normal functioning of our senses could never give us that knowledge.

The dimension of the spirit, of our souls if you like, also needs cultivation and an increased awareness from us. This is part of being human as God intended. Fellowship with the angels is part of a full and real ecosystem, and it requires an appropriate sensibility. Our individual guardian angel both links us to this bigger world and expresses God's specific care for each one of us. An ecological awareness brings with it our responsible stewardship towards other creatures, and God's Providence has placed us in the care of angels as well

as of each other. It is arrogant to want to lord it despotically over creation as it is arrogant to think we do not need care from within our common home. As countless in number, the angels reflect the sheer creativity and majesty of God. During Mass, say, we anticipate a more cosmic level of existence than we are generally aware of.

We know that temptations come in different guises. One is to consider human beings as only material, and so neglect our spiritual life and that of others. It is worth remembering that as well as the corporal works of mercy there are also spiritual works of mercy. Such works of mercy are part of the love we are to show. Angels are reminders of just how varied God's creation is.

But there is another temptation that we might call angelic. It is not only devils, the fallen angels, who might tempt us. We might become so mesmerised by the beauty and transcendence of good angels as to make them almost replace God and in particular Jesus Christ our only Saviour, God incarnate. From this can grow a distorted spirituality, despising the material and bodily, wishing to live without the sacraments and membership of the Church. The shimmer and the beauty and the perfection in representations of the angels may make us want to hide our faces from the sufferings of the human condition.

God did not intend us to be angels and we do not live or be saved as angels: we should rejoice for being what we are, and we should share as appropriate in all the other ways of existing that God has made.



# Around the Province



Archbishop McMahon presents the 'bene merenti' to Nuala Barrow.

## St Dominic's parish celebrates 150 years

On Saturday 7th October 2017, St Dominic's, London, celebrated the 150th anniversary of the parish community; on that day in 1867, the Dominican friars opened up their chapel and Mass was celebrated in this area for the Catholic community. Most Rev Malcolm McMahon OP, Archbishop of Liverpool, moved into this area with his family over fifty years ago, and he recalled the sacrifices made by Dominican friars and sisters, and by countless lay faithful, to build St Dominic's and to make it a vibrant parish.

Many parishioners were at this Mass, along with all the Dominican students from Oxford, the novices from Cambridge, and previous Provincials and parish priests of St Dominic's. Children from St Dominic's Catholic Primary School, and from The Rosary Catholic Primary School brought up the Gifts at the Offertory, and both Dominican sisters and the Sisters of

Providence were represented at the Mass. At the end of the Mass, a 'bene merenti' medal for service to the Church and parish was awarded by Master of the Order of Preachers to parishioner, Nuala Barrow, and to Miss Brass, former Head of St Dominic's School.

In his Homily, Archbishop Malcolm noted that St Dominic's church has very wide aisles because Marian Processions were frequently held in the church. This tradition is now being revived: throughout the month of October, every Saturday evening, there were torchlit Rosary Processions in honour of Our Lady of the Rosary.

More photos of this wonderful celebration can be seen at [bit.ly/2xG4NMT](http://bit.ly/2xG4NMT).

For this year's events programme at the Shrine, visit [www.rosaryshrine.co.uk](http://www.rosaryshrine.co.uk)

## Cloister Gates Restored in Blackfriars, Oxford

It is several decades since the wrought-iron cloister gates were removed from their original position at Blackfriars, Oxford, as the community re-thought in the light of the Second Vatican Council how best to use the different parts of the Priory, while still remaining faithful to the contemplative dimension of their calling.

Loss of the outside aula or lecture hall to an expanded library meant that public lectures would need to take place inside the original enclosure, while male or female guests could now be invited to dine with the friars.

Rescued at the time by a former co-operator brother and taken to the Isle of Wight, the gates have now been lovingly restored to their original glory in black and gold. They have not been restored to their original position, but just beyond the refectory doors.



These gates are an important part of the heritage of Blackfriars and serve as a valuable symbol for the life of prayer and contemplation which nourishes the community and feeds its mission to the world.



Photo credits: Joseph Bailham OP (above); Luke Doherty OP (left)

# *In the Steps of the Blessed*



**Br Joseph Bailham OP is studying Theology at Blackfriars, Oxford, where he assists in running the Aquinas Group for Young Catholic Adults. Here he describes a recent pilgrimage to Piedmont.**

**I**n early July of this year four friars and twenty young adults came together from across Britain (and America!) for a Dominican youth pilgrimage to Turin and Oropa. The aim, as I had planned it, was to get to know better the lay Dominican, Blessed Pier Giorgio Frassati, to whom I have had a personal devotion for the best part of a decade. This young blessed has been proposed by Pope St John Paul II, and subsequent popes, as a role model for young people to imitate.

The pilgrimage lasted five days and four nights. Monday till Wednesday lunch time was spent in the centre of Turin. We stayed at the shrine of Don Bosco which houses his relics, and enjoyed a tour around the city 'In the footsteps of Bl. Pier Giorgio' led by volunteers from the parish of La Crocetta, the parish to which Bl. Pier Giorgio belonged. Fortunate enough to

be present for Bl. Pier Giorgio's feast on 4th July, we attended Mass at the cathedral in the presence of his relics.

On Wednesday afternoon the group then headed north to the small village of Pollone, where the Frassati family had their summer home. Here, we were hosted by Wanda Gawronska, the niece of Bl. Pier Giorgio, and were able to view various artefacts that had belonged to him. We were able to celebrate Mass by the bed on which Bl. Pier Giorgio died.

From Wednesday evening until Friday the group journeyed north a little further to the Marian shrine of Oropa, a UNESCO heritage site. This was a favourite place of Bl. Pier Giorgio, and was also where he used to go mountain-climbing on occasions. Inspired by his example, the group hiked to the summit of Mount Mucrone, at the top of which is a large cross, and is a place where Bl. Pier Giorgio used to pray and attend Mass with other young people.

Each morning Brother Albert and I offered short meditations based around the four cardinal virtues, showing how these can be lived drawing on the

example of Bl. Pier Giorgio. As well as daily Mass with Fr Ben Earl and Fr Nick Crowe there was Lauds and Vespers, the two major hours of the Office of the Church. A great time was had by all. As one pilgrim said, we made Bl. Pier Giorgio 'real' rather than 'remote', and we kept in mind one of his sayings: "You ask me whether I am in good spirits. How could I not be, so long as my trust in God gives me strength." It is hoped that this trip won't be a one-off, but may be repeated in years to come.







# Praying for the Dead

**Fr John O'Connor OP is the Superior of the Dominican house in Edinburgh; he holds doctorates in both Science and Philosophy and currently lectures in Philosophy at Edinburgh University. He reflects on our duty of charity towards those who have died.**

I once spoke to a priest who was working in a parish where, a few years before, a tragic accident had taken place in which a number of people lost their lives. Around the scene of the accident family members and friends had first gathered in shock and pain, hoping that their loved ones might somehow have survived. The church was nearby, and so several members of the parish invited people into the church to take shelter and to pray.

Many came. It soon became clear who had been killed. The Catholics in the group started to light candles for loved ones they had lost and to pray for them. Spontaneously, many others, not least those who had never experienced praying for the dead, started to do the same. They lit candles and they prayed for loved ones, that even if they were no longer alive on this earth, they might be safe in the hands of our loving God.

Our need to pray for the dead is deep within us. Even those who have not been brought up to pray for the dead, and even those who have been brought up in religious traditions to believe that one should not pray for the dead, find a deep urge to do so. This is perhaps why the words of the liturgy for the Vigil for the Deceased are so powerful:

“We believe that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death.”

As a priest, I have said these words many times. They never fail to move me. They declare that the things of this life, even if they have been long forgotten by us, even if they involve those long deceased, by God's grace they endure. There remains a precious bond between us who remain and those who have gone before us.

Because of this we believe that our urge to pray for those who have died is not simply to satisfy some psychological need without foundation. It is, rather, a reflection of a deep reality. Just as we can pray for others in this life and believe that this prayer is efficacious for them, so too we can pray for those who have died and believe that our prayers can be efficacious for them. We believe this because we have faith that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death.

There is a long tradition within the Church, and even before the Church, of praying for the dead. In the Second Book of Maccabees we are told that the righteous Judas Maccabeus “made atonement for the dead, that they might be delivered from their sin.” The early Christians who hid in the catacombs of Rome prayed for the peace and refreshment of the souls of the departed. This is movingly recorded in the inscriptions they left for posterity.

In later times the Church expressed this faith, hope, and love in terms of Purgatory, a state in which the

souls of those who have died in God's friendship are cleansed. There can be great consolation in this. Sometimes there might have been problems in relationships and unresolved matters concerning those who have died. We do not have to deny these difficulties. But we can still pray for the deceased, and trust that our prayers can play a role in the healing of their souls. We can place all these things into God's hands. In this we, too, can be healed by God's grace.

Praying for the dead also invites us into a bigger story. I have, for example, prayed at the graves of brethren like Fr. Bede Jarrett, who died in 1934. He founded Blackfriars, Oxford, where I first encountered the Dominican friars. I therefore prayed for someone whom I never knew, but who has nevertheless changed my life. I have through the grace of God a bond with him, my brother. By my prayer I could do something good for him, as he had done something good for me.

St Dominic asked to be buried under the feet of the brethren, in the midst of where the friars congregated. This articulated his faith and ours that there remains a deep and precious bond between the living and the dead. Indeed, before we friars sit and eat our main meal together, we pray for our deceased brothers, sisters, and benefactors of every age. And in time the friars will pray for me.

**Eternal rest grant unto them,  
O Lord, and let perpetual light  
shine upon them.  
May they rest in peace. Amen.**



# Is democracy working?

Among the hard questions debated at recent events of the Las Casas Institute for Social Justice (based at Blackfriars, Oxford) has been whether our Western democracies have delivered good government; in particular, whether they protect our fundamental human dignity, and keep their citizens from a demeaning poverty. If they don't, what's going wrong?

On 19th October, a seminar at Blackfriars Hall, co-sponsored with the Centre for Enterprise, Markets and Ethics, explored the increasing inequalities between rich and poor in the UK, even within the wealthy southern cities, but also the divide between north and south.

Ed Cox, Director of IPPR North, set the context with a sobering analysis of economic trends and their impact, the social consequences of which were explored by Cathy Corcoran OBE, Director of the Cardinal Hume Centre, and Liz Firth, a worker with the Church Urban Fund in Bradford. Others reflected on how the different church traditions, Protestant and Catholic, and the Gospels themselves, required Christians to reflect on their own practice, economic and political, while also providing us with resources that enable us to respond. The Catholic principle of subsidiarity, for example, points towards the value of more devolved decision-making, while Victorian evangelicals may still inspire lay Christians to act together locally. That evening, Frank Field MP delivered a public lecture on the renewed rise of destitution in the UK.

On 7th November, some twenty

policy-makers, academics, and others involved in social action came together at Theos in central London for a seminar jointly sponsored by the Las Casas Institute and St Mary's University, Twickenham. The topic was democracy, dignity, and the rise of populism. What is driving the rise of populism, how is it impacted by new social media, and what challenge does it present to traditional liberal values? The importance of human dignity has somehow to be given a more central place in political discourse and thinking.



This event, too, was followed by a public lecture, in which Tom Tugendhat MP (pictured top), Chair of the Foreign Affairs Select Committee of the House of Commons, spoke, amongst other things, on the duties we have to engage our politicians in good conversations beyond the Westminster bubble.

Two days later at Blackfriars, Oxford, Prof. Marise Cremona (pictured centre) and Aidan O'Neill QC from Matrix Chambers led a seminar on the rights of citizens in the light of Brexit before an evening lecture in which O'Neill looked at the different functions which Equality laws and Human Rights legislation should play in 'preserving difference' and 'resolving differences', as the State either intervenes on behalf of citizens or has itself to be curbed and restrained from restricting proper freedoms. Looking at disputed issues around religious freedom and non-discrimination, he drew on English and European legal judgements as well as on recent papal teaching to conclude with the disturbing verdict that in Britain today 'there are no constitutional foundations, no guarantees that Difference will be respected and fundamental rights preserved in the future'.

You can read more about these events on the Las Casas website, [www.lascasasinstitute.org](http://www.lascasasinstitute.org) and watch videos of the three public lectures, as well as other videos about human dignity, on the Las Casas YouTube channel.



# Called to Witness: Discover

**Fr Nicholas Crowe OP is Director and Promoter of Vocations for the English Dominicans. Resident at St Dominic's Priory, London, he visits universities, schools, and parishes across the country. He reflects on the vocation of all the baptised.**

Everyone has a vocation: this has been my constant refrain to anyone who will listen up and down the country over the last two years. Indeed, it has also been the constant refrain of many other vocation promoters as part of a campaign led by the Bishops' Conference of England and Wales to move the wider Church away from a view of vocation as something applicable only to a chosen few, and towards a holistic and three dimensional vision of vocation as the organising principle of the Christian life.

Properly speaking, when we say that someone 'has a vocation' we mean first of all that they are called to a life of discipleship and holiness. Primarily, our vocation is a call to be a follower of Jesus, it is a summons to learn from him in order to live like him, it is an invitation to enjoy God's friendship in this life and eternal happiness with God in the next. This primary dimension of our vocation is universal to all the baptised. When we speak of our vocation, then, we mean first of all our baptismal vocation to be disciples of Christ, we mean his summons to



Photo © Buckfast Abbey, 2014.

prepare the way of the Lord in our hearts, in our minds and in our world.

Now even a cursory reading of the New Testament is enough to make clear that embracing our baptismal vocation is a very concrete affair. Following Jesus does not take place in an abstract realm of ideas, or terminate in a purely intellectual pursuit. It is grounded in very particular contexts and situations, and it is embedded in a personalized

web of human relationships. Once we have embraced our baptismal vocation, then, and set out as disciples of Christ, it obviously becomes important that we root ourselves in relationships and contexts that facilitate rather than thwart the life of love of God and love of neighbour that Jesus asks of us and the Holy Spirit makes possible for us. This brings us to the second dimension of our understanding of what it means

## *New Friars! Clothings*

Continuing our recent trend of vocations, in September the English Province welcomed and clothed six novices at our noviciate house in Cambridge, and received the simple vows of four brothers who commenced their formation for ministry at the Dominican Studium at Blackfriars, Oxford.

Personal reflections by the simply professed brothers (pictured far right) on this momentous event can be read at [english.op.org/novices2017](http://english.op.org/novices2017)





# ring our Vocation

to have a vocation: what is usually described as our 'state in life'.

This second dimension of our vocation usually refers to a commitment to anchor our life of discipleship in one of four broad modes of relating to God and neighbour: the priesthood, the religious life (that is, the life of a monk, nun, friar, sister, or brother), the married life, or a single lay life that is intentionally offered up to God as a gift of love. The key point here is that these 'states' or 'environments' are chosen out of love: we embrace the priesthood, the religious life, marriage, or a single lay life not out of fear, not with selfish motives, but because we hope that this will be the context that best facilitates our journey of discipleship, the environment that helps us to love God and neighbour most powerfully and most profoundly.

When we speak about our vocation, then, we are speaking primarily about our baptismal call to discipleship and secondarily about the context through which that pilgrimage with Jesus to the Kingdom of Heaven takes place. The third and final dimension of vocation gets even more specific. It refers to the day to day reality of living as a disciple here and now, striving for God's will to be done in my life today as it is in Heaven. This third dimension of vocation embraces both our personal and professional lives, as well as our natural and supernatural gifts. It is focused on our response to the call of Christ to build up his Kingdom

in this time and in this place. This third dimension of our vocation is the most fluid and so it requires a daily attentiveness to the Word of God in prayer. The world does not stand still, and neither do we. As we grow older we find that there are seasons to our life of discipleship, and as we find ourselves in new situations the command of love makes new demands on us. This means that we can never think of our vocation as being something static: it does not matter if we are at the end of our journey with Christ or at the beginning, each day we must open our ears as disciples and resist the hardness of heart that deflects God's call.

Against this backdrop, the contours of a specifically Dominican vocation become more apparent. To put it very simply, the Dominican follows Christ the preacher and Christ the teacher along the path blazed for us by St. Dominic. For us, the universal call to discipleship that is common to all the baptised and the primary meaning of vocation is specified by the pattern of natural and supernatural gifts bestowed upon us by God which equip us to extend the preaching and teaching mission of Christ and his Apostles into the present moment. For the friars, the sisters, and the nuns, this journey of discipleship is facilitated by the second dimension of our vocation: our religious life. The evangelical counsels, plus our commitment to prayer, study and a common life are meant to carve out space in our lives for contemplation

and the handing on of the fruits of that contemplation to others. For the lay Dominicans, this same apostolic education for evangelisation takes place in the context of married life or a single lay life. The third dimension of our vocation encompasses the wide variety of ways in which we witness to the Resurrection and proclaim the Good News of our Lord Jesus Christ. It is the day to day labour of preaching, in all its varied forms. It requires a sensitivity to the prompting of the Spirit, an alertness to the signs of the times, and a passion for the salvation of souls.

If you would like to discuss your vocation, please write to Fr Nicholas Crowe, [director.vocations@english.op.org](mailto:director.vocations@english.op.org)

## How you can support Dominican vocations

The formation of the friars is entirely funded by the Training Fund of the Province of England. We are extremely grateful to all those who have donated generously to it in recent years, and further gifts are welcome. We recently received an anonymous donation to mark the donor's close friendship with Zafar Iqbal OP. We welcome memorial gifts of this nature – please contact us if you would like to make a similar gift.

You can donate online or using the form on the back page. Please pray for the novices and brothers, for those who form them for ministry, and for vocations to the Dominican family.

## and Simple Professions



### Novices

- Br Ulises
- Br Marc
- Br Raphael
- Br Bede
- Br Stefan (Netherlands)
- Br Cornelius (Netherlands)

### Simply Professed Brothers

- Cuthbert Hartley
- Isaac Maria Wharton
- Thomas Thérèse Mannion
- Vincent Antony Löning.

# Esprit de corps

C H A R A C T E R S

Philomene	Adrian Miller
Prudence	Michael Astill
Alauda	John Scarratt
Verity Goodchild	Thomas KilBride
Baroness Sliema	John Middlehurst
Mrs Moss	Michael Ferns
Mother Peagle	Peter Koe
Reverend Mother	Niall Kearney
Mr Turtle	John Gately
Mother Peck	Anthony Charlier
Mother Trevor	Neil Phelps
Chief Inspector Pearson	
	Robin Cutler
Sgt Detective Osbert	John Gray
Inez Escapado	Peter D'Souza
Reporters	John Farmer
	Peter Tye
Venetia Gozo	Maciej Skarzynski
Baron Sliema	Wladislaw Janowski
Three nuns	John Farmer
	Peter Tye
	John Middlehurst

*From the Archives*

School plays were a memorable feature of life in the small English Dominican school at Laxton, as evidenced by the above programme for a production of *Murder in a Nunnery* (adapted by Emmet Lavery in 1942 from the novel by Eric Sheperd).

The plays were just one expression of a strong *esprit de corps* fostered by the Dominicans' distinctive educational philosophy from the opening of what was more formally known as Cardinal Howard School.

In the spring of 1927, only two and a half years after the school had moved from Hawkesyard, the first issue of their new magazine *The Hovardian* was published. There was much to include about the earlier schools run by the friars at Bornhem in the Low Countries and at Hinckley in Leicestershire. The present was heir to a long educational past, and the magazine sought to build on the foundations of

*The Hawkesyardian*, 'a type-written magazine' of which there had been just five issues, and only a single copy of each issue. The point, however, was that *The Hawkesyardian* was 'the work of the boys themselves', and *The Hovardian* was similarly produced by

a sub-editor and committee of three boys elected by the Upper School. They called upon other pupils 'interested in one or other of the activities of the school, to help in the compilation of the magazine'. As he explained himself, only the editor (then Fr. Stanislaus) was





a member of the teaching staff.

Fr. Stanislaus set out for the readers the underlying philosophy of this arrangement:

“When a school magazine is run as far as possible by the pupils themselves, it is of inestimable value in maintaining and fostering that so necessary element in the life of any institution – esprit de corps – public spirit. Human life and intercourse are on a social basis. The unit is not on its own, but is part of a group, having definite duties and obligations towards that group. Of social life, co-operation and mutual help are the foundations; and it knows no disintegrating force so speedy in its ravages as isolated individualism. Initiative and individual effort in the majority of cases are short-lived when dissociated from the group. They lead nowhere and are invariable dropped when the first flush of excitement has passed. The part is for the whole, which is a truth universally taught by nature.

“The aim of all Catholic school life is to train youth to shape its life in accordance with Catholic principles, and thereby to take its place in society. One of the most fundamental Gospel principles is none other than this: self second; which is an assertion of the law of co-operation as opposed to individualism.”

(*Howardian* Vol. I, No. 1, 3-4).

Ninety years later, the school is sadly long gone, but the message of its magazine and of its drama has lost nothing of its relevance.

– **Fr Richard Finn OP**

***An biennial reunion is held, most recently on 6/7 October 2017 at Oundle and Laxton. We are always delighted to hear from ‘new’ Old Howardians and to receive stories about the school. Please write to [magazine@english.op.org](mailto:magazine@english.op.org)***



# Dates for your Diary

## Las Casas Institute

Usually held at Blackfriars, Oxford, or nearby. Enquiries and bookings via [lascasas@bfriars.ox.ac.uk](mailto:lascasas@bfriars.ox.ac.uk)

- 22 Jan** Book launch, *God and the Illegal Alien* by Robert W Heimbürger. 1–2pm.
- 12 Feb** Workshop, Human Dignity & Diminished Capacity. 1–5pm.
- 12 Feb** Public lecture by Archbishop Paglia. 5.30–6.30pm.

## Aquinas Institute

Usually held at Blackfriars, Oxford, or nearby. Enquiries and bookings via [richard.conrad@bfriars.ox.ac.uk](mailto:richard.conrad@bfriars.ox.ac.uk)

- 18, 25 Jan; 8, 15, 22 Feb; 1, 8 Mar** Aquinas Seminars. 4.30pm.
- 1 Feb** Annual Aquinas Lecture. Prof Russell Hittinger. 5pm.
- 3 Mar** Aquinas Colloquium. ‘Thomas Aquinas and Modern Biology’.

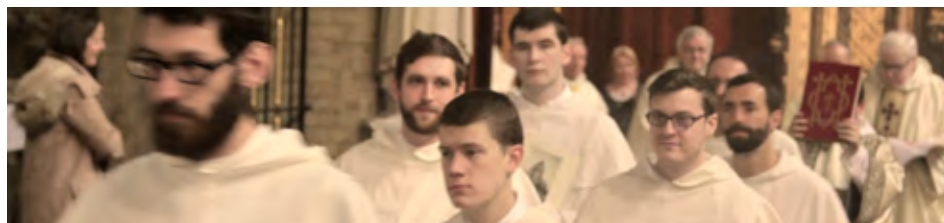
## The Rosary Shrine

St Dominic’s, London NW5 4LB.  
More info at [www.rosaryshrine.co.uk](http://www.rosaryshrine.co.uk)

- 2 Dec 2017, 24 Feb, 12 May 2018**  
Concert Series: Biber’s Rosary Sonatas. Bach Players. 7.30pm.  
Free for under-18s. £12.50 per concert or £30 for the series.  
[www.ticketsource.co.uk/thebachplayers](http://www.ticketsource.co.uk/thebachplayers) or on door.
- 12 Dec** Celebration of Our Lady of Guadalupe with blessing of new image for the Rosary Shrine. Mass with Papal Nuncio at 6pm.
- 20, 27 Feb; 6, 13 Mar**  
Lent Talks.
- 16 Mar** Inaugural Rosary Shrine Lecture: Dr Scott Hahn. 7.30pm. £5.  
Book online via [www.eventbrite.co.uk](http://www.eventbrite.co.uk)
- 14 Apr** ‘Early Irish Poetry & St Francis’ Canticle’. 7.30pm.
- 28 Apr** Day Conference for 150th Anniversary of Fr Vincent McNabb OP. 11am–4pm.



# Development News



## Regular Giving – Supporting the Mission

Supporters of the Dominican Friars have responded generously in the last two years to the urgent needs of our Province and its constituent houses and churches, giving their backing to appeals ranging from the training of new friars to church restorations.

We have been especially pleased to see a second strong year of growth in Regular Giving, with donors committing to new monthly, quarterly or annual gifts, or increasing their existing

commitments. This drove a **9% growth** in the last 12 months, following a **16% growth** in the previous year. This has had an important impact on our ability to carry out our mission, for example in Leicester where a successful drive for Regular Giving has significantly decreased the financial pressures felt there.

To make our mission stable and sustainable, there is an urgent need to continue encouraging supporters to

make new commitments to Regular Giving. **This commitment might be no more than, say, your monthly mobile phone bill, but over time and combined with the gifts of others it will have a big impact.**

There are three easy ways you can set up Regular Giving to support the Dominicans:

1. Set it up now by payment card online at [www.english.op.org/donate](http://www.english.op.org/donate)
2. Ask for a Standing Order form from the friars at your local Dominican church
3. Contact the friars' Development Office using the form below or email [development@english.op.org](mailto:development@english.op.org)

Give now online via our website: [www.english.op.org/donate](http://www.english.op.org/donate)

## Support the work of the Dominican Friars

### Donation Form

Title..... First Name..... Last Name .....

Home Address.....

Postcode..... Email.....

Telephone..... Send me this newsletter via ☐ email ☐ mail.

Do you have a connection with a Dominican house or church? If so, please tell us which: .....

### My Donation

I enclose a gift of £ .....

[cheques payable to 'The Dominican Council']

#### My gift is for

- ☐ General work of the Dominican Friars
- ☐ Las Casas Institute for Social Justice
- ☐ Dominican Friars' Training Fund
- ☐ The Rosary Shrine
- ☐ The Dominicans in .....
- ☐ I do not require an acknowledgement

#### Please send information on

- ☐ Making a legacy gift in my Will
- ☐ Setting up regular giving to the Friars.

**RETURN YOUR COMPLETED FORM with your payment to: Dominicans' Development Office, 17 Beaumont Street, Oxford. OX1 2NA.**

**If you would like to discuss your giving, call Richard Brown at our Development Office on 01865 610208 or email [development@english.op.org](mailto:development@english.op.org)**

### Gift Aid Declaration

**UK Taxpayer? Tick the box and add today's date to boost your donation by 25% via Gift Aid. Date: \_\_\_\_ / \_\_\_\_ / \_\_\_\_**

**Tick here:** ☐ I want the charity The English Province of the Order of Preachers to treat all donations I have made for this tax year [and the four years prior to the year of this declaration]\*, [and all donations I make from the date of this declaration until I notify the charity otherwise]\*, as Gift Aid.

\*Delete as applicable.

I am a UK taxpayer and understand that if I pay less income tax and/or Capital Gains tax in a tax year than the amount of Gift Aid claimed on all of my donations in that tax year it is my responsibility to pay any difference.

Gift Aid is reclaimed by the charity from the tax you pay for the current tax year. Your home address is needed to identify you as a current UK taxpayer. Please notify us if your situation changes. The English Province of the Order of Preachers (the Dominicans) is a charity registered in England and Wales (231192) and in Scotland (SC039062).



### Data Protection

In the light of recent regulatory changes, we are currently reviewing our practice in this area. Further communications will be made in due course. The following statement briefly summarises our current practices.

Our charity securely stores and carefully processes personal data in accordance with the UK's Data Protection Act (1998). Personal data are retained and used to support the important works of communications and fundraising, which advance our mission, as well as to meet our legal obligations in certain areas. We do not share personal data with other organisations. In some cases we use public-domain sources to enhance our understanding of individuals, including 'wealth screening' using a secure and legally compliant third-party service provider; we do this so that we can ensure that any fundraising communications we make to people are appropriate to them as individuals, and so that we can, with our limited staff resources, fundraise efficiently and successfully in support of our mission.

**Our full Data Protection Statement can be read at [www.english.op.org/dps](http://www.english.op.org/dps), or contact our Development Office (see left) for a copy or to discuss any concerns.**