

# THE DOMINICANS

Summer 2018

The Magazine of the Dominican Friars in England & Scotland



- **Pierre Claverie OP** Witness to the gospel
- **Servais Pinckaers OP** A great moral theologian
- **Migration and Integration** Facing the problems
- **News from around the Province** and much more...





## Welcome to our Summer issue

For some of us at least, summer holds out the prospect of precious reading time, whether the book in question is a novel, biography, travelogue, or a work of history.

This issue is more bookish issue than most. It not only offers some suggestions for summer reading (a biography of Pierre Claverie OP and works of moral theology by Servais Pinckaers OP), it also celebrates the history of *New Blackfriars* our theological journal, with its many book reviews and articles.

Happy summer, and happy reading!

– 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 around 3 or 4 times a year.

### Subscriptions

You are welcome to subscribe by mail, email, or both.

To subscribe, unsubscribe, or update your details, email [subscriptions@english.op.org](mailto:subscriptions@english.op.org)

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.

# Old Master gift helps Blackfriars

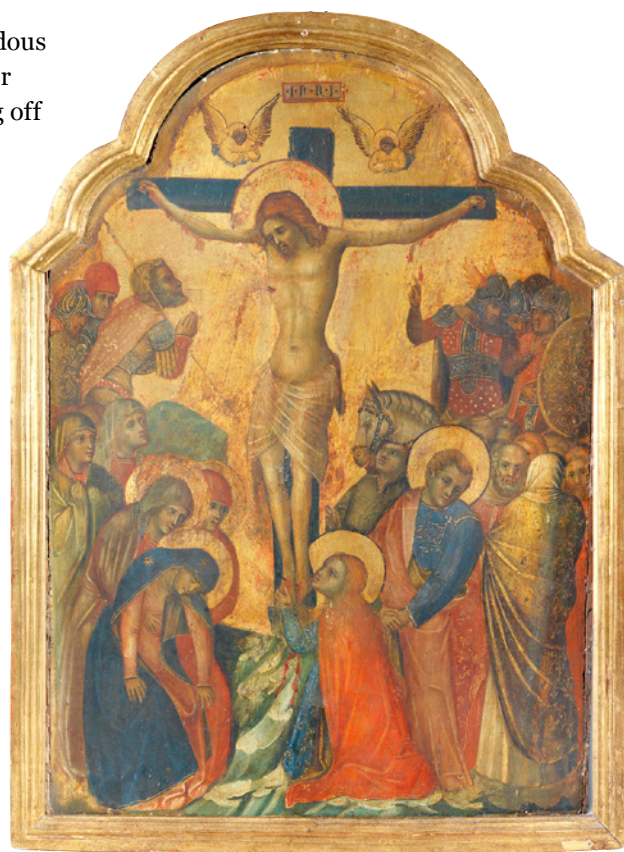
As one of the newest and least wealthy institutions within Oxford University, Blackfriars Hall has thrived for the last 25 years largely thanks to the combined efforts of the Dominicans and the generous-spirited laypeople who work with them. The Hall, and the Priory that hosts it, depend greatly on donations made by Mass-goers and other supporters. As we approach the 800<sup>th</sup> anniversary in 2021 of the friars' first arrival in Oxford, it is apparent that both Hall and Priory need an injection of funds in order to secure and develop their mission.

It was therefore a tremendous delight to us when one of our friends proposed auctioning off a 14th-century 'old master' painting in his possession to assist us in this. This beautiful crucifixion by **Lorenzo Veneziano** (fl. 1356–1379) had been in his family's possession for a hundred years, and caused great excitement when brought to auction ('a very exciting addition to our knowledge of Venetian painting in the third quarter of the Trecento').

The money donated from the sale (which far exceeded its reserve price) has with the donor's agreement been divided into two funds: one to support a new scholarship

in Theology and Art, the other to sustain the annual income of the Priory – essential in helping the friars deal with the rising maintenance costs of their historic buildings.

A large amount of further help is needed, so if you would like to discuss contributing to the future of Blackfriars through a benefaction, please contact Mr Richard Brown, [development@english.op.org](mailto:development@english.op.org)

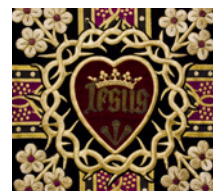


## Requiescant in Pace

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.*

- William Stack (Holy Cross Parish, Leicester)

Legacies have always been vital to our mission. A leaflet on legacy giving is available from our priories or Development Office (see back page).



# *Pierre Claverie – witness to the gospel in a violent world*

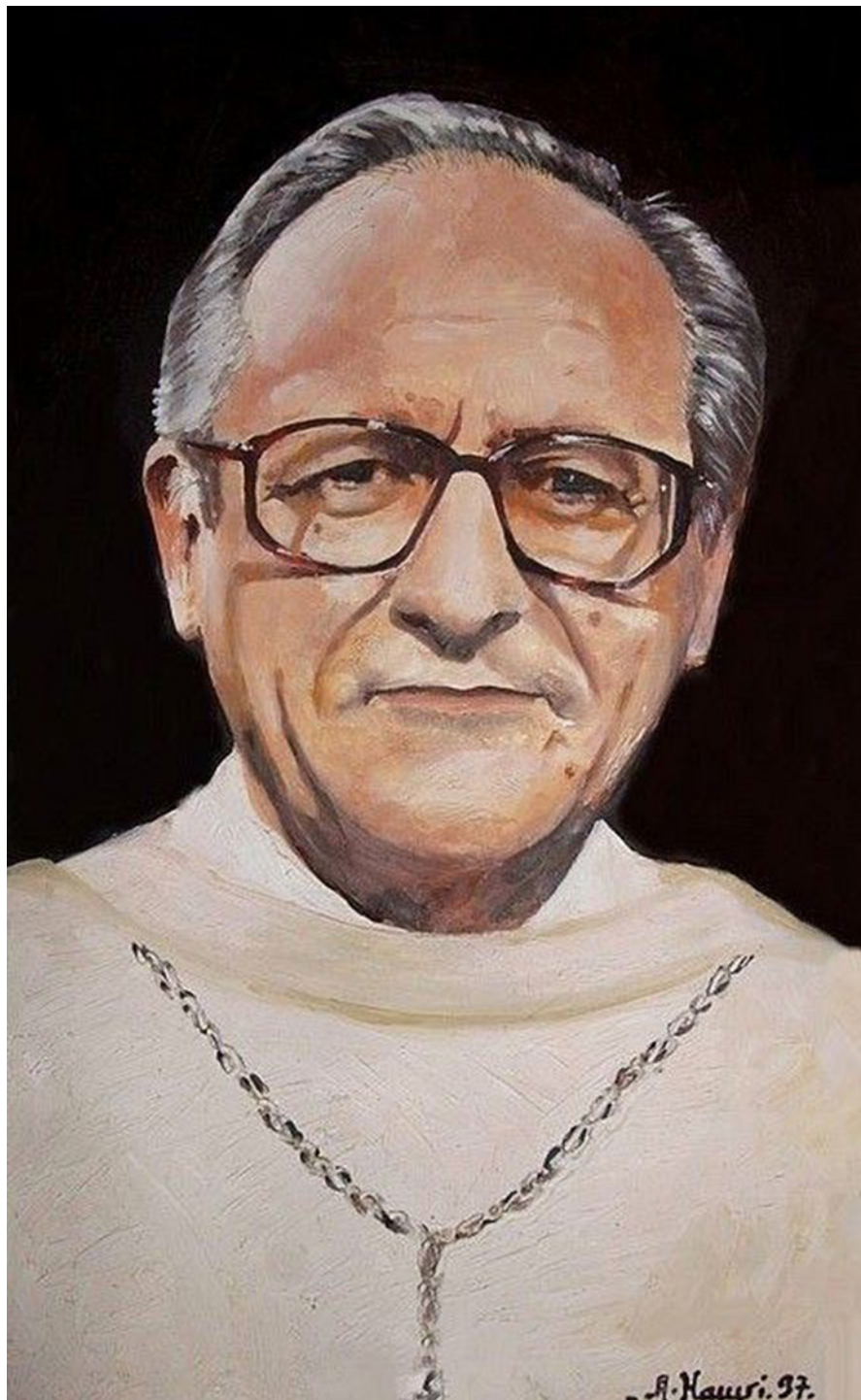
**Jean Jacques Pérennès OP, Director of the Ecole Biblique in Jerusalem, reflects on the life and significance of Bishop Pierre Claverie, who is soon to be beatified.**

**P**OPE FRANCIS has publically given the go-ahead for the beatification of our Dominican brother, Pierre Claverie, Bishop of Oran, who was assassinated in Algeria on August 1st 1996. He will be beatified with eighteen other martyrs, among them the seven monks from Tibhirine, whose violent deaths shocked many across the world. This beatification is richly significant for several reasons.

First, this was a brother whom many of us knew. Some of us were privileged to live with him. It is not so often that you see a contemporary declared to be 'beatus', a man 'with whom we ate and drank', as the Lord's disciples put it, and whose life has a very contemporary relevance for us. He was first and foremost our brother, even if he was called to make the supreme act of witness in giving up his life.

He is equally close to us as someone who himself had to undergo a journey of conversion. Born in 1938 in French Algeria, where his family had lived for five generations, his entire youth was spent in what he later called a 'colonial bubble', a separate world where the other, Arab and Islamic world was ignored: 'We weren't racists, just indifferent, ignoring the great majority of the country's inhabitants. They were part of the countryside we saw on outings, the background scenery to our meetings and to our lives. They were never fellow players.' One day that closed world erupted in crisis. Pierre opened his eyes to the reality of the situation. The crisis brought him to religious life and the Dominicans.

It was Pierre's desire to meet and engage with the Islamic world that led to his adult life also being spent in Algeria, where his first move was to learn Arabic



really well and to build up around him a strong network of Algerian friends. On the day he was made a bishop, he said of them: 'In learning Arabic with you, I learnt above all to speak and understand the language of the heart, the language of fraternal friendship in which the

different races and religions can talk to one another. Here, too, I am so foolish as to believe this friendship will stand the test of time, distance, and separation. For I believe that this friendship comes from God and leads us to God.' One of the challenges facing the Algerian



Church in a postcolonial context is to articulate what it means for it to be present in this Islamic setting. The Church isn't there to convert a few Muslims - it is a cultural impossibility. Nor does the tiny number of Christians justify the dioceses and other ecclesiastical structures which seem out of all proportion to what's needed. The meaning of its presence must be found elsewhere. Pierre Claverie's solid theological formation allowed him to be one of the few theologians who seek to articulate what it means 'to be a Church for a Muslim population', as his friend and companion, Mgr Henri Teissier, the future archbishop of Algiers, has written: a presence where the Gospel is manifested by those whose lives give witness to it.

Very early on, from his initial formation as a friar onwards, Pierre Claverie was also notable for his real maturity as a human being and for the depth of his spiritual life. That would enable him to stand in solidarity alongside those committed members of the Church, be they lay men and women or consecrated religious, who have to live out their vocation in what is a quite special context. He would lead many lively sessions on formation, preach many retreats for religious sisters, who had to survive one deprivation after another. Serving others may be pleasant enough when we are in control of our 'good deeds'. It's a lot more demanding when that control is taken away from us, as happened in socialist Algeria under a somewhat volatile nationalist regime. Many of these retreat talks have since been published (*Je ne savais pas mon nom. Mémoires d'un religieux anonyme* (Cerf, 2006). They are well worth re-reading, especially where they touch on religious life.

After being named a bishop in 1981, Pierre Claverie developed a somewhat original approach to Christian-Islamic dialogue. As is well known, this had experienced a rather euphoric phase after Vatican II, which seemed to open up new avenues for engagement with non-Christian religions. Pierre was never a great fan of 'formal dialogue', of these big meetings which were limited to fulsome declarations of intent but which kept silent about the mundane difficulties. Rather, he loved to underline

that there was no true encounter unless the otherness of the other, its difference, was fully acknowledged. Nor could there be a fruitful dialogue if the weight of past history and old injuries had not been taken into account. 'As long as we have not measured the length, width, height, depth, the whole extent of the gulf that separates us, we are not yet ready to recognise each other, get to know each other, love one another.' He preferred a genuine dialogue based on friendship, the shared attempts to deal with the common challenges thrown up all too often in post-colonial Algeria where there was so much to do in the areas of education, the advancement of women, and concern for the very young.

When the violence of Islamic extremism hit Algeria at the start of the 1990s, Pierre was one of the really solid supports for the Christian community and for Muslim Algerian friends who themselves also rejected religious fanaticism. A few months before his death, when many were recommending caution, he stressed instead that the Church's place was to be present 'on the fault lines which crucify humanity, its flesh and blood, and its unity.' 'This is properly our place', he added, 'because only here can the light of the resurrection be glimpsed and with it the hope for our world's renewal.'

Following on from the Trappist monks and eleven other religious men and women, Pierre was assassinated on August 1st 1996 alongside a young Muslim friend, Mohamed Bouchikhi, who had chosen to stay close to him, despite the risks. This witness speaks powerfully to our own time, so troubled by the intercultural and interreligious challenges.

**Jean Jacques Pérennès OP lived for many years in the Islamic world, where he often met Bishop Claverie. He has devoted a biography to his memory: *A Life Poured out: Bishop Claverie of Algeria* (Orbis books, New York, 2007). After fifteen years in Egypt at the Dominican Institute for Oriental Studies (IDEO), he is now Director of the French Biblical and Archaeological School in Jerusalem.**

# Holiness

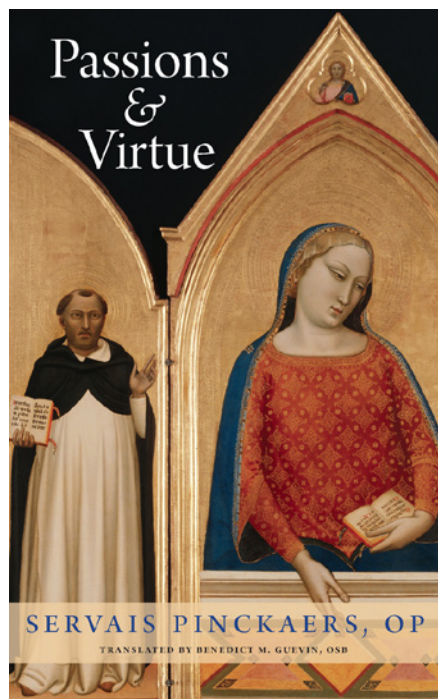
**Fr David Goodill OP, Vice-Regent at Blackfriars, Oxford, reflects on the importance of Servais Pinckaers OP (1925–2008) whom he considers to be one of the great moral theologians.**

A number of years ago I introduced the works of some leading contemporary moral theologians to my first class of diocesan seminarians at St Mary's College, Oscott. The class were amused at my description of Fr Servais Pinckaers as the 'great Belgian Dominican moral theologian', but the use of the adjective 'great' was not merely a case of Dominican bias. It is ten years since his death on 7th April 2008, but Fr Servais' influence in the world of moral theology continues to grow and his legacy bears much fruit.

Born in 1925 in Belgium to a Flemish father and Walloon mother, Fr Servais grew up in Wallonia, speaking Walloon at home and French at school. After joining the Dominicans he studied at the Priory of La Sarte at Huy in Belgium, where he continued as a professor in moral theology until it closed as a house of studies in 1965. La Sarte had opened in 1942 under the influence of professors committed to the use of the historical method in theology. This involved the use of historical study in theology, returning to its sources in Scripture and tradition (particularly the writings of the 'Fathers of the Church'), and St Thomas Aquinas' theology was read in its historical context rather than through the works of his later commentators.

The young Pinckaers wrote his STL thesis in 1952 at La Sarte on the French Jesuit theologian Henri de Lubac's *Supernatural*, before completing a doctorate at the Dominican University in Rome under the direction of Fr Reginald Garrigou-Lagrange on the virtue of hope from Peter Lombard to Thomas Aquinas. The influence of these texts can be seen on his later works in the application of the historical method to moral theology

# and Moral Virtue



and his insistence that moral theology is concerned first and foremost with the life of grace.

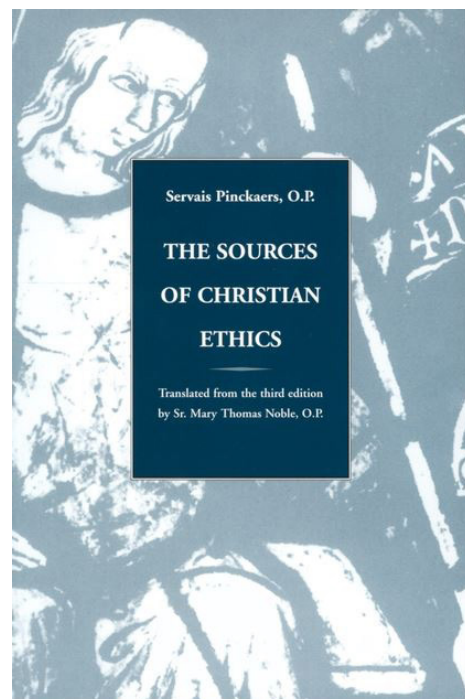
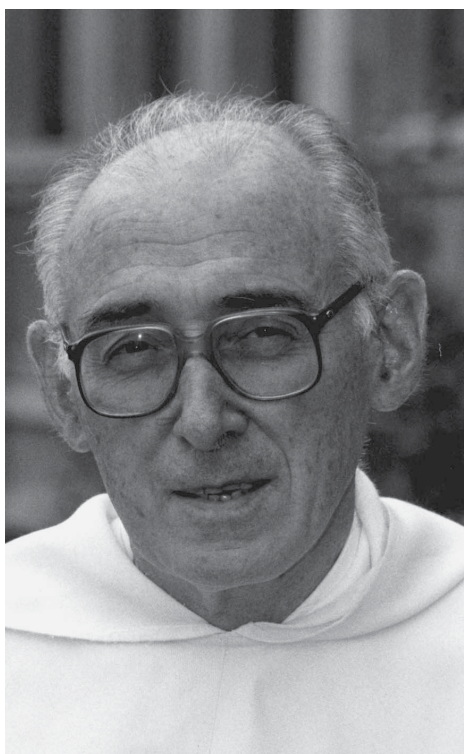
After the closure of La Sarte, Pinckaers was assigned to Liège where he undertook a preaching apostolate for some eighteen years until his appointment in 1983 as professor of fundamental theology at the University of Fribourg, Switzerland; but the long years in Liège should not be seen as lost to academia: although he wrote relatively little in this period, his preaching and retreat-giving enabled him to engage more deeply with Scripture and to develop an approach to moral theology which overcomes the modern division between theology and spirituality.

The renewal of moral theology in the light of the Second Vatican Council formed the focus for Fr Servais' work in Fribourg where he taught until his retirement in 1993. Here, reflection on the theological virtues lay at the centre of his theological vision. In manner which paralleled Alasdair MacIntyre's revival of virtue ethics in the world of English-speaking philosophy, Pinckaers showed how an understanding of virtue is essential for moral theology. Both men were unaware of the other's work until the early 'eighties when

Fr Servais wrote a review of MacIntyre's influential book *After Virtue*. Later MacIntyre was to write a foreword to the English translation of Fr Servais' short introduction to moral theology, *Morality: The Catholic View*.

Pinckaers emphasised the role of the virtues in the Christian life to correct what he saw as too narrow a focus on moral precepts in modern moral theology. Rather than viewing our life in Christ as primarily a series of laws which we either succeed in keeping or breaking, he returned to the texts of St Thomas to show how the Christian life is a life lived in grace through the virtues of faith, hope and charity and with the gifts of the Holy Spirit. He was far from denying that there are God-given laws, but he set out to show how keeping God's laws makes sense if we want to grow in the perfect charity of God's love. Through the virtues of faith, hope and charity, and with the gifts of the Holy Spirit, we are healed and sustained in our journey through this life and raised up to gain a first taste of the joy God promises his faithful in eternity.

In his book *The Sources of Christian Ethics*, Fr Pinckaers charted the



development of Christian ethics from Apostolic times to the present day. It is a monumental work, and arguably the most important work in Catholic moral theology since the Second Vatican Council. Most Catholics, however, will be more familiar with his writings through his contributions to part three of the *Catechism of the Catholic Church*: Life in Christ. He also played a central role in the writing of St John Paul II's encyclical *Veritatis splendor*, which gives a vision of the Christian life as centred on beatitude while discussing controversial questions in moral theology.

Fr Servais remained active as a writer up until his death in 2008, and his final work *Passions and Virtue*, published after his death, explores the role that human passions and emotions play in our Christian lives.

In the ten years since his death his influence on a new generation of moral theologians has continued to grow across the world. He provides a model of fidelity to the tradition of Christian reflection on life in Christ, while engaging with the contemporary context in which we now live. A life dedicated to learning in charity; to a deep engagement with the truth for the salvation of souls.





## *Scott Hahn talk fills the Rosary Shrine*

The Rosary Shrine had the joy of welcoming Dr Scott Hahn and his wife Kimberly on Friday, 16 March 2018. Dr Hahn was in London especially for this event: the inaugural Rosary Shrine lecture. A packed church of over 600 people listened to Dr Hahn's talk entitled 'Hail, Holy Queen: The Mystery of Mary in Scripture'. Combining light-hearted autobiographical anecdotes with a fluent exegesis of Scripture, Dr Hahn helped us to appreciate the profound Scriptural roots of Catholic doctrines of Our Lady, from her Immaculate Conception to her Assumption into heaven, and her Coronation as Queen.

At the end of his talk, Dr Hahn prayed for the Rosary Shrine and said that he believed it would become a centre of Catholic culture and wisdom not only for London but for the whole country; a focal point for the New Evangelisation. Dr Hahn's words certainly resonated with the hopes of the Dominican friars and of our parishioners who were present at the talk.

A video of the talk is available at [www.rosaryshrine.co.uk/hahn](http://www.rosaryshrine.co.uk/hahn)

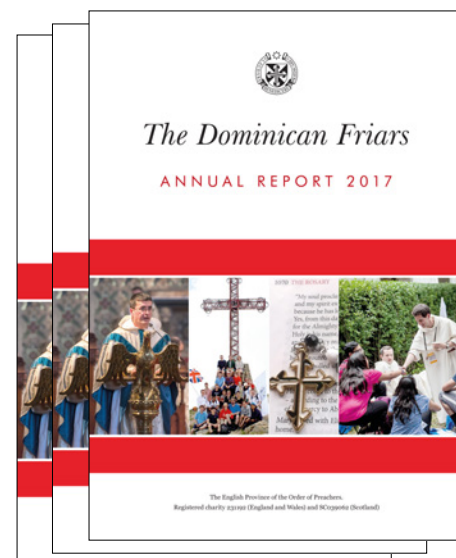


## *Prof. Eleonore Stump: Aquinas, Suffering and Flourishing*

Long-standing friend of Blackfriars Oxford, Prof Eleonore Stump of St Louis University, recently (5 June) gave a lecture for the Thomistic Institute. In a penetrating analysis of 'Suffering and Flourishing', Prof Stump vindicated traditional Catholic teaching that in certain circumstances, suffering, rightly

considered evil in itself, may genuinely contribute to the flourishing of the whole person.

Prof Stump's latest book, *Atonement*, is due to be published by OUP this November. See p.11 for future Thomistic Institute events.



## *New Annual Report*

The annual report of our charity has been completely redesigned this year to give a fuller witness to our wide-ranging apostolates, and includes many photographs. We will be distributing copies to our key benefactors over the summer and making copies available in our priories.

If you would like to receive a copy, please just send an email to [development@english.op.org](mailto:development@english.op.org) and we will be pleased to send you one.



## *Blackfriars, Oxford, welcomes new Prior*

Fr Robert Gay was elected Prior for our Oxford community in May, and takes up residence there in July. Fr Robert served in recent years at Holy Cross Priory, Leicester, including ministering as chaplain in the local prison.

# A Learned Journal?

April 1920 was the first issue of *Blackfriars*. It was revamped as *New Blackfriars* in 1964, to reintegrate *Life of the Spirit*, the printing of which had become unsustainably expensive. Like much else in the history of the English Dominicans, it was Fr Bede Jarrett's idea. Back from service as an army chaplain, the first editor was Fr Bernard Delany. As he recalled decades later, Fr Bede wanted a review which was not 'learned or theological, nor of a specifically ecclesiastical character'. Planned over lunch at Jack Straw's Castle in Hampstead, the first issue opens with Fr Vincent McNabb on the Dominican love of Truth: it goes on to denounce capitalism as evil (Joseph Clayton); to support Ireland's leaving the British Empire (Shane Leslie); and to defend the new practice of cinema-going (C.C. Martindale SJ). Fr Bede, who was at the lunch, no doubt found the contents list satisfactory.

Dominican authors have always been the minority. They have sometimes run into trouble with ecclesiastical authorities. The February 1933 issue, already printed, was silently reassembled to exclude 'Natural Birth Control', Fr Thomas Gilby's defence of the 'safe period' (then generally condemned by Catholic moralists). During the Spanish civil war editorial comments were deplored for their allegedly anti-Franco bias. While agreeing in the February 1967 issue that the Church was indeed 'corrupt', as Charles Davis contended, Fr Herbert McCabe denied that this was a reason for leaving: he nevertheless lost the editorship at the behest of the Dominican authorities in Rome.

By 1976, restored as editor, Fr Herbert was told that the Province could no longer afford to subsidise the printing of *New Blackfriars*, so it would have to close. With the authority of Sr Columba Cleary, Prioress General of the Bushey Dominican Sisters, a way was found to print the journal in house, initially at Pembroke Villas. November 1976 was the first issue produced by Sr Jacinta O'Driscoll.

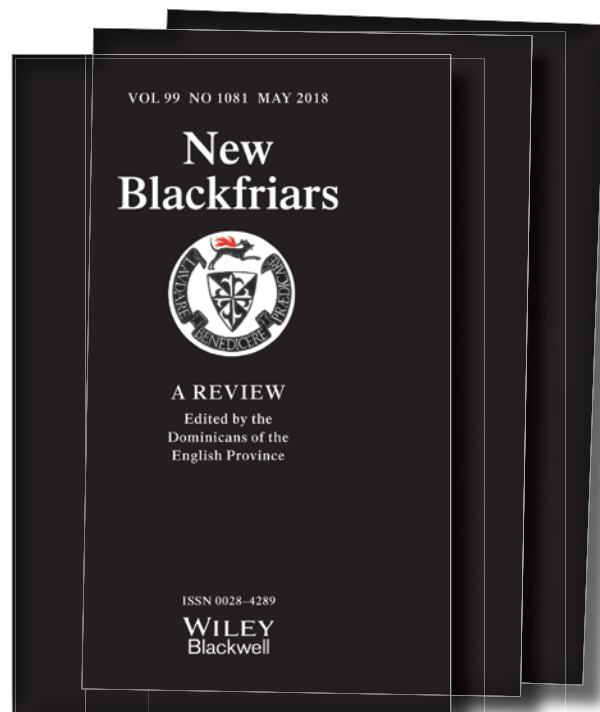
Some twenty-seven years later, Blackwell Publishing asked to take on the journal. With effect from the January 2004 issue, they have managed, printed and distributed *New Blackfriars*, as Wiley-Blackwell since the merger with John Wiley & Sons in 2007. Currently, the journal is managed in Manila by Mark Gerald B. Gan and printed in Singapore. It is one of 1600 peer-reviewed journals published by Wiley-Blackwell. In the past, it was read by individual subscribers, predominantly in Britain, as well as in libraries, extending to some in the United States and other English-speaking countries. Now the outreach is global: in 2016 less than 20% of the readership was estimated to live in Britain. It is available in over 4,000 institutions worldwide. The first move initiated by the publisher was to digitise the entire archive from 1920. It is easy to see how often the files are consulted. For friars who remember the financial problems of the past, it is astonishing to learn that the revenue in 2016 was over £80,000, of which 10% was paid to the English Dominican Province. Of course this income is mostly from online reading – technological advances have completely changed how journals are produced and read.

Editing has also changed. For sure, publishers (and authors) still want their books reviewed. On the whole, however, with reviewable books often very expensive, publishers prefer to send catalogues, hoping that the reviews editor will pick out and ask for a book which is guaranteed a reviewer, rather than blindly sending books that pile up unattended, to be eventually sold off to the nearest dealer.

As regards articles that come unsolicited to the editor, they are now normally submitted online, passing straight to a site with a user ID and password. Authors flummoxed by this technology

need not fear, though an article typed up on paper would have to be scanned if it was accepted for publication.

The health of a journal may be judged by the flow of unsought submissions. *New Blackfriars* receives more acceptable articles than could be published within a reasonable time. The March issue is devoted to papers from the annual conference of the Catholic Theological Association. The other five issues in the year are budgeted at 128 pages each, 12 or 14 of which are reserved for book reviews. It is obvious



why the inside back cover asks for articles to be 5,000–7,500 words in length, though authors regularly want more.

Whatever Fr Bede meant, *New Blackfriars* is not 'learned', as (say) *The Journal of Theological Studies* is, or as *Dominican Studies* was (1948–54). It is not 'ecclesiastical', as *The Clergy Review* was (probably what he had in mind). Perhaps the journal is 'theological' in a much wider, even looser, sense, than was customary when neo-Scholasticism reigned. You would have to look at a copy to decide.

– Fergus Kerr OP,  
Editor of *New Blackfriars*





# *Migration and Integration: Facing the Problems*

POPE FRANCIS has called for policies ‘that place the human person at the heart of Europe’. In reflecting on what that means, the Las Casas Institute and St. Mary’s University invited Dame Louise Casey to speak on May 16th this year to EU officials, MEPs and representatives of NGOs at an event co-sponsored with COMECE at their offices in Brussels – COMECE being the vehicle through which the Bishops’ Conferences of the European Union officially engage with the European Parliament and Commission.

Behind the invitation lay a major review by Dame Louise Casey (pictured) of ‘opportunity and integration’ in the UK originally commissioned by David Cameron in 2015. Dame Louise was then a senior civil servant in the Ministry of Housing, Communities and Local Government, who had recently completed a report on the role of the Rotherham Council in dealing with sexual abuse. Published on 16 December 2016, the Louise Casey Review showed its author to be a one-woman antidote to the Sir Humphrey stereotype in *Yes Minister!* Her review powerfully deployed statistical data to give insights into inequalities and chart the impact of immigration on host communities. It revealed a disturbing failure to confront acute problems concealed beneath the official rhetoric of multiculturalism.

The Review drew criticism from both Left and Right. Muslim communities expressed concern at what they saw as excessive focus on them. In many instances there was little evidence that critics had read the Review in full. It was as if, in a world of ‘fake news’, public opinion had ceased to care about facts and ducked straight-talking. David Cameron supported it, but was soon to depart after the Brexit referendum.

In this climate the Review was put in the ‘too-difficult-to-handle-at-the-moment’ file by the government of Teresa May, though Dame Louise was asked by the Foreign Office to visit France, Spain, Italy and Germany to discuss her approach with government officials. Finally the Review partially re-emerged in March this year within an Integrated Communities Strategy Green Paper. Only one or two policy recommendations from the Casey Review were taken up: there was a strong emphasis on the integrative role of sport; and on the importance of English language teaching. Yet there appears to be little new money. Spending on English language teaching for immigrants, for example, has been cut by half since 2009, so a promised £50 million would only return provision to where it was a decade ago.

In Brussels, COMECE Secretary General, Fr Olivier Poquillon OP, welcomed a topic central to EU

preoccupations for some time. Dame Louise stressed that immigration and integration should not be conflated. She described how a young Muslim woman had casually introduced herself as ‘third-generation Pakistani’ and reflected how it would never have occurred to her to introduce herself as third-generation Irish. Her emphasis on gender discrimination came from solid and startling statistical data. For example 61% of Pakistani and Bangladeshi women are economically inactive compared with a national average of 26% and are twice as likely to as their husbands to speak poor English.

Economic inequalities are revealed by employment figures. People from Pakistani, Bangladeshi and Black ethnic groups are three times more likely to be unemployed than people from white groups. 35% of young black men growing up in UK are unemployed. Disadvantage is not limited to the UK’s ethnic minorities. Only a third of children from poor white British families (as indicated by receiving free school meals) achieved 5 GCSEs or more compared to two thirds from better-off families.

Incoming communities during the last half century have settled in a segregated way to form discrete clusters in particular cities and in particular parts of those cities. Some boroughs and wards have experienced considerable

Photo © COMECE 2018



changes within a short space of time. For example, in one ward in Sheffield there are some 6,000 Roma residents, though the school attendance rate of their children was only 21%. Given the age profiles of immigrant populations, schools are first to experience changing demographic trends with sometimes sudden increases in children entering with negligible English and considerable impact on host communities. A further issue when considering social integration has been the widespread practice in Muslim communities of arranged marriages where young women are brought in from the Asian sub-continent, so that there is 'first-generation [migration] in every generation'.

Dame Louise emphasised that there is nothing new about immigration, and net immigration figures are not very helpful for gauging the likely impact of immigration, as there is a 'churn', a coming and going of people (a million of them in 2015, giving a net figure of 333,000). This tells you nothing about how many arrive, where they come from, or where they settle. To allay alarm in host communities requires creative policies for integration, flexible enough to cater for the diversity of groups and locations involved and their different needs.

As Dame Louise said, 'Integration is not a two-way street, but a slip road onto the motorway'. The reciprocal obligation between immigrant and host community that Pope Francis talks about is for the host community, as it were, to welcome and allow immigrants into the inside lane on the motorway. The obligation on the immigrant community is to join the traffic flow and direction of travel. Not a perfect metaphor, not one that all will agree with, but one that clearly defines, for debate about policy making, the nature of the reciprocity at play in what is a major ethical and political question facing Europe.

The Las Casas Institute will return to this issue in the autumn when it welcomes to Blackfriars, Oxford, Prof. Alison Phipps OBE. Prof. Phipps holds the UNESCO Chair for Refugee Integration through Languages and the Arts at Glasgow University.

– Prof. Ian Linden



## Imagining the Kingdom

A rare 18th-century Bible recently donated to Blackfriars by Michael Osborne, a former Director of the Las Casas Institute, contains among many engravings the image of John, the seer of Patmos, being shown the heavenly Jerusalem by an angel. Although the city's lay-out is partly determined by the text of Revelation, with the four walls and twelve gates, the inner arrangement and pediments over each gateway suggest another debt - to the formal gardens of Versailles and other great European palaces. This, of course, should not surprise us: the Bible, printed at Oxford in 1712, was bound with engravings copied, it would seem, from the work of Frederick Hendrik van Hove, who came to London in around 1692 and died there six years later. What he imagined of God's majesty and glory was necessarily influenced by what he knew of earthly monarchs and their splendour. Yet, there's

something of a challenge put to us, when we have to imagine a divine kingdom beyond the mundane world of our experience but can only do so with images drawn from that same experience. John, as the author of Revelation faced the same challenge himself, when he deployed images drawn from Jewish apocalyptic to present the apparent disjunction between the Christ's eternal rule in heaven and the remaining play of human history. Or, as St Augustine put the question several hundred years later, how do we search for the God we do not know? We would be lost, but for the incarnation of the Word made flesh, for His teaching, His life, and for His Spirit which inspires the Christian imagination with some share in the mind of Christ. By God's grace, the theologians, including the poets and artists among them, can genuinely point us forward to the kingdom.

– Richard Finn OP



*Spiritual Exercise, of 30 days conjunction, of a wife, & recollection being as necessary for y<sup>r</sup> souls substance, in Grace, as food is for y<sup>r</sup> life of y<sup>r</sup> Body, witnesse scripture & holy Fathers. Non sit Notabilis Habitus vestis, nec affectus vestis placeat, sed moribus. go plain, decently, modestly, a mans interior is chiefly discovered by his apparrell, his laughter, & manner of going says the holy scripture. Preposito tanquam Patri Obediatur. I have absolutely forbidden, as I do now again all clubbing, factions, complaints of one another to seculars, murmuring ag<sup>t</sup> Superiors, intermeddling in secular affairs, making of Matches, of Bargains, of horse-keeping. &c. s. Paul. nemo militans deo implicat se rebus secularibus. Also not to favour y<sup>e</sup> Oaths upon pain of losing y<sup>r</sup> faculties, ipso facto, ex tunc pro tunc ablati. nor y<sup>e</sup> French Doctrine. Remember upon all occasion to promote y<sup>e</sup> Spirituall & Temporal good, all you can possibly, of y<sup>r</sup> mother B<sup>o</sup>rn, & Province; & good Sisters of Spellekeins. present y<sup>o</sup> self first to Mr. Guillims next to my Lord Aramile for his Blessing, & leave (the English are not for so much action as y<sup>e</sup> French, & Italians are) may most humble service to him, & in being you to y<sup>e</sup> King, recomend you, & favour you & vs all, on all occasions.*

# Against clubbing and horse-keeping

## From the Archives

On 5th January 1686, the English Dominican Provincial, Fr Vincent Torre, wrote from Rome to one of his brethren (perhaps Fr Ambrose Grimes), who was about to leave the safety of the Low Countries for the unknown dangers of the mission in England. Only six years had passed since three friars, Frs Lumsden, Anderson and Kemeys, had been tried at the Old Bailey as Catholic priests, and a fourth, Fr Atwood, had been tried at the King's Bench a year later. The elderly Kemeys had been so frail that when he pleaded not guilty, he added: 'I cannot speak, I am not able to stand upon my legs a quarter of an hour.' He was to die in prison not long afterwards. Lumsden as a Scot escaped conviction, but Anderson and Atwood had both been sentenced to a death they only narrowly avoided through royal pardon. Fr. Atwood was mounting the sledge that would carry him to Tyburn when the reprieve was

announced! Although the intervening years had seen little further trouble, Torre thought it wise to provide not only 'viaticum' (or travel money), but also to offer the new 'missioner' lengthy encouragement and 'all the spirituall Aide' he was able to supply, 'considerations' which the recipient was to 'deeply engrave' in his heart.

Torre reminded his brother first of God's unfailing grace for the task to which He had 'selected' Him, given its apostolic nature and the 'excellency of the Mission' with its purpose of saving souls. The 'evangelicall preacher' was to be 'a lively Representative of Christ our Lord' and to follow the example of St Dominic who did so well 'co-operat with Christ our Lord, and act his person as a true Missioner'. Torre stressed the importance of prayer, self-denial or 'mortification', frequent recourse to the Rosary, and religious observance. Absence from community life did not imply neglect of the vows: poverty, chastity, and obedience. In practical terms this meant, amongst other

things, avoiding meat where possible, 'half an hour of meditation daily', and (presumably once a year) 'making your spirituall exercises of 10 days conjunction', prayer and recollection 'being as necessary for the soul's subsistence in grace, as food is for the life of the Body'.

The Provincial was particularly keen to warn the friar away from 'all clubbing, factions, complaints of one another to seculars, murmuring against superiors, intermeddling in secular affairs, making of Matches, of Bargains, of horse-keeping etc.'

Present-day friars are unlikely to keep horses, and clubbing is not what it was, but Torre's counsel, and the circumstances in which it was offered, remind us of the resilience and discipline required of preachers, as of Christ's disciples more generally, together with our dependence on God's grace mediated through the spiritual aid of our brothers and sisters.

– Richard Finn OP

## Privacy Notice – Communications & Fundraising

Version: LIT-2

This is a short version of our new Privacy Notice, explaining the key things we think you should know.

Our full Privacy Notice includes details of personal data we process, what we do with it, and why: we recommend that you read it. See [www.english.op.org/privacy](http://www.english.op.org/privacy) or write to us at the address below for a printed copy.

### SECURE AND COMPLIANT

Your personal data are stored securely by us and used for communications and fundraising in support of our mission. We comply with current UK regulations on personal data, communications, and privacy. We only share personal data outside our organisation for specific and limited purposes, subject to strict safeguards (e.g. with printers, email service providers, statutory bodies).

We use some secure third-party data processors whose servers store data outside the EU but fully comply with UK/EU regulations.

### HOW LONG WE KEEP DATA

We consider our relationship with friends, donors and supporters to be life-long and we will retain much of your data indefinitely unless you request otherwise.



# Dates for your Diary

## Las Casas Institute

At Blackfriars, Oxford, unless otherwise indicated.

Bookings: [lascasas@bfriars.ox.ac.uk](mailto:lascasas@bfriars.ox.ac.uk)

**20 Sept** 'Dignity, Mental Wellbeing and Disability'. A closed workshop at The Exchange, Twickenham. 2–5pm. Followed by a public showing of *Summer in the Forest* at 6.30pm. £5 for the film, or £10 including pre-showing discussion at 5.30pm. Bookings: <http://exchangetwickenham.co.uk/>  
Co-sponsored by St Mary's University and L'Arche UK.

**10 Oct** Sr Imelda Poole on Human Trafficking. 6pm (TBC)

**25 Oct** Migration seminar. Dr Pia Joliffe and Ben Ryan, co-sponsored with Theos. 4pm.

**30 Oct** 'The Mandate of Heaven: Asia's ascendancy, the economic and cultural consequences'. Lord (Stephen) Green of Hurstpierpoint. 5.30pm.

**2 Nov** A special lecture 'The Crisis in the Humanities'. Prof. Terry Eagleton. Co-sponsored with Georgetown University. St John's College, Oxford. 5.30pm.

**20 Nov** 'Integration through the Arts'. Prof. Alison Phipps. 5pm.

Co-sponsored with St Mary's University and the Catholic Centre for Social Thought and Practice.

**29 Nov** 'The Future of Catholic Schooling'. Prof. Richard Pring and Mike Kane MP. 2pm.

## Thomistic Institute

At Blackfriars, Oxford. Free and open to the public. Bookings via

<https://thomisticinstitute.org/england-events/>

**9 Oct** 'The Return of the Strong Gods'. R. R. Reno, editor of *First Things*.

**21 Nov** 'Does the Anti-Christ have a Guardian Angel?'  
Fr John Saward.

## Around the Province

**23–27 Jul**

Aquinas Inst Summer School at Buckfast Abbey. A systematic introduction to theology for young adults. £150–180. Email Fr Nicholas Crowe OP: [studyweeks@english.op.org](mailto:studyweeks@english.op.org)

**15 Sep** Heritage Weekend, St Dominic's Newcastle. Displays in Church from 2pm to 5pm.



## YOUR RIGHTS

You can ask to view, correct or erase your data at any time, and are free to withdraw any consents you give. You can complain to the UK Fundraising Regulator if we fail to respect your rights. Please note that in some cases we may be unable to erase your data if retention is required to meet our legal obligations.

## COMMUNICATIONS

Please opt in if you wish to receive news communications from us. We may

send you occasional direct fundraising communications by post; you are free to get these by email instead, or opt out.

## RESEARCH WE UNDERTAKE

We research our contacts to discover those who may have the ability to offer larger gifts, using public-domain sources (e.g. internet searches). Sometimes we may use a secure third-party research service to develop our understanding of those we suspect of falling into this group: their interests, financial capacity, social networks, philanthropy. This

information makes it more likely that our fundraising approaches will be welcomed and appropriate.

## CONTACT DETAILS

Got any questions? Feel free to contact the Data Protection Coordinator: c/o the Development Office at the address below or email [development@english.op.org](mailto:development@english.op.org)  
Data Controller: English Province of the Order of Preachers, Blackfriars, St Giles, Oxford OX1 3LY.  
Charity registered in England and Wales (231192) and in Scotland (SC039062).

# News from the Caribbean

One year ago the English Province opened a new mission in Jamaica, taking on St Thomas Aquinas parish in Papine, Kingston, in addition to our house at Roxborough, Grenada. The parish was originally built and served by the Boston Jesuits. Fr Clifton Harris is the parish priest, and our brothers also serve other churches including Christ the King in Augustown. St Thomas's is close to the University, and Fr Irenaeus is chaplain to the University of the West Indies, Mona, and UTech. UWI draws students from across the Caribbean. This new venture provides a platform for



further ministry, and already the archbishop has asked English Province friars to teach in his new seminary.

**Donations from the UK are essential for sustaining our mission in the Caribbean. Please help if you can.**



## Our Mission Depends on Your Support

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

### My Contact Details

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: .....

### Privacy Notice [LIT-2]

In returning this form you are sending us your personal data. Please read the Privacy Notice overleaf which describes what we do with your data and why.

### 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).

### My Donation

I enclose a gift of £ .....

[cheque payee: '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 Caribbean Missions
- ☐ 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 THE 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)