

THE DOMINICANS

Advent 2016

The Magazine of the Dominican Friars in England & Scotland



- **Hope has a Stern Face** A reflection for Advent
- **A Christian Approach to Work** Insights for busy professionals
- **The Birth of a Shrine** Cardinal inaugurates Rosary church
- **Latest news** and much more...



Welcome to our new-look magazine

As we come to the end of the Dominicans' Jubilee Year, we have decided to refresh our magazine with:

- New longer feature articles
- Updates from across the Province
- A new look and title
- More pages, so more content

We hope you enjoy it!

– Fr Richard Finn OP, Editor

You can send any comments or feedback to me via 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.

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Our cover image: *Adoration of the Kings*, Fray Juan Bautista Maíno OP

The cover picture is taken from a large altarpiece by the Spanish Dominican artist Fray Juan Bautista Maíno OP (1581–1649), two panels of which are currently on display at the National Gallery until the end of January. Maíno, whose style brought to Spain the drama and play of light found in Caravaggio with the colours of Gentileschi, was a layman recently returned from Italy when he was commissioned in 1612 to paint this altarpiece for the Dominican convent of San Pedro Martir in Toledo. As well as the *Adoration of the Kings*, the central panels depicted the *Adoration of the Shepherds* (the companion piece in the exhibition), the *Resurrection*, and *Pentecost*.

The work took several years to complete, in the course of which Maíno became a Dominican novice and made profession as a friar. He would later become the drawing master at the royal court to the future Spanish king, Philip IV. Maíno painted relatively few works as a Dominican, but his most famous other work was to be the *Recapture of Bahia* painted in 1634–35 for the Buen Retiro palace in Madrid. Here, secular and religious elements would be set in counterpoint, as Maíno both honoured the supposed victor, Count Olivares, but set centre-stage the Christ-like figure of a wounded soldier. In this Epiphany scene, the characters press in around the Virgin and Christ child, with two of the kings rapt in adoration, while the third is directed to the infant by St Joseph. Every age is represented from infancy through childhood (in the young servant), youth (the retainer to the left, who might just be a likeness of Maíno himself), maturity, and old age. All the ages meet in worship of Christ, the Word made flesh.

Details of the Exhibition

Maíno's Adorations: Heaven on Earth, at the National Gallery (Room 1).

28 September 2016 – 29 January 2017

Admission is free of charge.

Fray Juan Bautista Maíno, The Adoration of the Shepherds / The Adoration of the Kings, 1612–1614. Oil on canvas. © Museo Nacional del Prado. With many thanks to the National Gallery for their kind assistance in providing images.





Image: Detail from a tapestry designed by Raphael and in the Vatican Museum. © Lawrence Lew OP, 2013

Hope has a stern face

An Advent Reflection

Philip Brooks' hymn, 'O little town of Bethlehem' contains the line, 'The hopes and fears of all the years are met in thee tonight.' Advent is indeed the season of hope, but perhaps we are puzzled by how fear fits into the story?

We need to reflect first on the nature of these two emotions that relate us to the future. They can be good or bad depending on the circumstances and the object of our hope or fear. Perhaps the thought of hope as an evil sounds wrong to you, but the compulsive gambler is someone gripped by hope as an unreal passion. The next bet, the next unreasonable risk will lead to some undefined happiness. This is the hope of which Scott Fitzgerald speaks in the closing lines of *The Great Gatsby*: 'Gatsby believed in the green light, the orgiastic future that year by year recedes before us. It eluded us then, but that's no matter – tomorrow we will run faster, stretch out our arms farther... And one fine morning – So we beat on, boats against the current, borne back ceaselessly into the past.' Fitzgerald was brought up as a Catholic but somewhere along the line, he stepped out of the hope of the Church. Yet his writing testifies to the emptiness of other hopes. There is only one real hope and it is the theological virtue of Hope.

Fear is easily seen as bad but one of the gifts of the Holy Spirit is a certain kind of fear. This is the fear which is the beginning of wisdom (Psalm 110:10). More generally, this emotion keeps

us alive, by making us cautious, helps us to appreciate the greatness of our universe, and stops us being thoughtless about other people's feelings. The right kind of fear can also drive out the wrong kind: 'Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell' (Matthew 10:28). So, fear isn't necessarily a bad thing, though we need the virtue of courage which moderates fear so that it can serve us well.

Hope is the desire for a good which is difficult to achieve, the difficulty making it hope rather than mere desire. Fear is the emotional avoidance of evils which seem hard to avoid. Hope displaces that fear. Some might remember that St John says that 'perfect love drives out fear' (1 John 4:8) but this is the perfect love which we only acquire when we are confirmed in grace and admitted to the vision of God. There is no fear there, but neither is there hope. The great good has been attained, and hope is no longer necessary.

Advent, of course, takes us back to the time when hope and fear were not virtues, not the theological virtues at any rate. Israel had hope in a Messiah, but this was hope in a false idea of the Messiah for most, and for them, the Christ would disappoint. In the pagan world fear was perhaps the dominant emotion. Religions provided some remedies for this fear but it also generated a great deal of fear. The Gods were petulant beings, who preserved a certain kind of order in the universe, but it was not an order which necessarily served

humanity's needs. Gods were to be appeased, not loved.

Advent, too, speaks of the hopes and fears of our own times. Here hope is a virtue, because it is hope for the coming of Christ at the end of time. Fear has no importance here, since no-one should fear the coming of the Lord. Yet Christians should consider their fear. We, too, may fear wrongly, and so lose hope. We are in the time of Christ, so we should hope and not fear.

Hope is a hard virtue. It is for dark places and rough roads. It is for unchanging deserts and places where change seems more like destruction than birth. Hope has a stern face like the face of Christ as he headed for Jerusalem (Luke 9:51), though He had more than hope. Yet, look more carefully into the hard face of hope and you will see joy. Hope's face is only hard because hope does not want to turn away from the future. No wind blows hard enough to stop hope looking forwards. All our life is the season of Advent, until we come to the place where 'God imparts to human hearts, the wonder of his heaven.' So live in hope! *Come, Lord Jesus.*



Fr Euan Marley OP



Cardinal Nichols presided and preached



Praying the Way of the Rosary before Mass



Banners enter through a packed church



All-night vigil by DYM and parishioners

Birth of a new Shrine

On Saturday 22nd October, the Dominican church in north London was packed as people travelled from far and wide to witness its inauguration as the diocesan Shrine of Our Lady of the Rosary.

Parishioners were joined by friends of the Dominican Order from around the country, as well as clergy from across the diocese, Dominican friars and sisters, and others who had heard about the new shrine and were keen to be part of this historic occasion.

Guests

We were pleased to welcome the Apostolic Nuncio, His Excellency Archbishop Antonio Mennini, and the Mayor of Camden, Cllr Nadia Shah, to the inaugural Mass, celebrated by the Archbishop of Westminster, Cardinal Vincent Nichols. The Archbishop of Birmingham, Most Rev Bernard Longley, an old friend of the Priory, was also present, as was Rt Rev Nicholas Hudson, the Auxiliary Bishop for our part of London.

Banners and Roses

Thanks to days of hard work by many parishioners, the church was looking more beautiful than ever, adorned with eye-catching floral arrangements of red and white roses. At the beginning of the Mass, banners embroidered over 100 years ago by Dominican sisters and depicting each of the mysteries of the Rosary were borne in procession. These were then hung round the church on the side chapels devoted to each of the Rosary mysteries.

Cardinal invites all to come

In his homily, Cardinal Nichols recalled a visit he once made to the concentration camp at Dachau where he was literally struck dumb at the cruelty that had taken place: "I was lost for words, but what I found I could do was recite the Rosary; it's a prayer in our darkest hour."

During the Mass, the Cardinal's decree inaugurating the shrine was solemnly proclaimed. As he granted the official status to the church, Cardinal Nichols invited the faithful to come to

the new Shrine on pilgrimage and discover the riches of the Church's tradition of prayer embodied in the Rosary.

At the end of the Mass, the Cardinal venerated the image of Our Lady of the Rosary which adorns her altar in the Lady Chapel.

All-night Vigil

Following the inauguration, a prayer vigil was held that same evening in thanksgiving for the elevation of the Church to shrine status, to ask that the mission of the Shrine to promote the Rosary as a way of prayer would be blessed, and for the renewal of the Church in this country. Over 100 people attended including many young adults.

Programme of Events

As well as welcoming pilgrims and visitors to the new Shrine, there will be a series of Shrine events in the coming year, including:

- The first annual Rosary Shrine lecture, to be given by Dr Scott Hahn
- Monteverdi's Vespers, performed by the Camerata of Curiosities and His Majesty's Sagbutts and Cornetts
- St Thomas Aquinas as Guide to the Rosary Mysteries: a one-day conference
- Four illustrated talks on the Rosary Mysteries in art
- A youth retreat weekend
- A pilgrimage to Italy's Rosary Shrine at Pompeii

More photographs can be seen at the Rosary Shrine website.

© Kayte Brimacombe 2016; photo of vigil © Sr Mary Catherine OP.

For more information about visiting, please see www.rosaryshrine.co.uk

You are welcome to join us for Mass or the events listed. We also welcome groups from churches and schools, by arrangement with the parish priest, Fr Thomas Skeats OP (thomas.skeats@english.op.org)



A Christian Approach to Work

On 11 October we held the first of our new 'Dominican Forum' lunchtime talks in the City of London, aimed at busy professionals and offering them a convenient forum to reflect on the Christian message and discuss the challenges they face. Here Fr Nicholas Crowe OP summarises his talk.

When we were planning this series we asked people to suggest subjects that they would be interested in hearing a friar speak about. We received a number of suggestions but this question particularly caught my eye: what is a thoroughly Christian attitude to work? How does all this time we spend doing our jobs fit in to the bigger story of our Christian life as a whole? There is so much we could say in response to this question, but given our time constraints I just want to make three points.

Perspective

First, as Christians we need to keep our work in perspective. As important as our job might be, and it is indeed important, it does not define us. More important than what we do is *who we are* and what God has done for us

through the missions of the Son and the Spirit. True freedom is found when our union with God through our Lord Jesus Christ and in the Holy Spirit is at the core of our self-understanding. There is a *divine horizon* to our lives: God created us, He holds us in being, and He summons us to enjoy eternal happiness with Him in heaven. The successes or failures that we might have at work are indeed part of the story of our lives, but they are not the whole story.

Dignity and Value

Second, the perspective offered on our work by this divine horizon allows us to see a new and often unnoticed dignity and value in what we do on a day-to-day level and – just as importantly – a new dignity and value in what other people do. God, the primary cause of all that is, cares for his children through secondary causes, that is, the things that he himself has created – which of course means all of us and what we do day to day. Through our work, then, we can be instruments of God's providence: the food we eat, the clothes we wear, the entertainment we enjoy, all the good things in life are gifts of God that are so often given through the labour of men and women going about their lives doing the work necessary for the well-being of society. Good

work, then, is a co-operation in God's Providence: we need to recognize with gratitude God's providential care for us in the labour of others, and strive to ensure that we are a gift of God to our neighbour and society in return.

Attentiveness

Finally, I want to note that if our work is indeed a co-operation in God's Providential care for his creation, then *how* we do this work matters. We need to try to do our work well for the sake of others and for the sake of ourselves. The world of work, like every other aspect of our lives, is a sphere of moral and spiritual development. Through an attentiveness to the demands of charity and justice in the choices that we make, we can contribute to the building up of the Kingdom here on Earth, and be formed in the habit of co-operating with God's plan for our own lives and His plan for the whole world.

This first series of meetings has been kindly hosted by Smith & Williamson. A second series will be held in 2017. All are welcome. For details, see: www.english.op.org/forum, or email forum@english.op.org to receive notifications of events.

Faith & Reason: The Albertus Institute

Fr John O'Connor OP is now based in our Edinburgh house. He describes the work and inspiration of a new organisation that seeks to engage Catholic teaching with contemporary concerns.

What do Christians bring to the contemporary discussions of our time, such as on terrorism and civil liberties? Many in our society treat the Church and Christian reflection more generally as largely irrelevant to the burning issues of our day. The Albertus Institute in Edinburgh is a positive and confident response to this mistaken attitude.

A Christian Response to the Security State

Launched in 2012 out of discussions in the Catholic University Chaplaincy and

Parish of St Albert the Great, the Institute recently held its biggest event to date: a one-day conference on 26 November 2016 addressing *The Changing Face of Conflict: Modern Security & Human Values*. Participants discussed the use of emerging technologies to counteract terrorism, the impact of this on the state, civil liberties and the individual, and Christian responses to these issues. Speakers included a former Chief of the Hungarian Defence Staff, a former member of the FBI, NATO advisors and the Head of the Centre for International Security and Resilience at the Defence Academy of the UK. Three University of Edinburgh partners collaborated with the institute: the University Department of Informatics, the Centre for Security Research, and the SCRIPT Centre for IT and IP Law, as well as the Scottish Society for Computers & Law, and the Mentor Group (Boston US). Making links with organisations in Scotland and beyond is an important part of the Institute's outreach. From the outset, the institute has set out to be an example of collaborative ministry, a lay organisation with Dominican support, involving both Catholics and Christians of other denominations, as well as cooperating with external bodies including the University Divinity Faculty (New College) and professional organisations.

Origins and Purpose

The institute takes its name and inspiration from St Albert the Great (d.1280), the Dominican friar and patron saint of scientists. As well as a fine theologian and philosopher, St Albert notably

took a keen scientific and empirical interest in the world, bringing his theological and philosophical eye to the natural and human sciences. That outlook informs the Albertus Institute as a public platform for reflection on religion, the sciences and other intellectual disciplines, by putting on colloquia and talks on topics of current concern, and to do so in an open and welcoming fashion. This involves listening to diverse points of view from people of faith and no faith; but it also provides a forum to share Christian, and in particular Catholic, insights and perspectives with a diverse and intellectually enquiring audience.

Dominicans and Science

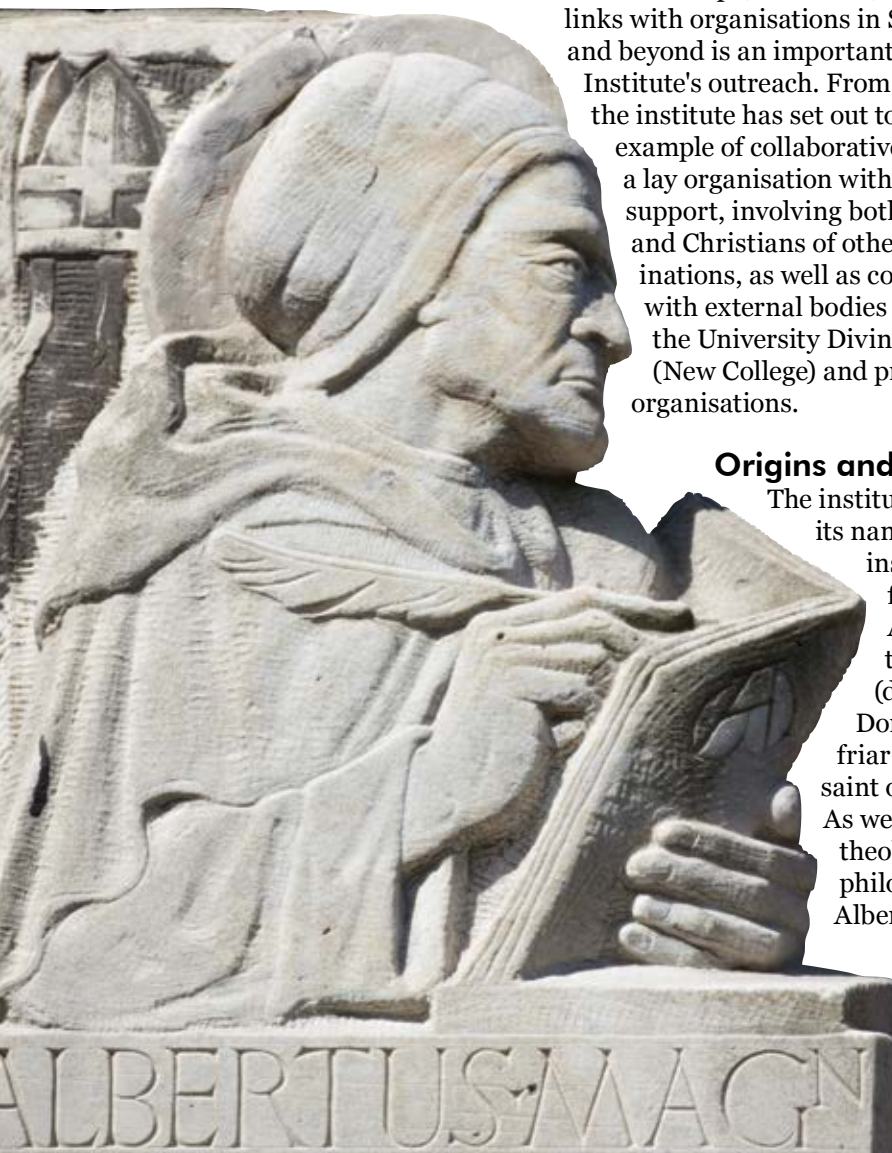
In the autumn the Albertus Institute celebrated the 800th anniversary of the foundation of the Dominican Order with a series of lectures on the Order's contribution to science. Other events have included conferences on *Science and Religion*; *The Person in Virtual Reality*; *Faith and Cosmology*; *Theology, Science and the Environment*. The Institute has also run reading groups and seminars in connection with these and has provided a course of lectures on Catholic Social Teaching.

Programme for 2017

Forthcoming events for 2017 include a series of talks on conflict, technology and the individual. Topics will include the impact of terrorism, surveillance, artificial intelligence, robotic and drone technologies. Since 2017 marks the 500th anniversary of the of the nailing by Martin Luther of his 95 theses to the church door in Wittenberg, the Albertus Institute will host a lecture given by Prof. Andrew Pettegree of the University of St Andrews on *Martin Luther and the New Technology*.

The Albertus Institute is a recent and vibrant development in the life of the Church in Edinburgh and in Scotland more widely. It has a promising future!

For further information about the Albertus Institute and forthcoming events, please see the Institute's website: www.albertusinstitute.org





Marking Edinburgh's Medieval Priory

In Edinburgh, a plaque has been put up by Edinburgh University recognising that one of its buildings stands on the site of the medieval Blackfriars. To mark this occasion and to celebrate the 800th Jubilee, talks were given about the recent excavations and the Dominican presence in Edinburgh and Scotland since 1230.

The lead archeologist in the recent excavations of the site, Eddie Bailey, set the scene, giving an account of how, when the new Centre for Carbon Innovation was under construction, they came upon the chancel of the Priory Church and no fewer than 88 burials. The Rev Dr Janet Foggie, lectured on "Edinburgh Blackfriars: The People of the Place". She noted that although these men had preached in

Edinburgh for centuries, not even one of their sermons survives. Given the family names of friars that are known, it is likely that the friars in those centuries came from the merchant classes of urban Scotland. While there is evidence that the friars lived well, there is no evidence that they were wealthy. Being educated men, she thought it likely that teaching would have played a significant part in their religious lives, suggesting a link with the subsequent history of the priory site and maybe even laying the foundations for the later emergence of Edinburgh's University.

There were about 100 people present at the talks. Sir Timothy O'Shea, the Principal of the University of Edinburgh, remarked on how good it

was to mark their history, particularly since the Dominicans still have such a vibrant presence in Edinburgh and in the life of the University through the Chaplaincy.

More information on the friars in Edinburgh, past and present, can be viewed at [their new website, www.scotland.op.org](http://www.scotland.op.org)

Pictured are Fr Dermot Morrin and Fr John O'Connor, together with Prof. Sir Timothy O'Shea, Principal of the University, and Archbishop Leo Cushley of St Andrews & Edinburgh, who unveiled the plaque, John Lawson, City Archaeologist, Eddie Bailey, Project Archaeologist and Rev Dr Janet Foggie.



Coffin lid of a knight, discovered during the excavations of the medieval Blackfriars priory

Seven Novices receive the Habit

On the evening of Sunday 18th September, seven men were clothed in the habit of St Dominic.

Fr Aidan Nichols, Prior of Blackfriars Cambridge, clothed the six men for the English Province in place of Fr Martin Ganeri. Fr René Dinklo,

Provincial for the Netherlands, clothed Br Augustine for the Dutch Province.

The novices were clothed in order of age as follows: Br Cuthbert; Br Isaac; Br Thomas; Br Clement; Br William; Br Vincent Antony; Br Augustine.

The habit consists of many parts each with a distinctive meaning: the tunic, the belt and rosary, the scapular, the white capuce (hood), the black cappa (cape) and the black capuce.

The novices are living a year of discernment as members of the Blackfriars Cambridge community, practising the three evangelical counsels: poverty, chastity and obedience, under the guidance of the new Master of Novices, Fr Bruno Clifton OP (who has now attempted two gruelling ultra-marathons to fundraise for our Training Fund).

Please keep all of the novices in your prayers. We welcome donations to our Training Fund to help support the formation of our new friars – see back page.



Planning for the Future of our Province

The new Prior Provincial of England, Fr Martin Ganeri OP, explains key decisions taken by the Provincial Chapter in 2016.

Since their foundation in 1216, the Dominican Friars have responded dynamically to the changing needs of the world around them, in fidelity to their mission of preaching the Gospel. The bedrock of this mission has always been a strong community life.

The 2016 Chapter of the friars in England and Scotland, held in Oxford in April, reviewed the state of community life within the houses, and how individuals and their ministries are supported. It became apparent that a stronger, more Dominican community life was necessary in order to support the flourishing of the men and their mission; and indeed, this has been a direction proposed by the Master of the Order, Fr Bruno Cadoré OP, for Dominicans throughout the world.

It was noted that in recent years, a generous spirit had moved the friars in Britain to over-extend their



commitments in several areas, resulting in considerable strain. A strengthening of community life will provide firmer foundations for the future, including stronger support for the increasing numbers of young men entering the Order in this country.

It was therefore decided that the friars must reconfigure their deployment around Britain, building up their presence in some localities while gradually scaling back and withdrawing from others.

For the above reasons, the following practical decisions were made.

Firstly, in 2016, friars have been redeployed away from certain pastoral responsibilities that they have held for a short period at the service of the dioceses, and where there were very small communities of brethren: St Columba's parish in Glasgow since 2005; St Cuthbert's parish in Durham since 2012. Care for these parishes has been returned to diocesan clergy.

Secondly, there will be a gradual withdrawal over the next few years from St Dominic's parish in Newcastle. This Dominican house had already been handed over to the diocese in 2004, while maintaining a very small community of friars.

The friars are in discussions to maintain a continuing presence in Glasgow, Durham and Newcastle, even if retaining full communities there is not possible. With vocations to the friars continuing to flourish – seven men entered the noviciate in September 2016 – and with community life strengthened, the Province foresees a positive future, which will increasingly bear good fruit for its mission in Britain.

Three Golden Jubilees



On 29 September, the brethren of the priory in Oxford celebrated the golden jubilee of profession of brothers David Sanders, Simon Tugwell, and Timothy Radcliffe.

The Prior cooked a special meal for the brethren, and a cake was baked and decorated by Fr Richard Conrad. Br Samuel and Fr Matthew entertained the community to a comedy sketch, an adaptation of the famous song from *The Pirates of Penzance*: 'I am the very model of a Golden Jubilarian...'

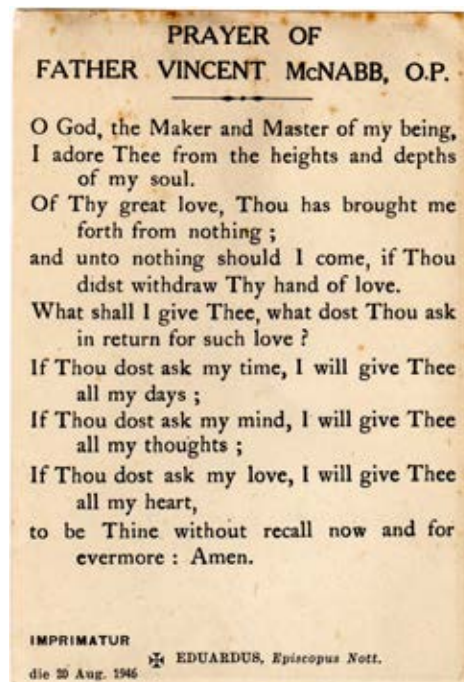


From the Archives

Fr Vincent McNabb was not a man to do things by halves! His prayer, printed here in the summer of 1946, three years after his death, reveals a

clarity of thought about God as His creator that leads into a whole-hearted response of self-dedication to God and commitment to the Gospel. A philosopher and teacher, Fr McNabb had no intention of remaining remote in any ivory tower. He served his brethren

as a Prior at Woodchester, Leicester, and Hawkesyard, served the faithful as a parish priest in the first two centres, as a writer, and most famously as a speaker at Hyde Park Corner most Sundays. E. A. Sideman (*With Father McNabb at Marble Arch*, Blackfriars Publications, 1947) recalled how "the appearance of the man immediately attracted attention; a slight figure with bent shoulders wearing his loose, well-worn Dominican habit of coarse black and white material, a haversack slung over his shoulder, thick knitted white stockings, heavy-soled black old-fashioned boots and battered shapeless black hat. His keen lined ascetic face with old-style, steel-rimmed spectacles was known to the thousands that thronged Hyde Park Sunday after Sunday.' To start, he read the Gospel of the day, kissed the Bible, and proceeded to his theme. Some thirty minutes later, he would stop, smile, and say: 'Now who would like to throw a brick at me?' Fr McNabb's prayer and example can still inspire us, as can his typically Dominican assertion, 'I want to make you think.' – **Richard Finn OP**



The Theologian and the Psychologist: An Unfinished Conversation?

For over a decade in the 1940s and 1950s an English Dominican, Fr Victor White, corresponded with the famous psychoanalyst Carl Jung. Both hoped that psychology and theology could be mutually enriched. Prof. Clodagh Weldon, an alumna of Blackfriars, Oxford, retraces key steps in this dialogue.

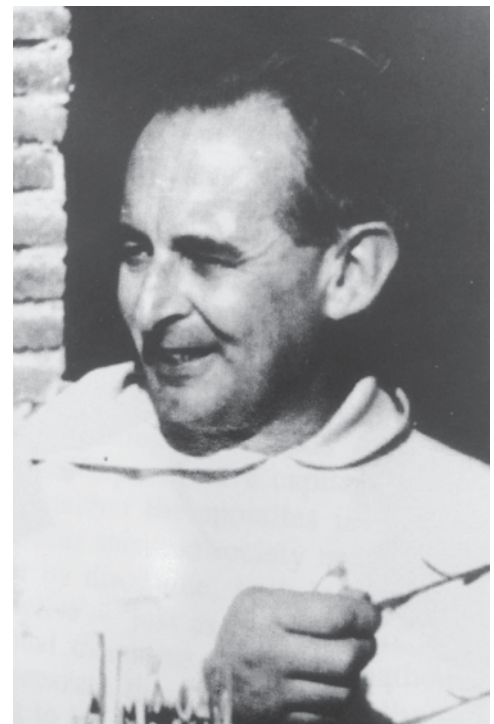
Fr Victor White OP (1902–1960) was a young friar in 1930s Oxford when he encountered the ideas of Swiss analytical psychologist C.G. Jung (1875–1961). Frustrated by the arid intellectualism of his formation at the Dominican studium in Hawkesyard, White experienced his own ‘dark night of the soul’. He reached out to his friend, the philosopher and theologian Donald MacKinnon, who suggested that he write to John Layard, an anthropologist and Jungian analyst in Oxford. The letter began, “...I am a Catholic priest who has become badly ‘stuck.’ It is the writings of Dr. Jung that has given me some inkling of what it is I am up against.” White’s lecture notes from the 1950s take us further into his spiritual turmoil. He writes, “...I am by profession a theologian. But I am a theologian to whom, some fourteen years ago, something happened. Suddenly, or perhaps not so suddenly, theology ceased to have any meaning to me at all: I could not get my mind into it, or anything to do with it, except with horror, boredom and loathing. You may imagine that that was quite a serious thing to happen to a theologian. Other theologians and pastors did not seem able at all to help me out of my difficulties. And so I was forced to turn to the psychologists. I had not been particularly interested in psychology up [un]til then, but I had read a certain amount of Freud and Jung, and I did have a hunch that the method and approach of Jung might have something that spoke to my condition.”

Writing in his *Memories Dreams Reflections*, Jung offered a cause of White’s condition: his indebtedness to Aquinas, and in particular “the prejudice that the deity is outside

man”. White’s “hunch” was incisive. He experienced healing through Jung’s psychology and it revitalized his theology. God was no less real than before, but the divine transcendence was also God’s immanence, His intimate presence at the heart of the human person. In August 1945, White wrote to Jung to express his “immense debt of gratitude” and included some of his writings. One article revealed how Jung had pushed him to re-evaluate Thomistic approaches to direct experience of God and led him to recapture for Catholic theology an apologetic of immanence in Aquinas’ notion of affective knowledge which had been sorely neglected in his day. On 1st October 1945, Jung replied,

“...Excuse the irreverential pun: you are to me a white raven inasmuch as you are the only theologian I know of who has really understood something of what the problem of psychology in our present world means. You have seen its enormous implications...”

Drawing on a symbol of transformation in alchemy, Jung envisioned White as the black raven that becomes white. He hoped that White would be instrumental in the transformation of the western god image to include both the shadow side and the feminine. White was, he said, the “only” theologian to truly understand him, and, as Freud had anointed Jung crown prince of the psychoanalytic movement, Jung hoped that Victor White would carry on the “opus magnum”. For many years, each writer clung to the hope that this could be a reality. White travelled to Zurich and the two exchanged many letters. They talked about God and Revelation, faith and knowledge. But it was on the traditional definition of evil as a *privatio boni* which White embraced and Jung abhorred where their discussion came unstuck. Once evil was transferred onto God – as White believed to be the case in Jung’s daring and vexing *Answer to Job* – the conflict between the authority of the psyche and the authority of the Church seemed



Fr Victor White OP

irreconcilable. He could not accept a God who was evil as well as good, and expressed this in a damning review.

Finding the review unforgivable, Jung and White parted ways in May of 1955. Both men were grieved by the split, and disappointed that Jung’s great hope for the transformation of the western god image could not be fulfilled in White. White learned from Jung the emotional importance of the transformation of the human person – Jung’s ‘individuation’ – but he was not and could not be Jung’s “white raven”. White died after a short illness in May of 1960. Although the disputed questions between the two remained unresolved, his relationship with Jung remains a powerful Dominican story of dialogical encounter: two men open to the ideas and questions of their day who laboured in the pursuit of truth and, as Timothy Radcliffe OP reminds us, help us in finding it.

Clodagh Weldon is Professor of Theology at Dominican University in Chicago. She is the author of ‘Fr Victor White OP: The Story of Jung’s White Raven’ (2007) and ‘Teaching Jung’ (2011).

Newcastle: Creative Jubilee celebrations

The Jubilee celebrations in Newcastle were marked creatively through several arts events, culminating in *Spirit of Fire: the Passion of Dominican Guzmán*, a dance performance about St Dominic's life. Eliot Smith and his company led a candle-lit tour of the church, bringing the building alive.

This continues the work to reach out to and involve the parish community and other local people. In May, as part of Newcastle's "Late Shows" festival, artist Wessie Ling worked with parishioners to create *Holy Chic*, an installation combining fashion slogans with people's favourite Bible verses. Our Angolan, Congolese, Angolan, Filipino and Portuguese parishioners provided traditional food and dance, while the Parish choir and St. Catherine's school sang, and Eliot Smith Company

provided choreography. *We are very grateful to the Mrs T H M Delacour Will Trust and the Tyne and Wear and Northumberland Communities Foundation for funding this.*

In June, on the initiative of Mrs Margaret Valentine, St Dominic's hosted a Jubilee flower festival. Parishioners and friends from across the Christian churches created stunning arrangements to celebrate the church, its saints, and its past priests and laity. Whatever the future holds for the Dominican presence in Newcastle, we are excited by the clear signs of growth in a parish which preaches the Gospel with creativity and confidence. The Director of the Diocesan Renewal programme has praised St Dominic's as 'one of the most vibrant and hopeful parishes' in the diocese.



The Art of Dying Well

Fr Peter Harries OP, who serves as a hospital chaplain in central London, has contributed to a new online resource created by the Bishops' Conference, 'The Art of Dying Well'.

This new website seeks to help people of today grapple with the big questions associated with their own death or that of loved ones, in a society where there is often confusion around the notions of suffering, palliative care, and ending one's life well – and indeed the big questions about God and the afterlife.

Fr Peter has contributed to an online video which helps people address these questions. He explains:

"Sometimes people ask 'Is there a God?' or 'How can God allow this suffering to happen to me or to a loved one?' It can indeed be difficult to believe in God when faced with suffering. But I find that most people don't usually want a philosophical debate at that point. They just want to know that it's OK to ask these kind of questions – and I reassure them that it is. Many people find faith difficult or have not given much thought to religious faith or to the 'big questions' before. So I invite



them to reflect on what life means for them. It's also true that spiritual support can be given without giving religious words. It's about a presence that allows these things to be thought about in a safe space."

The new website offers sound practical and spiritual advice from a Catholic perspective for those personally facing up to these questions, whether facing their own death, having to care for someone who is dying, or who are mourning the loss of a loved one.

You can find the website at www.artofdyingwell.org

Also of interest: a new video on respect for human dignity from the Las Casas Institute for Social Justice, featuring Sr Margaret Atkins OSA. To view, go to YouTube and search for 'Las Casas Institute'.

Dates for your diary

- 6–8 Jan** Dominican Seminar, Hinsley Hall, Leeds. 'Preaching Mercy'. Contact nick.baggio@zen.co.uk
- 20 Jan** Annual Las Casas Lecture, Blackfriars Oxford, 5pm. Rt Rev Rowan Williams. lascasas@bfriars.ox.ac.uk
- 26 Jan** Aquinas Lecture, Blackfriars Cambridge, 6pm. Dom Aidan Bellenger OSB. 'Seeking God and Self: David Knowles as Autobiographer'.
- 2 Mar** Aquinas Lecture, Blackfriars Oxford, 5pm. Prof. Candace Vogler. Title TBA. richard.conrad@bfriars.ox.ac.uk
- 4 Mar** Aquinas Colloquium, Blackfriars Oxford. 'Aquinas and Newman on Conscience.' richard.conrad@bfriars.ox.ac.uk
- 25 Mar** One-day conference on St Thomas Aquinas as guide to the Rosary Mysteries, The Rosary Shrine, London NW5. Contact secretary@haverstockhill.org.uk. Other events are being planned from January onwards: see www.rosaryshrine.co.uk



Development News

Training Fund Campaign – pressure is on to find the final third

Milestone Achieved

Just in time for the solemn professions of Brs Toby, Samuel, Jordan and Luke, and the arrival of six novices, our campaign to raise funds for the training of this new generation of friars passed the two-thirds milestone.

Vocations Surge

With many more young men continuing to enquire about a vocation with the Dominicans, it is now urgent that we complete the fundraising drive **by the end of 2017**, which will see us through the next twenty years. We are sure you will agree that this is a very worthwhile investment in our future.



Grateful for your support

We have been deeply moved by such a wide response – **over 600 individuals and 30 grant-making bodies have participated so far.**

Our thanks go to the many who have contributed sums of all sizes, including standing orders, grants, legacies, sponsorship for challenge events, and through many one-off gifts.

If you too would like to contribute, see below.

Target: £1 million

£680,000✓

£320,000



The new Rosary Shrine – enthusiastic response to the project

Even before the official launch of the new Rosary Shrine by Cardinal Nichols on 22 October, around a third of the funds needed had been given. Parishioners responded generously, with a welcome boost given by a sizeable grant from Miss Jeanne Bisgood's Charitable Trust.

See www.rosaryshrine.co.uk

Target: £667,000

£207,000✓

£460,000 still to find

Could you help us?



Do you appreciate the work of the friars? Could you make a gift to support our mission?

Ever since our foundation in 1216 the Holy Spirit has inspired benefactors to sustain our work by generously sharing with us. We pray daily for the intentions of all our benefactors.

To make a donation, you can use the form here or donate online at english.op.org

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:

Your personal information is securely stored and not shared with anyone outside our organisation. www.english.op.org/dps

My Donation

I enclose a gift of £

[cheques payable to 'The Dominican Council']

My gift is for

- ☐ General work of the Dominican Friars
- ☐ 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

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).