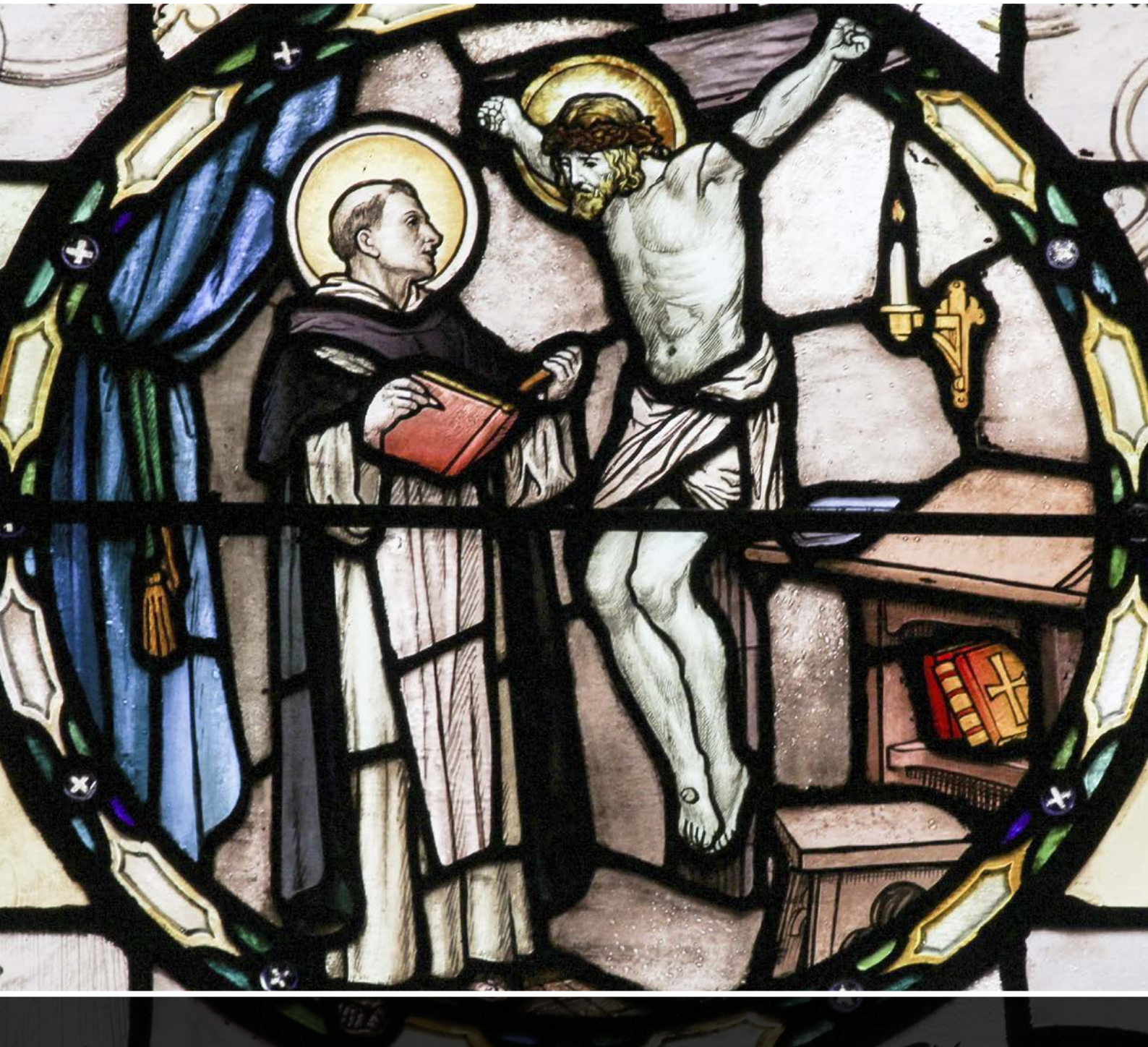


THE DOMINICANS

Lent & Easter 2017

The Magazine of the Dominican Friars in England & Scotland



- **Reflections for Holy Week** Meditations from three friars
- **Prophetic Voices** Plans for Las Casas Institute for Social Justice
- **Fr Bede Jarrett OP** From the archives
- **Latest news** and much more...



Renewing the Mission

Welcome to our Lent & Easter issue

Lent is that annual re-immersion in the events of Our Lord's Passion and Resurrection that readies us for his graces and mission. We asked three friars to write on the Easter liturgies, while a fourth looks at the Paschal mysteries through the lens of the Rosary. Since our growing conformity to Christ is necessarily social and prophetic as well as deeply personal, we profile the research being launched this year in the Las Casas Institute for Social Justice. And as we reach a key target in fundraising for our Training Fund, we thank all our friends for their continuing support.

– 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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Friars, sisters and lay Dominicans from across the globe met together in a congress held at the Angelicum University in Rome from 17–20 January as a conclusion to the 800th Jubilee year, to reflect on the priorities for our mission as preachers. Our Province was represented by Fr Dominic White (pictured) and other friars; by sisters from the Stone, Bushey and Crawley congregations; and by lay Dominicans and members of the Secular Institute.

At the closing of the Congress, the Eliot Smith Company reprised their performance about St Dominic's life, 'Spirit of Fire' (below), first danced at our Newcastle priory last July.

Interpreting the conclusions of the Congress, Fr Bruno Cadoré OP, Master of the Order, identified the following priorities for Dominicans in the future: 'preaching, fraternity and encounter'. The focus should be on young people, the digital world, emigration, and above all study to build communities.



Photos by the Dominicans of Spain.



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.*

- John Blythe (Oxford Priory)
- Marguerite Driscoll (Province of England)
- G. Harris (St Dominic's Parish, London)
- Billie Reese (Edinburgh Priory)
- Cornelia Starks (Training Fund / Oxford Priory)
- Wakeley (Oxford Priory)

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





St Lawrence washing the feet of the poor. Medieval fresco in San Lorenzo fuori le mura, Rome. © Lawrence Lew OP, 2010.

Maunder Thursday



Photo © Helena-Alexandra Reut, 2014

Fr Aidan Nichols OP, of Blackfriars, Cambridge, offers us a meditation on the significance of Maunday Thursday, the first day of the Paschal Triduum, and its ancient liturgies.

Holy Thursday is a day for bread and wine, for towels and washbowls, for oil and perfume. It is also a day for vigil. First of all, it is a day for bread and wine. The Mass of Holy Thursday is essentially a celebration of the Holy Eucharist. At every other Mass, we give thanks by means of the Eucharist. But in the Mass of this festival, almost uniquely, we give thanks for the Eucharist itself, for its institution. As St Thomas Aquinas remarks, this holy sacrament is our viaticum, our food for the journey – not simply the journey through death, which is how the word was understood in more recent times, but our journey through life as well. I said this celebration is almost unique because in fact the Church has just one other feast of thanksgiving for the Eucharist: namely, Corpus Christi which was introduced precisely in order to prolong the meditation we should

be making on Holy Thursday as we recall how, at the Last Supper with his chosen disciples, the Lord ‘gave himself with his own hand’ – which is how St Thomas’ great hymn for Corpus Christi puts it. For on Holy Thursday the theme of the institution of the Eucharist – this sacrament which is at the heart of the Church’s life – is in some danger of being crowded out by other motifs, so thick and fast do the acts which make the Church and the Gospel what they are come clustering about us.

Holy Thursday is also a day for towels and washbowls. On that day we shall be celebrating the *mandatum*, the ‘maunday’, the new commandment to ‘love one another’ which our Lord gave as his last will and testament. We recall how this commandment of charity is the basis of the Church’s ethos. It is the revolutionary wind set blowing wherever Jesus’ mission and message are heeded. On Holy Thursday we remember how in practical demonstration of what charity involves, the Master made himself a menial and, to the horror of the disciples, washed their feet.

Then thirdly, this day is a day for oil and perfume. Throughout the world, in every cathedral the bishop, as chief pastor of his local church, will bless the oils to be used in the coming year. They are for the initiation of new Christians through Baptism and Confirmation, for the strengthening of the sick, and

for the making of ministerial priests to build up the Church’s common life. Thus through the bishop, the Church takes steps to secure her own future as the communion of charity.

Finally, Holy Thursday, especially as it ends, is a day of vigil. Overshadowing it all, as the Liturgy of the Hours tells us, is the impending death of the Lord, for this is his long-awaited ‘hour’: the hour when the betrayer is at hand, who, having left the table, simultaneously leaves the communion of charity and enters the darkness that all inhabit who knowingly reject love. Judas goes out, and as St John comments so meaningfully, ‘it was night’. By the light of the torches the traitor will guide the enemies of Jesus to their victim and betray him with a kiss, in a grotesque parody of the love-command. On Holy Thursday night, when Mass is over, the Church will continue to watch and pray with Christ in the sacramental presence of the Eucharistic Gifts. She will do so remembering that Christ our Head still suffers in his members, for whom he makes intercession everlastingly before the Father. He still bears in his body the marks of the wounds, and we may understand this to mean that his risen glory does not remove his will-to-share in the world’s suffering, but enables him to exercise that will until time as we know it ends.

Fr Nichols’ most recent book, *All Great Art is Praise: Art and Religion in John Ruskin*, was published in 2016 by Catholic University of America Press.

Good Friday

Fr Oliver Keenan OP, a doctoral candidate in modern doctrine at the University of Oxford and bursar of Blackfriars Priory, takes us through the darkest hour of human history.



Author photo © Kayte Brinacombe, 2016

The Good Friday liturgy is simple, stark, sorrowful and silent. In a church stripped bare, we gather at the hour of the Lord's death, not to celebrate the Mass, but in silent veneration of the cross. The empty tabernacle confronts us, a sign of one who should be there but has gone on ahead. The words that the angel will speak to the women at the empty tomb – 'he is not here' – seem to hang over us, not in the form of a promise, but as grief. It is a day of paradox, as we gather around an image of the innocent man tortured and murdered, and yet proclaim it as a sign of our hope. We even dare to call this day of the Lord's death good. It is easy to see why so many find Christianity unpalatable.

Good Friday is good because the silence into which we enter today is not an empty silence. The silence of Good Friday is, as it were, a pregnant silence, a genetic moment of new life. This silence is one not made by simply blocking out all noise, but rather a silence caused by the explosion of a noise so intense that it overwhelms the senses. This silence 'contains' the greatest drama of all: 'death and life have contended in spectacular battle', as the Easter sequence will put it. For the death of Jesus has not caused the

divine word to cease from speaking. His death is not, we already know, the last word. Even now, in this darkest hour of human history, God has not abandoned his creatures.

Needless to say, Good Friday cannot be called good on account of the evils that humanity unleashed on that day. Rather, it is called good because of what God was doing in the person of his crucified Son. This makes human sinfulness stand out in even starker relief, for the full darkness of human sin can only really be seen in the light of God's love. So, yes, the events recalled today show us the full horror of human sinfulness, but they only do so because the death of Christ also manifests for us the depths of divine love.

The silence is broken by the 'last words' of our dying Lord, which point to this divine love that we are witnessing. We know well that the words of any dying person are precious, but for one crucified, speaking is an especial agony. Words cannot be wasted. The words the Lord speaks are unequivocally words of hope and of reconciliation, manifesting the divine plan at work, even now: 'Father, forgive them'; 'today you will be with me in paradise'; 'it is finished'.

It is true, then, that we can only really make sense of Good Friday from the perspective of Easter Sunday. Nonetheless, we should avoid the temptation to see the death of Jesus just as a necessary darkness that allows the conquering light of the resurrection to shine. If this were so, there would be really nothing good about Good Friday, except that which comes after it. Death would remain bad news, even if we have the Resurrection to console us. But Good Friday is really good only if we see that the Lord's death did not leave death unchanged. By passing through death, Christ has reconfigured it. Death itself has been refashioned into a portal to new life. This is the ultimate subversion: by Christ's death, death itself is brought into the service of eternal life. And so it is that we must dare to proclaim that a Christian death can, for all of its sorrows, be a form of Good News. For death is that doorway through which we will all be invited to pass with the Lord, so as to enter, with him, into Easter Glory.



Deposition, medieval ivory in the Victoria & Albert Museum

© Lawrence Lew OP 2012

Holy Saturday



**Fr John
Farrell OP,
Student
Master at
Blackfriars,
Oxford,
and former
Provincial
(2008–16)**

offers our third meditation on the Paschal Triduum, looking at Holy Saturday and the dawning light of Easter.

All is still in the spring garden on this solemn Sabbath, the seventh day when God rested, and God in the flesh sleeps in death and descends to the Underworld. As the Holy Spirit hovers over this garden a new creation is to burst forth from the depth of our enshrouded humanity and from the deep love of God for all that he has made. An eighth day when God will act again. 'Let there be light. And there was light.'

It begins in the dark: in the tomb. And, after the sun has set, it begins, there at our Passover Vigil. First the fire is blessed, the paschal candle is prepared, then lit, then shared and magnified exultantly in song.

'May the light of Christ rising in glory dispel the darkness of our hearts and minds.'

Jesus is the Risen Life who is the light of all peoples. He is the Light which shines in the darkness and all that is deadly cannot overcome Him, nor overcome us who bear His light and who walk in His light.

In the radiance of this light we now look back afresh at our Heavenly Father's plan of salvation within human history – Creation, Abraham and Isaac, Moses and Exodus, and then the prophets' foretelling of a new covenant and the promise of the Holy Spirit. Noah's flood is now an anticipation of our baptism. Isaac's sacrifice is now a foreshadowing of the sacrifice of the Only Son, the Beloved Son. All creation and history is seen redeemed 'in Christ', illuminated and transfigured by the revelation of the wisdom and the love of the Triune God made visible in Jesus.

In the name of the Trinity we will be baptised in water and Holy Spirit –

or renew our baptismal promises – leaving behind the slavery, pomp and circumstance of 'Egypt', dying to sin and rising to newness of life. Living in the Spirit we are confirmed in our receptivity to the gifts of the Holy Spirit: 'the spirit of wisdom and understanding, the spirit of right judgement and courage, the spirit of knowledge and understanding, the spirit of wonder and awe in the presence of God.'

Reborn in Christ as brothers and sisters, we celebrate in his eucharist his death and resurrection until he comes again in glory. In this holy communion we receive his body and blood to be the embodying and transfusing of the power of this new creation in our world. 'We are an Easter people and Alleluia is our song.'

Then in the freshness of the Easter

Sunday morning we recollect the quietness once again at the tomb in the garden. 'And very early as the sun was rising' the holy women find that the place of death has become a place of angels. So too for all Christians, the graves of those we love and miss – and indeed our own graves – are to be seen as places of angels. 'Do not look for the living among the dead. He is risen...' And we shall rise with him. The women, immediately as they turn away from the place where he was dead, find the Living One coming towards them. We also, as we turn daily from darkness to light find him coming forward to greet us all the days of our life. We do not preach a dead Christ, inert, enshrouded in his tomb, but Christ risen, alive, active among his people and clothed in all his promises. *We are an Easter people and Alleluia is our song.*



Illuminating Symbols

Fr Gregory Pearson OP reflects on how the Rosary mysteries are illuminated by the symbols present in the church of the Rosary Shrine.

In presenting to us the central events of our salvation, the Rosary invites us, united with Our Lady, to deepen our understanding of these mysteries time and again. This invitation, too, is built into the very fabric of the Rosary Shrine at St Dominic's. Going round the Rosary side chapels, as we do in our Saturday morning devotions, I find the carved depictions of each mystery (or the stained glass in the apse for Our Lady's Coronation) a great help in exploring the meaning of the mysteries as we pray them. Each can spark a train of thought, or show some element of the mystery in a new light. Particularly interesting, though, are the chapels where, in addition to the main image over the altar, there is a complementary image either above it in the arch, or beneath the altar.

Some show another scene from the same event: in the Annunciation chapel, for example, the main image shows angels accompanying Our Lady's ascent into heaven, while beneath the altar the apostles surround her empty coffin in amazement. In the chapel of the Descent of the Holy Spirit, the seven rays (for the Spirit's seven gifts) emanating from the image of a dove above the altar seem to reach down towards the Pentecost scene below.

In three of the chapels, however, the second image depicts a different event



which illustrates the Rosary mystery through the connections and analogies it suggests. As well as the intriguing juxtaposition of the Annunciation and the Transfiguration in the first joyful mystery chapel, the fourth and fifth sorrowful mysteries have paired images of this kind.

Above the Crucifixion in the latter we find a representation of the Last Supper, reminding us of Our Lord's words, 'This is my body, which is given for you ... This cup that is poured out for you is the new covenant in my blood' (Lk 22:19–20). Our Lord's words and actions in the Last Supper explain for the disciples what is about to happen to him in his Passion: they place it in the context of the Passover, the sacrifice through the blood of which God spares his people from death in Egypt. Of course, through the events of the Last Supper, Christ also gives to his disciples the means for them to participate in his Sacrifice and its fruits through the Mass, and this connection is also held before us as we pray this mystery.

The theme of sacrifice is also prominent in the pairing of images for the fourth sorrowful mystery: here, rather than another scene from the Gospels, we have an Old Testament scene set alongside the representation of Christ carrying his Cross. This approach, frequently seen in the writings of the Church Fathers, seeks to find in the course of Old Testament history those patterns ('types') that point to Christ – and in this way we see the incarnate Word of God present in

the Scriptures which we also recognise as God's Word. Here, then, recalling the comparison made by St Augustine among others, we see Isaac carrying on his back the wood on which his father Abraham intends to sacrifice him. We are reminded of the anguish with which Abraham prepares to offer his only son – of the generosity, then, of the gift God gives to humanity in Christ's death – but also of how God resolves this seemingly desperate situation – a hint, perhaps, at the resurrection.

Together with the other friars at St Dominic's, London, I hope you will soon have the opportunity to visit the Shrine and allow the chapels and their imagery to spark your thoughts as well and to take you ever deeper into these mysteries of our salvation in union with the Mother of God.

Information on visiting can be found at www.rosaryshrine.co.uk See also the events listing on p.11.



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www.RosaryShrine.co.uk

The world-famous Vespers of the Blessed Virgin Mary by Italian composer Claudio Monteverdi (1567–1643) will be the first major benefit concert to be held in this church since its consecration as the Shrine of the Holy Rosary. The performance will feature accomplished singers and musicians, with authentic period instruments, under the direction of Andrew Knowles, Director of Music at the Oxford Oratory.

Tickets £25 (front rows), **£15** (standard)
Buy online at www.eventbrite.co.uk
or from the church.

10% discount for
Friends of the Rosary Shrine.
All proceeds support
the church restoration.

Prophetic Voices: a New Future for the Las Casas Institute for Social Justice

In response to the urgent social, political and economic challenges facing the global community, the Las Casas Institute at Blackfriars Hall, Oxford, is launching a series of major initiatives over the next five years.

In addition to the existing special lectures and one-day conferences such as the highly successful colloquium *Truth-Telling and Politics* held last December, this year sees two new long-term research projects on Human Dignity, and Economics as a Moral Science (introduced on the next two pages by their Programme Directors). In future years, these will be joined by research programmes in Migration, and Poverty in the United Kingdom.

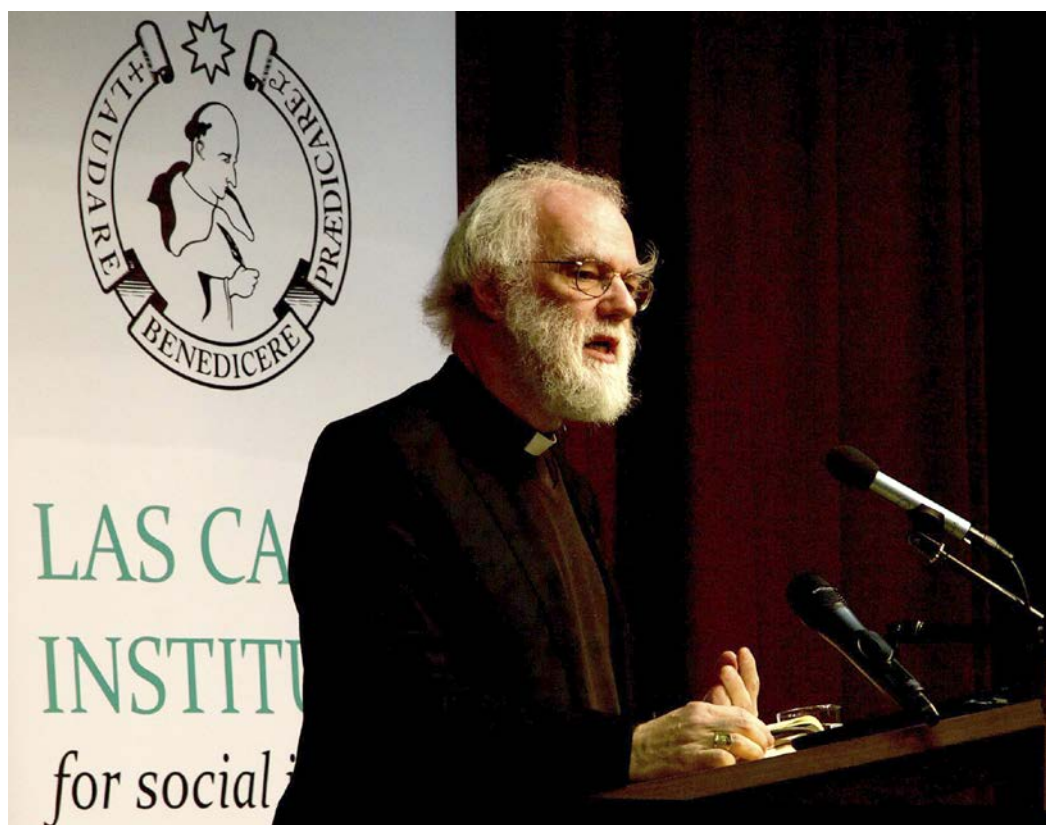
This research will be complemented by a new Associate Members Programme, bringing together academics and practitioners of social

justice from around the world, and by a new Outreach Programme involving Dominican parishes and schools.

To achieve this will mean employing new researchers, hosting additional events, increasing our presence on the internet, collaborating with other academic institutions and publishers, and ensuring that all these activities are properly resourced.

A basic level of funding has already been given or pledged by individual benefactors and grant-awarding bodies for the period 2016–2021. Further significant sums will need to be raised.

You are invited to find out more by visiting the Las Casas website at www.lascasasinstitute.org or contacting the Director, Fr Richard Finn OP: lascasas@bfriars.ox.ac.uk



Archbishop Rowan Williams delivers the 2016 Annual Lecture on 'Political Liberty and Religious Liberty'. To watch the lecture, search for the Las Casas Institute channel on YouTube. Photo © Luke Doherty OP, 2017





Making Sense of Human Dignity



Prof John Loughlin, Emeritus Director of the Von Hügel Institute in Cambridge, and Programme Director for

Research in Human Dignity at the Las Casas Institute for Social Justice at Blackfriars Hall, Oxford, examines the relevance to current ethical debates of the concept of human dignity promoted in the second half of the 20th century.

Before and during the Second World War, the Nazis embarked on a massive programme of experimentation on and extermination of particular categories of human being: Jews, Slavs, gypsies, handicapped people and homosexuals. They also destroyed democracy in Germany and other states they had conquered. After the war, Western states and philosophers from different religious and non-religious backgrounds thought it essential to provide a conceptual framework which would guarantee democracy and human rights. They evoked the concept of 'human dignity' that became the lynchpin of the Universal Declaration of Human Rights promulgated by the United Nations in 1948. In Germany itself, 'human dignity' appeared in the first article of the new constitution (the Basic Law) drawn up in 1949. Since then, many other human rights conventions and state constitutions have adopted similar approaches.

Contemporary challenges

Today, the centrality and usefulness of the notion of human dignity are sharply questioned. Some draw on the

19th-century philosophical critique of Kant by Schopenhauer, Marx, Nietzsche and Freud. Darwin's evolutionary theories are seen to debunk any idea that human beings have any special dignity, being little more than advanced animals. Atheist utilitarians such as Peter Singer continue the attack and think there is nothing special about human beings compared to other species. Speciesism is viewed by these authors as akin to racism, sexism or homophobia. Why should only humans and not, say, the great apes have 'rights'? Atheists who see 'human dignity' as a religious idea related to the notion of 'the sacredness of human life' may think the concept can be safely discarded. They see it as a Trojan horse smuggled into ethical debates about issues such as abortion or euthanasia in order to prevent people exercising 'free choice' over their own lives. For them human dignity may lie simply in exercising personal autonomy.

These challenges should come as no surprise. Nazism made all too clear in a negative way what it meant to trample on human dignity. But those who gave the post-war concept legal expression had quite varied views on what it meant in a positive way. There were two principal philosophical traditions involved. The first, interpreted by the philosopher Jacques Maritain, was a Catholic understanding rooted in the philosophical theology of the Dominicans, St Thomas Aquinas and Bartolomé de las Casas. The second derived from Kant for whom human dignity was based on the notion of personal autonomy. Kant was a believer but many of his followers in the twentieth century abandoned any Christian belief in what Kant had called 'the transcendental core' of the human being. Maritain thought this ambiguity about the content in the post-war notion of dignity was necessary to ensure its wide acceptance in human rights laws and conventions, but this

has meant that it is sometimes difficult to operationalise in jurisprudence and is open to the attacks mentioned above.

Researching Human Dignity

To move beyond the present confusion, we need a far better understanding of human dignity. The Las Casas Institute is running a series of seminars this year to review the origins and historical development of human dignity as a concept in the Judaeo-Christian Scriptures, in the archaic and classical worlds of Greece and Rome, looking at how Church Fathers drew on both these resources in laying the intellectual foundations of Western civilization, and how the Christian understanding of human dignity was expressed in the medieval flowering of music, art, and literature. We then have to see how the Reformation led to a very different anthropology with the unintended consequence of ushering in the secular state and the Enlightenment rejection of Christianity. In collaboration with other research centres, including Blackfriars' Aquinas Institute, this will be followed next year by a series of workshops and lectures that bring this rich account of dignity into contemporary debates around bioethics, the workplace, and democracy, to see whether it offers a better way of understanding and protecting human goods than either the reductionism of atheist materialism or the fetishisation of personal autonomy among Kant's present-day followers. The sense we make of human dignity is vital to how we live and the future of our society. It is an exciting, if daunting, task to clarify what it means to respect the human dignity of every woman, man, and child, but the Las Casas Institute's distinctive place within the Church and University makes it an ideal centre for what I and my colleagues hope to achieve in the next few years.



Recovering Economics as a Moral Science



Prof. Peter Róna, a Fellow of Blackfriars Hall, former Board Member of the Hungarian National Bank, and Programme

Director for Research in Economics at the Las Casas Institute for Social Justice, sets out why we need urgently to re-think the fundamentals of economic theory.

The fundamental premise of modern economics is the assumption, perhaps first claimed by Condorcet, that 'facts' are much the same in the social as they are in the natural sciences, and that the task of the social scientist, like that of the natural scientist, is to 'observe' them. With the aid of this assumption, modern economic theory relocated economics from the domain of the moral sciences to one closer to that of the natural sciences with the result that free will, intentionality and moral judgment were necessarily excluded from its concerns. But are the 'facts' of the social sciences, in truth, much like the facts of the physical sciences? Are they observable in much the same way and with much the same techniques as in the physical sciences? Are 'data' about supply, demand, marginal utility, unemployment or the money supply analogous to the data recorded about, say, the valences of the elements of the periodic table?

New Foundations

In 2012 and again in 2014 the Las Casas Institute hosted a symposium concerned with the fundamental connections between ethics, economic activity as a part of life, and economic

theory as a social science. We have now edited a selection of the papers delivered at these events for publication by Springer with the title *Economics as a Moral Science* (forthcoming in Spring 2017). In response to the interest these papers have received, Springer have commissioned myself and Prof. Laszlo Zsolnai to oversee a further nine volumes over the next four and a half years to tackle the reconstruction of economics as a moral science, in contrast to its present status as a special branch of theoretical knowledge expressed in the language of mathematics.

Key Questions

The overall goal of the project is to recover the deep connection between ethics and the economic life as it is actually lived in order to develop an economic theory in which ethics is, from the start, a fundamental component of its generalisations. Here are some of the key questions for us:

1. What are economic objects that form the subject matter of economics, and how do they resemble or differ from the objects studied by the natural sciences?
2. Who and what are economic agents (such as individuals, groups, legally constituted entities, algorithms, robots, etc.), how are they represented in economics, and in what way are they the same or how do they differ?
3. To what extent, if any, can mathematics represent these objects and agents either as they actually occur in the economy or as they are represented in economics?
4. Is the subject matter of economics - however defined - the proper subject of theoretical knowledge, or is it more properly seen in the domain of practical reason?

5. Are objects of thought in general, and those economic objects that are objects of thought in particular, proper subjects for law-like generalisations?
6. Are economic objects commensurable, and is commensurability a requirement of law-like generalisations?
7. How is value created? Is ethics a de-ontological exercise or teleological discipline? Are values free of intentionality? Are there values without an ethical content?

The questions may seem highly abstract, but how we answer them has huge implications for how we live and work, treat each other, prosper or find our lives blighted by unemployment, inflation, or lack of opportunity through rising inequality. Two dozen or so scholars from the United Kingdom, the United States, Belgium, Holland, Norway, Argentina, Italy, Switzerland and Hungary have already agreed to participate in the project, and the first symposium will be held at Blackfriars Hall, Oxford, on 7–8 July, 2017.

If you would like an invitation to the public lectures and special events of the Las Casas Institute, please email us at lascasas@bfriars.ox.ac.uk and we will add you to our mailing list.



LAS CASAS
BLACKFRIARS HALL

No Abiding City



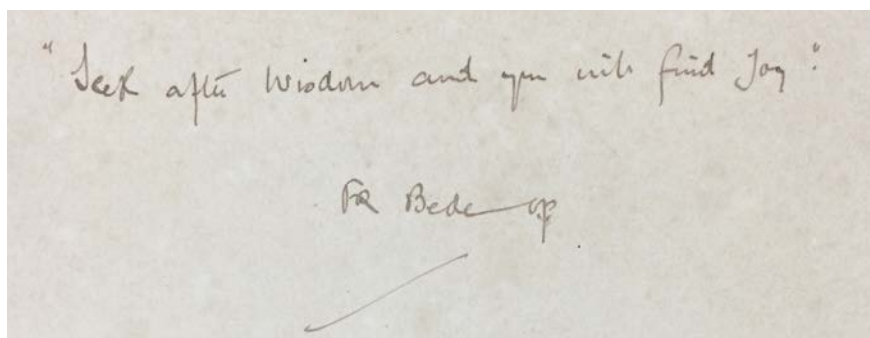
From the Archives

Fr Bede Jarrett's realism about the hardships we face in growing up and growing old, together with his sense of religious purpose, were the fruit of both personal experience and study. Born in 1881, he was one of six sons in a military family closely connected with the Leigh family at Woodchester Park in Gloucestershire. His uncle was the son of the William Leigh, who in 1851 had invited the few Dominican friars in England to take on the mission or parish at Woodchester, where they opened the noviciate. Bede was later to enter in 1898. Yet, despite this privileged family background and schooling by the Jesuits at Stonyhurst, there were also sufferings to endure: one of Bede's older brothers had died in childhood; until he was fifteen Bede's parents were normally far distant in India; and he was to lose three brothers to the First World War. His study of St Thomas taught him to rely on God's providence, and gave him sure grounds for hope in Christ. Preaching once on St Dominic, he took the text from

“We are journeying to a far country. And until we get that New Testament view of life completely into our whole mentality we shall always be misunderstanding and even criticising God. ... On earth lies a doom because nothing here can ever content us. We get past one difficulty only to encounter another. That is right and proper. Indeed, that is the very grandness of life. It is a roadway that leads to something magnificent. Cannot you be grateful for the road? Do not expect, that is all, to find here your city – the thing perfectly worked out, complete, that you desire, dream of, work for. Do not expect to be able to settle down for long to enjoy your life. You dreamt of a kingdom in childhood. You hoped for it in your working years. In your old age you will never find it. Pilgrims, travellers, strangers, that is all we be! But we seek a city, whose maker and builder is God – a city that is God himself. We shall enter within it by his mercy. God himself shall be our home. Cannot you be grateful for the road though it be rough and uncertain? It does all a road was ever made to do. It takes you home.” – **Fr Bede Jarrett OP, *No Abiding City* pp. 30-31 & 32)**

2 Corinthians, ‘If any man dares, I dare also’, and went on to describe the heroic ‘boldness’ of the saints.

Fr Bede was indeed a bold and visionary Provincial (1916–1932) who oversaw our early mission in South Africa, and the opening of houses at Edinburgh and Oxford, where he was elected Prior in 1932. His book *No Abiding City*, was based upon Lenten conferences given that same year at Our Lady of Victories. Fr Bede was to die just two years later. – **Fr Richard Finn OP**



Commemorative Booklet available of Jubilee Exhibition

A glossy booklet is now available to accompany the online exhibition *A Pipeline From Heaven: 800 Years of Dominican Books*.

As part of the Jubilee celebrations to mark the 800th anniversary of the Order's foundation, the English friars together with Prof Nigel Morgan created a permanent online exhibition ‘A Pipeline from Heaven: 800 Years of Dominican Books’, hosted by the Cambridge University Library. This has allowed people to glimpse something of the treasures from the Dominicans’ intellectual tradition in the way that these texts were copied or printed, and occasionally richly illustrated. Preserved by monastic (and later college) libraries, the books offer a window onto the friars’ life and mission.

To commemorate the end of the Jubilee and to encourage the continuing use of this permanent exhibition as a resource for teachers and others, the friars have now produced a small book that features some of the images, setting them in their historical context.

We have a number of copies still available to give away, preferably in return for a small donation to help us cover the costs of design, print and postage (we suggest a donation of £10.00 per booklet or £15.00 if you are overseas).

To secure your copy please email development.support@english.op.org or send a donation using the form on the back page, indicating with a note how many copies you would like and where these should be sent.



Dates for your Diary



Events at the Rosary Shrine

Held in the church or parish hall at St Dominic's, London NW5 4LB.
More info at www.rosaryshrine.co.uk

21 Mar, 25 Apr

Illustrated Talks on the Rosary Mysteries. 7.30pm

14, 28 Mar, 4 Apr

Lent Talks on the Sorrowful Mysteries. 7.30pm

25 Mar

One-Day Conference on Aquinas and the Rosary: 'He Gives Himself as Friend and Food, Ransom and Reward'. 11am – 4pm. £15 inc lunch.

1 May

Concert: Monteverdi's 1610 Vespers of the Blessed Virgin Mary. With Camerata of Curiosities and His Majesty's Sagbutts and Cornetts. 7.30pm. *See p.7 for details.*

9 May

'O My Jesus: the Meaning of the Fatima Prayer'. Book launch and talk by Dr Stephen Bullivant, 7.30pm

21 Oct

Inaugural Rosary Shrine Lecture: Dr Scott Hahn. 7.30pm. £5. Book online via www.eventbrite.co.uk.



Dominican Forum – Season 2

Building on the success of our first series of lunchtime meetings in the City for busy professionals, a second series will be starting in Lent hosted by CCLA (85 Queen Victoria St, London EC4V 4ET. Tube: Mansion House or St Paul's). Places limited: book at www.eventbrite.co.uk. Info: www.english.op.org/forum

Tues 28 March

From City Lawyer to Dominican Friar

Reflecting on his personal journey, Br Toby Lees offers insights into bringing the spiritual life into the workplace.

Mon 10 April

God So Loved The World

Fr John Farrell OP will show how the Cross is a picture not of an angry God but of Divine Love.

Thurs 11 May

A Closed Book?

Fr Richard Ounsworth OP will open our eyes to the surprising relevance of the Bible to all our lives.



Other Events

3–7 Jun Dominican Youth Movement Frassati Pilgrimage to Turin

30 Nov

Las Casas Special Lecture by Fr Gustavo Gutierrez OP in conjunction with the Romero Trust. Blackfriars, Oxford. 5pm.

26–30 Jun

Aquinas Inst Summer School, Buckfast Abbey. A systematic introduction to theology for young adults. £170. Email Fr Nicholas Crowe OP: studyweeks@english.op.org

New Cardiff Lay Dominicans Group

Two members of the Bristol Lay Dominicans Fraternity who live in Cardiff, Michael McLoughlin and John Loughlin, are in the process of establishing a Lay Fraternal Group in the Welsh capital.

The group meets on the second Saturday of the month at the Catholic Chaplaincy at Cardiff University.

The meeting begins at 9.30 am for Morning Prayer in the Oratory of the Chaplaincy followed by Mass in the chapel of Nazareth House on the same site. Mass is followed by sharing the next Sunday Gospel and discussion of a book led by one member of the group. We finish around noon back in the Oratory for Midday Prayer.

Interested in coming?

Contact Michael McLoughlin: michaelmcloughlin57@gmail.com
tel: 07925 401849

The dates of the next meetings are 11 March and 8 April.



Development News

Training Fund Campaign passes £1 million!

Our Development Director, Richard Brown, gives an update on our fundraising.



When six young men joined the English Province's noviciate in Cambridge last September, it became obvious that there was an urgent need to achieve the £1 million goal we had set to raise for the Training Fund, and if possible to go beyond it.

I am delighted to share with you the very good news that the last few months have seen further generous gifts and

legacies, adding to the bedrock of support from regular givers. One generous donor in particular wanted to give us a 'bit of a boost', as he put it, and offered a major gift to bring us over the target. But he doesn't want us to stop there! One reason for this is that the friars'

apostolic work across the Province responds to pastoral needs rather than seeking to maximise income, and as a result the different priories are very under-funded. A second reason is that there is now a growing likelihood that the Oxford priory will not have enough rooms in a few years' time to accommodate all the friars during their six years of formation. This is one of several challenges that we will have to address in the run-up to 2021 (the 800th anniversary of the friars' arrival in Oxford).

Pope Francis, in a speech marking the closure of the Dominican Order's jubilee celebrations, recalled the importance of preaching which enables men and women to be 'light and salt, doers of good works... and true brothers and sisters who glorify God, and teach others to glorify God, by the good works of their lives.' Thanks to your help, the English Province is increasingly well placed to live out this fundamental mission.

Like to help? See below.

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

Gift Aid Declaration

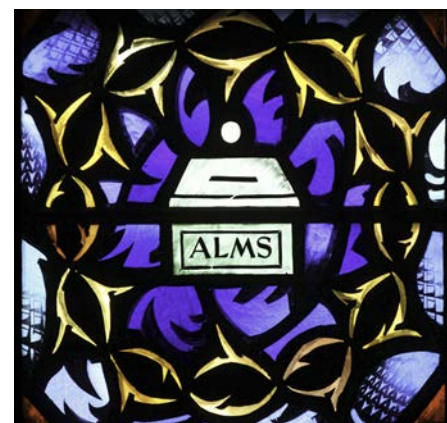
UK Taxpayer? Tick the box and add today's date to boost your donation by 25% via Gift Aid. Date: ____ / ____ / ____

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, or contact our Development Office (see left) for a copy or to discuss any concerns.