



THE DOMINICANS

Advent & Christmas 2020

The Magazine of the Dominican Friars in England & Scotland



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Witnesses of a Newer Light

Staring at the terminal week after week, and month after month, of interminable meetings online, can make one feel like a ‘Zoombie’, a term I coined after a particularly draining succession of Zoom meetings. As such, I hope that it is with pleasure that you pick up a *printed* copy of this magazine and tangibly flick through its pages, and perhaps share it with somebody in your household. For as Pope Francis reminded us in his latest encyclical, ‘Digital connectivity is not enough to build bridges. It is not capable of uniting humanity.’ (*Fratelli tutti*, 43)

Nevertheless, despite its limitations and dangers, we have found that the technology at our disposal has been a tremendous help during these times. Although we long to come together in person, the internet has enabled families and friends, and friars, to remain in contact; it has mitigated the loneliness of many; and it has even helped keep us in communion with one another in a variety of ways as the articles in this magazine will attest, featuring news from across our Province. Indeed, perhaps you are currently reading an *electronic* version of this magazine – all of its content has been produced and edited and put together remotely, working from our homes. The Jubilee Commission of our Province has also been meeting from our own priories, gathered online to plan the celebration of the English Province’s 800th anniversary, which will start in May 2021.



2021 is, in fact, also the 800th anniversary year of St Dominic’s death, and the international Curia of the Order has planned to mark his *transitus* into heaven with several simple but joyful celebrations. It is fitting, as we are reminded daily of our fragility and mortality, that providence should also have us keep in sight this promise of heaven. Hence, as we began to plan for our Province’s jubilee events in 2021, and as we also kept in mind the commemoration of our holy father Dominic’s entry into heaven, I viewed these acts of looking forward, of planning celebrations in the coming year, as acts of hope.

For our nation and our world are much in need of the virtue of hope at this time. The liturgical seasons we mark at winter-time are seasons suffused with hope: the patient longing of the nations for the

return of Christ; the expectation of Our Lady and the prophets for Emmanuel; and the joy of the aged Simeon and Anna as they behold at last the promised light and salvation of God. Although many of our contemporaries will find hope in the promise of a vaccine, our Christian witness looks to that hope which satisfies a more fundamental human need, our need for love and for life eternal. As Pope Benedict XVI has said: ‘It is not science that redeems man: man is redeemed by love.’ (*Spe salvi*, 26) Hence, soon the friars will sing this Christmastide hymn, ‘Veni Redemptor Gentium’, ‘Come, thou Redeemer of the earth’, as we welcome Love incarnate who has come to draw us deeper into God’s love, and who, by becoming human, has invigorated ‘the weakness of our mortal state with deathless might’. As such, the translation by J. M. Neale proclaims, ‘darkness [shall] breathe a newer light’.

As Dominicans, we aim to serve our world as witnesses and preachers of this newer light. I trust that this magazine will show you the various ways in which we strive to do that, and, as ever, I thank you for your support and prayers which make our mission possible.

– Fr Lawrence Lew OP, Editor

You can send any comments or feedback to me via magazine@english.op.org

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Requiescant in Pace

We remember with affection and gratitude all the recently departed, including the following who made bequests to the Friars.

- **Dr Robert Dick** (St Dominic’s priory, London)
- **Michael Downie** (Holy Cross parish, Leicester)
- **Margaret McVay** (St Albert’s parish, Edinburgh)
- **Marlene Ann Raftery** (Holy Cross parish, Leicester)
- **Prof. Barbara Raw** (Blackfriars priory, Oxford)
- **Pauline Watts** (Holy Cross parish, Leicester)

May they and all the faithful departed, through the mercy of God, rest in peace.



Queen of Heaven

A figure of St Mary, Queen of Heaven, standing atop a crescent moon, with the infant Jesus in her arms, welcomes all who cross the threshold to the [Chapel of St Albert the Great in Edinburgh](#). Little is known about the origins of this statue, but Rachel King, Curator of Renaissance Europe at the British Museum, explains that we can still learn a lot through close looking.

The Crown

The St Mary we see is the Queen of Heaven. She wears a coronet, the rim of which is punctuated by clusters of bosses, probably intended to represent precious gems but more likely lustrous white pearls – a highly symbolic treasure intimately connected with ideas of virginity and purity. The band supports six stylized points which have the air of medieval window tracery or recall crocketed gothic spires. The upper portion has become damaged, but dowel holes suggest that each point terminated with an individual pinnacle. We can extrapolate from the surviving sections and the angle of the dowel holes, that these were set at a gentle angle creating a headpiece which flared as it soared. The pronounced rounded forehead of the figure we see now would have appeared quite different when overshadowed by the crown.

The Hair

St Mary's hair tumbles from the crown, framing her face, and spilling in tendrils over her shoulders. Worn loose it curves at the height of her ears, echoing her full cheeks. Its spread would once have been balanced by the everted crown. The waves and curls are far from unruly. They suggest a craftsman who worked meticulously, first blocking out a series of vertical strips, then chiselling each strip with sinuous grooves to create waves coming in and out of synchronisation. Look closely and you will see that the strands mirror one another perfectly.

Today the surface has been rendered a



uniform shiny brown by generous slathering of pew varnish. Though the shine makes detail difficult to read, we can still follow her gaze. With heavy half-closed eyelids she looks downwards towards her son. Her downcast mouth shows her awareness of his ultimate fate.

The Surface

The patterns on her face add to this sense of sadness. The curving brown tiger-skin-like lines are medullary rays, growth structures in wood which run perpendicular to the rings. Here they show on her curving cheeks like wet streams of tears. All trees have these markings, but they are especially noticeable in oak, and it is likely that oak was used here. They would originally have been concealed beneath layers of gesso (chalk and plaster paste) and paint. Gesso was used to smooth the surface and eradicate blemishes. It was layered on, polished and tooled, providing a basis for the polychromy (colour). When you next look at this object, imagine it not only in technicolour but technitexture. For example, sculptors and sculpture painters could mimic the range of contemporary textile surfaces – satin, damask, velvet, silk – and textile textures – matt, glossy, metallic, translucent, and patterned.

The Symbolism

She is clothed in a voluminous mantle, the orchestrated folds of which obscure much of her robe, but the artist has added interest by carving detailed trims. The Christ Child is also dressed in commodious garments. The turned-back cuff is a crisp detail, which creates an abrupt line from tugging at his mother's neckline.

Art historians usually understand the bird he grasps to be a finch. A legend popular in the Middle Ages related how the child Jesus brought some toy clay birds to life. Medieval theologians saw this as an allegory of his own coming back from the dead. The bird was therefore used as a symbol of the Resurrection of Christ. In another legend, a small bird – sometimes a goldfinch, sometimes a robin – flew down and plucked one of the thorns from the crown around his head on Christ's way to Calvary. Some of Christ's blood splashed onto the bird as it drew the thorn out, and to this day goldfinches and robins have spots of red on their plumage. The goldfinch is therefore sometimes read as prefiguring the Passion. The grapes held by the Virgin are certainly a reference to this too. The inclusion of a bunch of grapes in the composition may be reference to the Eucharist and to Christ's future role as Redeemer. The presence of bird and grapes together may also be a reference to the soul and its nourishment through the Eucharist. The final symbol is the moon. The depiction of St Mary atop a crescent moon, frequently also in front of a sun burst, is a visual and intellectual conflation of Mary and the Vision of the Woman of the Apocalypse, sometimes also referred to as the Woman Clothed in the Sun. Exegetes have also understood the Apocalyptic Woman to be a personification of the Church.

A Marianum?

This St Mary does not have a sunburst, but there is a strange patchwork of indents at the rear of the statue which may indicate more than simple hanging. It may be that this figure was part of a larger piece known as a Marianum.

[Continued on p.7]



*Fr John O'Connor (left)
and Fr Bruno Clifton (right),
the new Regent
and Vice-Regent.*

Oxford: Learning Under Lockdown

The sudden imposition of Covid lockdown restrictions came as a great shock. It is easy to forget how little we knew about how to deal with the challenges in those early days of the pandemic. An obvious priority for the friars was to learn how to livestream our Masses; but those of us involved in our educational apostolates in Oxford needed to figure out how to put our teaching online – lectures, tutorials, and language classes. Few of us had experience of online teaching, so we needed to learn very fast! And that's exactly what we did.

At [Blackfriars Oxford](#), we have two educational institutions. Blackfriars Hall is a Permanent Private Hall of the University of Oxford. Almost all of the teaching for the Hall is organised by university departments, so they would sort that out. The other institution is Blackfriars Studium, a seminary for those training for priesthood and whose students are mainly members of religious orders. The teaching for the Studium is very much the responsibility of the friars and Blackfriars staff.

Thankfully, the start of full lockdown, on 23 March, was outside term time. This gave time to organise experimental sessions to allow people to become familiar with online teaching platforms. To general relief, and perhaps surprise as well, the teaching went very smoothly. Online technology was also used for other purposes, such as a goodbye event for students of Blackfriars Hall who had to leave Oxford in March and who were not going to have a summer graduation

ceremony due to the pandemic. We were able to toast our graduates, raising a glass to them from wherever we were in the world.

The summers at Blackfriars in Oxford are usually quiet. For the friars working in the Hall and Studium, it is a time to catch up on matters that we are unable to do during the busy academic terms. This summer was, however, very different.

Due to the Provincial Chapter in March, a meeting of friars in which we plan things for the coming four years, Fr David Goodill finished as Acting-Regent and took up the role of Provincial Bursar; and Frs John O'Connor and Bruno Clifton arrived in Oxford in July to take up the positions of Regent and Vice-Regent, respectively. Whereas the university students had to return home for the last term of the academic year 2019/2020 due to Covid, now they were expected to be physically present in Oxford for the new academic year. This meant that a great deal of planning had to be done.

A plethora of safety protocols had to be worked out and put in place so that we could open our library and offer accommodation in our student housing.

Another complication was to figure out the arrangements for students coming from abroad who would need to quarantine for fourteen days. Most of the Studium teaching would remain online until the situation changed sufficiently.

Many people have said to me that the summer of 2020 was a very difficult time for Fr Bruno and me to start our new roles. I must admit that it was at times stressful for the team of friars and lay staff at Blackfriars. But it is at such times that we see the best in people. It is not mere politeness to say that we could not have managed without the good-natured and hardworking cooperation of staff (teaching staff and non-teaching staff), friars, students (Dominican and non-Dominican), not to mention the goodwill and support of so many others who have helped out in myriad other ways.

The pandemic has also been financially very costly for both Blackfriars Hall and Blackfriars Studium. The generosity of many in response to our recent video appeal has not only been of immense practical benefit to us, it has also lifted our spirits hugely. And so I say sincerely and warmly: *Thank You!*



*The Blackfriars
Special Appeal video
featured recent
alumni and success-
fully raised around
£25,000 to support
Blackfriars Hall
through the current
difficult times.*



Leicester: Nurturing New Growth

During the summer the Leicester community elected a new prior, Fr John-Patrick Kenrick. He, Fr Anthony Rattigan and Fr Luke Doherty are kept busy with the ordinary round of parish life and during lockdown they keep in touch with the parishioners by phone. Fr John-Patrick is also student chaplain and Fr Anthony confessor to Mount St Bernard abbey.

A number of the brethren have moved to other priories but the community has been enriched by the arrival of Fr John Farrell, and more recently Fr Richard Ounsworth, who are fully engaged in the routine of priory and parish life but also do much more besides.

Fr John Farrell's retreat work has been affected by the virus, but he is still teaching at Valladolid by Zoom, giving some retreat talks ranging from Scotland to Zimbabwe, and keeping in touch with our Lay Dominican group.

The garden has seen a complete make-over at the hands of Fr John Farrell (*pictured, above*). It was beginning to choke on its own growth. Plants long lost in the former jungle have been uncovered and nurtured and new plants have also been judiciously introduced to create a harmonious integration of several smaller spaces with their own distinct shape and character. It is not only the brethren who appreciate the new order. The many varieties of birds that visit this secret garden protected by the walls of our priory and parish halls have clearly been delighted by easier access to the soil and a clean bird bath and renovated feeders.

Fr Richard has also been using Zoom to give his lectures on the New Testament (including a new course of lectures on the Gospels of Matthew and Mark) and to give tutorials to students as far away as the USA. He has also given study days for Lay Dominicans and day retreats to Dominican sisters. On Tuesdays, Fr Richard guides and inspires the keen members of the Leicester scripture group. Thanks to his culinary skills, the brethren now regularly enjoy home-baked bread. He feels he has 'cracked' normal bread and is ready to move on to other types! His cakes are delicious (his gingerbread and lemon drizzle are irresistible) as are his meals that are lovingly created in our priory kitchen. Fr Richard is currently busy making mincemeat for Christmas.

Although the rhythm of priory life has changed more than once due to the Covid crisis, the work we do has not changed that much. We still celebrate Mass at the usual times and hear confessions. When allowed, we have baptised babies, celebrated marriages, held funerals and even during lockdown we regularly visit the sick and dying in Leicester Royal Infirmary.

The Covid lockdown has produced some new opportunities. The need for live-streamed Mass led to requests for an improved system; paid for by generous donors, it has resulted in vastly improved quality of transmission and repeated appreciative comments.

Fr Luke divides his time between Leicester prison, a handsome building which some innocent tourists use

as a backdrop to selfies, and his very demanding role as bursar, which at present includes overseeing the repairs to the parish centre now called The Frassati Centre after Blessed Pier Giorgio Frassati. The project of restoration begun under Fr David Rocks is making steady progress (*see photos, above*). Old and decrepit kitchen and toilet facilities are being replaced with new ones. The refurbished building will be a great parish asset and provide new opportunities for parish social life, for parish catechesis and evangelisation.

As prison chaplain, Fr Luke regularly visits the prisoners who are most vulnerable, and brings the light of Christ into what can be a very dark place. Every day, chaplains visit men who are in the segregation unit, and this unit can be one of the most challenging environments in the entire prison system. Sometimes the intervention of chaplains can help the inmates open up more about either their own experiences and hopes for the future, or their interest in religion as part of their rehabilitation. Prison chaplaincy is both a preaching opportunity and also a chance to answer questions which the inmates may have about God, religion, or scripture. Some inmates will find a great deal of consolation in their faith, at a time where they may be isolated on and off from their families. Normally, Mass is said in the prison every week and the chaplains will put on classes to increase knowledge of the Bible, or classes on how to pray the Rosary.

www.holycrossleicester.org



Letter from Jamaica

Fr Aidan Nichols, who is now engaged in building up the local church in Jamaica, writes...

Jamaican sociologists report that, on the island, churches in decline are those with an academically trained clergy and an emphasis on educational, social, and charitable activity. Churches on the rise are those of a Pentecostal character, emphasising the experience of Revivalist-type worship with Afro-Jamaican style music and movement, a ministry of healing, encouragement of glossolalia, and declamatory preaching, often with interaction between minister and congregation.

Despite its high murder rate and the predominance of single-mother families, Jamaica is a religiously saturated society where public figures and those who work in the print media find biblical texts come spontaneously to mind. Catholicism is marginal, except in the running of schools (at all levels) as well as initiatives to aid the disadvantaged. Prominent among the latter are locally founded agencies, notably 'Food to the Poor' and two Congregations of male Religious, 'Mustard Seed Communities' and the 'Missionaries of the Poor'. As with new recruits to the diocesan clergy, the membership of these Congregations is almost

exclusively non-Jamaican. One reason given is that celibacy is largely meaningless to a population where sexual activity is statistically normal from the age of 15.

Much of Jamaican Catholicism is influenced by the prevailing Pentecostalism, though this is less true of the middle class and the wealthy – groups where historic immigration – Chinese, Indian and Lebanese as well as European – is disproportionately represented. According to observers, the comparative lack of interest in the cult of our Lady and the saints, or such Catholic practices as the upkeep of shrines and the making of pilgrimages, reflects the pressure of Protestant attitudes or even criticism.

All in all, this would not seem an especially propitious setting for English Dominican activity. In his work in the two contiguous parishes entrusted to him, Clifton stresses humanitarian outreach through Food For The Poor (which can supply not just foodstuffs but

furniture, electrical appliances, and even rudimentary houses constructed on a uniform model using very basic building materials). That may not translate into participation in church life by the recipients – hence his other preoccupation, the formation of youth. This is easier to achieve in the menaced, close-knit community of the August Town parish ('menaced' because the area is currently under martial law as a consequence of a spike in gang warfare), than it is in the predominantly middle-class parish in Papine, created for the University district, though its territory includes ghettoised pockets.

At St Michael's College, with its tiny number of seminarians (7) but larger number of off-site ordinands (mainly Missionaries of the Poor), Peter Hunter and I are conforming to the sociologists' account of what the churches should not do if they want to flourish – Peter by teaching the ordinands Latin before he resumes his philosophy teaching next semester, and myself by offering an introduction to the Fathers and, for a scratch course on the Trinity, going through texts from Augustine, Damascene, and Thomas. Peter is also giving a catechetical course to laypeople, and I am doing the same for prospective deacons (and their wives). Peter has taken Irenaeus' place 'pro tem' as chaplain to the two



nearby Universities (the Catholic students are mainly from Trinidad, followed by Grenada and Dominica). All this is largely if not entirely by Zoom, a medium which to my surprise I now enjoy, although it irritates me that the students are not told to 'turn on their cameras', and so hide behind black rectangles bearing their names (or in some cases pious pseudonyms, or even 'User').

What is one to make, I ask myself, of the conflict of expectations between the sociologists (and the general population) on the one hand, and, on the other, the tasks we have been asked to perform? On a Sunday stroll around the nearby Hope Royal Gardens, a park once known for its massive fountains (now dry) and conservatories (now in ruin), I eavesdropped on a small Revivalist meeting where a smartly dressed preacher harangued a group of ladies wearing what looked like turbans. He began by telling them that 'education does not lead to salvation'. I agreed with this statement, recalling Newman's admonitions to Sir Robert Peel in *The Tamworth Reading Room*. But he then went on to explain that when, in the Garden of Eden, the Lord asked Adam, 'Where are you?', this was because Adam was pure spirit, as all of us were meant to be as human beings, and so was invisible to the eye of God. Whereupon I felt less enamoured of deliberately cultivated ignorance, and remembered the other side of the coin, Newman's plea for an educated laity in *The Present Position of Catholics in England*.

On current showing, the Catholic Church will not do well in Jamaica in the short or middle term. Nevertheless, it has an indispensable role. The role consists in witnessing to a catholic-type church life where, as Benedict XVI wrote in *Deus caritas est*, 'The Church's deepest nature is expressed in her threefold responsibility: of proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable.' Paradoxically, as Pentecostalism becomes more majoritarian, the more crucial becomes the minoritarian role of a Church that synthesises theological teaching, liturgical worship, and many-faceted charity.

Example of
a painted
'Marianum'
from
Fribourg



Queen of Heaven

[Continued from p.3]

Common from around 1500 to around the second quarter of the 16th century, these structures bring Mary, Child and Moon together within an enframing garland of roses. They are primarily made in oak, and found, initially, along the river Meuse/Maas in the provinces of Limburg and Liege, and later in Westphalia, in the Rhineland, and Franconia. They sometimes hung above altars, but were more generally found in the choirs of churches. We know them to have been positioned in doorways, to have been in collegiate churches associated with beguinages in which lay religious women lived semi-monastically, and even to have hung in hospital wards. Presentation at great height may explain the direction of this St Mary's gaze. She looks down to the Christ Child, but also beyond him, perhaps to the congregation or believer below.

Marianums and the Dominicans

Art historians attempting to understand the Marianum, its development and its significance have highlighted descriptions of Mary's ascension as relevant to their hanging in church choirs, just as they have the argument that the Canticle (Song of Solomon 6) which describes the bride as appearing like the dawn 'fair as the moon, bright as the sun, majestic as the stars in procession' refers to Mary.

I for my part would like to draw out

one particular aspect highlighted by a 1636 painting by Pieter Neefs the Elder (ca. 1578-1657/61) of the Church of Saint Paul in Antwerp. A Marianum hangs in the choir, and beneath her Dominicans process. Aside from geographical concentration and the common use of oak, the other shared feature of the Marianum is the Dominican context. As I have already noted, a particularly special aspect of these structures is that they frame Mary, Child and Moon in a garland of roses. These structures are in effect a huge rosary, something particularly important in Dominican worship as St Dominic is said to have devised the rosary after it was revealed to him by the Virgin.

Conclusion

Taking all of the above into consideration, it seems highly likely that the St Albert's St Mary was made in the approximate period 1520-50, somewhere in the region between the Meuse/Maas and Rhine Rivers, and that she was hanging rather than standing on an altar. The story known to Fr Dermot about the probable origin of the object being Laxton Hall School, successor to the school at the house of Bornhem (est. 1657) near Antwerp, lends further credence to this. The figure is a beautiful one, and certainly worth a closer look, if you haven't done so already.

Covid Spiritual Aid: Rosary

During the second lockdown, the friars went out on the streets of St Dominic's parish in London every Sunday morning, delivering 'spiritual care packages' to parishioners. Each package consists of holy water, prayer cards, a Rosary, and a series of Rosary reflections written by Br Andrew Brookes OP. We have printed these reflections below in the hope that you will find them helpful and inspiring too.

Joyful Mysteries

1. The Annunciation

We consider how Mary was asked, by the power of the Holy Spirit, to become the mother of our Saviour, God incarnate, the person who would fulfil the promises of God. We consider her faith and generous response.

Covid intention: Remembering that news often brings challenges as well as blessings, let us pray that as things develop during this ongoing pandemic people everywhere will find faith and generosity to see and positively accept the will of God for them.

2. The Visitation

We consider how both Mary and Elizabeth live by faith in God's promises, express praise of God, and help each other through charity and encouragement.

Covid Intention: Even though we cannot visit people as often as we might like, let us ask for grace to keep in touch in other ways, and to offer company and encouragement to those who are alone, or vulnerable.

3. The Nativity

We join Mary, St Joseph, the shepherds and wise men, in adoring Christ, our Lord, God, and Saviour, who became flesh for us, sharing our birth, human development and family life so that we could become adopted children of God.

Covid Intention: Covid places strains on family life, and of all life shared under one roof, while also presenting us with opportunities to develop new ways of

growing and loving as families. Let us pray for those under strain at home, and for growth and increased love in family life.

4. The Presentation in the Temple

Mary and Joseph take Jesus to the Temple, and there dedicate him to God. Simeon recognises him as the Glory of the Jewish people, and the Light of all nations, but one whose work will be contested and face bitter opposition.

Covid Intention: We have had to get used to not being able to enter our churches and pray and worship there as often as we would like. Let us pray that ways will be found to overcome this obstacle, and also that new ways will emerge for us to grow in grace and prayer, and to encounter the living Lord who is present everywhere.

5. The Finding in the Temple

Mary and Joseph, charged with bringing up Jesus safely, find him after a period of anguish and pain during which he was separated from their presence. In fact, Jesus, aged 12, has stayed in Jerusalem to do his Heavenly Father's will.

Covid Intention: Covid has resulted in a lack of physical presence of others in people's lives, and led to the pains of separation and loneliness. Let us pray for all who have suffered in these ways: may they find comfort in their pain, answers in perplexity, and inner growth, peace and joy.

Sorrowful Mysteries

1. The Agony in the Garden

As well as considering the terrible physical pains awaiting him, Jesus contemplates the terrible reality of sin and what this has done to disfigure human dignity and destiny, things he will now restore by becoming a pure offering for sin.

Covid Intention: Let us pray for all who suffer great mental anguish & struggle to accept God and his plan.

2. The Scourging at the Pillar

The body of Jesus is torn apart by the cruelty of men. His heart is ravaged by the hatred of men. He bears it for us, giving us an example of courage.

Covid Intention: Let us pray for all who suffer, often terribly, after catching Covid.

3. The Crowning with Thorns

Jesus, Truth Incarnate & Eternal Wisdom, is mocked, but God fulfils his plan even using the evil plotted against him. Darkness & error cannot overpower Divine Light & Truth.

Covid Intention: May God grant increased humility to humanity faced with our evident weakness and limitations. May God also illumine our minds to find ways to alleviate and cure this disease, and also to find & worship God. We pray for scientists & those determining public health policy.

4. The Carrying of the Cross

Jesus experiences fatigue & our weakness of body, but thinks of others. Simon helps Jesus.

Covid Intention: Let us pray for all who are feeling worn out, and for all carers, remembering especially healthcare staff, and all risking their health to help others: may the Lord sustain them.

5. The Crucifixion & Death of Jesus

Jesus, surrounded mainly by mockery and abuse, suffers appallingly and dies, so that we may not suffer alone and so that our dying may be the gateway to Heaven, if we open our hearts to God and his mercy.

Covid Intention: Let us pray for all who are dying or have died of Covid, and all who mourn.

Glorious Mysteries

1. The Resurrection

His disciples have been traumatised by the rejection, torture and death of Jesus, and their own failures. The Lord appears to them, showing his victory over sin and death, filling their hearts with joy, and offering forgiveness, peace and new life.

Covid Intention: Let us pray that our society, so fearful of death, will come to a true understanding of death, and appreciation of life after death, and that more people will turn to the living Lord Jesus, and find life that endures forever.

2. The Ascension

The life, death, and even resurrection of Jesus are not complete until he takes human nature into the glory of heavenly life, and from there continues to bless us and guide us to that same destination.

Covid Intention: Let us pray that societies and individuals will formulate plans and decisions wisely so as both to live well on earth but also to enable more people to enter heaven.

3. The Coming of the Holy Spirit at Pentecost

The Lord sends the Holy Spirit in great might to deepen the worship and empower the mission of the Church.

Covid Intention: Covid has created 'new normals'. Life has been and will be changed by it. May the Holy Spirit lead us to deep renewal of heart, to deeper prayer and to new ways of being church and doing mission.

4. The Assumption of Mary into Heaven

Mary, through whom God became human to save us, is raised up body and soul to Heaven, to enjoy the fulness of that salvation, and becomes a sign of hope and encouragement to all humanity.

Covid Intention: Let us pray that more and more people find support and help in Mary: in the example of her life of faith, hope and charity, and in her powerful prayers for all people.

5. The Coronation of Mary & the Glory of the Saints

The work of God is not complete until after the return of Jesus and the transformation and glory he brings and shares with those who have done the will of God on earth.

Covid Intention: Life on earth and human effort matter hugely. Let us pray that people increasingly turn to God and work with God so that our work will bear fruit that endures forever, our sufferings become creative, and our love endure forever.

Why not join us each Friday at 8pm for the livestreamed Rosary from the Rosary Shrine:
www.youtube.com/c/RosariumOP



London: Restoration & Renewal

We have much to be grateful for in **St Dominic's, London**. We are thankful that the community has remained in good health and good spirits in these trying times, and under the lockdown conditions, we discovered a deeper rhythm of community prayer that has led to Sunday Benediction, and a weekly Rosary that we livestream every Friday, and that has brought many people throughout the country to discover the beauty of the Rosary Shrine. Thanks to generous benefactions, a professional livestream system was installed just in time for the second lockdown, and we have been broadcasting organ recitals, devotions, and a Mass with homily every day. Indeed, on Sundays, we livestream both a sung Ordinary Form Mass, and a Dominican rite Missa Cantata.

The latter, offered at the majestic High Altar of our church, has been extraordinarily well-attended, and after the first lockdown it drew the largest congregation

out of the five Sunday Masses, attracting a majority of young adults, many of whom would stay on to attend catechesis after the Mass, either in person (when this is permitted) or via Zoom. As Dominicans we recognise that there is a hunger for beauty, tradition, truth, and doctrinal clarity among a new generation of Catholics, and as pastors, we are grateful for the opportunity to shepherd all those whom Christ has led to our parish and shrine.

The High Altar is now swathed in scaffolding as urgent works have commenced on the repair and restoration of the stonework around the apse windows, and the whole area will be cleaned and re-gilded in readiness for the 800th Jubilee (see p.11). We are grateful, once again, to those benefactors from the UK and from further afield who have enabled this work to begin, and we are hopeful that the funds we still need will be raised for this important and necessary project.

Lay Dominicans: Experimenting with Zoom

Lay Dominicans in fraternities all over the province, whilst physically separated from our communities, have taken to using online platforms to stay in touch, and report generally positive experiences.

Members who find it difficult to attend normal meetings of the community because of distance or health have been more connected than was otherwise possible; fraternities have been enriched by the presence of members temporarily or permanently living in other countries and far-flung corners of the UK. Some have taken advantage of the fact that guest speakers no longer have to travel to address the fraternity to invite preachers from distant priories. The North-West fraternal group win the prize for being the most innovative in this respect, having had Fr Simon Gaine OP give a lecture from Rome and Sr Imelda OP, in Elgin, due to address them this month.

Although attendance at online sessions has generally been high, it does not suit everyone. Therefore, we have kept up with other forms of staying in touch, from phone calls and WhatsApp groups to old-fashioned cards through the letterbox. Our members who live close to one another have often been able to offer practical support to fellow Lay Dominicans who are shielding or in need. And for those who are Zoomed-out by the ubiquitous use of video conferencing in work and education, a socially distanced coffee in the park has sometimes been a welcome relief.

Fraternities learned quickly the particular etiquette and customs which make a Zoom praying of the Office or Rosary go smoothly (*cantor contra chorum* does not work, and the mute button is indispensable!) and we have been engaging our problem-solving skills to attempt to be able to hold secret ballots online. We are delighted that the Tamar fraternal group overcame these difficulties and were able to hold a vote to become a full fraternity,



which was ratified by Provincial Council. A fraternity must have a minimum of five professed members; Tamar have been over that number for a little while, but we encourage caution in making the move as it entails extra responsibilities and various administrative details. They are an energetic, committed group and we welcome them as our newest fraternity.

The Lay Provincial Council have been staying in touch with each other in various forms. One important matter we had to discuss was what provision to make for Lay Dominicans whose temporary profession was due to expire during lockdown. Our solution was to allow fraternity councils to meet virtually to vote on a candidate and then for a profession to be held via video conference between the candidate, fraternity president, and religious assistant. This was duly approved and granted as a dispensation by Fr Martin OP. We asked ordinarily for candidates to make an extension to their period of temporary profession, so that the properly solemn and celebratory character of a final profession could be kept by postponing it until we are able to meet in person. There was one exception to this: Michael from the Edinburgh fraternity. Michael is 90 years old and has been waiting a long time to be professed (he first discerned his vocation to a religious order at the age of 22 and has

never given up since!) so it was decided that allowing him to make his final profession without delay would be the most expedient solution. His profession was joyfully received by Steven, Edinburgh's president, witnessed by Fr Aelred OP and many other members of the fraternity. We congratulate Michael and all those who made profession this year in these strange circumstances.

Many fraternities have kept to a full timetable, treating the online sessions like the normal

monthly gatherings with dedicated study topics, business meetings, and prayer in common. Other fraternities are finding that Zoom fatigue can set in with long meetings, and so have opted for more regular, shorter gatherings focused on prayer and mutual exchange. Groups have also met for special occasions like the Rosary Rally and days of penance announced by the Order. The major element missing from all these is the social aspect of sharing a meal and having time to build community together, which we all feel as a big lack but we make the most of what we've got and are eagerly awaiting the time when we can meet again in person. Our communal prayer is a great comfort to many while deprived of the sacraments.

The experiments with Zoom and Teams have been so successful that a couple of fraternities are considering integrating them as permanent features even after restrictions are lifted, for example by alternating online and face-to-face meetings, to better include people who cannot travel, or by moving administrative matters to online only and thus keeping the precious time in fraternity meetings free for other priorities.

– Catherine Wallis-Hughes

Visit the Lay Dominicans online at www.laydominicans.org.uk

Jubilee: Looking Forward to 2021!

Celebrating 800 Years of the Province of England

Next year, 2021, will be the 800th birthday of the Province of England, the last province that St Dominic founded before his death.

As with all other aspects of our lives, the pandemic has presented a huge challenge for the planning of the Jubilee year. Nevertheless, the brothers of the Province have looked forward in hope to ways we can celebrate this year, together with the other branches of the Dominican family and together with all those who share in and support us in our mission. We hope with all of you to remember our

past, to celebrate our present, and to look to our future.

Our Jubilee year will now run from Pentecost of 2021 to Pentecost of 2022, so that we can hopefully avoid the worst of the pandemic and gather for events once social restrictions are no longer in force.

Two high points of the year will be, firstly, a walking pilgrimage re-enacting the original walk by the first brothers in 1221, from Canterbury to Oxford, starting on the 1st August and arriving at the site of our first priory on the Feast of the Assumption. Secondly, a visit of the Master of the Order is planned for the Feast of the Translation of St Dominic in May 2022, with a celebration of the return to the current priory in Oxford of the remains of brothers and benefactors excavated from the medieval priory.

This will be followed by the performance of a newly composed sung Rosary in the Rosary Shrine church in London.

Throughout the year there will be conferences, liturgical celebrations, and other events in the different houses of the Province. Along with these there will be publications, especially a new history of the Province written by Fr Richard Finn OP, and a new prayer book filled with Dominican prayers; also a book of photographs of the Rosary Mysteries with accompanying meditations by Fr Lawrence Lew OP.

The details of all the Jubilee events will be made available on the Province website, www.english.op.org. Please do celebrate this year as a year of hope with us.

Daily Livestreaming of Mass

	Sun	Mon	Tues	Wed	Thu	Fri	Sat
Oxford	9.30	7.30	7.30	7.30	7.30	7.30	8.30
Cambridge	9.30	7.30	7.30	7.30	7.30	7.30	9.30
Leicester	10.30	12.30	12.30	12.30	12.30	12.30	12.30
Edinburgh	17.15	17.15	17.15	17.15	17.15	17.15	12 noon
London	12 noon, 16.00 (Dom. Rite)	18.00	18.00	18.00	18.00	18.00	18.00

Note: other regular and occasional services are also broadcast. Times may be subject to alteration, as restrictions change. Please check our websites for details.

Daily Mass from our priories is currently being broadcast on the following channels. If you are unable to attend church, why not join us?

- Cambridge: (audio only) [Radio Maria England](#)
- Oxford: [YouTube 'Godzdogz'](#)
- Leicester: [YouTube 'HolyCrossTV Leicester'](#)
- Edinburgh: [Facebook 'St Albert's Catholic Chaplaincy, Edinburgh'](#)
- London: [YouTube 'Rosary Shrine UK'](#)

Privacy Notice – Communications & Fundraising

Version: LIT-2

This is a short version of our current 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 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.

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

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).

Solidarity & Generosity in Difficult Times

Like most charities, this Province suffered a dramatic fall in certain forms of income during 2020, most notably the loss of several months' worth of Sunday collections.

As we moved many of our normal activities online, especially daily Mass, this saw some of this lost income replaced by online giving – including from many new international followers, tuning in all around the world from California in the west to Singapore in the east. Donors generously responded to several special online appeals we ran during the year, raising over £100k to meet a range of needs across the Province. Nevertheless, we saw our donations fall overall by a total of around £250k against the previous year. The day was saved, as has happened so many times in recent years, by generous legacies, meaning that the final figure for the financial year was in fact up on the previous year. *The friars are truly grateful to all of their donors for their help!*

We expect the year ahead to be a very difficult one, and as I write the friars in Leicester are beginning a fundraising drive in Advent to support those parishioners experiencing financial hardship. The current economic crisis is sure to hit the poorest hardest, and we must all show solidarity with those in need.

If you can, please also continue to support the mission of the friars. Their service in the fields of pastoral care, teaching and preaching will be needed as much as ever in the years ahead – perhaps even more so.

– **Richard Brown, Development Director**

Annual Report 2018–19

The auditors recently approved our charity's annual report for the year to 30 Sept 2019. Its publication was delayed unavoidably by the restrictions in place during 2020, however we will be circulating it by email to our friends and benefactors.

The report contains a full narrative of the activities of our priories and apostolates, as well as the trustees' report and accounts. It will be published as usual on the Charity Commission's website, but if you wish to be emailed a copy directly, please just drop a line to development@english.op.org

Our Mission Depends on Your Support

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

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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
☐ The Dominicans in
 [insert name of city]

☐ I do not require an acknowledgement

Please send information on

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

ONLINE GIVING is a secure and easy way to support the friars. Follow the link above or look on the websites of our priories.

RETURN THE COMPLETED FORM with your payment to:
 Development Office, Blackfriars,
 St Giles, Oxford. OX1 3LY.

If you would like to discuss your giving, contact Richard Brown at our Development Office by email: development@english.op.org