

THE DOMINICANS

Autumn 2021

The Magazine of the Dominican Friars in England & Scotland



800
1221-2021

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Contemplating Jesus with Mary

Since 1571, the feast of the Holy Rosary, once called the feast of Our Lady of Victories, and now called the feast of Our Lady of the Rosary, has been observed on the 7th of October. It was our Dominican brother Pope St Pius V who instituted this feast following a great naval victory against the Ottoman Turks at a place called Lepanto, a victory for life and for the Christian civilisation of love; a victory that he attributed to Our Lady and to the praying of the Rosary by the Rosary Confraternity. Prayer, therefore, is powerful and efficacious – it calls down the blessings of God and the fruits of the salvation that Christ has won for us, both in our lives as individuals and as a community. Prayer changes lives. The month of October is thus customarily the month of the Holy Rosary, and for the past years Pope Francis has led by example, calling on us to pray the Rosary for our health in body and soul. As he said in October 2020:

“The recitation of the rosary is the most beautiful prayer we can offer to the Virgin Mary; it is a contemplation on the stages of the life of Jesus the Saviour with his Mother Mary and is a weapon that protects us from evils and temptations”.

For centuries now the Dominican Order has been entrusted with the promotion and preaching of the Rosary,



and in this edition we commemorate the 450th anniversary of the feast of the Rosary with this cover image from the Rosary Shrine in London, and with an excerpt from my new Rosary photo book published by the Catholic Truth Society. This edition also has articles touching on our mission, especially in our parochial ministries, and also good news about our Dominican vocations. Each of these are the fruit of many prayers and of much effort and striving. Through prayer, we are confident that we shall be victorious in Christ through Mary!

Looking to Our Lady and her Rosary, then, many of our Dominican priories still celebrate ‘Rosary Sunday’ on the first Sunday of October, and our English priories often distribute blessed roses on this day, as a sign of Our Lady’s promised closeness and help for the sick and afflicted. So the prayer of blessing goes:

“You created these roses as a source of pleasant fragrance and gave them to us to lift our spirits: through the power of the holy Cross pour out upon them Your heavenly blessing... that in the houses and hospitals where they are taken the sick may be healed; from the places where they are kept may the powers of evil flee in fear and terror, nor may they presume again to disturb Your servants.”

This prayer and Mary’s gifts are surely a great consolation and necessity for us in our current times!

– Fr Lawrence Lew OP, Editor

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



DOMINICAN
FRIARS ENGLAND & WALES
SCOTLAND

800
1221–2021

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Requiescant in Pace

We remember with affection and gratitude all the recently departed, including the following who made gifts to the Friars in their Wills.

- **Charlotte Byrne** (St Martin’s Mission)
- **Peter Gabriel Carter** (Holy Cross parish, Leicester)
- **Bronac Holden** (Blackfriars Priory, Oxford)
- **Margaret Herlihy** (Province of England)
- **Alan Maxwell** (Blackfriars priory, Cambridge)

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

Since 1221, gifts made in Wills have always played a vital part in sustaining the mission of the English Province. If you are considering leaving such a gift in your Will, visit www.english.op.org/legacies for useful information.



An English Dominican Home in Rome

Fr Simon Francis Gaine OP

Walking out of the gates of the Angelicum, the Order's Roman university where I now live and teach, I make my way down the Quirinal Hill. Passing along the Forum towards the Colosseum, I turn right at the Arch of Constantine towards the Aventine Hill, where the Order's headquarters is located at Santa Sabina. Making to the left, I climb the slope of the Caelian Hill under a series of arches, and arrive at the ancient basilica of St John and St Paul. There is nothing here to mark the fact that, for twenty years, this was the Roman base of the English Dominicans.

The revival of the English Province was very much the work of one man, Thomas Howard, great-grandson of the English Catholic Martyr and Earl of Arundel, St Philip Howard. Fr Howard re-founded English Dominican priory life at Bornhem in Flanders, which provided a base for the missions back home. But with the community exceeding its maximum number in 1664, finding a second house became urgent, and Howard conceived the idea of a priory in Rome.

Howard knew that the buildings attached to the basilica of San Clemente, where he had made profession despite the many objections of his family, lay empty for most of the year. He wrote to the Master General of the Order, but his petition was refused on the ground that San Clemente was needed as the summer residence for the Italian noviciate community at San Sisto.

When a new Master General was elected at the General Chapter in 1670, Howard wrote again, repeating his request. The reply came, however, that arrangements had already been settled for San Clemente, together with San



Sisto, by the Chapter. Where Howard had failed, the Irish Dominicans' procurator, John O'Connor, had succeeded. From the Master General, Howard learned that both houses had been promised to the Irish friars, following the petition of the Catholic Queen, Catherine of Braganza, at whose court in London Howard was Grand Almoner.

Disappointed, Howard then made St John and St Paul the object of his efforts, since the religious order there had recently been suppressed. He employed as his agent Thomas White, an Englishman and a friar of the Order's Roman province, who was on business in London. Tommaso Bianchi, as he was known in Italy, later played a part in the marriage by proxy of the Duke of York (the future King James II) to Princess Mary at Modena. In 1672 Bianchi returned from London to Rome and set about trying to obtain the basilica from Cardinal Rospigliosi, into whose charge it had been committed.

Things were complicated by the fact that the Irish brethren were finding it difficult to gain actual possession of San Clemente, and O'Connor now had his sights set on St John and St Paul instead. The matter was settled by Howard's appointment as a Cardinal in 1675. With his new-found influence in Rome, Howard could easily pull rank. He secured possession of the basilica, and set about spending a huge sum of money on restoring the church, repairing the bell tower, and fitting out adjoining buildings as a priory.

Personnel quickly followed. In February 1676, the Master General summoned to Rome Vincent Hyacinth Cooper, who had already been ordained when he joined the Order at Bornhem. Cooper knew Rome, because, after becoming a Catholic, he had trained for the priesthood at the city's English College. With him came Sebastian Hodgkinson, the first of several lay brothers who would run the practical business of the priory. Cooper received the degree of Master of Sacred Theology in June at the Order's General Chapter, where he was listed as prior of St John and St Paul.

Cardinal Orsini, a Dominican and future pope, is reported to have clothed the first novice for the new community. This was surely Dominic Pegge from Yeldersley in Derbyshire, who was directed to Rome from Bornhem. Contemporary with him in the Order was Adam Brown, a native of Smailholm in Scotland. He had been resident in Rome at a hospice set up by an Oratorian for catechising converts. There Brown foreswore Calvinism and became a Catholic. On 18 October 1677 he was professed in Howard's presence at San Clemente.

By the end of the year the English Dominicans were in possession of their new home, as the Irish friars already were at San Sisto and San Clemente. The English priory in Rome was the fruit of Howard's vision for restoring the English Province. But his vision was also to be its downfall.

To be continued ...



A Journey to the Beating Heart of Dominican Life

‘Pilgrimage is about the destination. It’s something rational, you see – like you don’t just get the train to go nowhere in particular. You have to end up somewhere.’

On the penultimate day of our journey, traipsing through a sleepy village on the Thames, we passed by a Catholic church. The priest came out to greet us, and he gave us his blessing, and he offered us these little words to instruct us about the nature of what we were doing. Certainly, after thirteen days’ solid walking, knowing that we were now less than 24 hours away from our final destination, we felt our energies entirely concentrated upon overcoming the 15 miles that remained: the journey was an obstacle; getting to the end was what mattered.

Usually, however, pilgrimages have a holy destination. One makes a pilgrimage to Lourdes, where miracles are reported, or Rome, the See of Peter, or Jerusalem, where the Lord went to his death and on the third day rose again. We, on the other hand, were going to Oxford. Oxford, a centre of learning, for sure, the ‘city of dreaming spires’, yes. But a holy place? It’s not the first that comes to mind. How often do you hear of miracles in Oxford? In a ‘progressive’ age, universities at the

cutting-edge care more for hard sciences than Theology: what does Oxford have to do with God?

Ours, let’s face it, was not a standard pilgrimage. The place where we began, the shrine of St Augustine at Ramsgate, was a more likely destination. And whilst we wended our way past several notable sites – the shrines of St Thomas Becket at Canterbury, of St Simon Stock at Aylesford, of St Edward the Confessor at Westminster, our own Rosary Shrine in London, not to mention many other now-forgotten medieval holy places – none of these was our destination. We walked the Pilgrims’ Way, which leads to Canterbury, in reverse. More than a couple of your more standard pilgrims were surprised at our sense of direction.

Eight hundred years ago, fourteen friars first traced out the route we followed, from the South-East coast to Canterbury, from Canterbury to London, from London to Oxford. Their sights were all along set on Oxford: London and Canterbury were necessary asides to make courtesies to King and Primate. At that time, Oxford was already an emerging centre of intellectual activity; but it would be hard to say that it was a more august, or for that matter a holier place than those other more ancient cities. To go to Oxford was in some sense to go to

the peripheries.

As an Order, Dominicans are held together not so much by a common identity as by a common mission; or, rather, their identity is *constituted* by their mission. Benedictines look to their Rule, and Franciscans look to their founder, and Jesuits to a particular form of spirituality. Dominicans are defined by a charge to preach for the salvation of souls. All the particularities of our common life and governance are ordered to that end. The Order’s presence in a given place has often been referred to simply as a *sacra praedicatio*, a Holy Preaching.

So it was very fitting that, to mark our 800th Jubilee, our pilgrimage was not to any place extraordinary, not to the burial or birthplace of our Founder (much as we hold him in affection and esteem), nor to any site where the Church finds herself cosily ensconced. Our destination was to the kind of mission territory that gives us purpose, and makes us who we are, a territory sought out in quite different circumstances 800 years ago, but to this day a site of our preaching and more than ever in need of our presence. Oxford stands for all those places which God gifts to us as seedbeds for sowing his Word and watering with his Spirit. Oxford stands, believe it or not, for the margins where, as Pope Francis urges us, Christ must be

preached. The peripheries are not just places of material poverty – though you will find that in Oxford if you look hard enough; more truly on the peripheries of God's presence in the world are all those places so spiritually impoverished, so puffed up with human achievement that they can afford, they think, to turn their back on the divine.

We might say that our pilgrimage was to the beating heart of Dominican life – mission on the way, to all who sojourn on this earth. For us, then, it couldn't just be the destination that mattered. The journey itself was a source of so many unexpected encounters and gifts of grace. Walking in our habits, the visible sign of our consecration, we declared: 'God is not dead'. Of course, some will have seen us and no doubt thought we were four men in dresses, a peculiar kind of stag-do; others will have turned a blind eye, ever so slightly embarrassed. But to many, we were a sign of hope and an occasion to re-connect with a dimension of existence too frequently overlooked. More than we expected, we were stopped by people who, though not expressly 'religious', were genuinely interested and even moved by our adventure; many instinctively entrusted to our prayers their griefs and difficulties. Under society's secular veneer, people are still inclined to make something like the motions of Faith and Hope. We were humbled to be witnesses and occasions to these stirrings of the spirit.

Naturally, we reflected a fair bit about the nature of pilgrimage those fourteen days. One fellow-walker suggested to me that a really 'catholic' understanding of pilgrimage should recognise that both the journey and the destination matter. The medievals made pilgrimages to carry out prayer and penance over an extended period as much as to see the holy sites; a work like Chaucer's *Canterbury Tales*, we might add, reminds us of the value of companionship on pilgrimage. Journey and destination in a proper perspective are equally stepping-stones, places on the way, in the greater pilgrimage which we make through our whole lives to our heavenly homeland. 'Preaching for the salvation of souls': at home or on the road, what we really seek is a transformation in the heart.

Br Bede Mullens OP



Pilgrimage Re-imagined

Necessity is the mother of invention. How do you plan events for the Jubilee if you are uncertain you will even be able to gather? How do you involve those unwilling or unable to travel? The solution was to make this ambitious pilgrimage by four of the friars a key focus for celebrating the 800th anniversary of the Province of England. It was reconceived as an open pilgrimage: walk with us for an hour, a day, a week – whatever you can manage. *How will you find us?* We'll post a daily itinerary and just call us en route. *Can't come in person?* We'll film and photograph and write about the journey, and share these with you online. *Want a deeper connection?* Share with us your prayer requests and we'll carry these with us and offer rosaries for them.

The results were astounding: practically every step of the way saw the friars accompanied by others, including many with no previous connection to

us. A Catholic communications agency, Peter's House, ensured that daily footage was made available through a dedicated website, attracting viewers from around the globe. Historic places along the way, including those with connections to the Dominicans, were explained. A large number of intentions, many deeply personal, were shared and prayed for. The friars preached in churches both Catholic and Anglican, but also by video to the world. The imagination of local newspapers was captured, and the friars even became the focus for a BBC Radio 4 'Thought for the Day'.

The final day saw 40 pilgrims walk the last stretch from Abingdon to Oxford, culminating in a tour of the two medieval sites of Blackfriars, then ending up at the modern priory, concluding this extraordinary journey with Vespers and a well-earned rest.

Continuing the Jubilee Journey

If you missed the pilgrimage, you can still view the inspiring videos and photos on our dedicated website. This website will continue to host original Jubilee content and advertise Jubilee events through to next summer, when the Master of the Order will pay a visit to our Province. Coming soon, we have special illustrated displays about our history, and

interactive maps of medieval and modern Dominican priories so that you can make your own real or virtual pilgrimages.

www.dominicanjubilee.com





Dominican Sisters in the Parish

Dominicans and catechists have something very important in common: joy. Joyfulness is meant to be a defining characteristic of Dominican life and preaching, and St Augustine exhorts catechists to similarly speak with 'joy... in the matter of saving doctrine' (St Augustine, *De Catechizandis Rudibus*, 12.17) when they teach. So it shouldn't take too much of a leap for a joyful Dominican to become a joyful catechist!

From September, Sr Lucy and I have been parish sisters at the Rosary Shrine, taking responsibility for catechesis in the parish - both sacramental preparation and ongoing faith formation - and also being a welcoming pastoral presence both to parishioners and the many visitors who pass through the Shrine. We are happy to begin this work in what is an auspicious year both for the Dominican order and for catechesis. Not only does 2021 mark the 800th anniversary of the Order arriving in England, but it is also the year in which the Holy Father has elevated the role of catechist to an ecclesial ministry in his *motu proprio Antiquum Ministerium*. Catechesis, it seems, is a particularly timely way to be made useful for the salvation of souls as we enter our ninth century.

Our community, the Dominican Sisters of St Joseph, works in catechesis on a diocesan level as members of Portsmouth Diocese's Formation For Mission team. Through Formation For Mission, the sisters have extensive experience of forming parish catechists and liturgical readers, delivering sacramental preparation courses, and offering courses for ongoing adult formation, as well as writing and translating catechetical programmes. At the Rosary Shrine, Sr Lucy and I will be running the First Holy Communion and Confirmation courses, assisting with Baptism preparation, and offering Children's Liturgy of the Word as well as ongoing faith formation for both children

and adults. We will also be forming parishioners to take active roles in catechesis and other forms of evangelisation in the parish.

Our apostolic work in parishes has demonstrated to us the great importance of providing catechesis that enables young people to make a freely-willed, mature response to the grace of the sacraments. But this catechesis, if it is to be truly effective, must go far beyond brief, transient bursts of sacramental preparation. Instead, catechesis should be a life-long process of Christian formation, providing Catholics from a young age with a strong, deep-rooted communion with Jesus Christ - which after all is its 'definitive aim' (Pope St John Paul II, *Catechesi Tradendae* 5). For us Dominican sisters, offering thorough, Christocentric catechesis is an opportunity to use our charism of preaching the truth of the Gospel to help integrate fellow Catholics deeper into parish life and the practice of their Faith, and in particular their participation in the Eucharist. Our hope is that our work at the Rosary Shrine will serve as a fruitful cooperation with the Holy Spirit's work of conversion which is faithful to the Church's vision for the ministry of catechist.

Sr Carino Hodder OP





The Frassati Centre

Many of you will remember the Holy Cross Centre in Leicester, which was used for parish groups and as a community resource. It was home to a youth club and it even had a bar and dance floor. The centre served the parish and the wider community for the best part of 30 years, linking in with the Catholic students association and was a large part of the life of the parish. However, it was clear several years ago that our hall facilities needed a major overhaul. The electrical infrastructure was obsolete, the heating was in disrepair and the wash-room facilities were sub-standard. By the time I arrived in Leicester in July 2019, much of the interior of the old Holy Cross Centre was in such a poor condition that much of it was rarely in use.

With all the work needed to our old buildings, it would have been simpler to bulldoze everything except the church, and construct a purpose-built priory and parish centre. However, this was not an option due to financial limitations and the fact that we live in a conservation area. The Dominicans at Holy Cross had to think about what to do with the buildings that we have. Would we turn our space into offices or library archives? There was no way to convert the space into residential property, due to the building layout.

After considering the issues, we knew we needed something which would not only serve the needs of the parish but also serve as a centre that could be used for evangelisation – both of the parish and beyond. Just before the start of the

COVID-19 pandemic, the community approved a plan which had been proposed for several years. And this plan was for a major refurbishment of our hall facilities to create a centre for preaching and evangelisation to be called The Frassati Centre. The centre is named after the Italian Lay Dominican Pier Giorgio Frassati, who was an inspiring and holy man who had a zeal for charity, the Gospel, and outdoor activities like mountaineering. Pier Giorgio also worked to fight against injustices in society. He recognised the importance of study in his mission as a lay Dominican, where he organised students for the purpose of working together for peace. He had a zeal for leading his friends to Mass, to the reading of Scripture and prayer. Many of these traits are something which need to be replicated in the ‘new evangelisation’ called for by our bishops. The Frassati centre will be a resource for both our congregation and external groups who are part of the mission of preaching and evangelisation. We have equipped the centre with new up-to-date facilities including new heating, toilets, electrical infrastructure, and a new commercial kitchen. We are planning to install audio-visual equipment later in the year. It will take time to build up the centre as a resource for the Church in the region, but we are confident the firm foundations have been made for this new venture in Leicester city centre.

Fr Luke Doherty OP



News from around the Province



New novices: please pray for our three English novices and two novices for the Province of the Netherlands, who on 18th September received the habit of our Order.



Please also pray for Br Jerome Johnson OP, who made his simple vows (first vows) on 18th September, and will soon begin life as a student brother in Oxford.



Congratulations to Fr Andrew Brookes OP, ordained priest on 25th September in Dundee. Fr Andrew will continue to serve at St Dominic's Priory and the Rosary Shrine parish in London.



Chaplaincy life resumed again in September at St Albert's in Edinburgh. Pictured: Fr Samuel Burke OP with students who made a Rosary walk to Gillis centre and the Grotto of Our Lady.



This summer our 100-year-old Oxford priory was cleaned and the roof repaired. The front of the priory has now been unveiled, but work continues on the chapel and tower.

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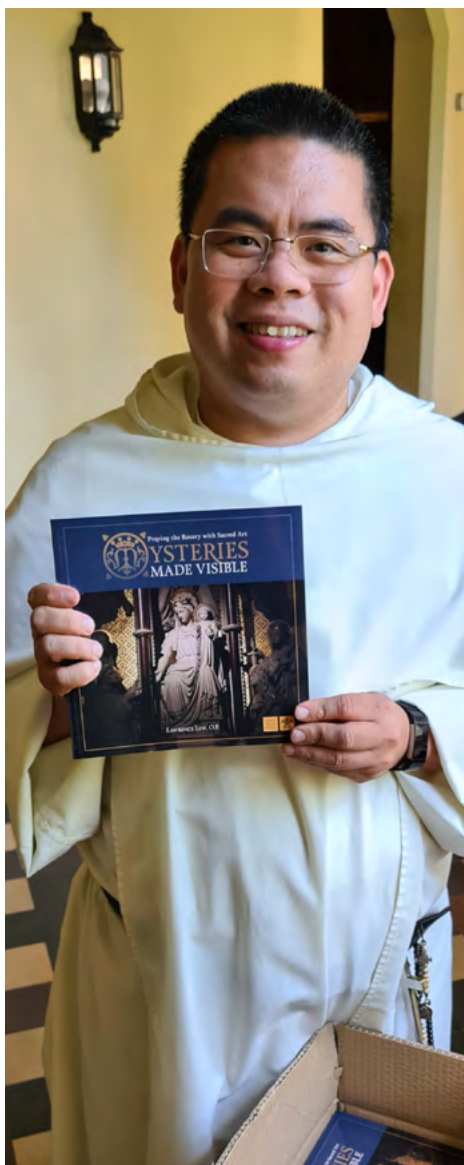
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Mysteries Made Visible

Fr Lawrence Lew OP's first book of photos and theological reflections on the Rosary has just been released by the Catholic Truth Society. In this excerpt from the Introduction of the book, which carries a Foreword from the Master of the Order, Fr Lawrence explains the significance of this year in the history of the Rosary, and the ongoing importance of the Rosary for the Dominican Order and the Church today.

Although the historical origin of the Rosary has been difficult for historians to verify, in the 15th-century Blessed Alan de la Roche OP insists that the Rosary was given to St Dominic, and this would be repeated by St Louis Marie de Montfort and several popes. What we do know is that the Rosary as we know it, with its Joyful, Sorrowful, and Glorious Mysteries has long been regarded as the sacred inheritance and distinctive devotion of the Dominican Order, and it is this form of the Rosary that has been preached by the sons and daughters of St Dominic in words, devotions, in pious actions, and in our sacred art and architecture.

Hence in 1571 the Dominican Pope St Pius V asked the Rosary Confraternity – a spiritual network of men and women who are affiliated to the Dominican Order, and who have committed themselves to praying fifteen decades of the Rosary every week – to pray the Rosary, beseeching Our Lady to grant victory to the Christian armada assembled off the west coast of Greece at a place called Lepanto. At this time Christian Europe had been under threat as the Ottoman Empire had conquered swathes of formerly Christian lands. The vanquished people had to renounce Christianity and convert to Islam, or were enslaved, or killed. Countless people were thus deprived of the Sacraments, and had the battle at Lepanto been lost, all of Europe would have fallen prey to this darkness. But the light prevailed, and the Rosary was God's instrument of prayer that



secured the fullness of life for Christian Europe. Pope St Pius V instituted a feast day in honour of Our Lady of Victory, and that day, 7 October, is now known as the Feast of Our Lady of the Rosary; 2021 marks the 450th anniversary of that victory, thanks to the Rosary and the prayers of the Rosary Confraternity.

The need remains in our own time for generous souls with pious faith to join the Rosary Confraternity, and receive great favours from heaven for themselves, for their communities, and for the Church. As Pope Leo XIII said: 'From the Confraternities, the rest of the faithful will receive the example of greater esteem and reverence for the practice of the Rosary, and they will be thus encouraged to reap from it... the same abundant

fruits for their souls' salvation.'

As Promoter General of the Rosary, I am conscious that the greatest promoter of the Rosary is Mary herself, and there can be no better endorsement, no greater encouragement than to have the Queen of Heaven herself ask us to pray the Rosary every day as she did at Fatima in 1917. But she does so with a mother's gentle love: without compulsion, nor guilt, nor under threat of sin. Rather, she, the Mother of all who live, simply invites all of us who love life, and who desire an abundance of life in Christ, to heed her sweet words, and so to offer her a crown of spiritual roses formed from our prayers and meditations on the mysteries of salvation contained in the Holy Rosary.

It is my hope that this book, *Mysteries Made Visible*, will be an encouragement and a help and an inspiration in your praying of the Rosary. The photographs were all taken by me from various churches around the world, and the photographs used in this book were selected by members of the Marian Devotional Movement based in Canada. Most of them are members of the Rosary Confraternity, and it has been a joy to pray with them online every Friday (8pm on www.youtube.co/c/RosariumOP), and to have them participate in the creation of this book in this way. Each of the photographs have been the basis for my meditations on the twenty mysteries of the Rosary. Together with Scripture, sacred art has inspired my thoughts and writing, giving rise to what has been called a 'visio divina', a theological rumination on a work of sacred art. Perhaps these will help you and inspire your own thoughts and stir up greater love for Christ and Our Lady. Certainly, my hope is that as you look at the images and pray the Rosary you will have your own theological reflections as you contemplate the Christian mysteries depicted in the photographs.

Copies can be purchased at: www.ctsbooks.org/product/mysteries-made-visible/ or in person from the Rosary Shrine's repository shop. View sample pages overleaf...



SECOND JOYFUL MYSTERY

THE VISITATION

Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me?'

* LUKE 1:41-43 *

In Mary's virginal womb, heaven and earth are contained, and those things which sin has kept apart are now united. For through his Incarnation the God-Man will achieve in himself the reconciliation of "all things, whether on earth or in heaven." (cf Col 1:20) God's work of salvation, therefore, is one of reconciliation and unity. God and his grace bring the disparate together, uniting in Christ that which sin and our fallen humanity have driven apart and divided. One of the divisions we find in our polarised world is between the generations, between youth and the elderly, and the two often do not see eye to eye. Mary and Elizabeth, both filled with the Holy Spirit, reveal the unifying power of God, and Mary, as Mother of the Church, shows us that the Church, being the

Mystical Body of Christ, is moved by grace to reach out to heal any divisions caused by sin; to reconcile dichotomies introduced by misunderstanding; and to gather young and old to live and work together in peace, as we see in healthy parishes, and religious communities and families. So, in Christ we shall be reconciled, if we are united to him by grace. Our common work of prayer, as we meditate together in the Holy Rosary on these mysteries of our salvation shall draw us into a deeper spiritual communion with one another; together we look into the face of the Holy One of God who has first reached out to reconcile sinners to himself. Blessed indeed is the fruit of Mary's womb through whom we are so blessed. For "blessed are the peacemakers, for they shall be called children of God." (Mt 5:9)

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APPENDIX 1

HOW TO PRAY THE ROSARY

In the Dominican tradition, the Rosary essentially consists of three simple prayers: the Lord's Prayer, the Hail Mary which is said ten times to form a "decade", and the Glory Be. The mysteries of salvation are grouped into sets of five, as shown in this book, and these are called the Joyful, Sorrowful, and Glorious Mysteries. In 2002, Pope St John Paul II suggested that the Luminous Mysteries could be added to these. Nevertheless, the traditional Dominican Rosary consists of fifteen mysteries, which is why the Rosary Confraternity is currently still bound only to the recitation of fifteen mysteries a week.

The manner of beginning the Rosary admits of several variations, which Pope St John Paul II explains in chapter III of his encyclical *Rosarium Virginis Mariae*. The Dominican tradition, which is followed by the Legion of Mary, is to treat it like the Divine Office and so one begins with 'O Lord open our lips... O God come to our aid'. A universal custom, which is reflected in the Rosary beads itself is to recite the Apostles' Creed, and then say one Our Father, three Hail Marys, and one Glory Be for the intentions of the Pope.

The heart of the Rosary, though, comes not merely from saying the prayers, but from meditating on the mysteries. This book, therefore, hopes to provide an aid to meditation, and the aim of this



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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	8.15	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	9.00	17.15	17.15	17.15	17.15	17.15	12 noon
London	12 noon, 18.00 (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.

We welcome everyone to join us for daily Mass in our priories. If you are unable to attend church in person, we are still broadcasting liturgies on the following channels.

- Cambridge: (audio only) [Radio Maria England](#)
- Oxford: [YouTube 'Godzdogz'](#)
- Leicester: [YouTube 'HolyCrossTV Leicester'](#)
- Edinburgh: [scotland.op.org/live](#)
- London: [YouTube 'Rosary Shrine UK'](#)

New Blackfriars: Special Jubilee Issue



New Blackfriars, founded in 1920, is a journal edited by the Dominicans of the English Province. It publishes articles and book reviews on theology, philosophy, and cultural studies. To mark the 800th anniversary of the arrival of Dominican friars in England, the September 2021 issue is a special one dealing with various aspects of the life, history, and thought of English Dominicans.

For more information on New Blackfriars, including how to subscribe, go to:
<https://onlinelibrary.wiley.com/journal/17412005>

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John Berkman – ‘The Influence of Victor White on a Young Elizabeth Anscombe’ – and

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Richard Conrad OP and Nicholas Crowe OP – ‘Unum Necessarium: Gerald Vann’s Unifying Thomistic Vision’

Nick O’Brien – ‘Dominican Ditchling and Herbert McCabe’s Sacramental Politics: Backwards to a Radical Future’

Brian Wicker – ‘Making Peace at Spode’

Fergus Kerr OP – ‘Gilby’s Summa’

Oliver Keenan OP – ‘On Being a Thomist: Cornelius Ernst’s Meta-Theology’

Simon Hewitt – ‘Herbert McCabe on God and Humanity’

Richard Woods OP – ‘Through American Eyes: A View of the English Province’

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).



DOMINICAN
FRIARS ENGLAND & WALES
SCOTLAND

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Contact

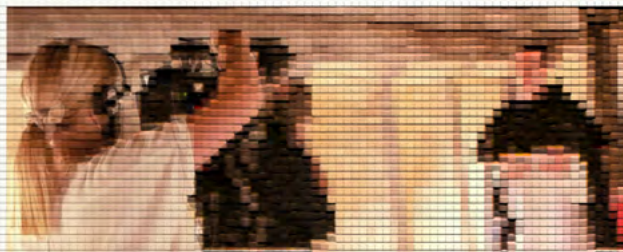
Development

Support

Our Core Mission: Preaching the Gospel



Livestream



Video & Audio

New Dominican Friars website

Thanks to the funding provided by many supporters, our new website for the Dominican Friars, www.english.op.org, is now up and running. It continues to feature our inspiring weekly homily service, Torch, and the ever-popular Godzdogz blog from the Dominican student brothers in Oxford.

We welcome your constructive feedback – just send an email to development@english.op.org

Annual Report 2020

The wide range of apostolates of our Province is captured in our new annual report, to the end of September 2020. The full report can be viewed online at the Charity Commission website, or an abridged version (omitting the detailed audited accounts) can be obtained from our Dominican priories or from the Development Office in Oxford.



Could you help the friars?

Give now online via our website: www.english.op.org/donate

My Contact Details

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

Home Address

Postcode Email.....

Telephone Send me this newsletter via ☐ email ☐ mail.

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

Privacy Notice [LIT-2]

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

Gift Aid Declaration

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

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

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

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

My Donation

I enclose a gift of £

[cheque payee: 'The Dominican Council']

My gift is for

- ☐ General work of the Dominican Friars
- ☐ The Dominicans in
[insert name of city]
- ☐ Blackfriars Hall, Oxford
- ☐ 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