



# THE DOMINICANS

Summer 2022

The Magazine of the Dominican Friars in England & Scotland



800  
1221-2021

- The Jubilee Year Concludes with the Master's Visit
- Broadcasting on Science & Faith **Fr Robert Verrill OP**
- Blackfriars Oxford's Jubilee Facelift **Fr Robert Gay OP**
- Homily of the Master **Fr Gerard Timoner OP**



# Praise, Bless and Preach!

*'This joyful Eastertide,  
away with sin and sorrow!  
My love, the Crucified, has  
sprung to life this morrow.'*

This year, after two rather quiet and strange Easters, there has indeed been much cause for rejoicing. For our Province, this joy comes from being able to celebrate and give thanks with the people we serve, and with the wider Dominican family once again. The Province's pilgrimage to Walsingham, for example, was an important milestone in our recovery after the pandemic. There was much joy and hope in being together again as a Dominican family, meeting our novices, catching up on news, as well as prayerfully remembering those we have lost in the past two years. But all our joys and hopes and sorrows and fears and triumphs we brought to Our Lady as we walked the Holy Mile and prayed the Holy Rosary together.

Likewise, another important achievement was the finale to our celebrations of 800 years of Dominican presence and preaching in England. It was a profound joy that, despite some obstacles, the Master of the Order who is the 87th Successor of St Dominic, was able to come to England and celebrate with us in London and Oxford. He shared with us the cheerfulness and radiant joy of St



Dominic himself, giving time to all, listening, laughing, responding with kindness and graciousness, and focussing for us our Province's acts of gratitude and thanksgiving for all God's blessings over the past two years, but moreover over the past eight centuries. By God's grace, despite several occasions when the Province could have been extinguished, we have survived and we are still here today. Clearly, God has a mission and service for us to perform in these lands, and we are grateful to our benefactors and friends who have celebrated with us, and who help us in our mission.

At the Master's Mass celebrated in the Rosary Shrine in London, our choir sang a motet newly composed by our long-serving Director of Music. At his request and indeed, his insistence, I had

penned a few lines which he set to music; the text was finalised after a Rosary I had prayed with the Master in the cell of St Dominic in Santa Sabina, Rome. I would like to share those eight lines with you here, in thanksgiving to God for all the joys of this Eastertide, and of our English Dominican life over the centuries, and in prayer as an exhortation for the centuries to come:

*'Dominic, preach my psalter',  
said the shining Maid;  
You've watered this dry land  
with tears,  
Now let our telling of the beads  
allay your fears.  
For prayers like dew shall  
soften hearts  
And open ears to hear at last  
the Word of life,  
Of truth, of grace that  
ends all strife.  
So shall we preach her Psalter,  
pray each day  
To crown our Blessed Mother's  
brow with love.*

*Fraternally,  
– Fr Lawrence Lew OP, Editor*

*You can send any comments  
or feedback to me via  
[magazine@english.op.org](mailto:magazine@english.op.org)*

## Receiving this magazine

This magazine is distributed free of charge 3 times a year. You can collect copies from any of the UK churches run by the Dominican Friars, or we can mail it directly to you. An email newsletter is also sent out around 3 or 4 times a year.

### Subscriptions

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

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

Published by the English Province of the Order of Preachers,  
reg. charity 231192 (England and Wales) and SC039062  
(Scotland). Blackfriars, St Giles, Oxford. OX1 3LY.

## 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.

- **Sylvia Ross** (St Dominic's Parish, London)
- **Nora Geraghty** (St Dominic's Priory, London)

*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](http://www.english.op.org/legacies) for useful information.*



# Science & Faith

**T**o contemplate and share the fruits of contemplation' is one of the great mottos of the Dominican Order. There are many ways we can share the fruits of our contemplation, but in the last couple of years, the English Dominicans have been given a new way to do this through our collaboration with Radio Maria, England.

I've been thinking about the relationship between science and faith for several years now, so I was delighted to be asked by Radio Maria to help them produce a science and faith series. We've just completed the recording of our third series, and we are now making plans for a fourth.

Our first two series were recorded in the Radio Maria studio based in Cambridge, and we covered many different topics such as cosmology, evolution, genetics, miracles, neuroscience, and mathematics. You can listen to these episodes at <https://anchor.fm/scienceandfaith1>.

But thanks to a generous grant from an organisation called Equipping Christian Leadership in an Age of Science, we were able to take Radio Maria on the road and record season three in several parishes in Cambridge and across London. In season three, we've tried to focus more on Catholic scientists themselves so that they can share their own personal stories about what it's like to be both a Catholic and a scientist.

As for season four, we are planning to go into university chaplaincies to record conversations between professional scientists and Catholic students. One of our hopes in season four is to identify among these students future science and faith communicators who would be willing to attend residential training courses run by an organisation called God and the Big Bang. So there is a lot of collaboration involved with many different organisations, but at the heart of what is going on is the motto 'To contemplate and share the fruits of contemplation'.

In the public imagination, it is often supposed that science and faith are

incompatible. I remember as a teenager and a young adult being so worried that science might contradict the Catholic faith that I might end up losing my faith altogether. Yet the reality is that there are many Catholic scientists who see no such contradiction. Instead, they are able to see how science and faith can enrich one another. But although these people love science and love God, in their professional lives, they do not have that much opportunity to speak about the relationship between these two loves. So through Radio Maria, we have been giving Catholic scientists the opportunity to do this and share the fruits of their contemplation.

As we look to season four and the future, we are very mindful that the fruit of contemplation we share also contains seeds. We obviously want our audiences to find the content of our science and faith series interesting and enjoyable, but we also want to implant in them seeds of contemplation that will one day bear fruit as well.

From my own experience, I know how important it is for these seeds to be planted. Although I have always been a practising Catholic, I used to be afraid of asking questions about my faith. Instead, I devoted all my mental energy to cultivating my interest in mathematics. But my life took a dramatic change after listening to a BBC Radio programme about Catholic religious vocations and how religious orders were struggling to find new recruits. It was this programme that first got me thinking seriously about whether I could live the life of a religious. As I reflected on this question and opened my heart to God's will, I suddenly stopped

being afraid of losing my faith, and I realised that God wouldn't abandon me to faithlessness if I placed all my questions before Him with a sincere heart. The producers of this BBC radio programme couldn't possibly have known how their programme would affect me, and they might very well have been shocked if they did, but it was through them that God planted the seed in me that would one day lead me to join the Dominican Order.

All of us can be instruments of God's grace, and sometimes God chooses His instruments in very surprising ways. So I don't know how the fruits of my contemplation and the contemplation of the scientists in our Radio Maria science and faith programmes are going to affect people. But my greatest hope is that the fruit of our contemplation will be in the hearts of our listeners, that they too might come to know more deeply the perfect love of God that casts out every fear.

– Fr Robert Verrill OP







# Give & Take

**Abridged version of a talk by Fr Lawrence Lew OP on the central apse windows of the Priory Church of St Dominic, London ([www.rosaryshrine.co.uk](http://www.rosaryshrine.co.uk)), given as part of the Parish Lent Talks 2022.**

**I**n March 2021, as our apse was covered in scaffolding, I braced myself to overcome my vertigo, and to take the unique opportunity of climbing to the top of the seven-level high scaffolding to see the stained-glass windows of the apse up close; these had been swathed in scaffolding for almost five months as the stonework of the apse was being restored and cleaned.

The stained-glass windows in the apse around the High Altar were designed and made by the Birmingham-based company, Hardman & Co. Under the influence of A.W.N. Pugin, Hardman began to manufacture stained glass in 1844, and it became one of the world's leading producers of stained-glass windows and ecclesiastical fittings. Our apse windows were installed on 3 August 1882, and the main donors were Emma Mary Josephine Perry, and her husband Joseph John Perry who also donated the Pentecost Chapel. This is why their patron saints St Joseph and (more unusually) St Emma are so prominent in these windows, with a front row view, as it were, of the Coronation of Our Lady! Indeed, the choice of saints in many of the windows in the church is related directly to the benefactors and their patrons, and they are an invitation to us to pray with these Saints for the eternal repose of the men and women who gave us this church.

As beneficiaries of this great house of God, and indeed, of Mary's House in London, it is our responsibility in our generation to care for it, to restore its beauty, and to add to its splendour for the generations to come; that which we have received, we must hand on carefully and lovingly to those who will follow on.

It is also our duty to pray for our Benefactors, which is why I had the marble plaques in the Lady Chapel with the names of the benefactors of this church restored, and I have also added to those lists of names because those donors are part of a living tradition who ask us, as beneficiaries of their gifts, to pray for them. This exchange of benefactions and prayer is all part of the give and take of a vital relationship between our benefactors, both past and present, and us today, both Dominicans and parishioners. Together we strive to honour God and honour the memory of those who have helped us to raise up this holy house of worship to the glory of God, not just those who paid for the work but the often nameless craftsmen and women who did the work.

At the centre of the apse windows, and the focus of our attention, is the Blessed Virgin, who is being crowned by an angel. Mary, with her hands together and her head bowed in humble prayer as she faces her Son and Saviour, receives the perfection of the unique gift of grace she first received at her immaculate conception: she is crowned in divine glory as Queen and Mother, and she also receives from God a share in the divine life, and is exalted to the heights of heaven, closer to God than any other creature. Rightly do we call on Mary as our Queen and Intercessor, and we look to her as the Saints in this stained-glass window do. And yet Mary's outstanding humility and beauty,



evident in her portrayal in this window, is not for her own sake but for ours. Mary's holiness, her beauty, her graces give glory to God who made her, and aid us who depend on her motherly intercession. As Fr Vincent McNabb OP says: 'This lady, in her loveliness fair as the moon, and in her strength "terrible as an army in battle array", is one of God's consummate mercies to men. There is nothing in all her beauty of body and soul that is not a gift, and an acknowledged gift of God. Yet each gift of God to her was part of the riches of his mercy to us.' Mary, therefore, is God's gift to us, and she is all gift. Kneeling there before her Son and Saviour, before the one to whom she had given life as the mother, she receives from him the fullness of life that only he as God can give. At the centre of this window, therefore, is the embodiment of gift and gratitude, of the gift acknowledged, as McNabb puts it.

For me, the central theme of these windows, and the focus of this talk, is that, St Thérèse of Lisieux said, 'Everything is a grace because everything is God's gift'. Life is a gift, and so is eternal life. For salvation is never owed to us, nor our right, nor something we should presume upon, nor still less take for granted. Salvation, eternal life, heaven is a gift. It is never to be taken but always to be given freely by the one who alone can give life and grace, namely God. And so where it all went wrong was when Eve snatched at the gift of salvation. Deceived by Satan, Eve reached out for that which was forbidden her – not because the fruit was bad but because it was all good, and so was only meant to be given as a divine gift. This is depicted in a roundel beneath the central image of Our Lady's coronation, but it is hidden behind the central spire of the Exposition Throne. The Throne, you see, was erected in 1889, after the windows were in place.

Now, Eve is shown reaching out for the fruit of divine life which, as I have said, is that supreme gift that God had always meant for Mankind. However, she didn't want to be given it, she wanted to take it because then she could have control over it. Consider, too, how often we want to have control over our happiness, our destiny, our goals in life. Even those things that



used to be considered as given by God, such as our gender, our children, our natural death, we now want to control and choose and determine for ourselves. Satan rightly says that when Eve snatches at the fruit of the knowledge of good and evil, when we will to have control over heavenly gifts, then, as Scripture says: 'Your eyes will be opened, and you will be like God, knowing good and evil'. (Gen 3:5) Indeed, we will be like God, because we think we know what makes for our happiness, or our final good as human beings, we think we can determine for ourselves the truth and goodness of things.

Notice, though, the hand of God outstretched in blessing over Eve. This shows us that God doesn't retract his blessing, his love, his wise plan for our salvation and friendship with him. Rather, with the cruciform halo around the hand of God, the artist reminds us that God promises to give us his gifts through the ultimate Gift, his only-begotten Son. Thus St Paul says: 'God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our sins, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus.' (Eph

2:4–6). Is this not the mystery of our Faith that is being depicted in these windows? We have become dead through our sins, through the sin of Adam and Eve, but Christ, by his grace, has saved us and raised humanity up, beginning with

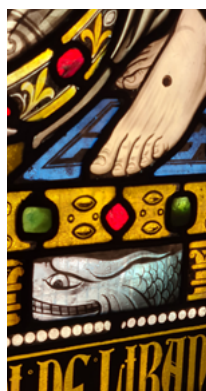
Mary, so as to be seated with him in the heavenly places. Thus, the Saints are shown seated on either side of Jesus and Mary, and thus are we too called to take our place among the Saints. For Christ has conquered sin, and he has placed the ancient Enemy under his footstool,

depicted so vividly in these windows!

However, just as salvation cannot be taken, so salvation and eternal life is not forced upon us, but it must be received freely, knowingly, deliberately and lovingly. This loving union of God and Man through grace is depicted in the roundel above Our Lady's coronation. Here, we see the divine Bridegroom and the Bride from the Song of Songs. This beautiful book of Scripture is about the love of God for humanity, and God loves the righteous Soul so much that he marries her, and so he is united to her in love. This is also an image of the love of Christ for his Church, but it is depicted here as Christ the Royal Bridegroom offering the fruit, the gift of divine life, to the beloved Soul, his Bride. Notice the wounds in Christ's hands, a reminder that after the sin of Adam and Eve, Christ has to endure the Cross, thus showing us the depths of his love, so as to restore to us the gift that had been lost by our first parents. Salvation, therefore is a gift, given and offered to the human person, and we are free to accept or refuse.

Fittingly, therefore, these windows surround the High Altar where the Holy Mass is celebrated, and it is a deep joy for me that Mass is again celebrated at this Altar every Sunday. For the Mass is the source of our life as Christians, and it is from here that Christ gives himself to us day after day, dying in the one great Sacrifice of Calvary that we might live. Hence J.R.R. Tolkien said: 'Out of the darkness of my life, so much frustrated, I put before you the one great thing to

love on earth: the Blessed Sacrament... There you will find romance, glory, honour, fidelity, and the true way of all your loves on earth, and more than that: Death: by the divine paradox, that which ends life, and demands the surrender of all, and yet by the taste—or foretaste—of which alone can what you seek in your earthly relationships (love, faithfulness, joy) be maintained, or take on that complexion of reality, of eternal endurance, which every man's heart desires.' Life through death, love, fidelity, joy, glory, honour, and romance: all these elements are found in these stained-glass windows of our apse.





# Master's Visit Brings



*Visiting and blessing the new Radio Maria studio at the Rosary Shrine*



*Meeting Dominican sisters and the parish secretary in the garden of St Dominic's Priory*



*The Master with novices from the English Province novitiate in the sacristy before the Sunday Mass at the Rosary Shrine*



*'Benemerenti' awards presented to Fr John Saward and John Dowbekin*



*Preaching the Homily on the feast of the Translation of St Dominic, at Blackfriars, Oxford (see p.10)*

*Left: the procession into Mass at the Rosary Shrine.*



# Jubilee Year to a Close



*Mass at Blackfriars, Oxford, joined by members of the Dominican family, benefactors and volunteers*



*Enjoying the buffet after Mass*

**W**e were delighted that the Master of the Order, Fr Gerard Timoner III, was able to come to the United Kingdom from 21 to 24 May, as we celebrated the end of our Jubilee year marking the 800 years since the establishment of the Dominican Order in Britain. During this year, we have celebrated the history of the Province, the last province to be founded by St Dominic before his death, sending a small band of friars from Bologna. And so we started with the re-enactment of the pilgrimage walk which the first friars made from Kent to Oxford in order to establish the first priory there. The four friars who made this re-enactment were joined by so many people able to walk with the friars each day. A moment of freedom, of joy and of hope as we emerged from the first set of lockdowns. Throughout the rest of the year, we have also celebrated the present and future work of the Province in the different priories with exhibitions, publications, and with talks and reflections in person and online. The visit of the Master of the Order, who is Dominic for us now 800 years on, brought this year to its fitting completion by celebrating the feast of the Translation of St Dominic in Oxford on 24 May.

The Master began his visit to our country with a Mass in the Priory Church of St Dominic and Diocesan Shrine of Our Lady of the Rosary, packed with a congregation that included members of the Dominican family – friars, sisters and lay Dominicans – from around the country, and those who worship at St Dominic's or come to the Shrine on pilgrimage. The Mass was followed by a magnificent banquet prepared by members of the Filipino community who contribute so much to the life of St Dominic's and the Shrine, and who were delighted, in this way, to welcome our Filipino Master.

During the celebration of the Mass, Fr Gerard reflected on our Dominican vocation to preach as an act of love that draws its

strength and meaning from the antecedent love that God has shown us. 'The only way' he said, 'by which a preacher can show his love for Jesus is by nurturing His people with the Gospel. And we must not forget that Jesus fed us first, because he loves us.' (Homily at St Dominic's Priory & Rosary Shrine, 22 May 2022)

The following day the Master went to the Priory of the Holy Spirit in Oxford, the present and third of the priories established there since 1221. The Master first met with members of the Lay Fraternities of the Order from England, Scotland and Wales. In that meeting we reflected together on the preaching work of the laity. Fr Gerard pointed to the first preaching that takes place when parents first teach their children to pray, a preaching mission in which the proclamation of the Gospel can take so many forms as it extends from families to workplaces, to the wider communities in which we live, and within the Church.

The Master drew the Jubilee year to a close with a Mass on the Feast of the Translation of St Dominic. Although the 'translation' of St Dominic properly refers to the transferral of his relics from the priory cloister to their



shrine in the church in Bologna, the common understanding, Fr Gerard said, of 'translation', as rendering words from one language to another, did point us to a deeper significance that the feast should have for us, reminding us that the work of the Order is to find ways of communicating the Gospel that are meaningful to each and every generation. 'The Translation of the relics of St Dominic,' he said, 'is significant and meaningful only because his charism and memory are, in a certain sense, translated in the different cultures and languages of the worlds even until today.' (Homily at the Priory of the Holy Spirit, Oxford, 24 May 2022. See p.10 for full text.)

– Fr Martin Ganeri OP, Prior Provincial



# Oxford Priory Renewed

With its foundation stone laid in 1921, Blackfriars priory was given a facelift for its 100<sup>th</sup> birthday (and the 800<sup>th</sup> anniversary of the original Oxford priory).

In the summer of 2021 the Oxford priory embarked on a program of works which had been delayed due to the pandemic. As the result of the quinquennial survey, we had identified that it was time to replace a large amount of the roof lead work, particularly that on the Church tower and on the cloister which runs from the front to the back of the priory on the ground floor. In addition, we identified areas at the front of the priory facing onto St Giles which had need of work to secure the roof. There were also certain areas of stonework that needed attention, and after inspection and detailed discussions with the architects, it was decided to clean the front elevation, the front quad and the tower, and to carry out any necessary stonework and repointing. The works were planned to continue until October 2021, but as the work got underway, we found several areas of stonework that required more detailed attention, especially in the front quad, where erosion and frost damage



born! The total cost of the works was just over £500k, and have only been possible thanks to the generosity of benefactors. In this case, we are especially grateful for those who have remembered the priory in their wills, especially Cornelia Starks and Anne Thirkell-Smith. Their generosity in leaving a share of their estate to us has enabled us to carry out such vital work which makes sure that we can secure the buildings as a place for our mission well into the future.

– Fr Robert Gay OP, Prior

*If you are considering leaving a gift in your Will, visit [www.english.op.org/legacies](http://www.english.op.org/legacies) for useful information.*



had affected several areas, especially surrounding the windows on the first floor. In addition, there was considerable damage to the pinnacles on the church tower, which were in a poor state. We also made the decision to insulate the cloister roof to help retain heat and reduce heating bills and emissions. In short, every problem that we encountered, we decided to solve! The result is that the building now looks beautiful, with the original warm sandstone colour now coming through. More than that, however, is that we have made sure that the stone and lead is fit to keep the elements out, ensuring that the priory and the church will still be in good shape for those future friars and worshippers who have yet to be



*One of the damaged pinnacles, now replaced.*



# An English Dominican Home in Rome

## Part II

Fr Simon Francis Gainé OP

*By 1677, through the efforts of Cardinal Howard, the English Dominicans were in possession of the ancient basilica of St John and St Paul, Rome.*



**T**he only mention of the English priory of St John and St Paul, Rome, in the Master General's register is a command to the friars in 1678 not to leave the priory grounds alone or without wearing the black cappa. Evidently the brothers had been popping out on errands on their own, or leaving off the cappa in the Roman heat, or both.

The community was never very large. During the twenty years of its existence, it averaged five or six priests, three lay brothers, and three clerical students in the years when they were present. At its largest the community was about fifteen.

As well as the brethren there could also be a handful of 'seculars' in the house, young men who were discerning a religious vocation. Some came via the hospice for converts, of which Cardinal Howard was a governor from 1678. Others had lodged first at the English College, which though a seminary continued its medieval role as a pilgrim hostel. Seminarians from the College, which from 1680 was Howard's responsibility as Cardinal Protector of England, would try out the Dominicans and sometimes stay, sometimes return, or move on. A few who remained as lay people joined the Cardinal's household.

Often those who made profession for the priory would spend a noviciate year elsewhere in a community of stricter observance, perhaps in Florence or Naples.

It was always planned that St John and St Paul would be a place where student friars would learn their philosophy and theology. Teachers from the Irish community at San Sisto boosted the English body of lecturers, and one Irishman took his place among the English students.

With the basic course complete, more advanced theological study could be undertaken elsewhere. In Rome there was the College of St Thomas (the predecessor of today's Angelicum) at Santa Maria sopra Minerva, then the headquarters of the Order, where Howard had his titular church from 1679. The most popular destination was, however, the house of strict observance at Naples, where Howard – and also the English friar of the Roman province who had helped obtain St John and St Paul, Tommaso Bianchi – had completed their studies.

Planning for future lecturers had begun as soon as the priory was founded. Raymund Green, who had been converted by Howard in 1673 before joining the Order the following year, had had the benefit of an Oxford education in preparation for ministry in the Church of England. By 1677 he was studying in Naples before being ordained, as was usual for the English friars, in the Lateran Basilica, the cathedral of Rome in whose parish the priory was located. After passing his lectorate, Green joined the teaching staff at St John and St Paul.

Back in England the Titus Oates Plot (1678–81) wreaked havoc on the English Church. In his 'revelations' of a plot to assassinate Charles II and impose Catholicism by force, Oates named nine of the eleven Dominican friars working in England, together with Howard and Vincent Cooper, who were safely out of reach in Rome. Of the nine, one died before he could be caught, five were imprisoned, two were never captured, and Vincent Torre escaped to Flanders. Torre had been chaplain to Queen Catherine, and was Vicar General of the English Dominicans in succession to Howard. In 1683 he came to St John and St Paul. His arrival allowed Cooper to spend his remaining years on the English mission.

In 1685 Charles II died, having been received into the Church on his deathbed, and James II, now openly Catholic, succeeded him. On 25 March, a grand banquet to mark the succession was held at the priory, where Howard entertained the English nobility, both Protestant and Catholic, who were present in Rome, before leading them to a papal audience.

All was not well in the priory, however. Towards the end of the previous year, Patrick Ogilby, a convert and member of a Scottish noble family, had died after several days of fever. He was only three years a priest. His was not the last premature death the community would suffer.

*To be continued ...*



# The Flesh Made Word

**Homily of the Master of the Order, Fr Gerard Timoner OP, at Blackfriars, Oxford, Feast of the Translation of St Dominic.**

**W**e are present in this Eucharistic gathering, in this assembly of thanksgiving, to give praise and thanks to God for the grace of the 8<sup>th</sup> Centenary of Dominican presence and preaching here in the United Kingdom. In his allocution on August 15, 1921, for the celebration of the 7<sup>th</sup> Centenary of the arrival of the Dominicans here in Oxford, Cardinal Aidan Gasquet recalled how the sons of St Dominic were welcomed as teachers by many bishops in Europe, inspired by the example of the Pope who appointed a Dominican as teacher or master in his pontifical household.<sup>1</sup>

Many years ago, I attended a gathering of brothers and sisters in initial formation from different religious congregations. I proudly introduced myself as a Dominican. In jest, one participant replied: 'Dominican? You are *medieval*!' I riposted with a smile: 'We are not medieval, we are *classical*!' A 'classic' is at once *timeless* and *timely*. It is timeless not because it lies beyond the vicissitudes of history, but because it becomes an *event of meaning* in every moment of history.<sup>2</sup> St Dominic embraced a mission that is timely, because he saw a world in dire need of a *new evangelisation*; yet the same mission is truly timeless, because every generation is in want of a *new evangelisation*, i.e., the preaching of the God who is *ever ancient*, yet *ever new*. Indeed, St Dominic has 'something to say' to all times and places because the Gospel that formed and transformed his life is *classical*. Medieval yet contemporary – that is St Dominic – truly *classical*!

A Jesuit friend who works at their General Curia in Rome asked me last year: 'what is your hope for the Dominicans today?' I said, 'I hope we Dominicans would do what Ignatius of Loyola did!' He thought I was joking. But I pointed out to him that exactly three hundred years after St Dominic died, Ignatius of Loyola read the lives of St Francis and

St Dominic and experienced the grace of conversion. That is my hope for all of us Dominicans, to re-read the life of St Dominic and be renewed in our vocation as preachers of Grace!

In today's Gospel, we hear Jesus preparing the disciples for his forthcoming Ascension: 'Now I am going to the one who sent me'. The mystery of the Ascension means that Jesus took on a new type of presence, thereby transcending the spatial and temporal limits imposed by bodily existence. At his ascension, Jesus' presence is no longer fettered to his visibility. There is a big difference between visibility and presence. A prior of one of our convents complained that they have a friar who is *visible* but not *present*! The apostles know that even if Jesus is no longer 'visible', they know by faith that he will always be *present among* them. They are assured by the comforting promise of the Lord: 'know that I am with you always; yes, to the end of time' (Matt 28:20). And the world recognises the perennial presence of Jesus in the world when we obey his command: '*Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them.*' Preaching and teaching people so that they become a community of disciples are the very same mission St Dominic bequeathed to us.

I learned of the celebration of the *Translation of St Dominic* when I was a novice. I knew the Spanish word *traslación* which means to *transfer something from one place to another*; but the English word 'translation' meant, for me at that time, the 'interpretation or rendition from one language to another'. So I was wondering then, why do we need to 'translate' St Dominic? Is the May 24 event in the Dominican calendar a celebration of 'Dominic's translation into other languages?'

Human life is like the inverse of the mystery of the Incarnation i.e., the *Word becoming flesh*. It is some sort of a *reversal* because we are first flesh, then, when we die in this world, we become a memory, in a certain sense, *our flesh becomes*

*a word*; literally, our life as friars is summed up in an obituary that is published in the *Analecta* of the Order. Our life as Dominicans is not reduced to ashes and bones in cemeteries. We become part of the memory of the Order that is kept in the Archives of the Order! But Dominic's life and charism are 'dynamic words' that become flesh and real in the lives of Dominicans all over the world (*synchronically*) and in history (*diachronically*). In a broad sense, the words that describe Dominic's life and charism are 'translated' into different languages and cultures. Today's feast, the *Translation of the relics of St Dominic* is significant and meaningful only because his charism and living memory are, in a certain sense, being translated in the different cultures and languages of the world even until today. But just as there are good and bad translations, we pray that the way we live our Dominican life today is faithful to the original text, that is, the original inspiration Dominic received from our Triune God.

Today, here in Oxford, we give thanks to God as we celebrate 801 years of the ongoing dynamic, living and effective 'English and Scottish and Welsh translation' of St Dominic's life and charism. If we are to be preachers and teachers of God's Word, we first need to realise that **we cannot speak unless we have heard**. In fact, most mute people cannot speak not because something is wrong with their tongues but because they are deaf. One cannot produce a meaningful sound without hearing any. I have witnessed some years ago, in the University of Santo Tomas, Manila, hundreds of hearing-impaired patients who were given free hearing aids. I personally witnessed how the innocent faces of deaf children lighted up in amazement as they entered the world of sound! Then they are taught to produce their first syllables: 'Ma-ma, Pa-pa' Their capacity to speak words depends largely on their capacity to listen to words. As preachers of God's word, we ought to speak in God's name. **But we can only speak in His name if we first listen in attentive obedience to His Word.**



**For how could we speak rightly if we have not heard correctly?** Sadly, there are some who claim they speak on behalf of the Church when they do not even listen to what the Church teaches. Some claim to speak about God or in the name of God when they do not even listen to God in prayer or in the contemplation of Scriptures. Ben pointed out yesterday that on the site where the first Blackfriars was built 800 years ago now stands the *Oxford Deaf & Hard of Hearing Centre*. In a sense, that place has helped countless people *to hear and to listen so that they may speak*. But Blackfriars, no matter where it is located, is a place of learning and listening, a place of prayer and contemplation, so that its professors, students and graduates may faithfully teach the Truth and preach God's holy Word. And today after 800 years, Blackfriars has expanded its mission with the addition of the Las Casas Institute and the Aquinas Institute.

Last year, we celebrated the 8th Centenary of St Dominic's *dies natalis* with the theme: 'To be at table with St Dominic'. **Yet to be at table with St Dominic is first of all to learn how to be at table with Jesus.** In the Gospel of John we read: 'One of his disciples – the one whom Jesus loved – was reclining on the chest of Jesus [*ἐν τῷ κολπῷ τοῦ Ἰησοῦ; in sinu Iesu*]' (John 13:23). At the table of the Last Supper, John reclined on the chest of Jesus, at the prodding of Peter, to know the name of the betrayer (John 13:25). Yet it seems John seeks to know more than a name, for at the beginning of the same Gospel, we read: 'No one has ever seen God. It is God the only Son,

# A Joyful Return to Walsingham



**A**fter a hiatus of 2 years, on 15 May the Dominican family rejoiced to be able to go on pilgrimage to Walsingham once more.

Our novices carried the statue of Our Lady during the Rosary procession from the Catholic Shrine to the parish church in Walsingham.

May Our Blessed Mother pray for us.

who is in the breast of the Father [*ἐν τῷ κολπῷ τοῦ πατρὸς; in sinu Patris*], who has made him known' (John 1:18). This striking parallel – *at the chest of Jesus and at the chest of the Father* – conveys clearly the message: **the one who leans on the chest of God can make Him known, can bear witness to Him.** To lean on the chest of Jesus is to listen to the rhythm of his heartbeat and the vibration

of his voice, to know him closely and personally. As the beloved disciple leaned close to the Lord, his ear was close to the heart of Jesus while his eyes were gazing outward to the world. *Listening to the heartbeat of Jesus and looking towards the world*, this is **Dominic speaking with God and speaking about God.** This is the most profound sense of what it means to be 'at table with Dominic'.

## 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](http://www.english.op.org/privacy) or write to us at the address below for a printed copy.

### SECURE AND COMPLIANT

Your personal data are stored securely by us and used for communications and fundraising in support of our mission. We comply with current UK regulations on personal data, communications, and privacy. We only share personal data outside our organisation for specific and limited purposes, subject to strict safeguards (e.g. with printers, email service providers, statutory bodies). We use some secure third-party data processors whose servers store data outside the EU but fully comply with UK/EU regulations.

### HOW LONG WE KEEP DATA

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

### YOUR RIGHTS

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

### COMMUNICATIONS

Please opt in if you wish to receive news communications from us. We may send you occasional direct fundraising communications by post; you are free to get these by email instead, or opt out.

### RESEARCH WE UNDERTAKE

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

### CONTACT DETAILS

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



# Sir James MacMillan in Concert and Conversation



In the presence of the Master, world-renowned composer and friend of the Order, Sir James MacMillan, conducted a concert of his sacred music for choir and organ as featured in a new album, *Consecration*. Award-winning Scottish professional vocal ensemble, Cappella Nova, performed in the beautiful setting of the Rosary Shrine on 21 May.

Following the concert, Fr Lawrence Lew OP interviewed Sir James about his affinity with the Order, the power of music as a spiritual bridge for a secular audience, and the joys and sorrows

of human experience that inspire his work.

Then on 25 May, Sir James, an honorary fellow of Blackfriars Hall, delighted a full hall in Oxford as he lectured on 'Music & Some Wider Implications: a Catholic composer's perspective'. The Regent, Fr John O'Connor OP, gave introductions, and the University's Chancellor, Lord Patten, chaired the wide-ranging Q&A following a thoughtful and thought-provoking talk. The Newman Lecture is offered annually to Oxford University by its Catholic Halls: Blackfriars, Campion Hall, and St Benet's.

## Could you help the friars?

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



snap this QR code with your smartphone camera to visit our donate page

### 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 Mr Richard Brown at our Development Office by email: [development@english.op.org](mailto:development@english.op.org)