



TIMES OF THE LITURGY

Sunday - 7.45am - Lauds | 8.15am - Low Mass | 9.15am - Dominican Rite Mass (Extraordinary Form) | 11am - Sung Conventual Mass | 6pm - Low Mass | 7pm - Vespers.

Monday - Friday - 7am - Lauds | 7.30am - Conventual Mass | 6.15pm - Devotions and Meditation | 6.30pm - Vespers. [N.B. First Fridays of the month, Vespers in the presence of the Blessed Sacrament with a period of Adoration from 6.15pm.]

Saturday - 9am - Lauds | 9.30am - Conventual Mass | 4.30-6pm - Confessions | 6.15pm - Sung Litany of the Blessed Virgin Mary | 6.30pm - Vespers.

THIS WEEK

Sun 30 **Ss PETER & PAUL**
(TRANSFERRED)

Mon 1 *feria*

Tue 2 *feria*

Wed 3 ST THOMAS, APOSTLE

Thu 4 Bl Pier Giorgio Frassatti,
Lay Dominican

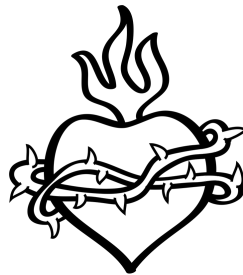
Fri 5 *feria*

Sat 6 Our Lady on Saturday

Sun 7 **SUNDAY XIV**

GENERAL ELECTION - 4 JULY

The Prime Minister has called a general election for this Thursday, 4 July. The Bishops of England & Wales have produced resources offering information and guidance on key issues of importance to us, as Catholics, to help inform how we vote:
<<https://www.cbcew.org.uk/election24/>>



FIRST FRIDAY

7am - Lauds | 7.30am - Conventual Mass |
6.15pm - Exposition & Adoration |
6.30pm - Vespers & Benediction.

ORDINATIONS IN OXFORD



This coming Saturday, our province has the joy of celebrating the ordination of our brother Bede Mullens to the priesthood, and our brother John Bernard Church to the diaconate. Please pray for them as they prepare for ordination on Saturday 6 July.

RADIO MARIA
ENGLAND

Lauds, Mass, and Vespers are broadcast daily on Radio Maria. To listen visit:

<https://radiomariaengland.uk/>

SUPPORT US

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cambridge.bursar@english.op.org

The Thomistic Institute's Summer Intellectual Retreat for university students will take place from 9 July – 12 July at Theodore House, the Christian Heritage Centre at Stonyhurst. The retreat will explore Goodness through seminars and discussions and will be framed by traditional elements of a retreat (Mass, adoration, the Divine Office, etc.). Accommodation and housing will be provided FREE for accepted applicants. Please find more information, including the application, here: <<https://thomisticinstitute.org/upcoming-events/intellectual-retreat-truth-stonyhurst-uk-k8e4c>>.

There will be a Pilgrimage of Reparation & Prayer for the Sanctity of Life to Walsingham, Saturday 3 August, to be led by Bishop David Oakley of Northampton. Please consider joining this pilgrimage, if possible in person, or online at <walsingham.org.uk/live-stream/>. The need for prayer to support life has been great since the passing of the 1967 Abortion Act. It is now increasingly needed as the pressures to allow abortion up to birth grow, along with a swelling campaign to introduce Assisted Suicide. Pope Saint John Paul II urged everyone to join in the 'great prayer for life'.

Available now in our churches from this weekend, the new issue of The Dominicans magazine features updates on the wide range of activities of the friars. Also available online: <<https://www.english.op.org/latest-news/available-now-the-dominicans-magazine-summer-2024/>>.

THE BOOK OF JOB & THE HUMAN BODY

The book of Job might well be said to be a meditation on the human body. It is the story of someone who suffers in his body, losing his children, servants and then being afflicted with a terrible skin condition which seems to make him seem almost inhuman. Yet in Biblical Hebrew, there is no specific word for the body. We have a word, 'gawa', which means a dead body in some contexts but has as its core meaning, the back of a body. The Greek translation of the Book of Job sometimes adds the Greek word for body where there is no Hebrew equivalent in some parts. In Ch 3:17, where Job says how he envies the dead, who will rest from the weariness of their strength, the Greek has it that they are cut off from their body. This may be because the Greek version has a bit clearer sense of the Resurrection of the body, than the Hebrew version. Possibly there was a later Hebrew version with the same development, but this is not known and like many aspects of the Book of Job, a matter of some dispute.

The Hebrew text which we have may not say much about the body as such but when we look at the parts of the body, the Book of Job is remarkable for the many references to the various parts of the body. Translations often obscure this since the translators of Job suffer from the great dilemma of all translators. This is the question of what to do when faced with a text whose meaning is difficult to understand. The translator may simply translate the individual words or else decide to say what they might think the text really means, even at the cost of ignoring the meaning of individual words. This can be justified in terms of idioms, but in ancient languages, the idiomatic meaning is often a matter of speculation rather than knowledge.

If we translate the Hebrew of Job as literally as we can, we find that the text is full of words referring to individual parts of the body. So we have skin, flesh, hands, knees, mouth, the eye, eyelids, the belly, the feet, ears, the nose, the jaw, lips, hair and bone. I make no claim to have an exhaustive list of body parts here, but I think I have made my point. Job is not unique in the Old Testament or even unusual in using so many body parts. It is part of the way that the Hebrew mind seems to think. We can see how a belief in a resurrection of the body would develop in Hebrew thought, rather a spiritual survival of the mind was the Greeks and to some extent the Romans thought. With the Book of Job, we have the apex of this physical view of the human being. What we don't have is a meditation on the body as a whole. The body is of great importance in the New Testament, and in Christianity, with the Church seen as the body of Christ, and Christ offering us his own body and blood in the Eucharist. The unity of the body becomes of great concern in the New Testament as we see in St Paul, but he is not unaware of the different parts of the body. As an analogy for the Church these different parts act as an obstacle to unity.

'If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. Or if the ear were to say, 'I am not an eye, and so I do not belong to the body,' that would not stop its belonging to the body' (1 Corinthians 12:15-16).

In the time of the Resurrection, the emphasis is on the unity of the body, both the individual body and the mystical body. Whether there is a theme of Resurrection in the Book of Job is a much-debated matter, but the Book of Job is best read as a book of questions, rather than answers. The individual parts of the body are what make us human but also vulnerable. When Satan denies that the piety of Job is anything more than self interest but Job refuses to abandon his faith after he loses his family and property, saying the famous words,

'And he said, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD"' (Job 1:21).

In effect, Job is saying that all I have is my body and everything else is an addition that I shall lose, but then we have the response of Satan to this.

Then Satan answered the LORD and said, "Skin for skin! All that a man has he will give for his life. But stretch out your hand and touch his bone and his flesh, and he will curse you to your face"' (Job 2:4-5).

By attacking Jobs' body, Satan makes use of the vulnerability of the flesh. Job can no longer rely on his native strength.

'Is my strength the strength of stones, or is my flesh bronze?' (Job 6:12).

There is a great deal in Job about human activity. In chapter 19, the book talks of humanities search for metals, and precious stones, and considering the above quotation, we can see that this preoccupation with stone and metal is at base an attempt to overcome the limitations of the human body. All technology tries to extend the possibilities of the human body, but the body itself cannot be dispensed with. It is through the body that we find wisdom, which is not to be bought by precious metals, as beautifully explained in Chapter 28. Wisdom is to be found through the fear of the Lord, as stated in the same chapter.

Yet the human being understands through the body. Job says

"Behold, my eye has seen all this, my ear has heard and understood it..." (Job 13:1)

Job conceives of no other way of knowing God than through his body, but the human being is weak in his body. God speaks of the great monster, Leviathan, (Chapter 41), as an example of something too great for a human being to control, as they control other animals. The leviathan is described in bodily terms too, its jaw that no human being can put a hook into, its flaming eyes, its thick set skin that is immune to arrows, among other examples. The Leviathan is to show that it is not just God who is greater than human beings, but many aspects of reality itself. The angels transcend human beings too, though it is not specified that they are purely spiritual beings. Job though does not transcend his own body. In fact his encounter with God is described in bodily terms.

'With the hearing of the ear, I have heard you, but now my eye sees you' (Job 42:5).

By all the references to the bodily parts of Job, we are constantly reminded of his physical presence. Job is not a spirit wishing to escape the body. Instead, his hope is to see God from the body, 'from my flesh, I will see God', (Job, 19:26).

BL. PIER GIORGIO FRASSATTI - 4 JULY

Born in Turin on 6 April 1901, Blessed Pier Giorgio was devoted to religion, the apostolate and social work, to mountaineering and to the loving care of the poor. Throughout, he was like a light and an example of Christian virtue, totally and ardently lived out in his short life.

At the age of eighteen, while studying Mechanical Science at the University of Turin, he began his contact with the Dominican Order. Attracted by the charism of St Dominic, on 28 May 1922, at the age of 21, he was enrolled as a Dominican Tertiary by Fr Martin Stanislaus Gillet, afterwards Master of the Order. In the following year Pier Giorgio made profession, taking the name Jerome, in honour and imitation of Girolamo Savonarola, whose writings he carefully read along with the works of St Catherine of Siena and St Thomas Aquinas.

He died on 4 July 1925, of the infamous disease called 'poliomyelitis': he had contracted this while working among some of his beloved poor, the slum-dwellers, to whom he ministered daily. On 20 May 1990, he was beatified by St John Paul II, who had earlier called him 'the man of the eight Beatitudes'

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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