



## 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 28 **SUNDAY XVII**

Mon 29 Ss Martha, Mary, & Lazarus

Tue 30 S. Peter Chrysologus

Wed 31 S. Ignatius Loyola

Thu 1 S. Alphonsus Mary Liguori

Fri 2 Bl Jane

Sat 3 Our Lady on Saturday

Sun 4 **SUNDAY XVIII**



Lauds, Mass, and Vespers are broadcast daily on Radio Maria.

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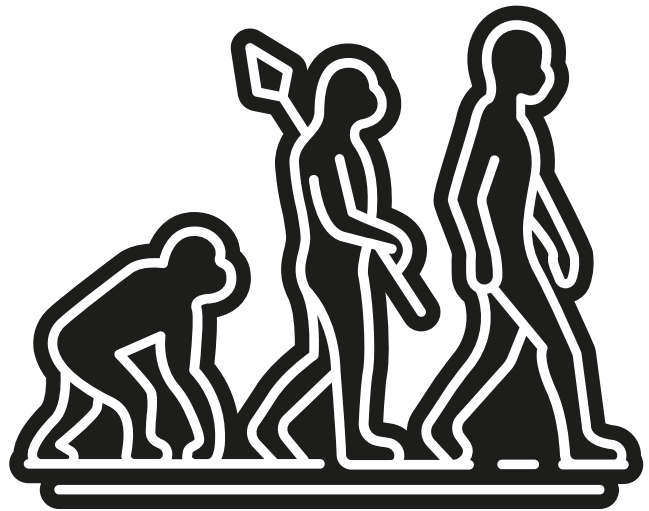
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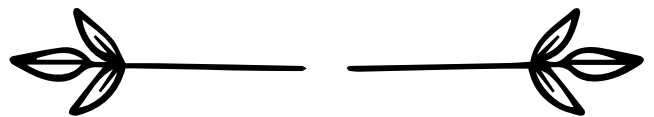
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## EVOLUTION, CATHOLICISM, & THE UNITY OF TRUTH



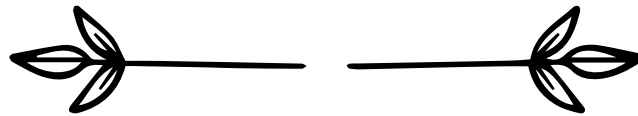
Professor David Ronderos  
Monday, 12 August, 7.30pm in the Old Library



We are very grateful to the Huntingdon Road Surgery for letting us use their carpark most Sundays. We will keep you updated on Facebook and the priory website (<https://www.blackfriarscambridge.org.uk/category/news/>) informing you when the surgery carpark is not available for your use. **Please do not move cones or cut the tape across the entrance to the carpark when the carpark is not in use.**

The Medjugorje Apostolate Annual Pilgrimage to Walsingham will take place on Bank Holiday Monday 26 August 2024. The day will begin at 1.15pm with a talk by Fr Zvonimir Pavičić OFM followed by Mass at 3.45pm.

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/](http://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'.



## LOVING OUR BODIES

One of the questions that St Thomas Aquinas asks in the Summa Theologica is whether we should love our bodies. He puts the question in his usual way by referring to something which seems to be true but really isn't, though sometimes he admits that what seems to be true may be true in some particular sense while not being true in the most fundamental sense.

So, he begins Question 25, Article 5 in the Second part of the second part of the Summa, the Secunda Secundae, as it is known, by suggesting that 'It seems that a man should not love his body from Charity'. By Charity, he means the love of God, which comes from God and is the reason that he creates us, and which leads us to friendship with God, a friendship which requires us to respond to his love. To be clear, he is not arguing about whether we should love our bodies in general but whether or not we should love our body for the sake of the love of God. The three arguments he then places before us, as to why we should not love our body from Charity, are as follows.

1. We should not love what we do not wish to live with. Christians wish to escape from their bodies, as witnessed by two quotations from St Paul. Romans 7:24. 'who will free me from the body of this death. Philippians 1:23 'Having a desire to be dissolved and to be with Christ.'
2. The friendship of Charity is founded on our sharing with the divine fruition. The body cannot be a participator in this sort of fruition. By 'fruition', he means an enjoyment of the things which we seek for their own sake and not merely as an end to something else. The body can have pleasures for their own sake but that is not friendship with God.
3. This argument is interesting since it is based on a conviction that Aquinas certainly held, that love is always between rational beings. He says that Charity, since it is a certain friendship, is held for those who are able to love back, but our bodies cannot love us from charity. So, the body cannot be loved from Charity.

As I write these words, I see that my Microsoft Word grammar check is not happy with some of the above phrases but Aquinas uses a precise language, and it is different from modern languages, not just because it is in Latin but because he presupposes some basic facts about reality. So when he talks of loving from Charity, rather than by Charity as my word processor would have it, he is aware that since all love comes from God and we also come from God because of the love of God, loving from Charity is loving in the way that comes from God. Love is a sort of movement for Aquinas, a love from God so that we may come back to God. The love of the Trinity is a perfect and complete movement, so that we must see it as a stillness, but we can use the analogy of movement even for the unchanging love of God, as personified by the Holy Spirit.

The problem with the body in this idea of love is that the body is damaged, and so in loving the body we must not love its infection and corruption, which comes from our sin. This limitation of the body does not come from an evil principle, which he calls a Manichaeian fantasy, but from ourselves. So what St Paul wishes to escape from as in the first argument is 'the body of this death', and 2 Corinthians 5:4, 'because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life.' The second argument that the body cannot enjoy God, (fruition), by knowing and loving God, is true but it is also true that by the works of the body, we can come to a perfect enjoyment of God. This enjoyment causes Charity to overflow to the body. Elsewhere Aquinas argues that since the soul is the form of the body, we are incomplete without our bodies, so that there is a certain limitation on our happiness before the Resurrection, but here he is content to say that love affects the body. The third argument accepts that it is true that loving another does require loving back, though remember that he said that it was the possibility of returning love which is required. Love may well not be returned but that does not stop us loving those who do not love us. God could not love humanity if that were true. This only applies to loving others, who are capable by nature of loving us back. When we love ourselves, which Aquinas is adamant is a necessary part of being a good person, we love both our body and soul, but there is no reciprocity in loving ourselves.

In his treatise *On the Virtues*, Question 2, Article 7, Aquinas asks a more general question as to whether an object of love from charity has a rational nature. He argues that all things loved from Charity are of a rational nature inasmuch as they are to be ordered to eternal happiness. As in the *Summa*, he thinks that this happiness overflows into the body, but he also makes a bolder statement about creation. 'All created things, (creaturae) are a way for humans to be directed to beatitude, and again all created things are ordered to the glory of God, inasmuch as the divine goodness is manifested in them.' We love what exists because God made it, this includes all human goods, which are ordered into eternal happiness. The good of the body is one of those human goods but Aquinas insists that all human love, except any love founded on sin, such as in sexual abuse or adultery, are contained under the love of Charity. 'It comes from this, that when families love each other, or fellow citizens, or those who are making pilgrimage together, this can be meritorious and from Charity.' Admirably here, Aquinas mentions the three basic forms of community in this life. The family, the town, from village to city, and travel. Pilgrimages are often a great experience of love, but all travel should be an opportunity for love.

In loving each other we participate in the Divine Order. Order is a powerful word in Aquinas. It does not mean tidiness but more a will to present what we have to God. Order is sacrifice, offering, gift and love. All things are ordered to God, but we can in this world refuse to share in that ordering love. If we do not refuse, then we must offer ourselves to God whole and entire. In an age which is peculiarly prone to abuse the human body, to distort its meaning, or even to deny its reality, this truth is more important than ever. We are to order everything that God has given us, which are the human goods, to God so that we may be happy forever. If we keep in mind that the body will be part of that offering, we might use our bodies more acceptably in this life and indeed I would say more beautifully. The body is not against the Spirit, whether human or divine, but the way in which we become more spiritual, since it is through our bodies that we touch God. Consider the following quotation from St Paul.

***I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship (Romans 12:1).***

Many translations say 'rational worship' rather than spiritual, which is certainly the obvious meaning of the Greek word here, but we cannot be rational without the gift of a spirit from God which is our soul. The soul is the soul of a body, and we are meant to be whole. We are truly spiritual only when we are truly bodily, because to reject one part of creation is to reject the fact of creation. Earlier on in the Epistle to the Romans, St Paul suggests that our rejection of God causes us to dishonour our bodies. Worshipping things as if they were God dishonours God and so

***'They became fools and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore, God gave them up in the lusts of their hearts to impurity, to the dishonouring of their bodies among themselves' (Romans 1:23-24).***

Honouring our bodies is not enough to honour God but it is the beginning of that honour. The love of God begins with the human body, used well, and treated as an honourable gift to God and so it ends with the body, when we rise again at the end of time.



## FRIDAY 2 AUGUST - FIRST FRIDAY

7am - Lauds | 7.30am - Conventual Mass | 6.15pm -  
Adoration of the Blessed Sacrament | 6.30pm -  
Vespers and Benediction.

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