



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 25 **Sunday XXI**

Mon 26 Bl. Dominic Barberi

Tue 27 St Monica

Wed 28 ST AUGUSTINE

Thu 29 The Beheading of St
John the Baptist

Fri 30 Ss Margaret Clitherow
and Companions

Sat 31 St Aidan

Sun 1 **SUNDAY XXII**



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

<https://radiomariaengland.uk/>

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cambridge.bursar@english.op.org

March for Life, 2024

The March for Life UK will take place in London on Saturday 7 September 2024. There are many attempts at the moment to further liberalise abortion in the UK and to silence those offering any alternative viewpoint, whether that's 'pills by post' abortions, 'decriminalisation', buffer zones or censorship on pro-life students at universities. The dangers of these situations are being highlighted by the theme for this year's March for Life which is 'Abortion isn't Healthcare'. Join thousands at this family-friendly event. Find out more at www.marchforlife.co.uk. If you are interested in attending please contact the diocesan Pro Life Rep, Katy Torcat, for local travel information from our Diocese: katytorcat@gmail.com.

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.

APPEARING & DISAPPEARING BIBLE

Since the development of cinema and tv, we are used to seeing people disappear and appear somewhere else, whether in science fiction, ghost stories, horror films or films where magic is real. It's an easy effect to reproduce and so easy for us to imagine, would this be conceivable in the world before the arrival of visual media? Greek mythology, which mostly exists in poetry, depicts Gods as moving through the air, or

being limited in their vision of the world, especially when they are depicted as living on Mt Olympus, and being unable to be in more than one place at once. They do appear to mortals, but this is usually seen as transformation of some sort, so what appears to be a human being, or perhaps an animal suddenly changes into the God, who still looks basically human, though obviously God like. Their true appearance would destroy a human being, as happens to Semele, who has Zeus for a lover, but is incinerated when he responds to her request to see him as he really is.

Even though implicitly the Pagan Gods seem to ignore the limitations of space, it did not fit well with the materialist view of the world which Pagan thought could not transcend. Even the Platonic view, which seems to speak of a purely spiritual soul, still uses various myths which think of both the gods and divinised human beings as living in a spatially determined reality. The soul departs from the body, but it remains in a state which is still in many ways bodily. With the God of Israel, we see a God who appears where he wishes, as he wishes. There is still a sense of locality with God, but it is not a limiting locality. God may appear where he wishes, and he shows a knowledge of the whole world, and all that is happening in that world. In the book of Genesis, God may be described as walking in the garden of Eden, but this is the God who made heaven and earth, so that he is walking in his own creation. When God appears to Abram in Ch 12 of Genesis, he calls him from one land to another, from Ur of the Chaldees, to the land he promises to him and his descendants. A sovereign presence in all lands is assumed in this account. The apparent bodily and geographical limitations of God always turn out to be a disguise of sorts, a way for him to communicate with humanity. We see this in Ch 18 of Genesis where Abraham is visited by three guests, one of whom is God, and the other two are angels. The angels seem more limited than God as they are recorded as making their way to Sodom, but this is a deception too. By appearing to be human, they allow themselves to be subjected to hideous abuse, but then assert their angelic power to destroy the city. God is described at the beginning as appearing to Abraham, as do the angels, and this is the standard way that God approaches human beings.

The word that is usually translated as 'appeared', is basically a verbal form of the verb to see and would be more properly translated as 'was seen', or better than that, 'allowed himself to be seen'. There is no mechanism for this appearing. God appears where he wishes, and he does not need to travel through any medium, as the Pagan Gods do. In Chapter 17, God is seen by Abraham, and there is no apparatus surrounding this appearance. He simply allows himself to be seen.

When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be perfect (Genesis 17:1).

We see that God has a more universal presence than his angels when Gideon in the book of Judges sees an angel of the Lord who destroys meat and bread with fire coming from his staff and then vanishes. Gideon prays to God and expresses his alarm that he has seen the angel of the Lord, and God answers him immediately. This passage suggests two things. Firstly that God is always present, and secondly that the transcendence of God does not make him more absent than his angels but nearer to us. God is not in fact ever absent, though he does not always reveal his presence to us. The visitations of God are a change in us, not in God, when he allows himself to be seen.

If God is unlimited in his appearances, human beings are not. So, we have sacred places, shrines, the tent of appearing in the desert and ultimately the temple. God often appears under forms that are visible, the cloud by day and the pillar of fire by night that leads the Israelites out of Egypt and through the desert, being well known examples. These symbols answer to human limitations in the presence of God. They are symbols which themselves are part of the message God is giving to humanity. When God appears to Job at the end of the book of Job, he speaks out of a whirlwind, he appears to the prophet Isaiah as a vast figure in the temple,

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple (Isaiah 6:1).

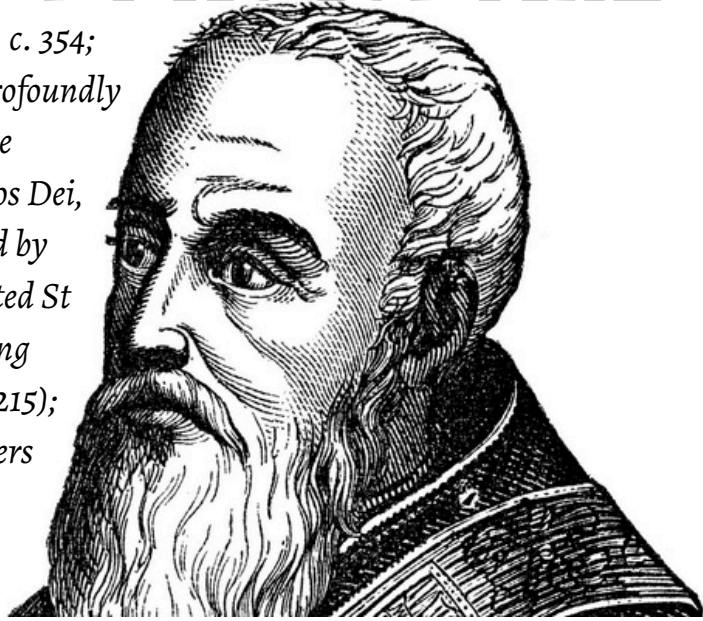
He still appears something like a human being in these visions, and when he appears to the prophet Ezechiel, he is described as being 'in the likeness of a man', even though the heavenly court which surrounds him is baffling in its alien appearance. Angels with multiple wings, and wheels of fire which move around him, a vision which Ezechiel can barely comprehend.

The human limitations mean that human beings, unlike the angels and God, do not just appear and disappear. They remain earthbound, so that Ezechiel is described as being taken by an angel who holds him by a lock of his hair from his place of exile in Babylonian lands to Jerusalem. This seems bizarre, but it maintains the physical limitations of a human being, and it should be said that Ezechiel says that 'he brought me in a vision of God into Jerusalem', Ezechiel 8:3. So this vision need not be taken literally, but even in a vision, the physical limitations of human beings are maintained. Ezechiel is brought to places, he does not simply appear in them.

In the Apocalyptic tradition, we have visionaries brought into a heavenly reality, with little explanation of how they got there. This is still seen in physical terms, with the visionary such as Daniel falling into a deep sleep in Ch 8 of the Book of Daniel. Yet the underlying view on the apocalyptic world into which visionaries are brought is a dream reality. We can all appear and disappear in dreams. With the risen Christ we find something different. In his earthly life, Christ walks, travels by boat and rides a donkey. The risen Christ is freed from physical limitations while still remaining in a real tangible body, so that he too appears and disappears to his disciples, yet shows that he can still eat food as in Luke 24:41-43 where he asks for a piece of fish and eats it. The risen Christ has now imparted to his human body, something of the transcendent presence of his divinity, but not by destroying his human body so that it is a mere appearance. God is with us, the meaning of the name Emmanuel has taken on a new meaning. He is with us now as God and as a human being.

ST AUGUSTINE

Saint Augustine was born at Tagaste in what is now Algeria, c. 354; he was not only the Bishop of Hippo and a theologian who profoundly influenced the western world, but the author of a Rule and the instructor of our manner of common life. His Regula ad servos Dei, originally composed for a community of women, was adopted by the Canons Regular in the twelfth century. Innocent III invited St Dominic to choose a rule for his followers from already existing and approved rules, following the Fourth Lateran Council (1215); as Bl Jordan of Saxony testified, those who were to be Preachers professed the Rule of Saint Augustine, who was himself a distinguished preacher; but they added certain stricter observances concerning the receiving of alms, fasting, vigils and woollen habits.



As Bl Humbert of Romans showed in his commentary on the Rule, the apostolic life that forms the basis for the Rule of Saint Augustine was well-suited to the purpose of the Order of Preachers. The Rule, along with the Constitutions, remains today the foundation of Dominican profession.

Before all else, dear brothers, love God and then your neighbour, because these are the chief commandments given to us. The following are the precepts we order you living in the monastery to observe. The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart. Call nothing your own, but let everything be yours in common. Food and clothing shall be distributed to each of you by your superior, not equally to all, for all do not enjoy equal health, but rather according to each one's need. For so you read in the Acts of the Apostles that 'they had all things in common and distribution was made to each one according to each one's need.' Be assiduous in prayer, at the hours and times appointed. In the oratory no one should do anything other than that for which it was intended and from which it also takes its name. Consequently, if there are some who might wish to pray there during their free time, even outside the hours appointed, they should not be hindered by those who think something else must be done there. When you pray to God in psalms and hymns, think over in your hearts the words that come from your lips. Subdue the flesh, so far as your health permits, by fasting and abstinence from food and drink. However, when someone is unable to fast, he should still take no food outside mealtimes unless he is ill. There should be nothing about your clothing to attract attention. Besides, you should not seek to please by your apparel, but by a good life.

*From the **Rule of St Augustine.***

THE PRIORY OF ST MICHAEL THE ARCHANGEL

Blackfriars, Buckingham Road, Cambridge. CB3 0DD.

www.blackfriarscambridge.org.uk/ | Phone: +44 (0) 1223 741251

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