



**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 22 **SUNDAY XXV**

Mon 23 *feria*

Tue 24 **OUR LADY OF  
WALSINGHAM**

Wed 25 *feria*

Thu 26 Ss Cosmas & Damian

Fri 27 S Vincent de Paul

Sat 28 Ss Dominic Ibañez &  
Companions

Sun 29 **Ss MICHAEL, GABRIEL, &  
RAPHAEL.**

Join Radio Maria for a night of celebration and dancing as they mark their fifth anniversary of broadcasting! They're hosting a lively ceilidh dance and buffet at St Mary's School, Bateman St, Cambridge CB2 1LY, on Wednesday 9 October, starting at 7pm. For more information and to purchase tickets, please visit <[www.RadioMariaEngland.uk/Events](http://www.RadioMariaEngland.uk/Events)>

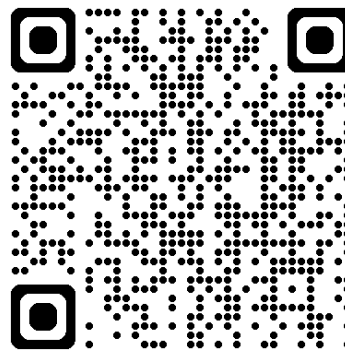
Our Diocese is delighted to announce the Diocesan Retreat Day for Women, taking place on Saturday October 12 from 11am- 4pm at Our Lady Immaculate & St Etheldreda, Newmarket, CB8 8LT. The theme for this year's retreat is "Called to More: Finding God in the Hidden Things of Daily Life." For more information and registration, use the QR Code:



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

To listen visit:

<https://radiomariaengland.uk/>



**SUPPORT US**

Our ministry relies on the generosity of our friends and supporters. If you would like to support us make a donation in the cloister, visit our website, or speak to or email the bursar, Fr Albert.

[cambridge.bursar@english.op.org](mailto:cambridge.bursar@english.op.org)

The 39th Annual National Rosary Crusade will take place on Saturday 12th October 2024. People will assemble outside Westminster Cathedral on Ambrosden Avenue at 1.45pm and will then process to the Brompton Oratory, ending around 5.15pm. Contact: Francis Carey (01494) 729223; Mathias Menezes 07950 384515, or visit <[www.rosarycrusadeofpreparation.blogspot.com](http://www.rosarycrusadeofpreparation.blogspot.com)>

A Music Workshop Day & Eucharistic Rosary Procession will take place on Saturday 26 October at the Rosary Shrine in London. The day will begin at 10am and finish at 7.30pm with a Eucharistic Rosary Procession. To register, please email [london.secretary@english.op.org](mailto:london.secretary@english.op.org).



*The Solemnity of*  
**OUR LADY OF WALSINGHAM**  
*Tuesday 24 September*

*“When England goes back to Walsingham,  
Our Lady will come back to England”*

23 September, 6.30pm - First Vespers | 7am - Lauds | 7.30am -  
Conventual Mass | 6.15pm - Devotions and Meditation | 6.30pm -  
Vespers.

## THE POLITICS OF THE MYSTICAL BODY OF CHRIST

Eric Voegelin was a German writer on political philosophy, who moved to Austria when he was nine, and escaped from there after the Anschluss which absorbed Austria into the greater German Reich, controlled by the Nazi party. He was opposed to Nazism but also wrote on the larger question of what he saw as a basically gnostic view of humanity, an attempt to create heaven on earth, to as he was often quoted as saying, ‘to immanentize the eschaton’. What he meant by that was any form of movement which tried to bring about on earth a perfect society which could never be possible while human history continues. He seemed to be a Christian of sorts but even if you don’t believe in the eschaton, the end of human history when Christ returns, it should still be clear to any rational person that making a perfect world by sheer human effort is bound to fail. The attempt to do so would always involve more evil than the evils which it promised to eliminate. It is not his example but I would put it like this. If you want to have a perfect carrot, you will end up destroying every carrot in the field because there is no such thing as a perfect carrot.

In a series of lectures in German which he made in 1964, he quotes from Thomas Aquinas in the *Summa Theologiae*, Part 3, Question 8, Article 3. He was not a Catholic himself, but these lectures criticise what he called the descent into the abyss of the German peoples under National Socialism, including a great deal of the Catholic Church. He quotes Aquinas with approval but says that the Catholic Church failed to live up to the ideals of Aquinas by failing to see that all human beings were potentially members of the body of Christ. Rather than quoting the whole of the passage, which involves some technical language, I will try to summarise Aquinas’ argument. He wishes to show that there is a sense in which Christ is the head of all humanity. The arguments which he gives against this is that Christ is only the head of his mystical body, the Church, that even in the Church some fall away from grace, and that the sacraments of the Old Testament are compared as shadows to the body. Voegelin does not quote these objections or Aquinas’ reply to them but does quote the main body of Aquinas response.

Aquinas answers by speaking of the mystical body of Christ but makes a distinction between actual and potential membership of that body. Here he is inspired by this distinction as made by Aristotle, but we can misunderstand what potentiality means here. For both, to be potentially something is to be ordered to being that something. A seed is potentially a flower, but the seed is not meant to stay as a seed. A seed is not an alternative to being a flower, but something whose own being is meant to become a flower. A seed which does not become a flower is a failed seed. This is my own analogy but it's what Aquinas means when he says that all human beings are potentially part of the mystical body of Christ. There are degrees of membership of the body of Christ, five in his opinion. There are those who are in heaven, or in glory as he puts it, then those who are united on earth by love or Charity. Others may be united by faith but lack love. Then there are those who are not members of his body in any of these ways but are destined to become part of his body. Then lastly there are those who are potentially part of his body but who will never become part of his body. Only these, when they leave this world, become totally separated from his body because they no longer have the potentiality, that is the possibility of becoming part of his body.

It is very important to bear in mind the reservation that it is only after leaving this world that we lose the potential to be part of his body. As long as they live, every human being has the possibility of being united to Christ. Voegelin thinks that a great deal of the Church in Germany failed to live up to the implications of this doctrine as Aquinas explains it. The need to be concerned with all humanity. He then goes on to criticise the Encyclical of Pope Pius XII issued in 1943, *Mystici Corporis Christi*, for reducing the mystical body of Christ to the Church, and quotes Karl Rahner, this is in the 1964 lectures, who was developing a doctrine of the anonymous Christian, not in opposition to this encyclical, so he said, but claiming to go beyond it, to affirm humanity being called to join with Christ in a way which might not be visible in this life.

As regards the history of the Catholic Church in Germany, some historians, not all Catholics, suggest that the Catholic Church was wise to concentrate on its internal unity, to provide a more coherent resistance to the Nazi's and also an alternative. That's a different issue from the more general question of the Body of Christ. Aquinas in his answer to the third objection to Christ as the head of all humanity, which says that ancient Israel only worshipped the shadow of the body of Christ says something quite startling. He speaks of motion and says that to move to the image of something is to make the same motion as to move to the actual thing. If a teenage girl has a photo of a pop star in her room, that would probably mean she likes the pop star, rather than the photograph. So Aquinas says quite bluntly 'And for that reason, the ancient father, by keeping up the sacraments of the law, were borne into Christ through the same faith and love by which we are borne into him. And so, the ancient father pertain to the same body of the Church to which we pertain.'

Pius XII insists that Christ is the redeemer of the human race 'constituted the Head of the whole human family in the womb of the Blessed Virgin' but it is by the power of the Cross that our Savior exercise fully the office itself of the Head of his Church. Pius speaks of the Church as a perfect society but makes many references in this encyclical to the sinfulness of individual members, which he attributes to human nature, but not to the Church being a structured society. The Church needs to be visible because it is the body of Christ, so Pius says:

***'We have had the great consolation of witnessing something that has made the image of the Mystical Body of Jesus Christ stand out most clearly before the whole world. Though a long and deadly war has pitilessly broken the bond of brotherly union between nations, We have seen Our children in Christ, in whatever part of the world they happened to be, one in will and affection, lift up their hearts to the common Father, who, carrying in his own heart the cares and anxieties of all, is guiding the barque of the Catholic Church in the teeth of a raging tempest. This is a testimony to the wonderful union existing among Christians; but it also proves that, as Our paternal love embraces all peoples, whatever their nationality and race, so Catholics the world over, though their countries may have drawn the sword against each other, look to the Vicar of Jesus Christ as to the loving Father of them all, who, with absolute impartiality and incorruptible judgment, rising above the conflicting gales of human passions, takes upon himself with all his strength the defence of truth, justice and charity.'***

An invisible Church would make Christ himself invisible.

Fr Euan Marley O.P.

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## THE PRIORY OF ST MICHAEL THE ARCHANGEL

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