

Objection 1. It would seem that a glorified body can be in the same place together with another glorified body. Because where there is greater subtlety there is less resistance. If then a glorified body is more subtle than a non-glorified body, it will offer less resistance to a glorified body: and so if a glorified body can be in the same place with a non-glorified body, much more can it with a glorified body.

Objection 2. Further, even as a glorified body will be more subtle than a non-glorified body, so will one glorified body be more subtle than another. Therefore if a glorified body can be in the same place with a non-glorified body, a more subtle glorified body can be in the same place with a less subtle glorified body.

Objection 3. Further, the body of heaven is subtle, and will then be glorified. Now the glorified body of a saint will be able to be in the same place with the body of heaven, since the saints will be able at will to travel to and from earth. Therefore two glorified bodies will be able to occupy the same place.

On the contrary, The glorified bodies will be spiritual, that is like spirits in a certain respect. Now two spirits cannot be in the same place, although a body and a spirit can be in the same place, as stated above (Sent. i, D, 37, q. 3, a. 3; Ia, q. 52, a. 3). Therefore neither will two glorified bodies be able to be in the same place.

Further, if two bodies occupy the same place, one is

penetrated by the other. But to be penetrated is a mark of imperfection which will be altogether absent from the glorified bodies. Therefore it will be impossible for two glorified bodies to be in the same place.

I answer that, The property of a glorified body does not make it able to be in the same place with another glorified body, nor again to be in the same place with a non-glorified body. But it would be possible by the Divine power for two glorified bodies or two non-glorified bodies to be in the same place, even as a glorified body with a non-glorified body. Nevertheless it is not befitting for a glorified body to be in the same place with another glorified body, both because a becoming order will be observed in them, which demands distinction, and because one glorified body will not be in the way of another. Consequently two glorified bodies will never be in the same place.

Reply to Objection 1. This argument supposes that a glorified body is able by reason of its subtlety to be in the same place with another body: and this is not true.

The same answer applies to the Second Objection.

Reply to Objection 3. The body of heaven and the other bodies will be said equivocally to be glorified, in so far as they will have a certain share in glory, and not as though it were becoming for them to have the gifts of glorified human bodies.