

MASS INTENTIONS		
	AT LANHERNE	CANON TANNER
3	Holy Souls BENEFACTORS	Mgr Wach
4	Holy Souls	Private Intention
5	Holy Souls	Private Intention
6	Holy Souls	Private Intention
7	In Reparation for those who neglect making a Thanksgiving after Communion M & D Ruffles & Jones	Private Intention
8	Craig Hunt	Private Intention
9	Hellouin	Private Intention

The Sisters of Lanherne are grateful to the Providence of God who supplies their needs through the generous support of the faithful.

Lanherne Nuns

Sort code: 30-98-76
Account: 45742568
Rev. Canon Scott Smith

At Lanherne Convent

Sunday 8.30am Low Mass
10am Low/Sung Mass
Monday – Saturday 8am Mass
Thursday Mass at 8am and 6.15pm

Holy Angels Torquay

Account Name: ICKSP
Account Details: 40-03-33
Account Number: 12333902

At Holy Angels

Sundays:
10 -10.15am Confessions
10.45am Sung Mass

Mon. Tues. & Sat. Mass at 8.30am
Wed. & Thurs. & Fri. Mass at 12 noon

Chaplain of Lanherne Convent
St Mawgan TR8 4ER
mobile : 07366 321039
lanherne@icksp.org.uk
Safeguarding Reps:
Christina Hunt
Sarah Checkley

Confession:
Thursday: 5.15pm-5.45pm
Friday & Saturday after Mass

Rev. Canon Scott Tanner, Prior
House of Saint-Richard-Reynolds
Holy Angels Church, Queensway, Torquay
TQ2 6BP
mobile : 07763 277697
torquay@icksp.org.uk
Safeguarding Rep: Katarzyna Adamiak

Mon. Tues. Thurs. & Fri.
8am Meditation
8.30am Mass
6pm Adoration (& Confessions)

Plymouth: Sundays at 8.30am
First Saturdays: 11.30



INSTITUTE OF CHRIST THE KING
SOVEREIGN PRIEST
In the Diocese of Plymouth

14th Sunday after Pentecost

3rd September 2023

Walking Pilgrimage to St Michael's Mount, Cornwall 28th - 29th September. Please contact Canon Tanner if you are interested.

St. Thomas Aquinas on Transubstantiation.



“That this sacrament contains the actual body and blood of Christ cannot be perceived with our senses but only by faith in God's authority: *This is my Body which is to be given up for you.* But we can see that it is appropriate. Firstly, appropriate to the perfection of the New Law. The Old Law sacrifices prefigured the true sacrifice of Christ's sufferings; the New Law sacrifice instituted by Christ should be something

more, containing not only in figure but in very truth the Christ who suffered for us.

Secondly, this fits with Christ love since *living together is what friendship is all about.* While we await his bodily presence in heaven he does not deprive us of his bodily companionship in our pilgrimage, joining us to his very body and blood in the sacrament:

He who eats my flesh and drinks my blood dwells in me and I in him.

It joins Christ to us in such friendly unity that it is our greatest sign of his love, and the raising of our hope.

And thirdly, his bodily presence perfects our faith in the unseen; he offers his godhead to us invisibly in his human nature, and now his very flesh invisibly in this sacrament. The body of Christ is present in this sacrament not in the way a body is present in a place with its dimensions matching those of the place, but in a way altogether special to this sacrament. We talk of the body of Christ being on different altars not as if it simultaneously filled different places, but in a *sacrament*. By that however we don't mean only in a sign (though a sacrament is a sign), but we mean that the body of Christ is really there but in a way proper to the sacrament.

All this means that after consecration the bread and wine are no longer there. To begin with it is clear that the body of Christ doesn't start to exist in this sacrament by coming there through space. It would have to stop being where it is locally in heaven, move through all the intervening space, and end up in more than one place at once.

The only other alternative is that [what is in that place,] the substance of the bread should be converted into Christ's body. But in that case, after the conversion, the substance of the bread is no longer there. Add to this the words used in the sacrament: *This is my body*; that would not be true if the substance of bread remained (for certainly the substance of the bread is not Christ's body) and one would rather have to say *here is my body*. The sacrament, in order to signify, needs only the appearances of bread and wine to remain, our usual means of knowing what substance is there.



Some theologians, accepting that the bread and wine are no longer present after consecration, but thinking it impossible for the substance of bread and wine to be converted into the body and blood of Christ, say rather that the consecration breaks the

bread and wine down into the underlying matter or annihilates them. But where would the underlying matter go to? If it moved away in space we would see it go. Moreover, the substance of bread and wine won't go away until the words of the consecration are complete, and at that very moment the substance of Christ's body and blood is there. So there is no moment at which the underlying matter could be there.

It is no use saying that the substance of the bread and wine breaks down gradually and takes time to depart from its apparent place. If such a process started at the moment the words of consecration were complete then in some part of the host we would have the body of Christ and the substance of bread present together, which we have already ruled out; and if it started before the consecration then in some part of the host there would be neither the substance of bread nor the body of Christ, which is difficult to perceive.

Nor does annihilation help. For there is no other way for the actual body of Christ to start to exist in this sacrament except by the substance of bread being converted into it; and annihilation or break up of the bread both exclude such conversion. Anyway what could cause them to happen? The effects of a sacrament are brought about by the words said: and the words *this is my body* say nothing about either annihilation or breaking up bread into its underlying constituents. It is like air changing into flame in a fire: though no longer there, nor anywhere else either, it hasn't been annihilated.

After the consecration it is no longer true to say *the substance of bread exists in some way*, but since that into which it has been converted exists, the substance of the bread has not been annihilated.

But this conversion is not like any natural change, and only God has the power to bring it about. The activity of created agents is always directed at actualising some defined thing, and since what defines actual things is their forms, no natural or created agent can do anything else but give a new form to something; so that all changes in accordance with the laws of nature can be called transformations. God however is unlimited in his actuality. So he can act on the whole substance of existing things. He can not only bring about conversion of form, in which one form replaces another in a subject, but conversions of the whole existent thing, in which the whole substance of one thing converts into the whole of another.

And this is what he does with his divine power in the sacrament. He converts the whole substance of bread into the whole substance of Christ's blood. This is not exchange of form but exchange of substance, and it is not a natural type of change but needs a name to itself: *Transubstantiation*. In this conversion there is no single subject which is first potentially and then actually something. Rather, since this conversion of whole substances implies an order of the substances as its subject, like order and number do. No limited agent has power to convert form into form or matter into matter; but the power of an unlimited agent,

acting on the whole existent thing, can make such conversions:

For both forms and both matters have existence in common, and the author of existence can change that which is existent in one into that which is existent in the other, taking away whatever distinguished it from the other.

(Extracts taken from St. Thomas Aquinas: *Summa Theologiae. III The Road to God. 75, 1-4*)

Volunteer Days at Lanherne

Monday 11th of September

Please come and help us with the grounds!

Apple Harvest at Lanherne

Saturday perhaps as early as the 14th October depending on when the Apples will be ready!

The Apples are falling constantly and we need help to collect them before they are eaten by critters. If you can spare some time in the week, please drop by!

