

# Episode One Hundred Fifteen - Letter to Herodotus 04 - Atoms, Void, and Basic Epistemology Issues

Post by “Joshua” of March 27, 2022 at 12:20 PM

I mentioned that atomism was thought to be one factor in the condemnation of Bruno and other 'heretics' (like Galileo) by the Catholic Church, and that the whole issue turned on the point of the Transubstantiation of the Eucharist from bread and wine into Body and Blood. The historical evidence surrounding Bruno's death is fragmentary, complicated, and highly controversial even today. It's true that one of the witnesses who denounced him to the inquisition did so because of his 'denial of the Eucharist': this was by no means the only charge, and not the most important one either. Anyway, here is the Canon of the Catholic Church as promulgated at the Council of Trent, followed by a little bit of Aristotle, and finally Democritus where it all started.

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From the 13th session of the Council of Trent:

Quote

it is indeed a crime the most unworthy that they should be wrested, by certain contentions and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as the pillar and ground of truth, has detested, as satanical, these inventions devised by impious men; she recognising, with a mind ever grateful and unforgetting, this most excellent benefit of Christ.

Quote

And because that Christ, our Redeemer, declared that which He offered under the species of bread to be truly His own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.

Quote

CANON I.-If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema.

CANON II.-If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood-the species Only of the bread and wine remaining-which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema.

CANON III.-If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each [Page 83] species, and under every part of each species, when separated; let him be anathema.

CANON IV.-If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true Body of the Lord remaineth not; let him be anathema.

#### Aristotle, on Substance and Species

##### Quote

A substance—that which is called a substance most strictly, primarily, and most of all—is that which is neither said of a subject nor in a subject, e.g. the individual man or the individual horse. The species in which the things primarily called substances are, are called secondary substances, as also are the genera of these species. For example, the individual man belongs in a species, man, and animal is a genus of the species; so these—both man and animal—are called secondary substances.

#### Democritus

##### Quote

By convention sweet is sweet, bitter is bitter, hot is hot, cold is cold, color is color; but in truth there are only atoms and the void.

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Principal Doctrine 22. We must take into account as the end all that really exists and all clear evidence of sense to which we refer our opinions; for otherwise everything will be full of

uncertainty and confusion.

No kidding!