

**CATHOLIC FAITH IN THE HOLY
EUCHARIST: PAPERS FROM THE
SUMMER SCHOOL OF CATHOLIC
STUDIES HELD AT CAMBRIDGE,
JULY 24-29, 1922**

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Catholic faith in the Holy Eucharist: papers from the Summer School of Catholic Studies held at Cambridge, July 24-29, 1922 by C. Lattey

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CATHOLIC FAITH IN THE HOLY EUCHARIST

Papers from the Summer School of Catholic
Studies held at Cambridge, July 24—29, 1922

Edited by

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PREFACE.

THE present volume represents the substance of all the lectures delivered at the Summer School of Catholic Studies held at Cambridge, July 24-29, 1922. The general subject was the Holy Eucharist. Most of the lectures follow chronological (which is also logical) sequence. The present writer judged it best to devote the whole of the time available for a Biblical treatment of the matter to the gospels. Outside the gospels the New Testament evidence is to be found mainly in the First Epistle to the Corinthians, evidence which he has treated in some detail in editing that epistle for the Westminster version, and on broader lines in *Back to Christ* (New York, 1919). The most important evidence from the Old Testament is the prophecy of Malachy, which is admirably expounded by the Rev. E. F. Sutcliffe, S.J., now at the Biblical Institute, Rome, in the *Irish Ecclesiastical Record* for May, 1922.

Following upon the consideration of the gospel evidence comes the lecture upon the Pre-Nicene Church, after which East and West are handled separately, the former upon more general lines, the latter with almost exclusive attention to St. Augustine, by reason of his unique influence and, one may add, difficulty. The scholastic, like the patristic, treatment is also divided, but this time between Sacrament and Sacrifice; under the former comes a special study of St. Thomas Aquinas, while under the latter Père de la Taille sets forth the view of the Sacrifice which he has done so much to

revive, and which is fully explained in that magnificent scholastic monograph, *Mysterium Fidei*. The subject of the Liturgy is then opened out in skilful summary, and also the subject of Reservation, while Catholic Devotion finds apt expression and stimulus in a lecture on the fruits of the Sacrament.

For all these papers, and still more for the delivery of the corresponding lectures, the editor, who was also immediate organizer of the lectures, offers his most hearty thanks, and in the rendering of these thanks he may safely associate with himself the Cambridge Committee and those who attended the School. He also wishes to offer his sincere thanks to Father Hugh Morrisey for devoting time and trouble, amid a press of other occupations, to the welcome appendix on the Fish Symbol. To him also is due the apt quotation from St. Jerome (*Epist. 125 ad Rusticum Monachum*), which accompanies the representation of the Fish on the title-page: "Nothing richer than he, who carries the Body of the Lord in a wicker-basket, His Blood in a glass." This text shows how plain, even in St. Jerome's time, might be the vessels in which the Holy Eucharist was carried; and the earlier use of them doubtless exercised some influence upon the fresco here reproduced. For the reproduction itself thanks are due to Father Parkinson, S.J., who also designed the head of St. Jerome (after old masters) for *The Religion of the Scriptures*. Fr. Morrisey touches upon this fresco of the Fish with the Eucharistic species in the course of his appendix. For the sake of clearness it has been thought best to over-define the sketch, and to some extent to sacrifice absolute accuracy in order to secure an easy understanding of the symbolism.

A few words may be added on the subject of the Summer School of Catholic Studies in general. It is little else than a repetition upon a more modest scale of the Catholic Bible Congress, held at Cambridge in July, 1921. The success of that Congress, recorded in the second edition of *The Religion of the Scriptures*, naturally led to the suggestion that something similar should be established permanently, series of lectures dealing in turn with all the various subjects of which a right understanding is vital to the Catholic position. An arrangement has been arrived at whereby the Catholic Conference of Higher Studies, the only organized body representing Catholic higher studies in this country, undertakes to support, and through its committee to organize, these lectures, for which the best available lecturers will be secured; while a local committee, consisting of the Cambridge clergy and certain laymen, whose aid has already proved invaluable, makes all arrangements upon the spot and has ultimate control. His Lordship the Bishop of the Diocese (Northampton) has from the first taken the warmest interest in the scheme, and has graciously accepted the office of President of the whole institution.

It is hoped that the School will prove of great help and importance primarily for Catholics themselves, for priests and religious, for all engaged in religious training and teaching, and for the educated laity. The fact that the School will normally be held, as it is hoped, during vacation term at Cambridge, encourages the further hope that it may prove of interest to members of that and of other universities. Those who are not of the Catholic body, needless to say, whatever their position, will always be welcome to come and hear

Catholic belief and practice explained by reliable Catholic lecturers. In order to secure stability, a permanent guarantee fund has been opened, for which a hundred pounds or so is desired, whereof about a third has been already subscribed. Further contributions may be forwarded to the Rev. J. B. Marshall, M.A., M.C., The Catholic Rectory, Cambridge.

Like *The Religion of the Scriptures*, the present volume should prove of lasting value as a summary of the Catholic position, indicating at once the massive simplicity of Catholic faith and love, and the rich variety wherein these find their natural expression. Following upon the explanation and defence of Holy Writ and of the Holy Eucharist will come that of the Holy See. The general subject decided upon for the Summer School next year is the Papacy, in all its bearings. The School will proceed upon the lines which have already proved successful, but it may be hoped that every year will see it increase in efficiency and become more widely appreciated.

C. L.

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