

The Holy Sacrifice Of The Mass Part V

How Christ Said The First Mass

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THE BREAD, WINE, WATER, OIL, AND INCENSE, IN THE TEMPLE

THE Jewish Temple was filled with numerous objects reminding the Hebrews of their religion, exciting them to prayer and devotion. These objects did not of themselves give grace. But aroused at the sight of them they performed their acts of religion in the faith, hope, and love of their foretold Redeemer. These religious objects were the sacramentals of the Old Law. At the Last Supper Christ raised the Jewish sacramentals, bread, wine mixed with water, and oil, with the imposition of hands, into the dignity of being the materials of the Eucharistic Sacrifice and of holy Orders. The general impression is that when Christ did this he took materials never used before in worship. But he did not make any sudden change. From prehistoric time, in days of patriarchs, of Moses and of the prophets, the Holy Ghost had chosen bread, wine, water, oil, and incense, and in Passover and in Temple they came down in rite, history and religion of the Hebrews to the days of Christ. Let us see these images of the Mass and of the sacraments with their histories, for we will later find them in the Last Supper.

First we will begin the story of bread, "the staff of life." When at the dispersion of the seventy-two families of mankind from the plains of Mesopotamia, when the language of our race was changed, the white men retired to the southern shores of the Caspian Sea, where they found growing the wheat, *triticum vulgare* a species of the *hordeicae* or barley family. There soon after the flood but long before they emigrated to settle Europe, they cultivated this wheat, whence it spread over the world. It is mentioned as flourishing in Egypt in the days when the Hebrew captive Joseph became the Pharaoh's prime minister. (Gen. xli)

The Story Of Bread

Palestine produced great quantities of a superior wheat as soon as the Hebrews took possession of their "promised Land." You will still find the hills of Palestine terraced to the tops. Long winding narrow fields, sometimes but a few feet wide, look like great steps, the soil upheld by stone walls, the labour of nearly 4,000 years, on which the wheat was grown in those days when the Holy Land was densely populated. Thirty-five times the wheat is mentioned in the Old Testament. Why did the Holy Ghost inspire the patriarchs to bake unleaven cakes of wheaten flour for the Passover? Why did the priests offer them in the Temple every Sabbath, and why did Christ change this bread into His Body? Let us see the deep reasons shown in the investigations of our day.

According to scientific research, wheaten bread is the most nourishing of all foods. The human body requires heat to supply energy, and nourishment to repair the losses. Life could be sustained longer on bread alone than on any other food, its only deficiency being want of nitrogenous matters. A pound of bread is more nourishing than a pound of meat. A man could live on two pounds of bread a day for an indefinite time, but not on any other one kind of food. Sugar is the next most valuable food, and this explains why children like bread with sweets. The sweets in wine, or grape sugar, supply what is wanting in bread. For that reason bread and wine are the most nourishing foods known to man. The patriarchs, directed by the Holy Spirit, chose for their sacrifices, and the Passover, a food and drink founded on strictly scientific principles.

People first ate grain without grinding. Passing through the fields, they rubbed the heads in their hands, separating the chaff and ate the grains, as the apostles did on the Sabbath. (Matt. xii. 1, 2) In ancient times Hebrews ate grain this way. (Levit xiv. 23; Ruth ii. 2,3,17,18; Kings xvii. 28 etc.)

Later it was ground in a wooden or stone mortar, the flour was mixed with water and made into cakes and baked on the fire. They laid them on the live coals, as Abraham did when the Lord with two angels visited him. (Gen. xvii 6) In Moses' demands to let the Hebrews go, we first find the mill mentioned (Exod. ii. 5) and seven times the Old Testament mentions the flour mill.

This ancient mill called in Hebrew rechayim, still used in Palestine and the Orient, is made of two flat stones, about two feet in diameter. The upper, called the pelach, rested on a lower, the receb, united by a spindle through a hole in the middle; women sitting on the ground turned the upper stone, the right hand grasping a handle, putting in the grain with the left. The stones were roughened on the lower and upper sides. (Deut. xxiv. 6 ; Job. xli. 15, 16; II. Kings xv. 21)

In Christ's time, they sometimes used large stones turned by animals (Matt. xviii. 6) Kings and nobles had special bakers. (Gen. xl. 2 ; Jer, xxxvii. 21; Osee vii. 4) The law forbade one of the stones to be pledged for a debt, for then the family could not grind their grain. (Deut. xxiv. 6) They ground all kinds of grain in these little mills, but as flour of wheat was used to make the Temple proposition bread of the last Supper, we will confine ourselves to wheaten bread.

The word bread comes from the Hebrew barah "to eat," "to feed," "to nourish"; in this sense God told Adam after his sin that he would eat his bread with the sweat of his brow all the days of his life (Gen. iii. 19), and many Bible texts show that bread meant all kinds of food.

After the wheat was pounded or ground in the mill, the flour was mixed with water made into a dough, rolled into thin cakes and baked on live coals. The patriarchs thus made the unleaven cakes of only flour and water; these were the Passover cakes, and in this way the breads have since been made for Mass in the Latin Church.

In the account of the flight from Egypt, we first find mentioned fermented bread. This is made by mixing the dough with yeast, "to foam," to give off gas." The yeast is a microscopic fungus plant which feeds on the sugar and gives off gas, which makes the bread " rise." Numerous kinds of this fungus are used in the fermentation of wine, beer, etc., we find that the Egyptians made beer, and perhaps from them the Hebrews learned to make fermented bread. In Greek and Oriental Churches fermented bread is used for the Mass, but this is not according to the strict rules of the Hebrew Passover, the Last Supper, and the patriarchal custom.

In the deserts wood is scarce, and Arabs now use dried dung, on which they lay the flattened unfermented cakes which they turn to bake both sides: the crust smells of the dung but the taste of the inside is pleasant.

Large ovens were established in each town and village of Judea where the people brought the bread to be baked. Going over Mount Olivet, a little below the place of the Ascension was seen a round dome, about ten feet in diameter and six high, in which was a fire of dried dung. A woman inside, surrounded with smoke, was making cakes and placing them on the fire. She offered one, but it was declined with thanks. Such ovens may be still seen in all parts of the East, especially among the common people, who have not been changed by modern methods.

The housewife prepared and baked the bread (Gen. xviii 6; Levit. xxvi. 26; II. Kings xli. 6-8; Jer. vii. 18). Later this became the servants' work (I. Kings viii.8-13). After David's time, when the Hebrews began to devote themselves to business, each rich family had a baker. (Osee vii. 4-7; Jer. xxxvii. 20; Migne, *Cursus Comp. S. Scripturae*, iii.1135, etc.)

They used a wooden platter in which they mixed the dough made of flour and water, but later they put yeast in to make it rise by fermentation. The first kind, called Matzoth, "unleaven," was alone used at the Passover and in all the sacrifices of the Temple (Gen. xviii. 6, xix. 3; Judg. vi. 11; III. Kings xvii. 12; Exod. xii. 15, 85, xiii. 3, xvi. 3, 4, 8,12; Levit. ii. 4, vii. 12-13, viii. 26, 31, 32; Dent. xvi. 3; Amos iv. 6). The latter was named Chometz, "fermented."

The cakes were round, from ten to twelve inches in diameter, the unfermented breads being as thin as a knife and the fermented about half an inch thick. They never cut bread with a knife, but broke it with their fingers (Isaias lviii. 7; Lam. iv. 4; Matt. xiv. 19, xv. 86, xxvi. 26). At Passover and feasts the master of the house always broke the bread and handed it to his guests. The master of the house on Sion during the Passover broke the bread and handed a piece to the writer.

In the Church the celebrant breaks the Host before partaking, and if necessary he breaks the smaller Hosts when giving Communion. In the Latin Rite this Jewish custom of breaking the bread or Hosts is always followed, and the

unfermented bread of the Jewish Passover and the patriarchs only is used. In the Greek and sister Rites, with a long ceremony at the credence table during Mass, the celebrant with a little lance cuts from a loaf of fermented bread a large piece for the sacrifice, one for the Virgin, one for John the Baptist, and one each for the Apostles. Let us see the bread in Hebrew homes and Temple.

Outside the house, they dug a hole like a well, two or three feet wide, and from three to six deep (Levit. xi. 35), walled it up with stones, then plastered it with wet clay on the inside, leaving little holes for the flames to pass up into the oven. When the oven became red-hot, they removed the fire and put in the dough, covering the whole outside of the oven with earth (Levit. vii. 9, 12, 3, etc.). When the cakes were baked on one side, they turned them over (Osee vii. 8). This was the smoking furnace shown Abraham in which to bake Passover cakes (Gen. xv. 17), when the Lord, with an angel each side of him, visited the patriarch's tent. In this kind of an oven Lot prepared unleaven bread for the angels who warned him to flee from the wicked doomed Sodom and Gomorrah.

Later they used a movable oven called tannur, about three feet high, made of earthenware, glazed within and without with white potter's clay, resting on a movable base forming the furnace. After heating it with a fire inside, they removed the coals and pasted the dough to the sides (Levit. ii. 4 ; Eccl. x. 30; Jer. lli. 18). In this oven they baked the proposition or " showbreads," of the Temple, type of the Eucharist (See Edersheim Temple, 152). It was the bread the raven brought Elias each day. Some writers say the raven was not a bird, but a member of the Raven tribe of Bedouin wanderers. The angel gave the great prophet this unleaven bread, which gave him strength to fast for forty days and nights, till he came to Horeb, foretelling the graces of Communion. (7III. Kings xix 6-8)

Vessels of the same shape and materials were used to hold liquids. They also used an iron basket with three feet like a tripod, or rested it on three stones, built a fire under it and in it the dough was baked (Levit. ii. 5, vi. 14-15 ; Exod. xxix. 2-3). In this they baked not only the unleaven bread for the Passover, the

leaven bread for daily use, but also other kinds of cakes and bread made of different grains.

Unleaven bread, made before history opened, of only flour and water, is called in Hebrew Matzoth, in Greek Azymous, both meaning " unleaven," to distinguish it from Chometz, "leaven," which was made with yeast, was used at the Passover, offered in the Temple and eaten at all their religious feasts. Thirty-eight times this bread is found in the Old Testament, and hundreds of times in later Jewish writings.

Jews of our day prepare this bread, carefully following the customs of their fathers. The flour is ground of chosen wheat, it must not be musty, or mixed with other flour, and it is carefully kept. Mixed with purest water. they make a dough, roll very thin cakes about a foot in diameter and bake at once, lest the dough ferment. When baked they keep them in a clean box or chest. They then mix the remaining dough with honey, eggs and sugar, etc., but not with yeast. These, called haschira, "rich cakes," they send to friends, the sick, and to Christians. But strict Jews do not send the regular Passover bread to Gentiles.

To the Hebrew this unleaven bread was the "staff of life," no meal was held without it; it reminded them of the bread Melchisedech offered when he blessed their father Abraham; it recalled the proposition bread of the Temple, the desert manna, and it was handed down that when the Messiah came He would in bread renew the miraculous manna. For these reasons the blessings at the table were always said over the bread (See Edersheim, Life of Christ, ii. p. 206. etc) and wine, and these blessings sufficed for all the other foods.

Each Sabbath eve with a ceremonial we will later give, the priests laid twelve thin cakes of unfermented bread of the patriarchal Passover, and between and mingled in mystic meaning with them twelve gold flasks of wine mixed with water (Exod. xxv. 29, 30). These of purest gold were made like golden bottles (Exod. xxv. 29, 30. Exod. xxxvii. 10 16; xl 4; Numb. iv. 7; xxviii. 9-10). The Lamb sacrificed morning and evening every day foretold the crucifixion, and the bread and wine pointed to the Last Supper and the Mass. What was the Temple ceremony of the bread and wine?

Early Friday afternoon the "new course" of priests chosen for the function representing all the priests, and Levites typical of the tribe of Levi, with the "stationary men" emblematic of all Israel, came to the Temple to take their places for the following week. The men chosen by "lot" take their places for the ceremonial of the proposition bread and wine.

When the sacrifice of the lamb begun at three P. M. had nearly ended, three blasts were blown from the silver trumpets to tell all in Temple and sacred city that the Sabbath was drawing near, for it began at sundown. Jacob, their last great patriarch, had established this hour of prayer, for it was the time when, later, Jesus died. The Roman emperor Augustus had issued a decree, that during this hour the Jews were exempt from attending the law courts, that they might attend the Sabbath worship.

Lamps and candles are lighted to foretell the Messiah. Priests robed in rich vestments, wash the sacrificial altar from stains of blood, "lots" are drawn to see who was to perform the varied functions of priest and Levite. Those so chosen first began the preparation of the proposition, "show," or "Face bread" in one of the Temple chambers. The Rabbis call it the "Bread of the Face of God Almighty," the "Angel of the Face" the "Perpetual Bread," the "Bread of laying out" the "Angel of his Presence" etc. They held it in great honour. Its renewal each Sabbath was an important Temple service, for it imaged the altar bread of the Last Supper and of the Mass.

In the Holies, with walls covered with plates of purest gold, at the northern or most sacred side, stood the credence table, three feet long, one and a half wide and high, made of purest solid gold, its feet, like those of animals, turned out, and connected in the middle with a magnificent gold crown. The table of the tabernacle was made of sitim wood, the acacia tree of the Arabian deserts, and all the wood was covered with plates of pure gold. At the time of Christ, the Temple table was of solid gold, which had been given by the Machabees to replace the one Antiochus Epiphanes took away. Josephus writes of a larger table which Ptolemy Philadelphus gave. (Antiq. XII. ii. 8)

From purest wheat grown in Judea, ground with great ceremony, the flour was passed through eleven sieves, each with meshes one finer than the other.

Mixed with the " water of precept," twelve cakes of unleaven bread were made, representing the twelve tribes of Israel. Each cake was made of two and a half quarts of flour and it was anointed with olive oil in the form of a cross. (Edersheim, Temple, p. 155)

"The House of Garmo," a family of the Kohathites, descendants of Levi's second son (Gen. xlvi. 11; I. Par. ix. 32; Talmud, Shekalim, v. 1), had a monopoly of making these cakes, which they deposited on a marble table in the porch of the sanctuary, where they remained till the Sabbath service began. The Talmud tells us the ceremony of placing them on the gold table in the Holies the image of our sanctuary.

"Four priests enter the Holies, two carrying each one of the piles of six breads, the others the two vases of incense Four priests went before them-two to take off the two rows of old breads, and two the old vases of incense. Those who brought in the bread and incense stood at the north side, facing southwards, they who were at the south side facing north, these lifted off, and those replaced the hands of those, being right over against the hands of those, as it is written, "Thou shalt set upon the table bread of the Presence before Me always." (Talmud, Men. xi. 7)

Thus placing and removing the breads, the priests formed with their arms a cross, the sign of redemption found in all the Temple ceremonies to foretell the Redeemer's sacrifice.

“On a golden table in the porch of the sanctuary, the old breads were placed by two priests. Other priests then brought twenty-eight gold tubes, long like bottles, filled with wine. These they placed on the gold table in the Holies beside the new breads.”

Then they removed the twelve golden flasks of wine, emptied them with mystic ceremony, filled them with new wine mixed with water, placed them on the credence table with the twelve breads before the Lord in his holy sanctuary, where they rested till the next Sabbath. This wine and water are mentioned many times in the Old Testament under the name of "drink offerings." The priests drank this wine while eating the cakes. (See Edersheim, Temple, 158, 241. 242. 243; Talmud, etc)

This bread and wine, the latter mixed with water, thus placed before the Lord in the Holies, foretold the bread and wine of the Last Supper and of the Mass. This is the reason the wine is mixed with water, the latter foretelling the water flowing from the pierced side of the dead Christ.

Now the ministering priests of that "course" gather round the golden table in the Priests' Court, whereon the bread and wine are placed and each receives his portion.

"Three times a year all the twenty-four orders of priests were alike entitled to share the pieces of offerings of the festival, and in the proposition bread, and on the feast of Pentecost, the distributors say to each priest "Here is leavened bread for thee," and "here is unleavened bread for thee." "If the festival falls before, or after Sabbath, all the twenty-four orders share alike in the proposition bread. But if a day intervenes between the Sabbath and the festival, the order, whose regular turn it was, received ten of the proposition breads, and the loiterers receive two breads. At other times of the year the order in which they entered on their duty received six." (Succah, 88 to 91)

The high priest passes by, and each priest hands to him a part of his bread, and they give him some of the wine in honour of his pontifical office. Then they stand by the table of gold and eat the bread and drink the wine held most sacred because for a week they had reposed before the Lord the Shekina in his Holies.

No one but a priest could eat this bread, he must be free from all blemish (See Heb. x. 1) he must not have cohabited with his wife (Kings). Thus they foretold our unmarried clergy and the weekly renewal of the Eucharist in our churches. (See S. Augustine, Contra Faustum, L. vi. ix., L. xxxii. x. xi)

Now let us see the wine of Temple, Last Supper and Mass. Writers say the vine was cultivated before the flood, that then they ate the grape like other fruits. The early Church fathers write that Noe was the first to press the grape and make wine, and that he did not know its intoxicating effects when he took too much. (Gen. 1x. 21 ; Migne, Cursus Completus, S. Scripturae, iii. 1254-1256, etc)

Wine, in Hebrew yagin, "pressed out," "grape juice," typified excessive sorrow and physical pains which make men stagger. Thus the Saviour speaking to His Father of His sufferings and death said: "Let this chalice pass from Me." The Holy Ghost drew back the curtain hiding the future and revealed the Crucified when Noe blessed and cursed the nations — the races — in his three sons. The mighty movements of mankind then begun have continued till our day.

Noe, the second Adam, father of mankind, high priest and image of Jesus Christ, planted a vineyard, pressed the grapes and made wine. Not knowing its effect he took too much, lay naked in his tent, an image of our High Priest stripped of his garments, crucified, dead on the cross. Ham, Noe's second son mocked his father as the Jews mocked the dying Christ. His two other sons, Sem and Japheth with a cloak, covered their father's nakedness (Gen. ix).

Rising from his sacrifice, Noe blessed and cursed, as Christ was to rise from the tomb after His sacrifice and bless His followers with the gift of the Holy Ghost, while the curse of His blood rested on the Jewish nation.

"Cursed be Canaan, a servant of servants shall he be unto his brethren (Gen. ix. 25)." He could not curse Ham, for God had blessed the three sons and the curse rested on Canaan's children. Ham's sons settled Palestine, which they cursed with the sin of Sodom and Gomorrah. But Ham's tribes settled Africa, and find their vocation as slaves and servants waiting on the white men. Cursed in the passion their father mocked in Noe, the African race love to serve as servants to the other races. Living since in deepest degradation, among them never rose religion, literature, invention, genius, or progress. The other races will not receive on an equality one in whose veins flows their tainted blood.

Prophetic words the Holy Ghost pronounced through Noe on the sons who covered him. "Blessed be the Lord God of Sem, let Canaan be His servant."

Thus he determined that the "Lord God," Jesus Christ would be born of Sem's race, the Jews. Christ's genealogy shows him as son of Sem (Luke iii). He is the glory of the Jewish Semites. The other Semitic nations settled Asia, where they have remained stagnant, conservative, unprogressive, hardly improving since the patriarchs, for they were not blessed with the grace of change.

To Japheth: "The enlarging" or "The white man," Noe said "May God enlarge Japheth, and may he dwell in the tents of Sem, and Canaan be his servant (Gen. ix. 27)." The Hebrew has here for "God" the word "Shekina," the Holy Ghost, who spoke through Noe and gave Japhet's sons, the white races, that colonizing instinct, civilization, progress, advancement, invention, superiority-the unrest of bright minds which down the ages lifted them to the highest prosperity, culture and refinement. This is the reason the white men are so superior to the other races. God foresaw the Jews would reject Christ, that the white men would receive him, and thus he prepared them for their mission to receive the Gospel and carry on the Church.

Before this blessing Moses always mentioned these three brothers according to their age, Sem first and Japhet last; after the benediction the last is given first as the leader of the others. God later blessed the Jews through Abraham, Isaac, Jacob and the patriarchs, gave them the instinct of money-making that they might use the power of wealth in missionary labours. They rejected the call to Christianity when they killed Christ. But God works without repentance, the blessing still rests on them while the white races receive and administer the Church they refused.

This is the first lesson we read in wine Noe was the first to make. His son Sem, called Melchisedech, added bread and sacrificed the bread and wine of the Last Supper and the Mass on Sion. Now let us see that wine of patriarch, tabernacle, Temple and the Eucharistic Sacrifice. Palestine, stretching from the high Lebanon mountains in the north, their tops nearly always crowned with snow, to the deep valleys of the Dead Sea, 1,300 feet below the ocean, rejoices in varied climates, and produces dry wines of temperate climates, as well as the sweet wines of torrid zones. Hundreds of times the vine or the wine is mentioned in the Bible as flourishing in Palestine.

Moses' law has special rules. The Hebrew farmer was forbidden to plant any other crop in his vineyard, he could not use the grapes, or make wine, before the vineyard was five years old; but the widow, the orphan, and the stranger passing could eat all they wanted, but it was against the law to take any away. Priests while serving in the Temple, Nazarites while their vow lasted, judges

while on the bench, Essenes and Rechabites were forbidden wine. Let us see the grape and the wine.

The grape is a native of the Orient, where it grows as a shrub like a dwarf tree. It was cultivated from the days of Noe and wine spread among all ancient nations. It was in the beginning a desert plant, where it produces, when carefully cultivated, great crops, the fruit being in California more numerous than the leaves. It grows wood and leaves in cold climates, where it must be sustained with trellis and stake. But in its native climate it grows like a little tree.

In Palestine, especially in the north, the vineyards were on the north side of the hills facing south. In the fall all the members of the family gathered the grapes with song Psalm and canticle, and carried them to the press, generally in the center of the vineyard.

On steep hillside, of stone and cement, they built the press and receptacles for the grapes, so the "must" might flow down into the lower receptacle, both being about six feet in diameter and four deep. Into the upper they threw the grapes mixed with the stems and barefooted men, sometimes naked, danced on them till all were crushed. When the grapes were of the red variety, of which the clarets are made, they looked as though they were covered with blood.

Six centuries before He came, the prophet Isaias saw a vision of Jesus Christ in His agony in Gethsemane "The Winepress," when as the Scape-Goat of mankind, the world's sins were placed on Him as though He Himself had committed them. And ten thousand times deeper than we do He blushed with shame till His blood flowed out every pore, covering Him with crimson gore, and the prophet thought He had treaded the red grape of the Winepress, Gethsemane. (Isaias lxiii 1-6, etc)

When the upper vat was filled with grapes and stems, thus the men, with psalm, and song, and jest, trampled them with their feet till every berry was broken, and the whole became a mass of grape-juice hulls and seeds. Then for about ten days it is left to ferment. It must be frequently mixed so all parts may come in contact with skins and stems, which bear the fermenting fungus yeast plant which floats in the air.

In warm climates the grapes are very sweet, in cold regions the grape does not develop so much grape sugar, -the first produce the sweet and the latter the "dry" wine. The fermentation of the sweet wines ceases before all the sugar ferments and that is the reason they taste so sweet. In the "dry" wine all the sugar changes into alcohol-hence these two great classes of wines, which divide into various families bearing different names according to climate, places where they are grown, age, care, etc.

Let us go a little deeper, for wine is one of the elements of the Mass and few understand how it is made. The yeast plant we mentioned feeds on the grape sugar and changes it into ethel "noble" alcohol, formed of carbon, oxygen, and hydrogen, and which when distilled becomes brandy. Grape-wine, is the oldest, finest and most harmless of all fermented beverages.

The Mass wine must not be taken as composed of its varied chemical elements, but as one single fluid, as a human being is one person, although composed of soul and body, composed of many materials — the one living soul uniting the materials of the body, giving them its life. Thus the form of the wine united in one all the materials and fluids of which it is composed till it was changed into the Blood of Christ at the Last Supper as it is now in the Mass.

Let us return to the ancient world. When the Hebrews had fermented their wine in the upper vat, they drew it into a lower vat, leaving skins, seeds, etc., in the higher fermenting receptacle. Here the wine was left for a time carefully covered till it was still more purified by depositing in the bottom the rough matters, which made it taste harsh and crude. Then it was put in large earthen or stone vessels. Spring and fall it worked again, throwing down deposits of muddy matters. After a year or more, the wine had purified itself and was ready for use. Wine poisoned with drugs never shows a deposit, never changes. A sign of good wholesome wine is a dark deposit on the bottom of the vessel.

Wine working or fermenting throws off carbonic acid gas which would burst such bottles, and that was why Christ said new wine should be put in new bottles but old wine in old bottles. (Job. xxxii. 19; Matt, ix. 1.; Mark ii. 22)

Sweet grapes, when dried are called raisins (II. Kings xvi. 1 ; 1. Par. xii. 40). The latter soaked in water make "new wine (Acts ii. 13)." Frequently in our

day Jews make wine for the Passover from raisins, especially when they are not sure of the purity of wine on the market. Strict Jews do not like to use Passover wine bought from or made by Gentiles.

Grape juice called "must" was drunk in the vineyard by the workmen. The Hebrews sometimes became intoxicated.' The Passover service states that each guest must drink four chalices of wine to fulfill the law. Sometimes this was too much, and they mixed the wine with water-when this began we cannot find, but thus began the custom of mixing wine with water. Although Mohammed forbade his followers to drink intoxicating beverages, still when they do, they mix them with water, saying a prayer as did the Jews.

Vinegar, "sour" or "black wine," was also called wine (Ruth ii. 14) and mixed with water it was drunk (Numb. vi. 3, 4). It was offered Christ on the cross, but He refused it because being a Nazarite, He was forbidden by the Law to take it. (Numb. vi. 3-20; Matt. xxvii. 48)

Wine, water, oil and fluids the Jews kept in large earthen vessels the Romans called ampulae, sometimes holding a barreland. When filled with wine, they were sealed with clay, a cloth was stretched over the mouth of those holding oil, but when filled with water some aromatic herbs were scattered over the surface to keep it sweet. Later the mouth of the ampula was made smaller, and became our jug. The water Christ changed into wine was poured into six large ampulae.

The first drinking vessel was a simple cup, later a handle was added at the side. A large cup found in the ruins of Troy, now in the museum of Athens, once belonging to Agamemnon is of massive solid gold. Winecups, shaped like the calyx of a lily are seen on the monuments of Persepolis and other places, showing that the chalice was used in very olden times(III. Kings vii. 26). Arabs of our day use drinking vessels of red earthenware like a vase, four holes being in the bottom of the deep lip so the fluid will not flow faster than you can drink. The chalice now used at Mass is about the size and form of the vessel used at the Last Supper.

In Scripture the chalice is first found as the wine-cup into which Pharaoh's butler pressed grapes and handed to the king (Gen. xl. 11). No doubt Noe used such a chalice, when he did not know the effects of fermented wine.

The chalice of Temple and Passover used in the former to catch the victim's blood, and at the latter to hold the wine, was called in Hebrew the cos. At Passover a large chalice, called the Gabia, was at the place of the master of the feast, while the guests used the cos. When each one had taken his three chalices of wine mixed with water, the master filled again his large chalice with wine. Then with a blessing over the vessel of water he said a prayer and mixed his wine with water. Whence the blessing and prayer are over the water at Mass and not over the wine. Then the master drank from his large chalice, and handed it round to each guest who drank from it. This was the end of the Passover. After this fourth chalice of wine was partaken of there was no other ceremony, and the Talmud states that a dessert was forbidden. This was the chalice Christ consecrated into his Blood and gave to his Apostles the night of the Last Supper, as we will describe later.

Following the Last Supper, in the early Church, the consecrated chalice was passed to the clergy to drink from, and the deacon brought it to the laity. The custom is still seen in the Oriental churches. In Greek and Russian rites it is even given to infants. Because of abuses this was forbidden in the Latin Church and our present discipline obtained.

To Be Cont'd.