

The Holy Sacrifice Of The Mass Part I

How Christ Said The First Mass

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Editor's Comment:

It may come as a surprise that after 6 years of producing the VTMS Newsletter, which is named after the Mass, we have not covered the Mass in complete detail.

Suffice it to say that the topic is so vast and complex that it is a daunting project; however we will now attempt to introduce to our members the Mass starting from a perspective they may not have been exposed to before.

We will see how God foretold the Crucifixion and the Mass to Adam and his children in types, images and emblems.

Before time was in the eternity of God — at the dawn of time — at the beginning of recorded history — at the creation of man: 'I Am Who Am' looked at His Only Begotten Son hanging on the Cross and heard the words "Consummatum est".

From All Eternity God structured the Mass and its' Ceremonies around this event. In this series we will relate the history of the Mass with its Ceremonies as foretold in the Patriarchal Worship, in the Old Testament, in the Hebrew Religion, in Moses' Tabernacle, and in the Temple during the Days of Christ.

For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles, saith the Lord of Hosts. (Malachias 1:11)

The Lord has sworn, and He will not repent: Thou art a Priest forever according to the order of Melchisedech." "
(Psalm 109:4)

A common opinion holds that Christ said the First Mass at the Last Supper according to a short form of blessing and prayer, then consecrated the bread and wine, gave the Apostles Communion, and preached the sermon John's Gospel gives. When the Apostles said Mass they recited some Psalms, read the Scriptures, preached a sermon, consecrated the bread and wine recited the Lord's Prayer and then gave Communion. In the Apostolic age the saints added other prayers and ceremonies. Afterwards Popes and councils still more developed the rites, composed new prayers, and that during the Middle Ages the Mass grew and expanded into the elaborate Liturgy and Ceremonial we have today.

These opinions are wrong. From the beginning the Mass was said according to a long Liturgy and with ceremonies differing little from those of our time. No substantial addition was made after the Apostolic age — what the early Popes did was of minor importance — revisions and corrections. Little addition was made to the Ordinary of the Mass handed down from the days of St. Peter, founder of our Latin Liturgy.

No pagan ceremony ever formed a part of the Mass. Through holy men of the Old Testament, God Himself revealed the forms, rites and ceremonies of divine worship, and these were all combined and summed up in the Last Supper.

What was the Last Supper? The Bible, Hebrew writers, and histories of that time tell us that the night He was betrayed the Lord held with His Apostles the feast the Hebrews called the Passover, mentioned a hundred and seventeen times in Holy Writ as the Pascha, Phase, Azyme, Unleaven Bread, etc.

Round the lamb foretelling the crucifixion, and the bread and wine prophetic of the Mass, from times immemorial, the Holy Spirit, by and through the prophets, had gathered a long series of ceremonies and numerous objects recalling the history of God's people. The consecration of the bread and wine changed these shadowy forms, emblems, types and sacramentals of the Hebrew religion into the substance they had so wonderfully foretold. The Apostles therefore saw nothing new or strange when Christ changed the ancient Passover into the Mass.

We will begin with the religion of the patriarchs, describe the tabernacle, the Temple, their ceremonial, give the history of the Passover, of the Feast of Unleaven Bread, and show how the Mass was foretold in the Hebrew religion. Then we will pass to the Cenacle wherein the Lord held the Passover, describe the Synagogue services they carried out before the Supper, the vestments they used that night, and give a translation of the Form of Prayer or Liturgy of the first Mass. This Passover service of the Last Supper was the foundation of the Liturgies of the Mass.

We will show that the ceremonies seen to-day in the Mass came down from the Hebrew rites God established through Moses and the great men of the Old Testament.

HOW THE MASS WAS FORETOLD IN THE TEMPLE

The signs, symbols, and ceremonies of the Mass in the Temple.

THE Catholic Church, its divisions of porch, nave, and sanctuary, its ornaments, vestments, and ceremonial, came from the Jewish Temple and the synagogue of the time of Christ. The Passover service was modeled on the Temple worship. Thus the Last Supper combined in one ceremonial the patriarchal worship, the tabernacle, the Temple, the synagogue, all united in one feast the Hebrews called the Passover, which Christ fulfilled and changed into the Mass. Let us therefore see first the Temple, its divisions, its rites, its ceremonies, and its sacramentals, that we may better understand the ceremonies Christ followed when he said the first Mass.

To teach truth by visible objects is an instinct of our nature. Words, spoken or printed, represent ideas. But we love to show our thoughts by actions. Even animals make-believe a fight in play; with her doll the girl images her motherly instinct; boys amuse themselves with toys; men speak in figure, type, parable; tone of voice, shade word meanings, show hate, anger, fear or sorrow, and smile, tear, and sob tell our feelings.

We love to see the actor in the play represent, not himself but a celebrated personage. Therefore, before the dawn of history, the theater was found in

civilized lands, where on its stage tragedy, comedy, and history were Imaged before delighted audiences.

The Temple A Divine Poem

God made use of these representative instincts through which to foretell the future Tragedy of Calvary, to prophesy the Last Supper and the Mass. This was the best way to teach mankind, in that age when Adam's children were ignorant, when words were few, when language was hardly formed, when ideas were crude, when books were unknown, when few could read or write.

From the gates of Eden the Redeemer was revealed, the woman's Seed who was to come and conquer the serpent demon who had enslaved mankind. But how was the revelation to be handed down in that age of the childhood of our race? God made use of this representative instinct of our nature, and told the life of the foretold Christ in the ceremonial of sacrifice, in the rites of the tabernacle, and in the ceremonies of the Temple. We will, therefore, first see the Temple, its ceremonies, for these we will later find in the Last Supper.

To Jew and unbeliever the Temple has ever been a riddle, and they have written countless books to explain its mysteries. The Catholic Church alone has the key which unlocks the mysteries of that maze of vast bewildering building, with its Holy of Holies, Holies, Priests' Court, Court of Israel, Women's Court, Chel, Chol, Cloisters, some roofed, others open to the sky, with various chambers, each at the time of Christ having its own proper use.

The wonderful building, with its rites and ceremonies, was a divine poem written by God to reveal present, past and future. In the past, the Jew saw God his Creator, mankind in original innocence, the Temptation and the Fall, the condemnation on our race, woman's deeper wound, the promise of the woman's Seed, sinners drowned when the world was baptized by the flood, the call of Abraham, the blessing on his race, the revelation given the Hebrews, their delivery from Egyptian slavery, the manna their food for forty years, their miraculous preservation and struggles, the whole world plunged into darkest idolatry, the glory of their judges, and the splendours of David and Solomon.

The Temple was the very heart and soul of the Jewish Church, in which alone Jehovah was then adored in days of deepest paganism. But beyond, deep into the future, the Temple story and worship carried their minds, down to the days of Christ, to his Last Supper, to his atrocious death, to the New Testament, to the Catholic Church¹ with her Pontiff, her bishops, her priests, her sacraments and her millions of redeemed souls.²

The Temple Emblems

The Temple and its vast ceremonial formed a book within and without written by God's eternal hand, not in dead lifeless letters as man writes, but in warm, living signs, symbols, types and figures. Amid the multitudes of Temple emblems, let us take those relating to our subject, and read the lessons of this Divine Poem, this heavenly poetry, this drama of Calvary, transcendent above all others — God its author here taught the future death of the only Begotten Son.³

The Holy of Holies closed by a veil represented heaven closed to mankind because of the sin of our first parents. The Holies with its glittering golden altar and walls foretold the church building — especially our sanctuary with its altar on which now the Mass is offered. The Courts with the ministering priests, the sacrificed victims, prefigured the Jewish priests who later were to kill the Saviour.

The words then of God's wonderful book had two meanings:- one, what the objects showed in themselves; this now alone the Jew can see; and the other meant the God-Man, the Church, the Eucharistic Sacrifice, and this the Christian with his faith can see. Patriarch, prophet, the holy ones of Israel, filled with faith of the foretold Messiah saw this sacred drama of the future, and read between the lines and behind the objects the story of the redemption of mankind; thus they walked in the faith, hope and love of Him who was to be born of their race. Thus the holy ones of old saved their souls.

Cenacle and church building were modeled after the Temple. We will therefore give a rapid glance over this great building, famed in all the earth, visited so often by the Lord, itself being copied from the tabernacle.

The Temple Replaced The Tabernacle

The tabernacle God directed Moses to make while wandering in the vast deserts of Arabia, "the Sandy," leaving no permanent resting-place, represented mankind in this world of trials — tired, weary, wishing ever for something higher, better.⁴ The Temple Solomon built to replace the tabernacle, permanently resting on Moriah "Jehovah provides," within the city of Jerusalem "Possession of Peace," was the emblem of heaven where in beatific vision our souls will rest in everlasting peace.

"When it was building, it was built of stone hewed and made ready, so there was neither hammer, nor ax, nor any tool of iron heard in the house, when it was building."⁵

The Temple Solomon "the Peaceful" built imaged the Universal Church⁶ the Son of God, the "Prince of Peace," built, while the tabernacle represented the Hebrew religion. Whence the Hebrews alone built the tabernacle, but pagan Sidonians and Tyrenians aided Solomon to build the Temple, to foretell that pagan converts would help Christ and his apostles to build the Universal Church.

God revealed to Moses the model of the tabernacle, and the plans and specifications of the Temple came from heaven; the Eternal Himself being its architect, for the Divine Son planned and founded the Catholic Church. "And David gave to Solomon his son a description of the porch, and of the Temple, and of the treasuries, and of the upper floor, and of the inner chambers, and of the house for the mercy-seat. All these things, he said, came to me written by the hand of the Lord that I might understand the works of the pattern."⁷

Sole Temple of the Lord of hosts, amid the thousand temples of pagan gods, resting on Moriah's top, within the sacred City "Vision of heavenly Jerusalem," terrace upon terrace towered the Temple at the time of Christ, dominating high over all the city, except Sion, a loftier hill, the latter emblematic of the Church and her Eucharistic Sacrifice.

Holy Of Holies

Cedar-roofed and richly carved, enclosed by cloisters grandest ever built, its walls of white marble, the sacred fane dominated the city. Copied after the tabernacle of desert wanderings, the Temple was divided into four parts — the Holy of Holies, the Holies, the Hebrew Courts and the Court of Gentiles — each with its own symbolic and prophetic meanings, this was the sacred sanctuary Christ called "His Father's House."⁸

The inner fane of the holy sanctuary, called by Jewish writers: "The Gold House," was seven stories high, and 150 feet square, but within and without was covered with plates of purest gold, bought with money received from the sale of millions of paschal lambs' skins. Each plate was a yard square and as thick as a twenty five cent piece. Not only walls and sides were gold covered, but even the roof, and it bristled with gold spikes about four inches long, to prevent birds settling on and soiling.

This "Golden House," was seven-storied, emblematic of the sacred number seven, the word in which the Gospels were later written, and the seven sacraments.

In the center was a room thirty feet square, the Holy of Holies its walls covered with gold plates, this was the resting-place of the Holy Ghost of tabernacle and first Temple. There, visible as a cloud by day, a fire at night, He spoke to Moses, to the prophets and revealed to them the Old Testament. They called him the Shekina "The Holy Presence."

The Holy of Holies was closed by a great veil, sixty by thirty feet, so thick and heavy it took 300 priests to hang it.⁹ It was woven of seventy-two colored strands — white, representing waters of baptism; violet, emblematic of penance; red, martyr's blood; and green, youthful innocence. The closed Holy of Holies, dwelling-place of the Holy Spirit, represented heaven closed by Adam's sin to all the members of the seventy-two nations born of Noe's grandsons, except they pass through baptism, penance, martyrdom, or youthful innocence regained.¹⁰ Josephus and Jewish writers say the colors typified water, sky, fire and earth.¹¹ The colors are now seen in the Church vestments.

Once a year, the Day of Atonement, the high priest, typifying Jesus Christ in his death and ascension, his hands dripping with blood of victims he had

sacrificed in the Priests' Court, emblematic of the Jewish Church which killed Christ, entered alone that secret place, holiest sanctuary of earth, and there sprinkled the blood to foretell Christ entering and opening heaven to mankind.

The Ark Of The Covenant

In the center of the Holy of Holies of tabernacle and Solomon's Temple rested the ark of the covenant, sign of God's contract¹² with the Hebrews. It was a box of sweetly smelling sitim wood, the acacia of Arabia, about three feet long, two wide and high, and covered within and without with plates of purest gold. The cover was edged around with a gold rim, forming the "Mercy Seat of God," the Shekina.¹³ That ark was an emblem of Christ in heaven and on earth, in whom burned the Holy Ghost, with his fire of love moving him to die for the race.¹⁴

The Miraculous Manna

In a gold cup, like a ciborium, was preserved some of the miraculous manna which fell from heaven during the forty years of the wanderings of the Hebrews through Arabia. It reminded them of the food with which the Lord had fed their fathers, and it foretold the Eucharist preserved in the ciborium on our altars with which Christ now feeds Christian souls. Let us see the story of the manna, for one of the cakes of the bread of the Last Supper was named after it.

During the desert wanderings, 15,000 pounds of manna a week fell from heaven to feed the Hebrews. One morning they found the ground covered with little grains like hoar-frost, and when they saw it the first time they exclaimed in Hebrew, "Manna?" "What is this?" For forty years God fed them on this miraculous food, till they entered the Promised Land, to foretell the Eucharist nourishment of our souls during the wanderings of this life.

Every morning, except the Sabbath, the ground was found covered with manna, which had to be gathered before the heat of the sun corrupted it; if a family gathered more than wanted for food during the day it became offensive; but the double portion found Friday morning for that day and Saturday did not corrupt. They made the manna into thin cakes¹⁵ like those of the Passover and

of the Mass. The third cake Christ consecrated was called the Aphikomian "The heavenly manna." A gold ciborium filled with the miraculous manna was placed in the ark to remind them of the miracle, and down the ages it lasted unchanged till Solomon's Temple was destroyed; it was a type of the Eucharist reserved on our altars.

The Orientals still gather a kind of manna, which has not the qualities of that of Scripture. It is not a food but a purgative medicine; it does not fall all the year, but only from May to August; it is found only in small quantities; it keeps for a long time without corruption; a double portion does not fall on Friday; it does not suddenly cease as the miraculous manna did when the Hebrews entered Palestine, when they began to raise their own food.

In the ark was also the blooming rod of Aaron showing forth his priesthood, and shadowing holy orders in the Church. It was a type of Christ's eternal Priesthood blossoming forth into bishop and priest of every age. Beside the rod lay the two stone tablets, having engraved on them the Ten Commandments, the foundations of law and order in every civilized land. Thus the manna was emblematic of food sustaining life; the rod, priestly wisdom, and the two tables of the law faith and morals — belief and practice of the future religion of the Crucified. These were preserved to recall to the Hebrews the wisdom, power, and goodness of God leading them from Egyptian paganism, nourishing them in the desert, and preserving them in the Promised Land.

Temple And Church Image Of Heaven

Over the mercy-seat of God, above the ark, brooded the great gold images of the Cherubim "Holding fast," or "Those grasped." They represented the highest heavenly spirits, holding fast purest and highest truths streaming down into their minds from the Divine Son, as their wills grasp the Good of God the Holy Spirit. They recalled to the Hebrew mind the Cherubims the Eternal placed at the gates of Paradise after the Fall, "with flaming sword turning every way to keep the way of the tree of life."¹⁶

In ancient religions they come from Eden's gates, as winged female sphinx of Egypt, as composite creature forms of Persia, as winged bulls of Assyria and

Babylonia, as Chimera of Greece, as Gryphon of Assyria, as Griffins of Northmen, and as grotesque emblems of fable and heraldry. They are still seen on coins, in sculpture, and art.

There, between the gold wings of the cherubim, on the mercy-seat rested the Shekina, the visible Presence of the Holy Spirit, a cloud by day, a fire at night, who spoke to the prophets, and gave mankind the Old Testament. Why were these golden images placed in the Holy of Holies? To image the millions of supernal spirits ever adoring the Eternal in His heavenly sanctuary, and to foretell images of Christ, of His Mother, of angels and of saints in the sanctuary of our churches. No member of our race was then in heaven, for it was closed till Christ opened it to us, therefore no image of saint was there. The custom of placing images, paintings and statues of Christ in the church comes down to us from the Apostles,¹⁷

Temple and church are images of heaven, dwelling. place of God. "And they shall make Me a sanctuary and I will dwell in the midst of them."¹⁸ Here the word "dwell" is in the Hebrew "I will Shekina." Israel's greatest prophet in vision saw the Lord on His high eternal throne, His court of heavenly beings filled the celestial Temple, while the Seraphim "The Burning" with knowledge and love, forming two choirs, sang the tresagion, "Holy, Holy, Holy is the Lord God of hosts."¹⁸ The words formed a part of the synagogue service sang at the Last Supper, and is now a part of the Preface of the Mass. The beloved Apostle saw the four living creatures in apocalyptic vision¹⁹ who sing the same before the Eternal's throne.

Next to and east of that Holy of Holies, most sacred fane of earth, was the Holies, Jews called "the Holy Place," typifying the future Universal Church, the Jew or unbeliever cannot see. Therefore it was closed by a great veil woven of white, green, red, and purple strands, behind which twice daily entered the priest chosen to offer incense on its altar, to prophesy Christ praying in His Church.²⁰

There were thirteen veils in the Temple — they gave rise to the veils now covering the tabernacles of our churches, behind which, in the ciborium,

dwells Jesus Christ under the veils or species of bread, as under the form of the Shekina, the Holy Spirit brooded over the mercy-seat in the Temple.

The Holies not only represented the Universal Church, but also the sanctuary of our Church. Three things in the Holies also typified, in a still more striking way, what the cup of manna, Aaron's rod, and the tables of the Ten Commandments represented in the Holy of Holies.

The Golden Altar Typified Jesus Christ

In the middle of the Holies rose the altar of incense, which the Jews called the "Golden Altar," because it was made of pure solid gold, and to distinguish it from the great sacrificial altar outside in the midst of the Priests' Court. That gold altar was the image of Jesus Christ. At nine in the morning, and at three in the afternoon, the priest spread on it burning coals to image the burning Shekina in the inner sanctuary. On them he sprinkled incense, the ceremonial foretelling Christ, burning with fire of the Holy Ghost, offering the prayers of the Mass on our altars in our sanctuary by the ministry of His clergy. The altar in our Church is a type of Christ, and for that reason the altar is incensed at solemn services, as was the golden altar of the Temple.²¹

No animal was sacrificed on that golden altar, to foretell that in the Church, on our altar, Christ is not sacrificed in a violent, bloody or painful manner, but in the mystic ceremonial of the Mass. But on the Day of Atonement, the high priest reddened the four corners of that altar with the blood of the sacrifices, held out over it his hands dripping blood, to foretell the cross of Christ reddened with His blood, and to foreshadow that the sacrifice of Calvary and of the Mass are one and identical.²²

The Proposition Bread

At the north of the gold altar of the Holies, at your right, stood the gold table²³ with the twelve loaves of proposition bread, which Jewish writers call the "Bread of the Face," and twelve flasks of wine. They represented the twelve

tribes of Israel, God had fed with manna in the desert. They foretold the bread and wine resting on our credence table at a High Mass, changed into the body and blood of Christ, with which He now feeds the souls of the members of His Church. Only Temple priests could eat this bread or drink this wine with the flesh, to prophesy that the clergy of the Church live on its revenues. In memory of these breads, in Greek, Russian, and Oriental Rites, they cut the bread for the Mass into twelve pieces in honor of the twelve Apostles, having one for John the Baptist, a large one for the Blessed Virgin, and a still larger piece for the Sacrifice.

Oriental Christians build their altar the same shape and size of the gold altar of incense in the Holies. They allow nothing to rest on it but the liturgical books, not even candles. Thus the Holies, with its altar in the middle, the credence table on your right, and the great candlestick on your left, foretold the altar, credence table, and Easter candlestick in our sanctuary.

The Great Candelabra

The candlestick of Herod's Temple at the time of Christ was of solid gold, weighed 100 pounds, and had been presented by Queen Helen of Adiabne of Assyria, a convert to Judaism.

The middle shaft of the candlestick ended with a gold cup, having at each side a straight row of three cups of the same shape and size, making seven lamps. The central lamp burning day and night bent towards the Holy of Holies. The others were always lighted from it, which, with striking ceremony, foretold that while Christ's life was taken, His Divinity lived, and that He was to rise from the tomb.²⁴

This great solid gold candelabrum, purest metal offered to God alone, was six feet high, Christ's stature. It could not be cast, but was made by being beaten, to foretell the flagellation. Its seven lamps, Josephus says, typified the seven planets, but they foretold the seven gifts of the Holy Ghost: wisdom, understanding, counsel, fortitude, knowledge, godliness and the fear of God poured out on Christ.²⁵

While the stone tables having the engraved Ten Commandments were within the ark and showed Christ resting in heaven after teaching mankind religion, the candlestick showed Him "The light enlightening every man who cometh into the world,"²⁶ glorified in heaven, while His Church preaches the light of His Gospel. The lamps were lighted each morning and extinguished at night.²⁷

The Rabbis wrote before the Incarnation, that the candles and lights of Temple and Passover, especially the great candlestick, with its seven lights, foretold the Messiah, who would come and kindle for them "The Great Light." They wrote that He was "The Lord our Righteousness," "The Branch," "The Comforter," "The Enlightener," "The Light of the nations," etc. For that reason, when presented in the Temple, Simeon took the Child-Christ in his arms, and filled with the Holy Spirit burst forth into the prophecy and poetry written in this candelabra.

Now Thou dost dismiss Thy servant,
O Lord, according to Thy word, in peace;
Because my eyes have seen Thy salvation,
Which Thou hast prepared,
Before the face of all peoples,
A Light to the revelation of the Gentiles,
And the Glory of Thy people Israel.²⁸

This was why John wrote:

"And the Life was the Light of men, and the Light shineth in darkness, and the darkness did not comprehend it."²⁹ The Holies was emblematic of this world with Christ burning with the fire of the Holy Ghost, filling men with the light of his teachings, enlightening souls with faith and heavenly truth.

It foretold the church building. In the center of the Holies was the gold altar from which twice a day rose the smoke of incense ascending before the Lord, as from our altar, resting in the center of our sanctuary, ascends the Liturgy and prayers of the Mass.

Each of the seven branches of the golden candlestick ended in an olive oil lamp with wicks of worn-out priestly vestments; about a wine-glass of oil was poured into each every day by a priest chosen by "lot" for the function; the lamps were lighted from the central lamp turned toward the Holy of Holies; thus it represented the Messiah the Christ — Hebrew and Greek words meaning "The Anointed" — by the Holy Ghost who was represented by the oil; thus the candelabrum foretold God made man through the Spirit of God illuminating the world, enlightening men's minds by his teachings.

This is the meaning of numerous words and figures found in the Old Testament and Temple ceremonial. Many lamps of olive oil, hundreds of beeswax candles, burned during Temple worship, and before the Torah, "the Law," the first five books of the Old Testament, in Temple and synagogue hung an ever-burning lamp and this lamp and these candles have come down to us in the Church.

What became of the golden candlestick? That of Solomon's Temple was carried away into Babylonia when the first Temple was destroyed and was never heard of more. That of the Temple of the time of Christ was carried away to Rome, after Titus took the city in the year A.D. 70, and was borne before the conqueror in his triumphal entry into the Eternal City.³⁰ Its image is still seen on his triumphal arch, with the incense chests still standing in the upper part of the Roman Forum.

The candlestick was deposited in the Roman temple of Peace. One writer says it was thrown into the Tiber from the Milivial bridge during Maxentius' flight from Constantine, but another account says it was carried by Genseric to Carthage in A.D. 455, recovered by Belisarius, brought to Constantinople in 533, and placed in a church, but it has never been heard of since.

The great gold candlestick of tabernacle and Temple representing Christ is still seen in our churches³¹ in the Easter candlestick. It is lighted with long ceremony on Holy Saturday, and used during High Mass, till the Ascension, when it is quenched after the Gospel, to signify at the Ascension Christ finished His work of teaching the world religion.³²

The candelabrum, bearing seven or more burning candles during our services, were copied from this famous Temple candlestick. The thirteen candles used while chanting the Tenebrae during Holy Week, are quenched as the Psalms are sung, while the highest is hidden behind the altar to signify the prophets the Hebrews killed, and the one hidden for a moment and brought forth represents Christ buried and risen from the dead.

Each Jewish synagogue has many seven-branched candelabrum, which they light during the services to remind them of the great candlestick of the Temple.

But they do not light the central one, burning only six lights. It seems singular, for the central light foretold the Messiah in Temple ceremonial. The priest chosen each day trimmed and lighted the great candlestick. The Jewish laity never entered the Holies — only a priest, chosen day by day, burned the incense on its golden altar, prototype of the priest now offering in the Mass the prayer of Christ on our altar.³³

The candlestick lighting up the Holies, emblematic of Christ the Light of His Church also foretold the bishop, light of his diocese.³⁴ Therefore the Pontiff places his episcopal throne on your left, where the candlestick stood in the Temple Holies, and there he sits "a light to the revelation of the Gentiles," reflecting the light which shines on him from the Fisherman's Throne. The Son of God told John His beloved Apostle to write to the seven Churches of Asia, that if they did not do penance He would remove their candlesticks—that is, their bishops. We have seen the sad state of these cities where now Moslem fanatics rule.

The priest is placed as a light to the congregation.³⁵ Where in the Holies the candlestick stood, on the side where now the Gospel is read in our churches, there rises the pulpit from whence is preached the sermon. Down from the Catholic Church, of which he is an officer, comes the bishop to his diocese, bringing with him all the lights and glories of the Universal Church. Down from the society of the priests of the diocese, comes the priest into the church bringing with him the Mass, Bible, sacraments, and wealth of doctrine. He is, in teaching and example, as a lamp for the people, a candlestick with the seven

lamps of the Holy Ghost, with his seven-fold gifts of salvation for the members of the parish.

Ten gold candelabra, each with seven gold cups of olive oil, each forming a lamp, divided the Priests' Court From the Holies. They were united by gold chains, and they formed a railing for the sanctuary, like our sanctuary railing, to which they gave rise. These lamps were lighted on great Hebrew feasts.

To Be Cont'd.

Endnotes:

1. S. Augustine, De civit. Dei, L. xviii. c. 48.
2. S. Augustine, In Epist. Joan, ad Parthos, Tracts 11, n.111.
3. S. Thomas, Sum. Theo. I. a, 2ae 102; S. Augustine, The Fathers, etc.
4. S. Augustine, Enar, in Psal. xiv., S. Thomas, Sum. i, 2, q; 102. 4, ad 2, etc.
5. III. Kings 6-7.
6. S. Thomas, Sum. ii. 2. q: 102, 4 ad 2.
7. See 1. Par. xxii. xxviii. 19.
8. John ii. 16.
9. Edersheim, Sketches, P. 197.
10. See S. Augustine, De civitate Dei, L. xvi. c. 3. n. 2 ; c. 6. n. 2.
11. Antiq. 111. 7. 7.
12. S. Augustine De civitate Del, Liber x. 1.
13. An explanation of the Shekina will be found towards the end of this chapter.
14. See S. Auguetine, De gene: ad litteram, iv. 17, Enarratio In Psalm cxxxi ; Talmud, Yomah, 107.
15. Babyl. Talmud, Yomah, p. 115.
16. Gen. iii. 24. See S. Augustine's Question, in Exod. L. ii. 2, cv. etc.

17. St. Thomas, Sum. iii. q. 25, 3 ad 4.
18. Exod. xxv.8.
19. Isaias vi. 1 to 4
20. Apoc. iv. 7.
21. Apoc. viii. 3, 4.
22. S. Aug., Question in Exod. L. ii. Qu. cxxxiii. et cxxxiv,
23. For a description of the altar of incense, see Edersheim, Temple, 133, 134, 377; Migne, S. Scripturae, 11, 169, 170, 1301; 6, 448, 47, etc.
24. Migne, Cursus Comp.S. Scripturae, ii. 1300, vi. 905.
25. Lightfoot, Works, 11. 399.
26. Isaias ii. 2, 3; Migne 2, 168-1018,
27. John 1. 9.
28. Migne, Cursus Completus, S. Scripturae ii.169.
29. LuKe ii 29-32.
30. John i. 4-5. See Edersheim, Life of Christ, i. 198-200.
31. Josephus Jewish Wars, VII, v. 5,
32. See S. Augustine, Sermo in cereo Paschali; Sermo --182 de Verb. Ap1; Joan, 4, n. x ; Sermo 317. de S. Stephano, ix.
33. See S. Aug. Sermo. 338 n. 1.
34. See Augustine, Enar. in Peal. cxxxviii. 15 in Psalm cix. n. 1.
35. See c Augustine, Sermo. 1. De cereo Pashali.