

BREAD

replied that it was a duty to let it all out solemnly. The lesson that the sense may be called upon to bear is the same for all grades of knowledge. It is over the people wherever it is. So we replied in the Liberator after a proffer being cured to the sick or any kind of position. But in the course of the seventeenth century, we find innumerable requests for *Sabats* in French walls, the items to be sung, often of a most miscellaneous character, being minute y-pounded, and among these the condition is frequently appended that the Blessed Sacrament should be exposed during the whole time of the *Sabat*. From the article by Rev. Herbert Thurston.)

Bread, Liturgical Use of

HOW ALTAR BREADS WERE FURNISHED IN THE
EARLY CHURCH.

In the primitive Church the bread and wine for the sacrifice were brought to the altar by the faithful, each contributing his share. A relic of this practice may now be seen in the rite of consecration of a bishop, for at the Offertory the newly consecrated bishop presents to the consecrator, among other gifts, two loaves of bread, one of which is gilded, the other silvered, and both ornamented with the coat of arms of the consecrator and of the bishop elect. A similar usage is found in the ceremony of the solemn canonization of saints, where at the Offertory, one of the cardinal priests makes an offering to the pope of two loaves of bread, one gilded and the other silvered. Although in the beginning bread which served for common use was offered at the altar, still, growing reverence for the Holy Eucharist soon effected a change, so that the altar breads were specially prepared, assuming a round form of moderate thickness, and were stamped with a cross or some other significant religious emblem having special reference to Our Lord in the Eucharist. These hosts became smaller and thinner in the Western Church until they assumed the light, wafer-like form, now so common.

In the Holy Eucharist, bread thus serves for the offering of the sacrifice, and after the Consecration for the Communion of the celebrant, the clergy, and the laity, as well as for reservation in order that Communion may be brought to the absent, or that the Blessed Sacrament may be adored in the tabernacle or in the monstrance. In Rome at one time it was the custom of the pope to send a part of the consecrated bread to the priests in the titular churches so that all might be united in offering the same sacrifices, so that this *fermentum*, as it was called, might in a spiritual sense heaven the whole mass of the faithful, and make them one with the pope in faith and worship. Bishops also were once accustomed to send the Eucharistic Bread to their priests for the same purpose, and also to each other to signify that they admitted one another into ecclesiastical communion to prevent abuses and profanation to the Sacrament, this custom was early prohibited and soon disappeared. The usage then began of sending blessed bread instead of the Holy Eucharist to those who did not communicate at the Mass, and to those who might wish to receive this gift as a pledge of communion of faith. Those who did not communicate received bread offered at the Offertory of the Mass but not consecrated. It appears to have received no other blessing than that of the Offertory prayer, and was considered blessed because it formed part of the oblation. This bread is called *eulogia*, because it is blessed and because a blessing accompanies its use; it is also called *antidoron*, because it is a substitute for the *doron*, the real gift, which is the Holy Eucharist. The *eulogia* is prescribed in the liturgies of St. Basil and St. John Chrysostom, but now it is distributed to all, both communicants and non-