

## The History of the Chalice.

Originally the chalice was the property of a congregation of religious women in Mexico, a gift to them from a benefactor in Spain and used in their convent chapel.

To avoid confiscation and probable desecration of the chalice during the religious persecution under the Callas regime, the nuns hid it with other sanctuary vessels of their chapel behind a stone in the wall of their convent by removing the stone, placing it in the opening and replacing and re-mortaring the stone in place.

After the persecution the congregation was forced to disband its members to return to the lay life. To sustain themselves financially the Sisters disposed of whatever community property they could, dividing what they realized from this sale among themselves according to the needs. A priest of a diocese in Texas, since deceased, having relatives among the disbanded nuns, offered to dispose of them to priest in the U.S. for a suitable donation to be added to their remaining financial assets. For above reasons the names of the convent, congregation and the priest smuggler will remain unknown.

About to be ordained and interested in acquiring a chalice for myself, my parents made a sizable donation and presented the chalice and paten to me as a gift at ordination. The chalice and paten were sent to Gorham Co. of New York for replating in green gold and has been used frequently by me personally at Mass during my years as a priest. The Latin inscription was composed by Rt. Rev. Msgr. Patrick J. Geehan, an instructor at the seminary.

Of interesting note are the holes in the center of the paten and elsewhere on the chalice indicating the "vintage" of the original plating by firing rather than by the more modern electro plating. Also of interest is the jeweler's mark on the rim of the base. Although the jewelers were unable to identify the mark, one such jeweler estimated the year it was crafted as sometime during the 1600's in Spain. I have not been able to document this estimate. On a number of occasions I was offered a sizable offer to sell it which I refused to do. From information given me it is of solid hand hammered silver.

Interesting of note also is the design on its base, a symbolical history of the Mass, including the Ark of the Covenant, the sacrificial Jewish altar, the instruments of the passion of Christ, etc. in the detail.

Of interest also is the manner of its construction especially if it should require repair in replating. A silver shaft is screwed into the plate at the base, also into the bottom of the cup. The base, underbase plate, the various segments of the stem are assembled and fixed in position by this shaft. I was cautioned against uselessly unscrewing the cup and disassembling except by an expert since the almost pure silver is very soft and the parts may easily be bent out of shape.

By Msgr. Claude A Faust

# SACRED HEART CHURCH

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To Whom It May Concern:

I, the undersigned, (Rev. Msgr. Claude A. Faust), as a part of my last will and testament, though not so stated in my Last Will and Testament itself, do hereby bequeath this chalice, paten and carrying case and its other contents to my sister Josephine, otherwise known as Sister Claude Marie Faust, C.C.V.I., with the wish that she present it to the congregation of which she is a member, the Sisters of Charity of the Incarnate Word of San Antonio, Texas. I request that she present it as a memorial gift from our family to be used either in the College or Motherhouse chapel.

In fidem,

*Rev. Msgr. Claude A. Faust*

28, January, 1972

(see attachment)

Signed in the presence of

witnesses

and in each other's presence

February 14, 1972

*Dora Gaetz*  
*Mary Henzen Muehl*

*Given to the Motherhouse in Jan. 1989*  
*Sister Claude Faust*