

St. Aloysius Religious Education 2017-2018
3rd Grade

4:00pm Welcome (*To ensure accuracy, **class attendance must be accurately recorded by a catechist and not another student** - class attendance is an official document retained by the parish and the diocese*) and coloring page of priest and bishop vestments.

4:05pm We Gather - in Prayer at the prayer table
(*use colored table covering for appropriate liturgical season*)
Use the Gospel Reading “Hearing the Word” from the previous Sunday in Celebrating Sunday for Catholic Families book in the prayer box

Explain to the children that sacred vessels are the receptacles and utensils used in liturgical celebrations to hold the consecrated Body and Blood of Christ. The sacred vessels are to be treated with special care and reverence. Precious metal is the preferred and best material to use for these items. The artistic style and design of the vessels may reflect personal preference; however, they should be designed in a way to make it apparent that they are indeed sacred vessels for liturgical purposes, not something for everyday use. Candles are required for all liturgical celebrations and should be placed either on or around the altar to suit the design of the altar and sanctuary and not interfere with the congregation’s view of what is taking place. There is also to be a cross, with the figure of Christ crucified upon it, either on the altar or near it, where it is clearly visible to those assembled.

By God’s command the Jewish priests wore a distinctive garb when they ministered in the Temple. The Bible tells us they were vested in violet and purple; scarlet twice dyed, and fine linen. Gold and precious stones were also used to give the person of the priest that dignity demanded by his exalted office. No special dress was at first prescribed for the Christian priesthood. During the early days, the garments worn at the Holy Sacrifice of The Mass were not dissimilar in form to the clothing of civilians. They were distinguished, however, from everyday apparel in richness and beauty of decorations; and, of course, their use was restricted to divine worship. Secular fashion changed, but the Church retained the old style. Thus, it was that garments once common to all presently became the dress of the clergy; each particular vestment a symbol relating to the Passion of Our Lord, and a reminder of some Christian duty.

<http://www.ncregister.com/blog/longenecker/why-do-catholic-priests-wear-fancy-robos>

8:55am/4:10pm **Vessels and Vestments in the Maple Street Dining Room (Sunday classes) or Chapel (Monday – Thursday classes)**

Presentation by one of the Parish Clergy

9:30am/4:45pm Return to classroom and discuss the presentation
<http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=38>

4:55pm Closing Prayer – altar server vesting prayer

“Almighty God, to whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name: through Christ our Lord. Amen.”

Ask the children to say a petition aloud for someone or something they would like to pray for.

“Pray for Vocations.”

Liturgical Colors, Sacred Vessels and Mass Vestments

Catherine Fournier

from the Saint Joseph Daily Missal, Volume I,
Catholic Book Publishing Company, New York, 1962.

<http://www.freerepublic.com/focus/news/1893356/posts>

Liturgical Colors:

White:

The symbol of innocence and triumph. It is used on all feasts of the joyful and glorious mysteries of our Lord's life (e.g. Christmas and Easter), on the feast of our Blessed Mother, on the feasts of angels and of all saints who were not martyrs.

Red:

The color of blood is used on all feasts of our Lord's Cross and Passion, on the feasts of the Apostles and of all martyrs. Red is also used on Pentecost and in Masses of the Holy Spirit, in memory of the tongues of fire of the First Pentecost.

Purple:

A symbol of penance and reconciliation. It is used during the penitential seasons of Advent, Septuagesima and Lent, and on fast days and vigils.

Green:

The color of budding and living vegetation, it is the symbol of hope. It is used on the Sundays after Epiphany and after Pentecost.

Old Rose:

This color is permitted, in place of purple, on the third Sunday of Advent (Gaudete) and on the Fourth Sunday of Lent (Laetare), when the Church tempers the sadness of the penitential seasons with an invitation to rejoice in the goodness of God our Saviour.

Gold:

Vestments made of real cloth of gold are permitted in place of white, red and green vestments

Black:

The color of death and mourning. It is used for the services of Good Friday and for Masses for the Faithful Departed.

Sacred Vessels and Mass Vestments

Catherine Fournier

from the Saint Joseph Daily Missal, Volume I,

Catholic Book Publishing Company, NY, 1962.

<http://www.freerepublic.com/focus/news/1893356/posts>

The Mass Vestments

Since the vocation of a priest is one that is totally given over to God, he wears a Roman collar that symbolizes his obedience to Christ and the Church. The color black is a symbol for death to worldly goods and pleasures. The priest makes his sacrifice in terms of simplicity and humble poverty of dress. Outside of liturgical functions (celebrating the Sacraments) - priests black "clerics" (black suit or cassock and Roman collar) are a recognizable sign of his office.

The Mass vestments were originally ordinary garments of the ancient Roman world. Although the fashions of dress changed with the passing centuries, the priest continued to wear at the Altar the ancient Roman costume of his predecessors. Thus, the priest, vested for Mass, is a wonderful witness to the historical continuity of the Catholic Church with the primitive Church of Rome, founded by the Prince of the Apostles. In the order in which the priest puts them on, the Mass vestments are:

Amice: A square or rectangular piece of white linen with 2 ribbons wrapped around the neck and covering the priest shoulders to hide his suit/cassock and collar. In the Middle Ages, the Amice was worn as a hood to protect the head in cold churches. The Amice symbolizes the 'helmet of salvation' (*the virtue of hope - 1 Thessalonians 5:8 – "But since we are of the day, let us be sober, putting on the breastplate of faith and love and the helmet that is hope for salvation.)* that helps the priest to overcome the temptations of Satan.

Alb: A long, white linen garment reaching to the ankles. It is a reminder of the baptismal garment worn when the new Christian "Put on Christ!" The Alb symbolizes the innocence and purity that should adorn the soul of the priest who ascends the altar.

Cincture: The cord used as a belt to fasten the Alb. It symbolizes the virtues of chastity and continence required of the priest.

Stole: Roman magistrates wore a long scarf when engaged in their official duties, just as our judges wear a court gown. Whenever a priest celebrates Mass or administers the Sacraments, he wears the Stole as a sign that he is occupied with an official priestly duty. When placing the Stole about his neck, in vesting for Mass, the priest prays: "*Return to me, O Lord, the stole of immortality, which I have lost in the sin of my first parent; and although I, unworthy, approach Thy sacred Mystery, grant to me, nevertheless, everlasting joy.*" A deacon wears it over his right shoulder and fastened at his left side like a sash.

Chasuble: The outer vestment put on over the others. Historically it is a beautiful, ample, nicely draping garment. The Chasuble symbolizes the virtue of charity, and the yoke of unselfish service for the Lord, which the priest assumes at ordination. It is the proper vestment for celebrating Mass and its color varies according to the liturgical year and feasts.

Dalmatic: An outer, sleeved tunic that came to Rome from Dalmatia, hence its name. It is worn in place of the chasuble, by the deacon and sub deacon during Solemn Mass. It symbolizes the joy and happiness that are the fruit of dedication to God. Its color varies according to the liturgical year and feasts.

Mitre pointed hat worn by the Bishop

Crossier

Staff carried by the Bishop



(h) Priest in Amice



(i) Priest in Alb



(j) Priest adjusting the Cincture



(k) Priest putting Maniple on left arm



(l) Priest with the Stole



(m) Priest in Chasuble is now completely Vested

The Sacred Vessels Needed for Mass

Tabernacle: The shrine (either round or rectangular) that serves as a place for the exclusive reservation of the Blessed Sacrament. It is made of solid precious metal, opaque (not clear), secure and inviolable in a preeminent place of the church.

Chalice: A large cup of precious metal (the inside must be gold or gold-plated), that holds the wine consecrated at Mass.

Paten: A small plate of precious metal that holds the sacred Host before it becomes the body of Christ.

Ciborium: A large vessel of precious metal with a cover of the same material that contains the hosts consecrated for distribution to the Faithful in Holy Communion and used to reserve the Blessed Sacrament in the Tabernacle.

Communion Cups: small cup of precious metal (the inside must be gold or gold-plated), that holds the wine consecrated at Mass and distributed to the Faithful in Holy Communion

Pyx: A metal case in which the lunette is kept in the tabernacle. It can be pocket sized and used to bring Communion to the sick and housebound.

Purificator: A small folded, linen cloth used by the priest to dry his fingers and the chalice, when he has washed and purified them after Communion.

Corporal: The linen cloth spread by the priest on the altar at the beginning of Mass. The chalice and host rest upon this cloth.

Pall: A small square of stiffened linen, or of cardboard covered with linen, used to cover the chalice.

Peplum/Chalice Veil: A cloth covering, of the same color as the Chasuble that conceals the chalice and paten up to the Offertory and after Communion.

Burse: A flat, square container of cloth, the same color as the vestments, in which the corporal is carried to and from the altar. It is placed over the veil on top of the chalice.

Lunette: A thin, circular receptacle having a glass face that holds the Consecrated Host used in Adoration and Benediction.

Monstrance: A large ornate sacred vessel used to hold and expose the Blessed Sacrament for Adoration, Benediction and Eucharistic processions.

Thurible (Censor) and Incense Boat: Contains the burning charcoal and incense. Used on solemn occasions to incense the Altar, Book of Gospels, bread and wine, the faithful departed and the people at Mass. Incense has always been used since early times to do honor to people and things.



(a) *The Chalice*



(b) *Chalice and Purificator*



(c) *Chalice, Purificator and Paten with host*



(d) *Chalice, Purificator, Paten and Pall*



(e) *All now covered by Chalice Veil—note the different parts under the Veil*



(f) *The Burs and the Corporal*



(g) *The Chalice completely covered*