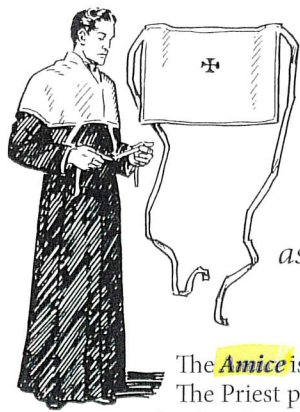


## THE PRIEST'S VESTMENTS

When the Priest prepares for Mass, he is like a **soldier of Christ donning his armor for battle**. He recites a special prayer as he puts on each of the sacred vestments.



*“Place, O Lord, on my head the **helmet of salvation**, so that I may resist the assaults of the devil.”*

The **Amice** is a rectangle of fine linen. The Priest places it for a moment on his head, and then allows it to rest upon his shoulders. It was originally a covering for the head and neck and was worn like a **hood**.

*“Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward.”*



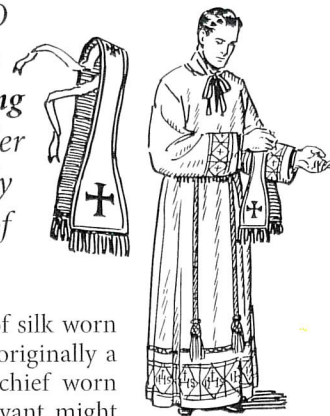
The **Alb** is a wide linen tunic reaching to the feet and covering the whole body. It symbolizes the **purity** of the Christian soul, having been washed in the blood of the Lamb. (Apoc. 7:14)



*“Gird me, O Lord, with the **cincture of purity**, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me.”*

The **Cincture**, or girdle, is a cord of linen fastened about the waist to confine the alb. It is a symbol of **chastity**.

*“May I deserve, O Lord, to bear the **maniple of weeping and sorrow** in order that I may joyfully reap the reward of my labors.”*



The **Maniple** is a band of silk worn on the left arm. It was originally a small towel or handkerchief worn over the arm, like a servant might carry. It is a symbol of **servitude** and of the cares of this world, and represents **Our Lord's Passion**.



*“Restore to me, O Lord, the state of **immortality** which I lost through the sin of my first parents and, although unworthy to approach Thy Sacred Mysteries, may I deserve nevertheless eternal joy.”*

The **Stole** is a long band of silk of the same width and color as the maniple, but three times its length. The Priest wears it around the neck and crossed on the breast, and it **represents immortality**.

*“O Lord, who has said, ‘My **yoke** is sweet and My burden light,’ grant that I may so carry it as to merit Thy grace.”*



**Chasuble** means “little house” and it is the outer and chief vestment of the Priest. It is usually ornamented with a large cross on the back, and sometimes on the front of the garment. It symbolizes the **yoke of Christ**.

## THE FOUR ENDS OF SACRIFICE

HOLY MASS IS THE MOST PERFECT FULFILLMENT OF THESE FOUR ENDS:



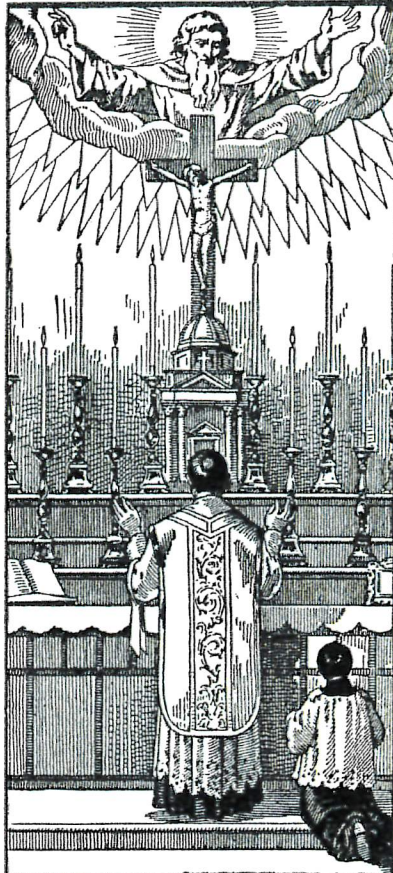
### ADORATION

The sacrifice of God's only Son is the only truly worthy gift we can offer Him in honor and adoration.



### THANKSGIVING

Through Christ we offer most efficiently our thanks and praise for all the many benefits we receive.



**THE SACRIFICE OF THE MASS IS OFFERED FOR FOUR ENDS**



### ATONEMENT

Through the Sacrifice of the Mass, we apply the Blood of Christ for the forgiveness of our sins.



### PETITION

Through Christ's intercession, we hope to obtain the assistance of God's grace for our intentions.



Under the old Law, different sacrifices were prescribed for each of these ends.



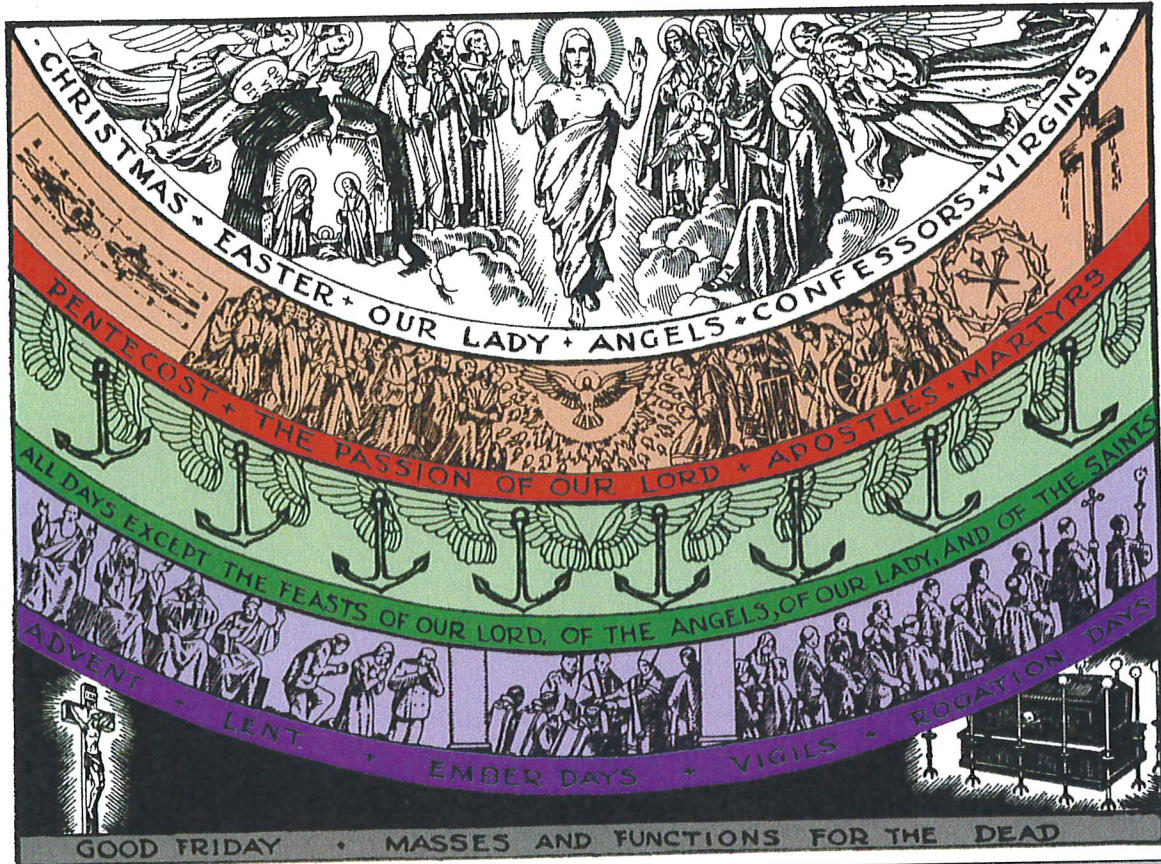
These were replaced by Christ's Perfect Sacrifice on the Cross.



This Perfect Sacrifice is renewed in the Mass, where Christ is both Priest and Victim.

## LITURGICAL COLORS

The seasons of the Church and its special feasts are each associated with one of five colors. These colors were derived from the traditional colors used by Jewish Priests in the Temple, and each has its own symbolic meaning as shown below.



White	Red	Green	Violet	Black
<i>Purity</i>	<i>Love/Suffering</i>	<i>Hope</i>	<i>Penance</i>	<i>Sorrow</i>
Worn on feasts of our Lord, our Lady, and saints who were not martyrs.	Worn on feasts of the Holy Spirit, the Precious Blood, and martyrs.	Worn on all days when no other color is prescribed.	Worn in seasons of penitence, particularly Advent and Lent.	Worn on Good Friday and in Masses for the Dead.



There are a few exceptions to these colors:

- *Silver* may be used in place of White;
- *Gold* may be used in place of Red, White or Green; and
- Violet is lightened to *Rose* on *Gaudete* Sunday in Advent, and *Laetare* Sunday in Lent.

The following will all be made from the prescribed color:

- The *antependium* (the cloth which hangs down in front of the altar);
- the *tabernacle veil*;
- the *chalice veil and burse*; and
- all vestments not made of white linen, including the *chasuble, stole, maniple, cope, humeral veil*, and others worn by the deacon and subdeacon at Solemn High Mass (see the next page).

# EVERY PRAYER HAS TWO PARTS:

## WE GIVE TO GOD

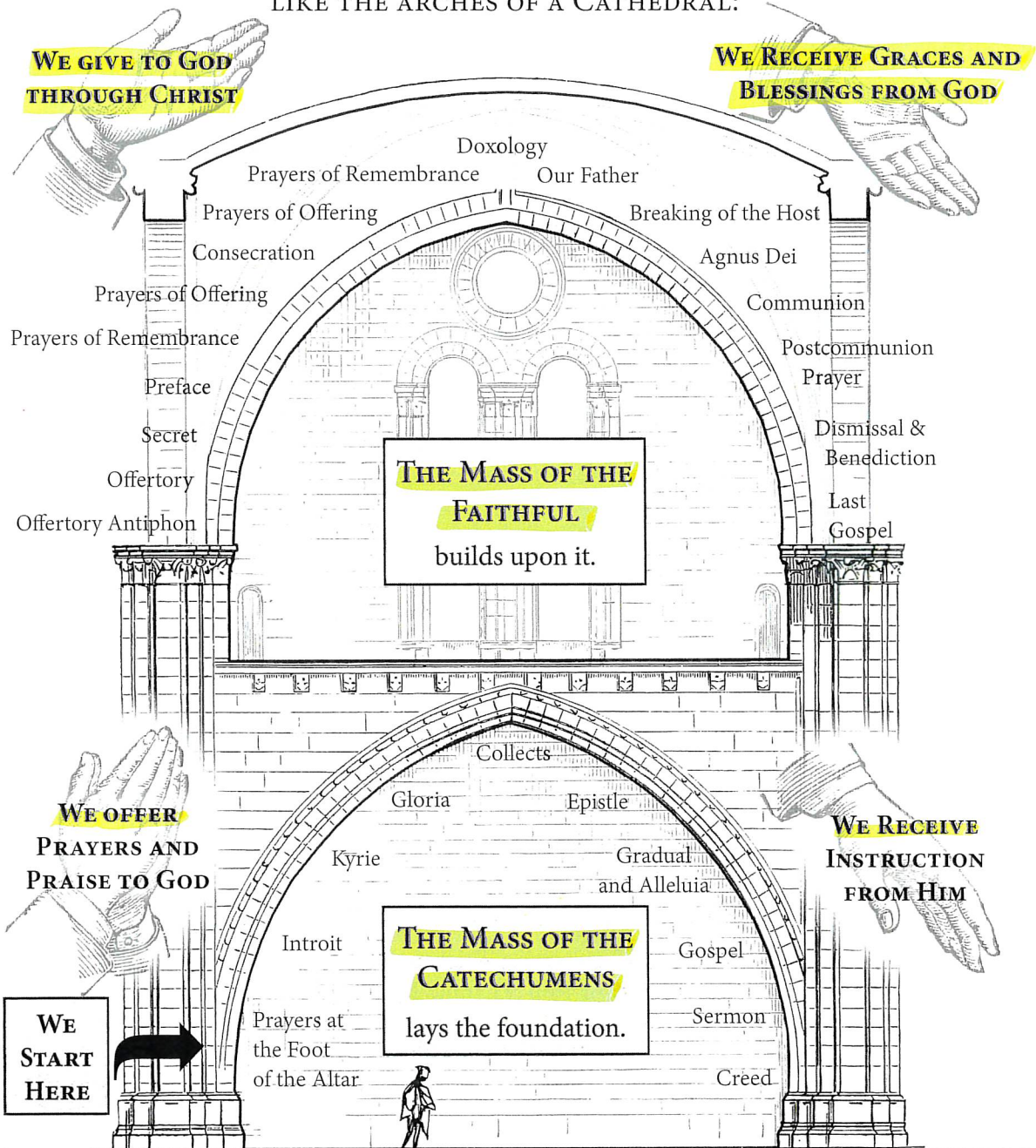
Prayer is the means by which we communicate with God; thus, like any conversation, it must go back and forth between us and Him. God created us to know Him, love Him and serve Him, and we do this best by offering Him the glory that is His due.



## GOD GIVES TO US

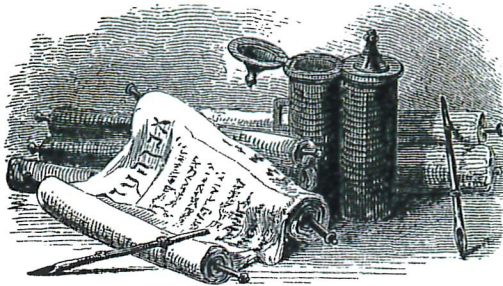
Once we have fulfilled this duty, we humbly ask God for the things we need. Our Lord gave us the ideal model for this conversation in the *Our Father*. In each of the prayers of the Mass, you will find this up-and-down motion.

THE STRUCTURE OF THE MASS FOLLOWS THIS SAME UP-AND-DOWN MOTION, LIKE THE ARCHES OF A CATHEDRAL:



## THE TWO MAIN FORMS OF ANCIENT JEWISH WORSHIP:

### PRAYER AND PRAISE



Sacrifices could only be offered before the Temple in Jerusalem, but for many Jews, this was too far to travel. Most came only once a year, to fulfill their Passover duty. However, a faith which is practiced only once a year is too easily forgotten. Therefore any village large enough had a *synagogue* (from the Greek *synagōgē*, meaning assembly). This was a meeting place where devout Jews could gather to chant the Psalms and learn from the holy scriptures.

### SACRIFICES AND OFFERINGS

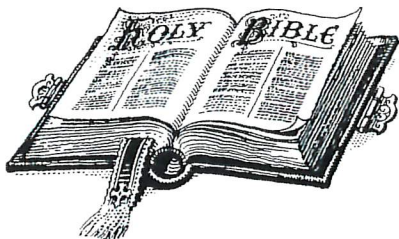


Bread, wine, oil and incense were offered to God in the Temple in Jerusalem. However, in the old covenant, only the shedding of blood could remove the guilt of sin, so the blood of animals was offered to God in place of the blood of sinners. These *holocausts*, especially the yearly renewal of the Passover sacrifice, were the necessary mark of an observant Jew, like the blood on the lintels that had saved them from the Angel of Death in Egypt.

Both these forms of worship emphasized the figure of the Messiah who was to come. In the Mass, we see the completion and fulfillment of that promise in everything we do.

## THESE ARE FULFILLED IN THE TWO MAIN PARTS OF THE MASS:

### MASS OF THE CATECHUMENS



*From the Prayers at the Foot of the Altar to the Creed*

#### THIS IS THE MASS OF **PREPARATION**:

Based on the practice of the Synagogue  
Here we offer *prayers and praise* to God and receive instruction from Him.

Catechumens (those being instructed in the faith) were welcome for this portion of the Mass.

### MASS OF THE FAITHFUL



*From the Offertory to the Last Gospel*

#### THIS IS THE MASS OF **FULFILLMENT**:

Based on the celebration of the Passover  
Here we *recreate the sacrifice* of Calvary and receive our Lord in Communion.

Only the baptized were permitted to be present for the Mass of the Faithful.