

Telephone

Have the children sit in a circle on the floor. The teacher begins the game by whispering a sentence to one of the students. This sentence is taken from the lesson of the day. For example, to reinforce the promise of the Savior, the sentence could be, “God promised Adam and Eve that he would send a Savior.” The child, after receiving the message, whispers it to the child next to him. The message continues around the circle in this way until the last person receives it. The last person then stands and repeats it for the entire class. If any child has difficulty understanding the message that is whispered to him, he may say “Operator,” which means that he needs to have the message repeated to him again before he can pass it to the next person.

Bible Baseball

1. Set up bases around the room.
2. Choose teams.
3. Ask a question of a student on one of the teams. If he gets the answer, the student goes to first base and the next student is up for a question. If he misses the answer, that student is out. In this case, the next teammate must answer the same question. If three students on the same team cannot answer the question or if three questions are missed, their team is out and the other team is up.
4. Points are received for “home runs” that is, when a student has passed through all three bases and reached home base.

Tic-Tac-Toe

1. Draw Tic-Tac-Toe grid on the chalkboard.
2. Choose sides. “X” goes first.
3. Ask a student on the first team a question. If he answers it correctly, his team chooses where to put the “X”. If he answers incorrectly, the other team has a chance to answer the question. If the “O” team answers, they can choose where to put the “O”, and then they get their turn, that is, one student is asked a question. If they answer incorrectly, they merely get their normal turn.
4. The team that has three “X’s” or three “O’s” in a row wins the round. Losers start the next round.

Did I pray before bed?

Color the picture below.



This week pray the Our Father.
Remember to begin and end with the
Sign of the Cross.

Draw a cross in the box if you prayed that day.

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday

Did I pray before bed?

Color the picture below.



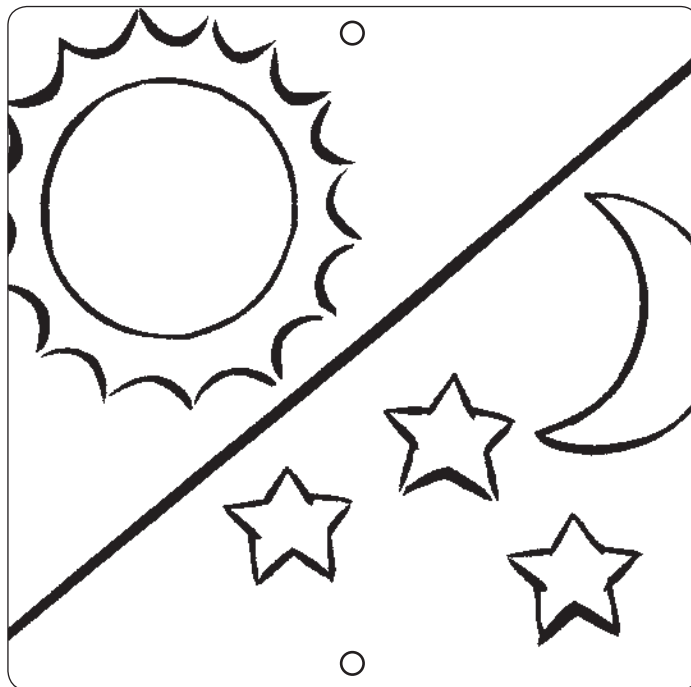
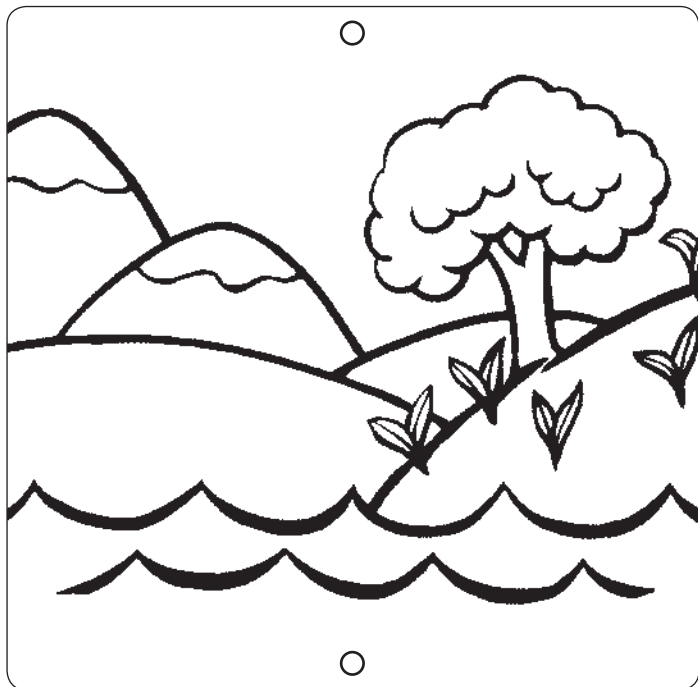
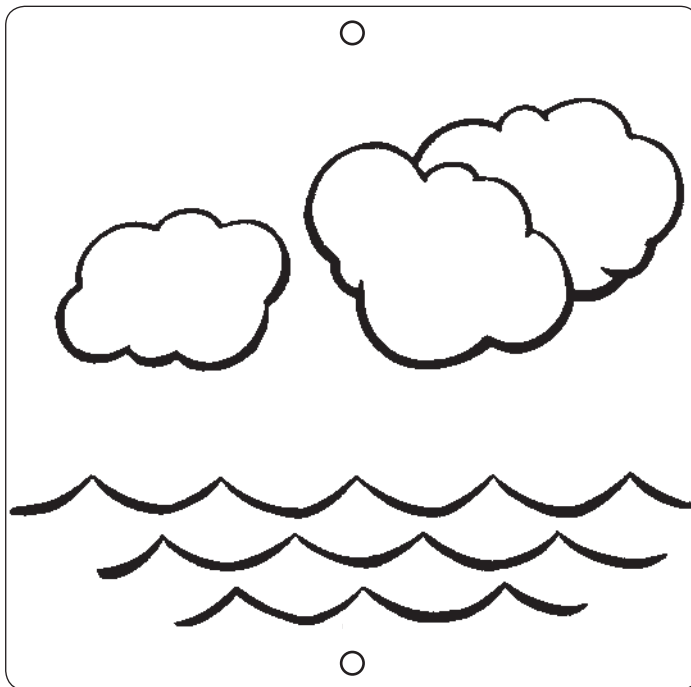
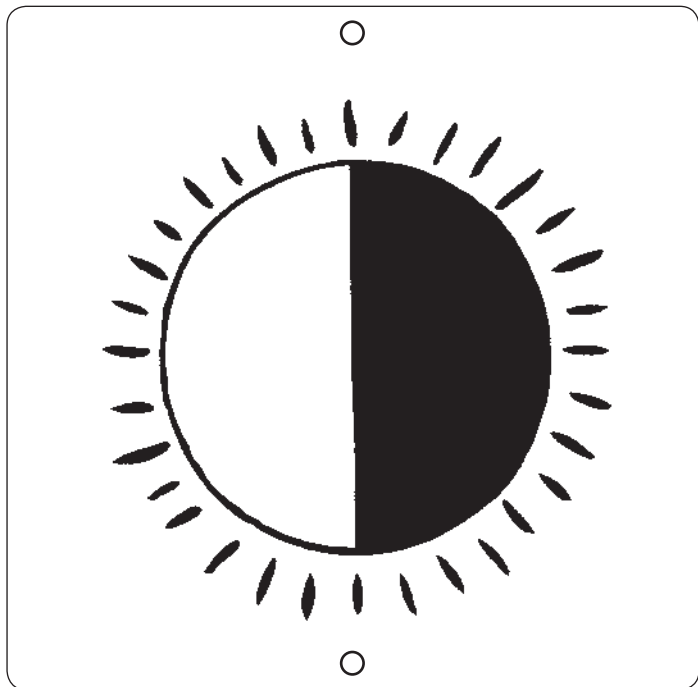
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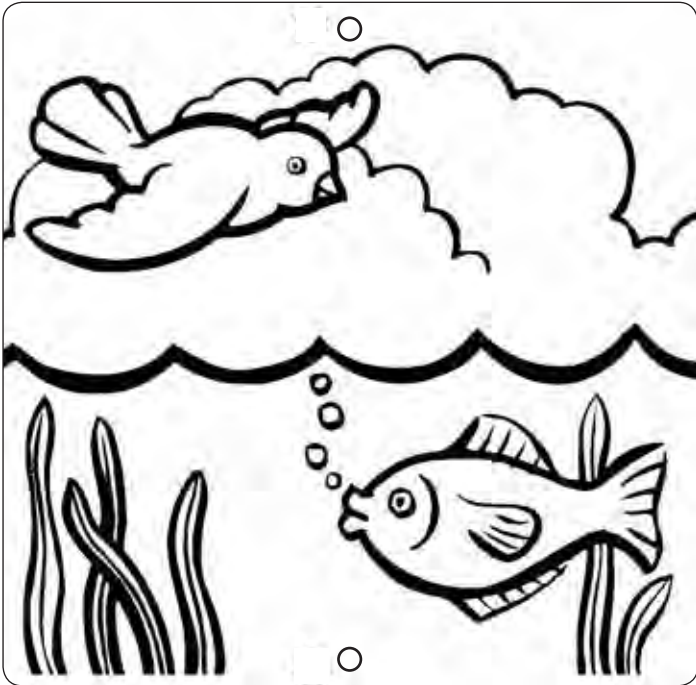
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Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday

Creation Mobile

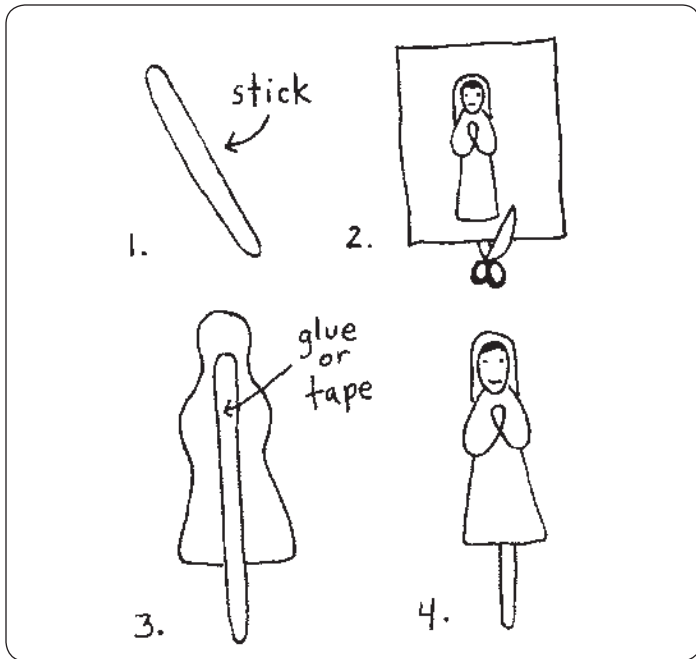
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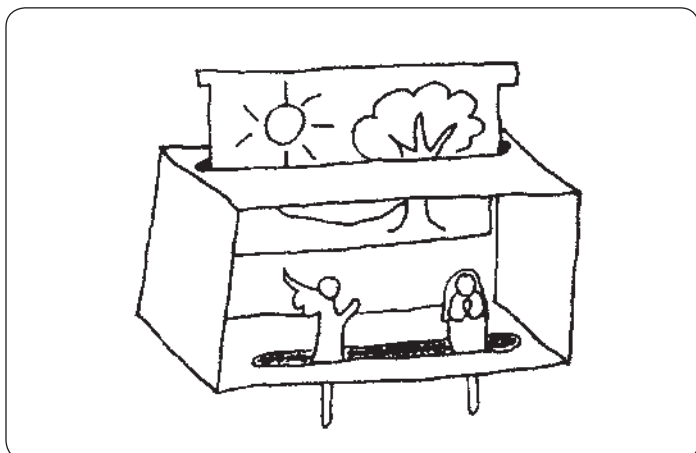


Popsicle Stick Puppets and Shoe Box Theater

The puppets are easily made from popsicle sticks and felt, construction paper, or cut-out pictures. For example:

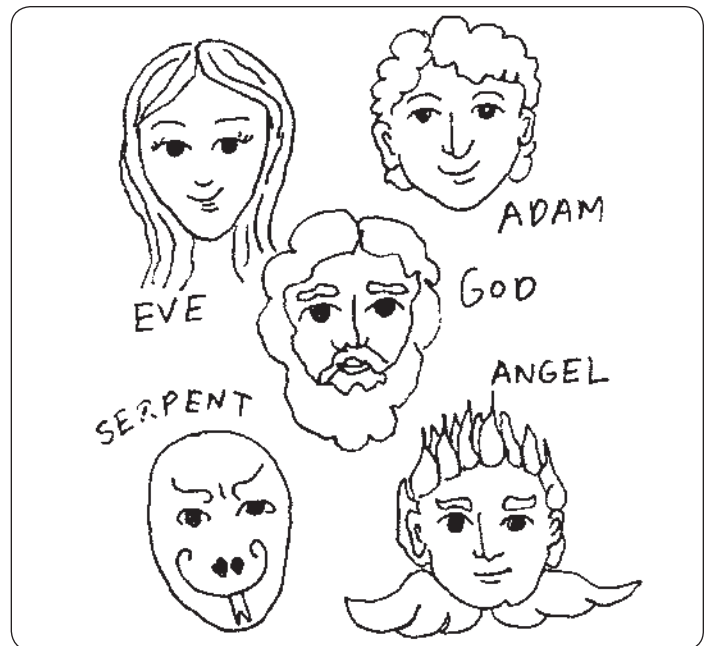


For the theater, take a large shoe box and cut two slots, one toward the top of the box on one of the long sides, and the other toward the bottom of the box on the opposite long side. (The slot toward the bottom will be where you insert the puppets; the slot toward the top will be for inserting the backdrop or scenery.)

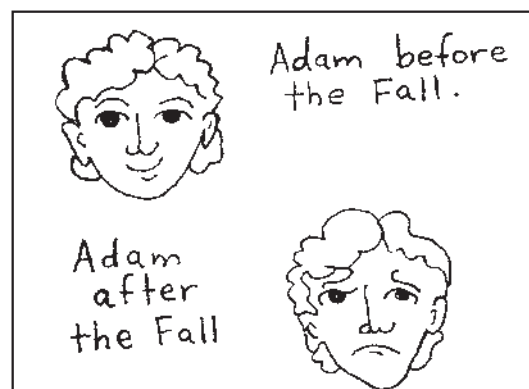


Masks

To identify the different characters in a play without having to make elaborate costumes, it is quite easy to make masks. For example, if you wished to dramatize the temptation and Fall of man, you could make the following masks out of paper and have the students color them; alternatively, the students could make the masks out of construction paper.



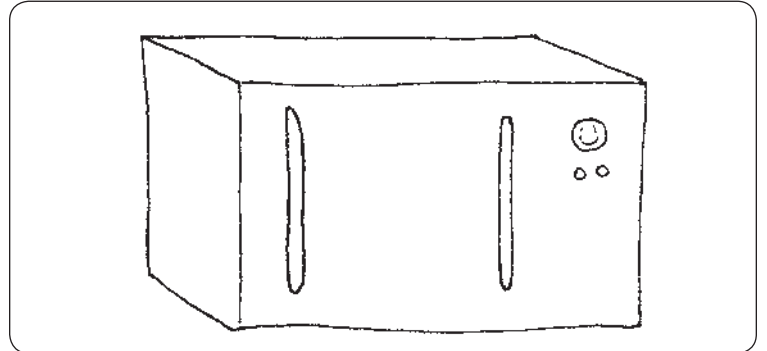
To show the change from perfect happiness to the fallen state of Adam and Eve, or the original delight of Satan at man's Fall, then his disappointment at God's promise, make the masks reversible. They may be handheld and flipped.



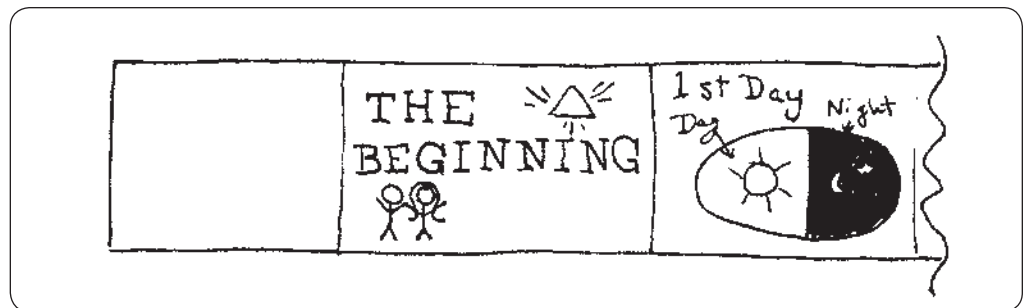
“TV” Shows

Materials: Cardboard box, long rolls of paper.

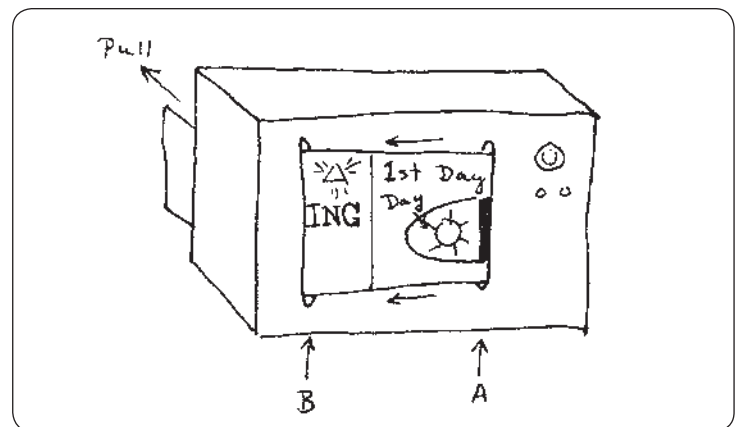
1. Cut slots in the bottom of a cardboard box. Cover and decorate the box with bottle caps or buttons for control knobs.



2. Have the students draw the frames on a long roll of paper. Leave some space for both a lead and an ending frame.



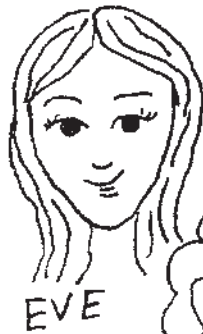
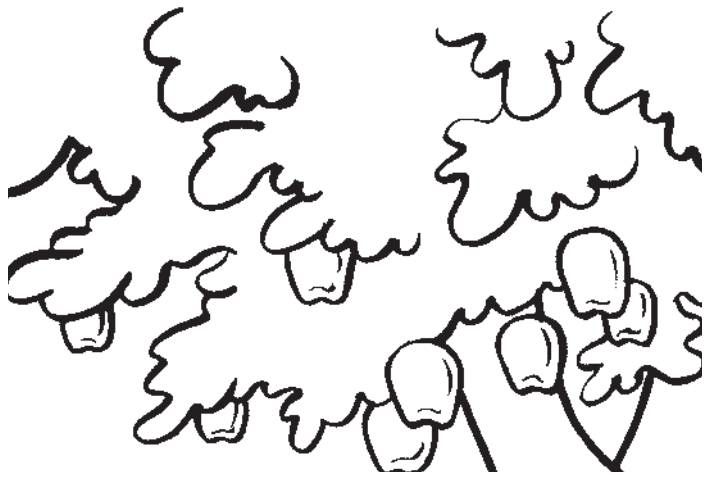
3. Feed the paper through slot A then through slot B. Gently pull the frames through the “TV.”



Stained Glass Angel



Adam and Eve before the Fall



SERPENT



ANGEL



Adam and Eve after the Fall



The Wolf of Gubbio

Saint Francis of Assisi was born in Italy during a time when people lived in castles, knights in armor rode horses to fight for the king, and cities were surrounded by thick walls to keep the townspeople safe from harm.

In a town in Italy called Gubbio, a large, mean, and hungry wolf came to the town one day. He ran around looking for food, scaring the animals and all the people who lived there. They tried to chase the wolf away by shouting and running after him, but he was very mean. Soon no one wanted to go outside anymore. Everyone was afraid of the wolf.

Saint Francis was staying in the town, and since he loved every one of God's creatures—both people and animals—he decided to go out and talk to the wolf. The people said “Please do not go out alone. We are afraid for you. The hungry wolf will attack you!”

But Saint Francis trusted in God Who is Creator of all things, even a mean and hungry wolf. He walked outside to meet the wolf, making the Sign of the Cross and praying that the wolf would listen to him.

“Come here, Brother Wolf,” he said, for he believed that all creatures of God were brothers and sisters, even the animals. As all the people of the town watched from a safe distance, the wolf came running toward Saint Francis with his mouth open to show his sharp white teeth. The people were afraid. But Saint Francis made the Sign of the Cross over the wolf and said, “In the name of Christ, please do not harm me or any of these people, Brother Wolf.”

The wolf stopped running, closed his mouth and lowered his head. He sat down at the feet of Saint Francis, as if he were a nice dog. He did not bother the people of Gubbio again.

Noah and the Flood

Narrator 1: After the Fall of Adam and Eve, God promised to send a Savior. The Savior would win back God’s grace and open the gates of Heaven.

Narrator 2: The Savior did not come right away. The people waited for years and years. Some learned to love and obey God, but others were very wicked. God decided to wash evil from the earth with a flood.

SCENE 1: Noah goes outside to work, kneels to pray, and hears God’s voice.

God: Noah!

Noah: Here I am.

God: Noah, I will wash the world clean from sin and I want your help. Please build Me an ark. This big boat will keep you and your family safe. I want you to put a male and female of every kind of animal onto the boat. It must be very big. Noah, will you build My ark for Me?

Noah: Yes, God.

SCENE 2: Noah is building the ark and a crowd is laughing at Noah.

Crowd member 1: Hey, Noah! Where’s the water? There isn’t even a lake here!

Crowd member 2: Noah! Your boat is bigger than a house! It will never float.
(Crowd laughs and points.)

God: Noah, bring into the ark two of every animal, male and female. Take your family into the ark with the animals.

Narrator 1: It rained and poured for 40 days and 40 nights. God kept Noah and all the animals safe in the ark as it rained and rained. After the rain stopped, they left the ark and gave thanks to God.

(Sing to “Mary Had a Little Lamb”: We just want to thank You, God, thank You, God, thank You, God. We just want to thank You, God, for You have saved our lives.)

Narrator 2: God was pleased, and He said to Noah:

God: I will make My covenant with you, that never again shall all creatures be destroyed by a flood. The rainbow will appear in the clouds as a sign of My covenant with you.

Narrator 2: A covenant is a promise that makes us family with God. Noah and his family settled on the earth, planted farms, and their children and their children’s children filled the earth.

The Sacrifice of Isaac

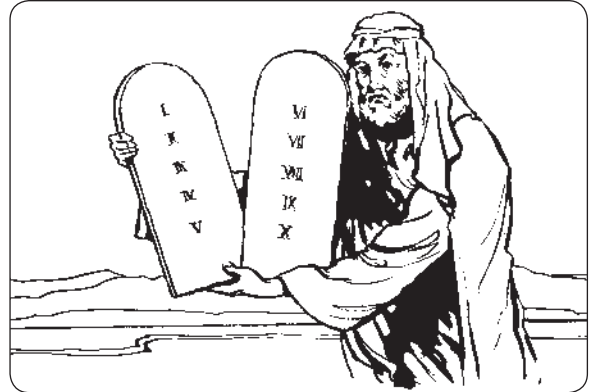
SCENE: *Outside in an arid land*

- Narrator 1:** Many years after the flood and the time of Noah's ark, there was a man named Abraham. Abraham loved and served God. One day, the Lord said to Abraham:
- God:** Abraham, leave this land and go to a place that I will show you. I will bless you and make you a great nation.
- Narrator 2:** Abraham trusted God and obeyed Him. He took his wife Sarah and left on a journey for an unknown land. God said:
- God:** Abraham, look around you. I will give this land to you and your sons forever.
- Narrator 1:** Abraham built an altar there and worshiped God. Soon he wondered:
- Abraham:** O God, am I to remain childless?
- God:** Look up at the sky and count the stars. You shall have just as many descendants as there are stars.
- Narrator 2:** Very soon, Abraham and Sarah had a son and named him Isaac. Then God tested Abraham's love and faith in Him.
- God:** Abraham!
- Abraham:** Here I am.
- God:** Take your son Isaac, your only son, whom you love, and go to the mountain and sacrifice him to Me.
- Narrator 1:** So Abraham took Isaac, his only son, and set off for the mountain. Abraham built an altar, tied up Isaac, and prepared to sacrifice him. Suddenly, an angel called to Abraham:
- Angel:** Abraham! Do not lay a hand on this boy. God knows how faithful you are to Him, since you were willing to give Him your own beloved son.
- Narrator 2:** Abraham saw a ram caught in a bush by its horns. Abraham offered the ram, instead of his son as a sacrifice to God. God blessed Abraham greatly for his faith.
- Narrator 1:** As God promised, Abraham's descendants were as many as the stars and became known as God's Chosen People. One of Abraham's descendants was the Savior of the world, Who was promised to Adam and Eve. The Savior's name was Jesus, the Son of God. The End.

The Ten Commandments

Learn this song with your teacher to help you remember the Ten Commandments that God gave us.

Use the tune of “Farmer in the Dell.”



Have no gods but Me. (2x)
This is the First Commandment:
Have no gods but Me.

Don't use God's name in vain. (2x)
This is the Second Commandment:
Don't use God's name in vain.

Keep holy the Sabbath day. (2x)
This is the Third Commandment:
Keep holy the Sabbath day.

Honor your mom and dad. (2x)
This is the Fourth Commandment:
Honor your mom and dad.

You shall not kill. (2x)
This is the Fifth Commandment:
You shall not kill.

Do not commit adultery. (2x)
This is the Sixth Commandment:
Do not commit adultery.

You shall not steal. (2x)
This is the Seventh Commandment:
You shall not steal.

You shall not lie. (2x)
This is the Eighth Commandment:
You shall not lie.

Don't covet your neighbor's wife. (2x)
This is the Ninth Commandment:
Don't covet your neighbor's wife.

Don't covet your neighbor's goods. (2x)
This is the Tenth Commandment:
Don't covet your neighbor's goods.

God gave us laws of love. (2x)
They are the Ten Commandments.
God gave us laws of love.

Nativity Diorama

Color.

Cut.

Fold tabs.

Glue or tape into a shoe box (or Kleenex box).



The Healing of the Blind Man

SCENE: *Outside on a crowded road*

- Narrator 1:** One day, Jesus and His Apostles were walking on the road to Jericho. Many people were walking with them. A blind man sat begging by the roadside. Hearing the crowd pass, he asked:
- Blind man:** What is happening?
- Person 1 in crowd:** Jesus is passing by.
- Narrator 2:** The blind man heard Jesus walking toward him.
- Blind man:** Jesus, Son of David, have pity on me!
- Narrator 1:** The people walking beside Jesus scolded the blind man.
- Person 2 in crowd:** Be quiet, you! Don't bother Jesus.
- Narrator 2:** But the blind man cried out all the more.
- Blind man:** Son of David, have pity on me!
- Narrator 1:** Jesus stopped and ordered that the man be brought to Him.
- Jesus:** What do you want Me to do for you?
- Blind man:** (kneeling) Lord, please let me see.
- Jesus:** (touching the blind man's eyes) Have sight. Your faith has saved you.
- Blind man:** Praise God! I can see!
- Narrator 2:** The man immediately received his sight and followed Jesus, giving glory to God. When the people saw what had happened, they too gave praise to God.
- Crowd:** Thank You, God!

The Healing of the Centurion's Servant

SCENE: *By the city gates; the servant lies on his bed at one side of the stage.*

- Narrator 1:** On another day, Jesus and His Apostles were walking toward Capernaum, and a crowd was with them. When Jesus entered the town, a centurion approached Him and said:
- Centurion:** Lord, my servant is lying at home paralyzed.
- Narrator 2:** Jesus looked at him and said:
- Jesus:** I will come and cure him.
- Centurion:** (kneeling) Lord, I am not good enough to have You enter under my roof. Only say the word, and my servant will be healed.
- Narrator 3:** The centurion knew that Jesus had the power to cure from far away.
- Jesus:** Your faith is great. As you have believed, let it be done.
- Narrator 4:** And at that very hour, the centurion's servant was healed. He rose and thanked God for his cure.



The Annunciation



The Visitation



The Nativity of Our Lord



The Presentation



The Finding of Our Lord in the Temple



The Agony in the Garden



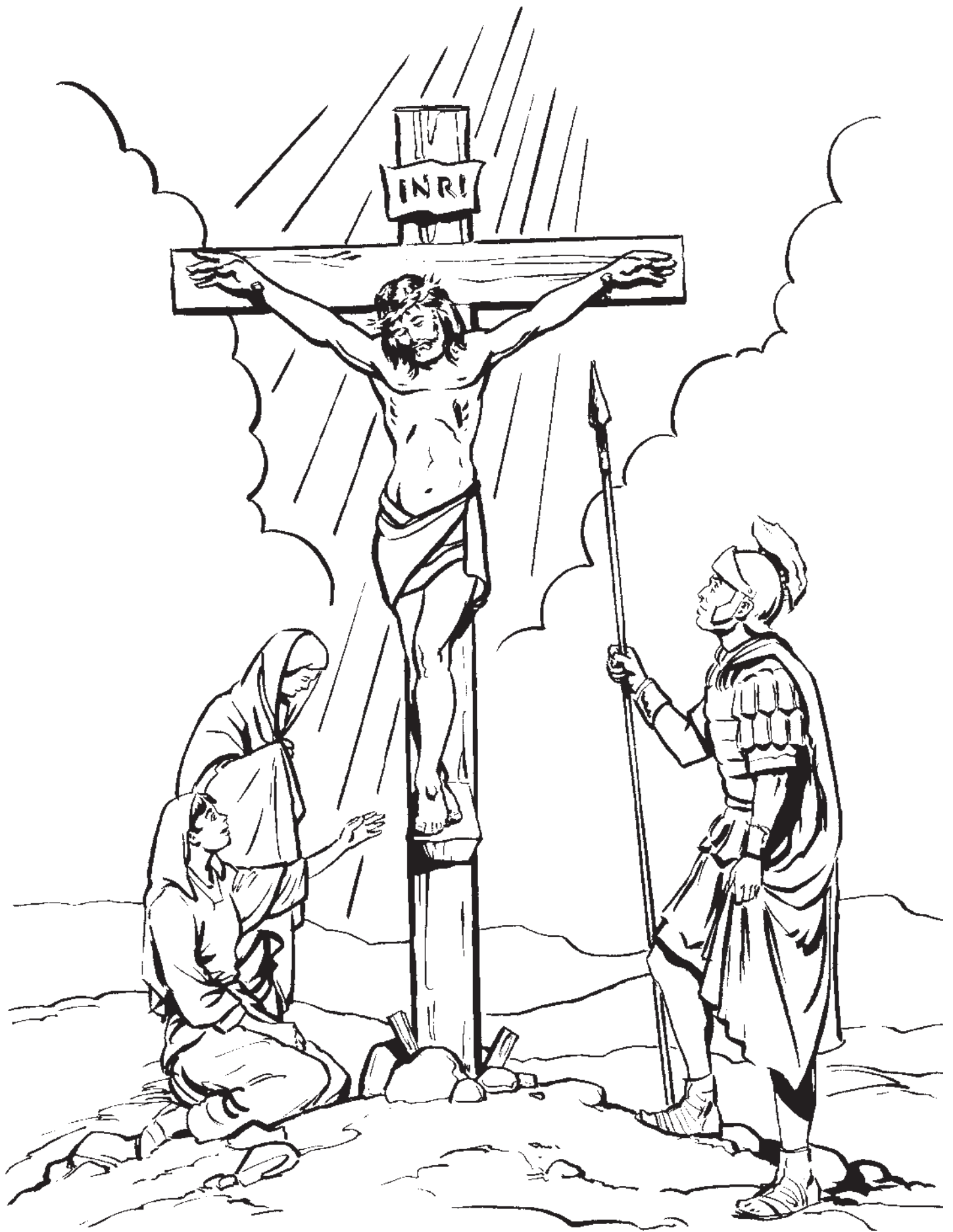
The Scourging at the Pillar



The Crowning with Thorns



The Carrying of the Cross



The Crucifixion of Our Lord



The Resurrection of Our Lord



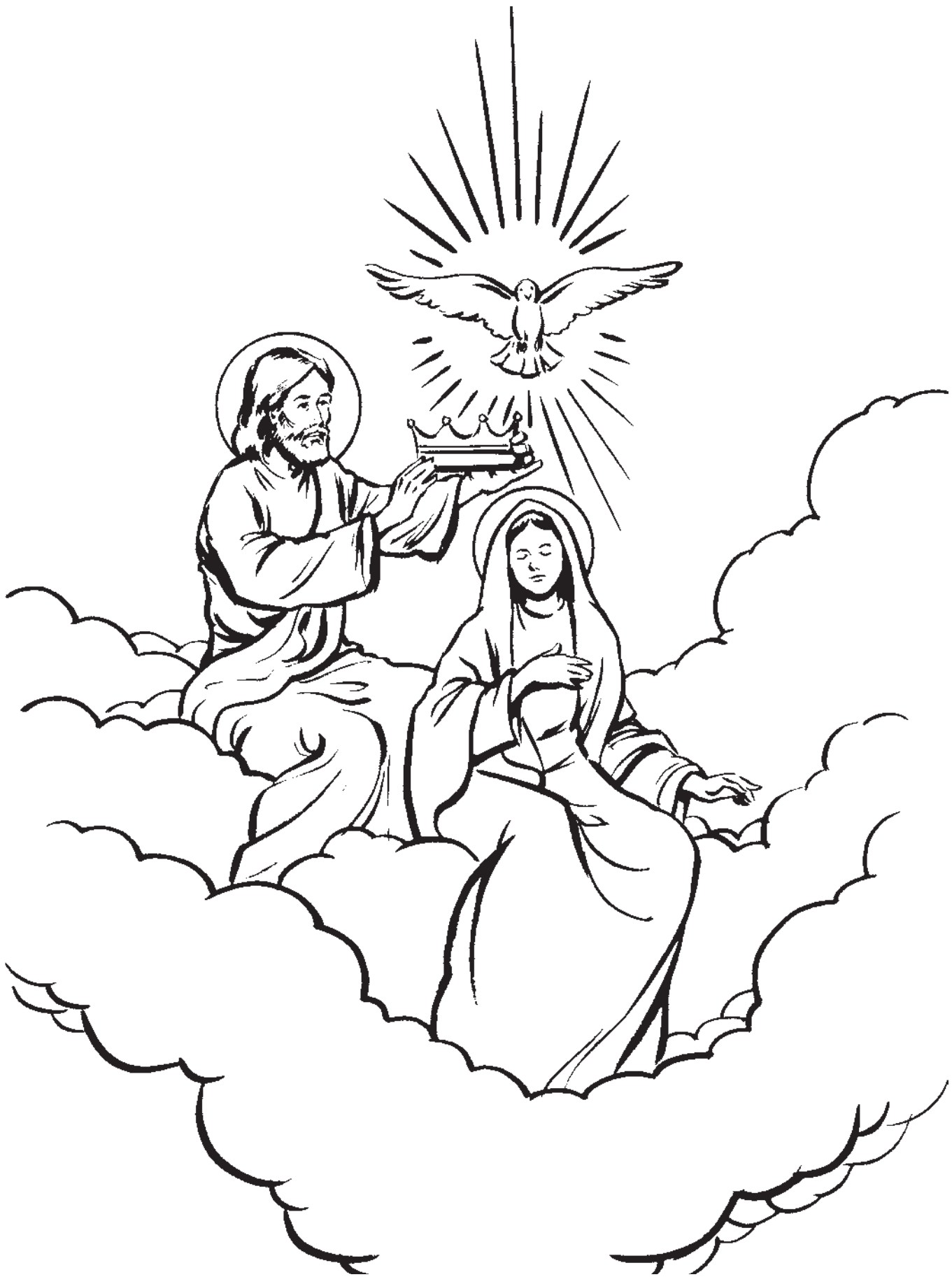
The Ascension of Our Lord



The Descent of the Holy Spirit upon Mary and the Apostles



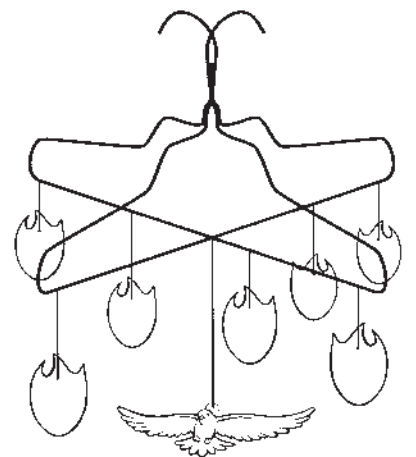
The Assumption of Mary into Heaven



The Coronation of Mary as Queen of Heaven and Earth

Holy Spirit Mobile

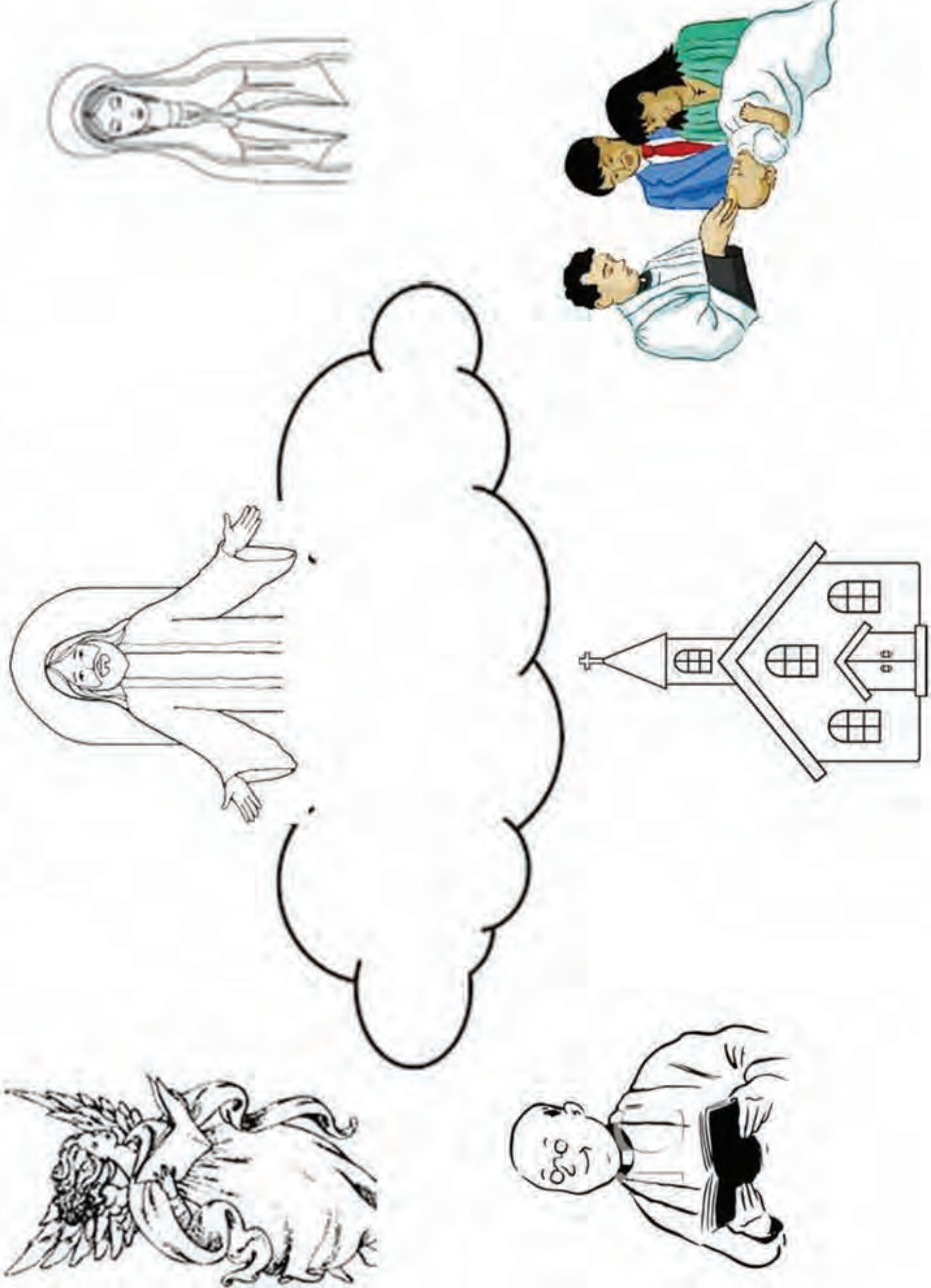
Pattern for the Dove and Seven Flames



Symbols of Baptism



My Journey to Heaven



WE GO TO MASS

In the first grade, students should already be anticipating their first Holy Communion. An integral part of that preparation is beginning to understand the Mass. These pages of the student text provide a concentrated

study of the Mass from start to finish. This material can be used at any time during the school year or at the end of the year as a way to set the tone for next year's study.

TEACHER'S NOTES

We Go to Mass

“And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself....When he was at table with them, he took the bread and blessed and broke it, and gave it to them. And their eyes were opened and they recognized him.”

Luke 24:27, 30–31

One of God’s Laws says, “You must keep the Lord’s Day holy.” Sunday is the Lord’s Day because Jesus rose from the dead on a Sunday. This is why every Sunday we go to Church to **worship** God at Mass.

When we come into Church, we use Holy Water to make the Sign of the Cross. This reminds us of our Baptism and that we are God’s children. Before we take our seats, we **genuflect** (kneel down on our right knee) and make the Sign of the Cross to honor Jesus in the tabernacle. Before Mass begins, we kneel down and talk to God for a while.

The priest comes in while we sing a hymn. He begins Mass with the Sign of the Cross: “In the Name of the Father and of the Son and of the Holy Spirit. *Amen.*”

113

Then the priest asks us to think about how we have disobeyed God. And we think, “Dear Jesus, I am sorry for my sins. I want to love You more and more.”

And then we usually say: “Glory to God in the highest!” We use the same words the angels sang at Bethlehem to praise God for his goodness.

After that we sit down and hear two readings and a Psalm from the Bible. We should listen carefully and try to understand God’s message to us.

Then we stand and listen while the priest reads from the Gospel. The Gospel is the part of the Bible that tells us what Jesus said and did. Through the words of the Gospel, Jesus teaches us about our heavenly Father. Then the priest talks to us to help us understand God’s Word.

After that we stand and say the **Creed**. The Creed is what we believe about God and His Church.

Now it is time for the Offertory. That is when we offer gifts of bread and wine, and we offer our money to help take care of our church. We offer ourselves with Jesus to God the Father.



114

At the Last Supper, Jesus changed bread and wine into His own Body and Blood. At Mass, the priest takes the place of Jesus. He takes a special round piece of bread and says the words of Jesus:

“This is my Body.”

Then it is not bread anymore. It is the real Body of Jesus.



Next the priest takes the cup filled with wine and says:

“This is the chalice of my Blood.”

Now it is the Blood of Jesus. We worship Jesus when the priest holds Him up and we tell Him how happy we are that He is with us.

115

Then we stand and say the prayer Jesus gave us, the Our Father. We may give the Sign of Peace to each other to show that we want to love one another, just as Jesus taught us.

The people go up to receive Jesus in Holy Communion. Someday you will make your First Communion.

After a last prayer, the priest says, “Go forth, the Mass is ended.” And we answer, “Thanks be to God.”

After the priest leaves, we should kneel down to thank Jesus and say goodbye to Him.

Thank You, Jesus, for the gift of the Mass.
Help me to love God and others this week. *Amen.*



Words to Know:

worship genuflect Creed

116

We Go to Mass

Introduction

This section of the *Parish Catechist Manual* corresponds with the last section in the Student Text, entitled We Go To Mass, which begins on p. 113. Instead of providing a week's worth of lesson plans, the following is a series of informative pages devoted to brief explanations of various aspects of the church building, the Liturgy, and liturgical life. Several of these items were referenced throughout the *Parish Catechist Manual*, so you may be familiar with them already. What has been written here is for you, the teacher, to read and pass along to students in a manner that is age-appropriate. The two books referenced below are recommended for personal study as they contain more precise explanatory information than is noted in these pages.

Reference Material

Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours

by Msgr. Peter J. Elliott (San Francisco: Ignatius Press, 1995)

Liturgical Question Box: Answers to Common Questions about the Modern Liturgy

by Msgr. Peter J. Elliott (San Francisco: Ignatius Press, 1998)

Catechism of the Catholic Church References

The Eucharistic Celebration: 1341–44, 1356

Elements in the Mass:

Anaphora: 1352–54

Collection: 1351

Communion: 1355, 1382

Epiclesis: 1105, 1353

Fundamental Structures: 1346

Gathering of Christian Faithful: 1348

Liturgy of the Word: 1349

Presentation of the Gifts: 1350

TABLE OF CONTENTS

Church Architecture	C-4
Church Furnishings.....	C-5
Sacred Vessels and Other Accoutrements.....	C-6
Vestments	C-8
Linens Used During Mass	C-10
Liturgical Colors.....	C-11

We Go to Mass

Church Architecture

APSE	The apse is the semi-circular end of the church, characteristic of the early Christian era, which housed the bishop's chair.
BAPTISTERY	As the name indicates, this is the distinct area, which may be located in a small chapel or separate building, where the Sacrament of Baptism is performed. The font itself should be stationary and its appearance befitting of its use. Its name derives from the Latin <i>baptisterium</i> , which means "a cold plunging bath."
NAVE	In any church, the area that is designated for the faithful is called the nave. This word comes from the Latin <i>navis</i> , meaning "ship," to which the church has been traditionally compared. Among other things, the pews, confessionals, and Stations of the Cross are located in the nave.
SANCTUARY	Derived from <i>sanctus</i> , the Latin word meaning "holy" or "sacred," this is the part of the church immediately surrounding the altar where the ceremonial actions of the Mass take place.
SACRISTY	From the Latin <i>sacrum</i> , meaning "holy object." In the sacristy are housed the sacred vessels, vestments, linens, books, and other items needed for the Mass. It is also the vesting room for the priest and altar servers; it is not part of the church proper.
SACRARIUM and PISCINA	The sacrarium is a drain leading directly into the earth for the disposal of water that has been used for some liturgical purpose and is no longer needed. The piscina is the sink-like basin to which the sacrarium is connected. The sacrarium and piscina are most often found in the sacristy.
SIDE ALTAR	In many churches can be found side altars or side chapels dedicated to various saints or which act as shrines to our Lord or our Lady.
TRANSEPT	In older churches that were built in the form of a cross, the transepts are the "arms" of the cross.

We Go to Mass

Church Furnishings

Every church is built for the Holy Sacrifice of the Mass, to house an altar, and as a place where God's Word is proclaimed to the faithful. Its structure and furnishings should express the hierarchy of ministry within the Mystical Body; the cathedral is the model for all other churches.

ALTAR	The Holy Sacrifice of the Mass is offered on an altar (from the Latin <i>altaria</i>), which is the center and focal point of the church, and upon which Christ is made sacramentally present during the Consecration. In the early days of Christianity, Mass was celebrated on the tombs of martyrs in the catacombs of Rome. Because of this, modern altars have the relics of saints, called the altar stone, upon their surface. Altars are usually made of stone, but may also be made of a solid, well-made wood. They represent two aspects of the Christian mystery: the sacrificial altar where Christ offers Himself for our sins, and the table of our Lord, upon which Christ gives Himself for our food.
ALTAR CLOTH	At least one altar cloth must be used during Mass, the top one of which must be white. To keep it clean outside of Mass, the white of the altar cloth may be covered with a dust cloth.
ANTEPENDIUM	This frontal piece upon the altar, though not obligatory, enhances the altar and usually matches the lectern fall and tabernacle veil. Antependium is from the Latin words <i>ante</i> , "before," and <i>pendere</i> , "to hang."
TABERNACLE	The tabernacle is a small, box-like receptacle, in which the Blessed Sacrament is reserved in the church; it is usually found on the altar. A tabernacle should be made of solid, nontransparent material and its interior lined with fabric. It is kept locked to prevent desecration of the Eucharist. The word is from the Latin <i>tabernaculum</i> , the diminutive of <i>taberna</i> , meaning "hut, booth, or tent."
TABERNACLE VEIL	This veil is a sign of the Real Presence of Christ in the tabernacle. It may be white, or the appropriate color for the day, but never black. It represents the holy tent of God; it reveals by concealing.
SANCTUARY LAMP	The sanctuary lamp, which is usually a candle in a red casing, burns day and night whenever the Blessed Sacrament is reserved in the tabernacle to alert the faithful of His presence.
CROSS	A Cross should be located near the altar, either atop it, behind it, or suspended above it. In the Roman Liturgy this designates a crucifix with a figure of Christ upon it.
CANDLES	Mass normally may not be said unless there is the presence of at least two lighted candles on the altar, though more are allowed for High Mass. They should be good quality, clean burning, and white, in most cases. Pure beeswax candles are not obligatory.
CREDESCENCE	This is the name of the table at the Epistle side of the altar, which holds the cruets (one with wine, another with water), the basin, and the finger towel. Often the credence table holds a ciborium, chalice, paten, and the hosts to be consecrated during Mass, at which time it should be covered with a cloth.
PULPIT, or AMBO	The pulpit, lectern, or ambo is where the readings and Gospel are proclaimed during the Liturgy of the Word. They are built into the church's structure and are immovable. The priest will usually give his homily from behind one of these.
LECTERN FALL	The fall is a cloth hanging in front of the pulpit or ambo that matches the color of the day or season.
PRESIDER'S CHAIR	This is the name of the chair in which the main celebrant sits during the readings and at other times during Mass. It should be located behind or near the altar.

We Go to Mass

Sacred Vessels and Other Accoutrements

The chief sacred vessels in the Latin Rite are the chalice and paten (which must be consecrated by a bishop), the ciborium and pyx (blessed by a priest) and the monstrance. Other vessels used during the Mass are the cruets, thurible, boat, and aspergillum. Once consecrated, these vessels may not be handled by a layman, i.e., a person who has not taken Holy Orders, unless he has been given charge of the sacristy, or in cases of extreme necessity. Those given charge of caring for sacred vessels should use a small linen cloth when handling them, so as not to actually touch them; all sacred vessels must be handled with reverence.

CHALICE	From the latin <i>calix</i> , “a cup,” the chalice is the most sacred of all the vessels. It is used at Mass to hold the wine, which after the Consecration becomes the Precious Blood of Christ. The chalice is made in the form of a cup with a stem, and may be made of gold, silver, or tin in poorer churches, though the inside should be gilt. The chalice is consecrated with holy chrism by the bishop and is desecrated by profanation. It may be touched only by those clerics and laymen authorized to perform the duties of sacristan.
PATEN	The paten, which comes from the Latin <i>patena</i> , “a dish,” is a thin circular plate of metal, large enough to rest on top of the chalice and upon which the host of the Mass is laid. A bishop should consecrate each paten, its concave surface, at least, must be gilt, and it is usually made of the same material as the chalice.
PYX	A pyx is a small round metal container (with a hinged lid that is usually made of gold) used to bring the Blessed Sacrament to the sick and to Catholics who cannot attend Mass. Originally a form of tabernacle, either suspended or standing free, its name comes from the Latin <i>pyxis</i> or “box.”
CIBORIUM	The ciborium resembles the chalice, though it has a lid. Particles of the Blessed Sacrament are kept in the ciborium for distribution of Holy Communion, and to be reserved in the tabernacle. The inside surface, at least, must be gilt, and it is often covered with a veil. Its name is the Latin word for “drinking cup.”
MONSTRANCE	From the Latin word, <i>monstrare</i> , “to show,” the monstrance is a large vessel used for exposition of the Blessed Sacrament and for processions on feasts, such as Corpus Christi. The monstrance consists of a broad base, a stem, and a receptacle in which the Host is exposed; this hinged glass or crystal cover is called a “lunette” from <i>luna</i> , the Latin word for the moon. In many churches, the monstrance is made of gold and decorated with jewels.
CRUETS	Cruets are the two small vials made of glass or crystal that contain the water and wine poured into the chalice during Mass. The cruets sit in the lavabo bowl, a small bowl that is used to receive the water in the ceremony of washing the priest’s hands.
THURIBLE	Also called a censor, the thurible is a vented vessel in which incense is burned for liturgical purposes, such as Mass and Adoration, to symbolize the zeal of the faithful and their prayers lifted up toward Heaven. It consists of a metal body with a lid to hold the charcoal and incense, three chains attached to the body, and a fourth that lifts the lid. The word thurible comes from the Latin <i>thuris</i> , meaning “frankincense.”
INCENSE BOAT	A boat-like vessel for holding incense before it is placed in the thurible. It derives its name from its shape. The incense is placed in the thurible with a spoon.
ASPERGILLUM	This is the instrument used to sprinkle Holy Water onto persons or other items in ceremonies either before or during Mass. The word aspergillum derives from the Latin <i>aspergere</i> , which means “to scatter upon.”

LAVABO This is the Latin verb “I will wash” said by the priest as he washes and then dries his hands after the Offertory; it is also the name of the washing ceremony, in which the server pours water out of the cruet and onto the priest’s fingers.

Other liturgical sacred objects include:

BOOK OF THE GOSPELS Because this book is the visible sign of Christ the Word, it should be handsomely bound or kept in rich covers that change with the season. The book of the Gospels is the central object of the Mass after the chalice and paten and is carried in procession to the altar.

ROMAN MISSAL Also called the “Book of the Sacred Mysteries,” it contains the prayers and ceremonies of the Mass used by the priest.

LECTIONARY The lectionary contains the readings and the Gospel for Mass, which are read at the ambo.

We Go to Mass

Vestments

Vestments are the special garments worn by priests and deacons in the exercise of divine worship and during the administering of the Sacraments. The early Church had no special dress requirements; the current vestments in use developed from the everyday clothing of the Roman Empire. When styles changed, the priests continued to wear these clothes so that by the 9th century, Pope Leo IV decided that these garments should be worn during the Holy Sacrifice of the Mass. By the 13th century, vestments became highly decorative, heavy, and recognized as having symbolic religious significance. Today, vestments are lighter and simpler in design, though they should always be beautiful since they are worn during Mass. The sacred vestments include amice, alb, cincture, stole, chasuble, and dalmatic.

AMICE	From the Latin <i>amictus</i> meaning “garment,” an amice is a rectangular piece of white linen cloth with two long strings. This vestment covers the priest’s neck and shoulders and is worn under the alb, though it is optional if the alb fully covers the neck. The amice is a symbol of the “helmet of salvation,” the “discipline of the tongue,” and protection from the devil.
ALB	The name of this vestment is derived from the Latin <i>tunica alba</i> , which means “white tunic.” An alb is a full-length white linen garment with long flowing sleeves, which may or may not be worn over a cassock. Modern liturgical albs may have hoods and ornamentation; however, decoration should not detract from its character, since the color of the linen is a symbol for purity of heart.
CINCTURE	Also called a girdle, the cincture is a long rope made of linen, silk, or cotton with tassled ends. The word cincture comes from the Latin <i>cintura</i> . The cincture is worn around the alb as a belt signifying the priest’s chastity.
STOLE	This vestment derives its name from the Latin <i>stola</i> and the Greek <i>stole</i> . It consists of a band of fabric, the color of which varies with the season or occasion, has a Cross stitched on the center back, and which is worn around the neck by bishops and priests and is allowed to hang loose. The stole is a sign of the priest’s teaching authority in the Church as a representative of the bishop, who is a successor of the Apostles. Worn over the alb and under the chasuble, the stole is a symbol of justice and immortality. It is also worn in the administration of Sacraments, generally over the alb or surplice. A deacon receives a stole at his ordination; he wears it over his left shoulder, gathered together at the waist on his right side, that is, over the alb and under the dalmatic.
CHASUBLE	This vestment derives its name from two Latin words: <i>casubla</i> , or “hooded garment,” and <i>casula</i> , or “little house.” The chasuble is the sacrificial garment proper to the celebrant at Mass. It is made of one piece of cloth with open sides and without sleeves; it is worn over the alb, stole, and amice, hanging from the shoulders in front and behind, down to about the knees. Often, the chasuble, stole, and chalice veil are made as a set of vestments, using the same material, color, and design. Chasubles often have a “Y” cross on them; this is a symbol of charity and represents mercy, so that the stole (justice) and the chasuble (mercy) are worn together by the priest or bishop at Mass.
DALMATIC	Worn first by the 5th century deacons of Rome, the dalmatic is a distinctive diaconal vestment, the fabric and color of which match those of the celebrating priest. It was originally introduced to Rome from Dalmatia (from whence it received its name) as a secular garment. Today, these tunic-like vestments with open sides and wide sleeves are worn without a cincture and over the alb and stole (even when the acting-deacon is a priest), although cardinals or bishops wear them under their chasubles at a Pontifical Mass. The dalmatic has two bands across the front and back that vary in color according to the liturgical season or occasion of the Mass.
TUNICLE	This garment is smaller than a dalmatic and less decorated. It has full sleeves and only one band, which matches the color of the season, across the front and back.

Other priestly vestments and accoutrements used outside of Mass include:

CLERICS	These are the black pants, black shirt, and white Roman collar usually worn by priests on a daily basis. Clerics are the more modern “uniform” of a priest, which help Catholics and others identify him.
CASSOCK	A cassock, the traditional garb of a priest, is an ankle-length black robe that is buttoned down the front and which may be worn with or without a sash. The color is usually black for priests, purple for a bishop, and scarlet for a cardinal. The Pope wears a white cassock.
SURPLICE	From the Latin, <i>superpellicium</i> , which means, “over the furs,” this shorter form of the alb was used by clergy, beginning in the 11th century, outside of Eucharistic worship and by choristers during the Divine Office. A priest wears a surplice over his cassock when he preaches, joins a procession, acts as a Eucharistic minister, or for Baptisms and funerals.
HUMERAL VEIL	From the Latin word <i>humerus</i> or “shoulder,” the white humeral veil is a wide oblong cloth used by the priest when carrying the Blessed Sacrament in procession, during Benediction, in carrying the Host to the repository on Holy Thursday, and in returning it on Good Friday. Worn like a shawl with ends that cover the hands, it is fastened across the chest with clasps. In processions of the Blessed Sacrament and at Benediction with a monstrance, only the hands are placed under the humeral veil, otherwise it covers the entire sacred vessel containing the Host. A deacon also wears it around his shoulders whenever he holds a sacred vessel.
COPE	The cope is a long mantle open in front that is held together with a clasp at the breast. It may be worn over an alb or surplice for solemn processions, benedictions, funerals, and weddings, and outdoors in wet weather.
SKULL CAP	Also called a zucchetto, it is worn by some clergy; cardinals wear scarlet, bishops use purple, and the Pope wears a white skull cap.

The following are accessory items for bishops:

PALLIUM	This is a narrow circular band of white wool, ornamented with six dark crosses with two hanging strips, one in front and one behind. It is worn around the neck by archbishops, who receive it from the Pope.
MITRE	From the Latin <i>mitra</i> , meaning “headband” or “turban,” this item emerged by the 11th century as the distinctive headdress of bishops, though some abbots and others are allowed to wear them. Its origin is from a Roman simple cap. Eastern Orthodox bishops wear a crown-styled mitre. The skull cap is worn under the mitre.
CROSIER	The term crosier, derived from the Middle Latin word <i>crocia</i> , is the common name used for the pastoral staff of bishops. It is sometimes spelled crozier.

We Go to Mass

Linens Used During Mass

The linens used during the Holy Sacrifice of the Mass are: the corporal, purificator, pall, and finger towel. These linens, excepting the finger towel, are called the “holy cloths.” All are made of white linen. The burse and chalice veil are also used during Mass.

CORPORAL	Taken from the Latin <i>corpus</i> or “body,” the corporal is a piece of fine linen folded into nine sections with a small Cross stitched in the center of the side nearest the celebrant. It is folded in three from both sides, and may be kept in a burse when not in use. The corporal is the most important of the holy cloths, for the priest spreads it on the altar and places the Host and the chalice on it after the Consecration. A corporal is also placed beneath any vessel containing the Blessed Sacrament; for example, on the “floor” of the tabernacle and beneath the monstrance at Benediction. Because of its close contact with the Blessed Sacrament, the corporal may not be handled by laymen without special permission. The priest first purifies the corporal before others wash it.
PURIFICATOR	From the Latin <i>purificare</i> , meaning “to make clean,” the purificator is an oblong piece of linen, folded thrice, and placed over the chalice. It is used to cleanse the chalice before the wine is poured; further, the priest wipes the chalice, his fingers, and his lips with the purificator after receiving the Precious Blood of Christ. Laymen must not handle purificators until a priest has washed them.
PALL	The pall is a stiff, square piece of starched linen, or cardboard covered with linen, which is used to cover the chalice at Mass to protect it from contamination. The upper side may be ornamented; the lower side must be plain. The term pall is from the Latin <i>pallium</i> , which means “cover” or “mantle.” The use of the pall is optional.
FINGER TOWEL	There is no special significance placed on the finger towel; the priest uses it to dry his fingers after washing them before the Consecration.
BURSE	A burse is a purse or open-ended envelope about 12 inches square, which holds the corporal for Mass. The material of the burse should match the vestments.
CHALICE VEIL	The chalice veil is a square piece of silk used to cover the chalice and paten. It is usually made of the same color and design as the priest’s vestments, though it may always be white.

We Go to Mass

Liturgical Colors

During Mass, various colors are used in the altar cloths and vestments. The color of these cloths and vestments varies according to the season of the Church calendar and the event being celebrated. The liturgical colors include: white, red, purple, rose, green, and black.

WHITE	White is the color for vestments worn during the Christmas and Easter seasons. White is also worn on all feasts of our Lord (except His Cross and Passion), for our Lady, the angels, on the feasts of confessors, and for all saints who were not martyrs. White may also be worn during Masses of the dead, when black is not used. White is a color of purity, joy, and holiness. Since the time of Pius V (1566–72) white has also been the ordinary color of papal garments.
RED	Red vestments are worn during the vigil and feast of Pentecost, on the feast of the Precious Blood, during Masses for the Cross, on the feasts of Apostles and martyrs, and during feasts remembering the Passion of our Lord, such as Palm Sunday and Good Friday. Red is the color proper to cardinals and is used by the Pope when he sings a requiem Mass.
PURPLE	During Sundays of Advent and Lent, and also sometimes on the feast of All Souls, purple vestments are worn. Purple is the color for penance, conversion, and expiation.
ROSE	Rose vestments are worn only twice a year: the second Sunday during Advent (Gaudete), and the fourth Sunday during Lent (Laetare). The rose vestment marks the halfway point of each penitential season.
GREEN	The season of Ordinary Time in the Church calls for green vestments. Ordinary Time is any time outside other seasons. Green is a symbol of hope and growth.
BLACK	Black vestments are worn during the Mass of the Presanctified on Good Friday, to celebrate All Souls Day, and at funerals. Black may also be worn during Masses for the dead, though white vestments are often worn instead to express the joy felt for the souls who have gone to be united with God.
GOLD	Vestments made of gold cloth are permitted in place of white, red, and green.
BLUE	This is a liturgical color prescribed in some dioceses of Spain for the feast of the Immaculate Conception.

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