

## **Educational Material – Liturgical clothes**

### **Alb, stole, chasuble**

The alb is the white gown worn in the service by as well deacon, priest and bishop. Alb comes from the Latin Alba - white. It remembers us of our baptism, and the new life given all who are baptized. The stole is the worn over the alb. The deacon wears it across the body, assembled in the side. The priest wears it crossed over the chest. The bishop wears the stole hanging straight down. The stole represents the yoke mentioned in the Gospel according to St. Matthew (11:28-30). The chasuble is worn by the priest at mass. The colours of the chasuble and the stole usually varies with the church year.

### **Cope, mitre, crosier**

The bishop, when in a service acting in office, is signified with certain signs. The cope was originally a practical matter: the bishop would travel around in the diocese, inspecting the parishes and giving the sacrament of confirmation - then a bishop's privilege. In the back there is a hood. The size of the hood varies along the centuries - this can be studied in the Cathedral Museum. Mitre is the bishop's hat in the service and can also be studied in the museum. The crosier resembles the staff of a shepherd. The bishop is pastor parvorum, or the shepherd of shepherds. In order to supervise but also give inspiration, the bishop visits the parishes of the diocese on a regular basis. In Uppsala, there are since the end of the 1980's two bishops: the archbishop and the bishop of Uppsala.

### **Deacon**

The liturgical clothes of the deacon are described above. Otherwise the deacon can be seen wearing a green shirt with a white collar. This green colour is restricted to signify the deacon. The symbol of deacons, a dove in a cross-surrounded by a circle, represents compassion.

### **Liturgical colours**

These colours vary with the church year and can be seen in different places in the church: on the chasuble and the stole, on utilities for the mass (bursa and corporale) and also on the antependium or altar-frontal covering the front of the high altar.

### **Liturgical colour: Represents:**

- growing, maturing faith
- joy, happiness
- sorrow
- repentance
- struggle, martyrdom

### **Basic structure of high mass - the Sunday's main service**

The high mass have four main parts: introduction, the Word, the communion, and the ending. For more thorough information see [www.svenskakyrkan.se](http://www.svenskakyrkan.se) or the Book of Common Prayer. There is also a short outline in any copy of the Book of hymns from 1986.

The basic structure of the Swedish high mass resembles very much corresponding services in the Anglican or Roman Catholic churches. An organ accompanies the singing of hymns and in the Cathedral there is always a choir participating in the high mass (not in summer). The communion is open to anyone who is baptized and who wishes to participate.

### **Other services**

According to the Book of Common Prayer (Den svenska kyrkohandboken, 1986) not only high mass can be celebrated for the main Sunday service, but also a number of alternatives, i. e. Sunday mass, Sunday service, Family mass, Family service. In the Cathedral the main Sunday service is usually high mass with communion. About once a month there is a main service without communion.

During the week there is a short mass every day except Saturdays (see weekly programme on this website). Sometimes there is evensong in the cathedral, inspired by the Anglican tradition, with choirs and readings from the Scripture. Services around baptism, confirmation, weddings and funerals of course also take place in the Cathedral. Ordinations of priests and deacons to the archdiocese take place in the cathedral in a special form of high mass, as well as all the ordinations for bishops in the Church of Sweden.