

Colour Symbolism of Catholic Priests' Chasuble

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Abstract

The Catholic church has different costumes for different categories of their priests. Though these costumes are used regularly in the church, to what extent do the congregation observe and understand the colours used in these costumes? This study aims at finding the colours used in the Catholic priests' chasuble, their symbolic meanings and uses in the Catholic church. The study adopted concurrent mixed-method approach. Cluster, convenience and purposive sampling techniques were used to select a total of 124 respondents consisting of four (4) priests and twenty(20) ordinary church members from four (4) catholic churches in the Cape Coast metropolis. Structured questionnaire and semi-structured interview guide were used to gather two different datasets concurrently and analysed them using SPSS and thematic analysis. The findings revealed that, the chasuble is only used by priests in the orthodox churches and colour cream, white, green, purple and red are the common colours used in the chasuble. The findings further indicated that, the colours have varying symbolic meanings and uses in the Catholic church and majority of the respondents have adequate knowledge on the priest chasuble, however, few of the respondents did not have knowledge on the colours used in the chasuble. The study therefore recommends that; the church must intensify the teaching of its doctrines to the congregation. Teachings on the chasuble must also be integrated into Sunday school lessons and youth bible studies. The Catholic church must also organize quiz competitions among the children and youth of the church and design posters containing the colours used in the chasuble, their symbolic meanings and specific use(s) in the Catholic church.

Keywords: Catholic Church, Chasuble, Colour Symbolism, Uses of colours in chasubles

Introduction

Religious clothes have always been considered a sort of 'uniform' requested for priests or clergy to differentiate them from the congregation and members of the community. Wearing of religious cloths demonstrate the vocation, functions, obligations, duties, and responsibilities of priests in communities. Across the world the clergy of most religious groups such as Hinduism, Islam, Christianity, Buddhism, Sikhism, Judaism, and others wear clothes that identify them. For instance, Islamic leaders wear three in one, Buddhist nuns and monks are noted for their simple and bright yellow-orange robes and the costumes symbolize 'uniformity of intention'. In the catholic church, male priests mostly wear 'cassock', (A close-fitting ankle-length garment worn especially in Roman Catholic and Anglican Churches by the clergy).

Though the cassock is generally black, it is enriched with different colour bands, buttons and accessories, and other elements such as eyelets, buttons, borders, liners, red ferraiolo, and pectoral cross depending on the occasion. Higher ranking priests wear a cap on top of their cassocks called 'pilgrim', and seminaries, acolytes and altar servers can also wear religious clothes, but only together with a 'surplice' (A long coat). According to Sikhs, the most noticeable piece of accessory for the traditional Sikh is Turban or Dastar which, according to the Sikh Coalition, symbolizes piety and dedication (Lesley, 2016). Orthodox male priests of the Sikhs also wear Kippah, tallit, or shawl, and tzitzit, which are strings tied in a particular pattern that fall from the four corners of the tallit. (Lockhart, 1891).

In Christianity, the cassock is worn especially by the Anglican Church and the Roman Catholic Church leaders. Every season has the type of cassock worn by the priests. The vestments, improperly called Gothic, were first introduced into England about fifty years ago by the late Augustus Welby Pugin (Lockhart, 1891). There are different types of cassocks

worn by catholic priests and one of them is the chasuble. Though the catholic church has different types of cassock worn by their priests which have specific functions and inherent spiritual meanings, one of such garments which has several inherent functions and symbolic meanings is the chasuble. However, its specific uses and colour symbolism is illusive to the congregation and the general public because it has not been extensively explored through scholarly research. As such by the researchers indicated that, some researchers including Maaren, (2005), Lockhart (1891), Fortescue (n d), and Stock (2017) have conducted studies on vestment. However, most of these research works have focused on history, current issues, future vision of vestments in the church, the genuine form and size of the chasuble, the vestments of the Roman Rite, seven things you need to know about the catholic church, Roman Catholicism, the Bible, and Tradition respectively. Regrettably, there has not been extensive research on the colours used in the Catholic priest's chasuble, their symbolic meanings and specific occasions in which the colours are used in the church, and this has left a research gap which needs to be filled. The paper therefore seeks to identify the various colours used in the Catholic priest's chasuble and examine their symbolic meanings and specific uses of the colours in the Catholic church.

Literature Review

In order to justify the findings with authentic published literature, the researchers sought empirical literature from books and internet sources and reviewed them. The review focused on the following sub-topics: Concept and history of chasuble, concept of colour and colour symbolism.

Concept of Chasuble

The chasuble is the outermost liturgical vestment worn by the clergy for the celebration of the Eucharist in western traditional Christian churches that use full vestments, mostly in the Roman Catholic, Anglican and Lutheran churches, as well as some united Methodist Churches. The chasuble is a large garment priests wear over other vestment. The colour of the chasuble denotes the liturgical season or the feast of the day (Uinennebuaku, 2012; Kosloski, 2017). Walsh, (2012) also describes the chasuble as a vestment worn by the priest celebrating holy mass. It is usually part of a set of matching vestments and altar furnishing. The concept of chasuble shared by the above authors indicate that, the garment is not worn alone but worn as an over garment. Again, it is also worn by only clergies to perform special activities on certain occasions and the colour (s) in the chasuble determines the occasion in which it is worn. The review also suggests that, the chasuble symbolises the yoke of Christ and priesthood.

History of Chasuble

According to Wesley (n.d.), the chasuble started as a common Grecian cloak adopted by the Romans. It was during the 5th Century that it became a liturgical vestment. Though in Rome all clergy and even acolytes wore chasuble, it was during the Middle Ages that it started to be used by the priest exclusively and it is now a vestment for the celebration of the Eucharist. The chasuble has also undergone stylistic changes over the Centuries. Initially, they were large and still looked much like a cloak. During the 13th century, they developed into the 'fiddle back' which was small and only covered the front and back of priests. In the modern church, there has been a reversal to the 'gothic' style which is closer to the earlier versions. Chasubles follow the liturgical colour of a particular service in the Catholic church. This shows that it wasn't the Romans that brought the chasuble into existence but the Grecians and the Romans adopted it. Also, the chasuble became a liturgical clothes in the 5th Centuries but was worn by both clergy and the acolytes in Rome. It became a full priest vestment in the Middle Ages and was for the celebration of the Eucharist. It has gone through some changes in recent times. The chasuble as a liturgical garment has no well-defined early history or developmental terminology. Authorities agree that the chasuble was derived from the outer garment of Roman classical dress. In this form, it was variously known as paenula, planeta and casual. Ireland (1971) notes that, the paenula was worn by the Etruscans as early as the 4th Century BC and by Tacitus' time, it replaced the toga for senatorial dress. The garment was a circle of fabric with a hole in the centre for the neck opening and fell around the body in ample folds (Ropperto, 1973). This indicates that the chasuble was gotten from an outer garment which was formally used by the Romans which was then known as paenula, planeta and casual.

Walsh (2012) believes that, chasuble existed through the major upheavals in the history of the Roman Catholic Church. Probably first used around its early years would have been fairly uneventful but when Henry VIII broke away from the established church and founded the protestant church in 1533, the chasuble would have experience a number of changes. When Henry passed on, he was succeeded by his son who reigned for six years and was also succeeded by other relatives who were not protestants and abolished the use of all liturgical vestments and symbols used by the catholic church, but in the year 1689, the bill of rights declared it illegal for a catholic to rule the country and so protestants have ruled since then. Walsh (2012) however reported that, in the early 19th Century, the Catholic Emancipation Act was passed and Catholicism again became an acceptable part of the religious life of Great Britain. Henry VIII decreed that any item connected to the catholic faith should be destroyed.

Later in the year 1553, instructions were given to seize all surviving goods except linen, chalices and bells. Many vestments were hidden in the church or home of local catholic gentry families. The chasuble was part of the vestments that was hidden. This gives an indication that, the chasuble has been in existence from ages and has gone through many trials and tribulations. It was a vestment used by catholic clergy men long ago and also its existence date back to ages (Jaroslav, n.d.).

Concept of Colour

Colour is a natural phenomenon that makes it possible for human beings to see objects and distinguishes one object from another (Anter, 2000). Colour is also described as the result of a complex operation undertaken by the brain whose essence lies in a comparison of the wavelengths of the light reflected from one surface unto the surrounding surfaces (Zeki & Marini, 1998). Kress and Leeuwen (2002) also claim that, colour is the elements of art that is produced when light strikes an objects and reflects it back to the eye. A reflection on the concept of colour described by the above authors indicate that, colour is a sensation created on the eye when light from the eye reflect on a coloured object. This shows that colour can only be seen in presence of light therefore where there no light, there is no colour.

Colour Symbolism

Colour is not only an aesthetical element but it also connotes different meanings in different societies. Herman (2012) claims that, colours have different meanings. Red symbolises fire and blood and so it is associated with energy, war, danger, power, determination as well as desire and love. Red is emotionally an intense colour. It enhances the human metabolism, increases respiration rate and raises blood pressure. Yellow is the colour of sunshine. It is associated with joy, happiness, intellects and energy. Yellow produces a warming effect, arouses cheerfulness, stimulate mental activity and generate muscle energy. It is often associated with food.

Green is the colour of nature. It symbolises growth, harmony, freshness and fertility. Green has a strong emotional correspondent with safety. It has a great healing power. It is a most restful colour for the human eyes. Purple combines the stability of blue and the energy of red. It is associated with royalty. It symbolises power, nobility, luxury and ambition. Purple conveys wealth and extravagance. It is associated with wisdom, dignity, independence, creativity, mystery and magic. Blue is the colour of the sky and sea. It is often associated with depth and stability. It symbolises trust, loyalty, wisdom, confidence, intelligence, faith, truth and heaven. Blue is considered beneficial to the mind and body. It slows down human metabolism and produces a calming effect (Zammitto, 2005).

White is associated with light, goodness, innocence and purity. It is considered to be the colour of perfection. As opposed to black, white usually has a positive connotation. White can represent a successful beginning. Black is associated with death, unbearable, evil, criminality, sinister, depression, grief, pain and hopelessness. It is a mysterious colour associated with fear and the unknown. It usually has a negative connotation. In terms of clothes, black is the colour for mourning in almost all occidental countries. It is also used as penitence for monks or nuns. This shows that colours have both positive and negative impacts on our life as well as the entire human body (Zammitto, 2005; Cerrato, 2012).

Zammitto (2005) further states that, violet symbolises mysticism, loyalty and high range. It is a mourning colour in China. White symbolises purity, innocence, cleanness and cold. Western brides wear white to represent chastity. In china, it represents Autumn. He maintains that yellow seems to stimulate the nervous system, it is linked to intelligence, logical thinking, innovation, spirituality, hope, joy and delicate. It is used to represent the sun. This shows that colours tell a lot about our personality and also helps people to identify us based on tribes and culture. According to Simonal (2012) and Antonia (2015), red colour among the Western world means danger, love, passion, excitement, sacrifice, stop, Christmas, power, death and afterlife. In the Eastern countries, red symbolises joy, bridal colour, good luck, long life, happiness, purity etc. In Latin America, red means religion. In Africa, red stands for death, aggression, mourning etc.

Antonia (2015) further claimed that, the colour orange stands for royalty among the Netherlands, strength in Ukraine, Halloween for the United States and mourning for the Egyptians. Yellow symbolises hope, happiness, cowardice, weakness, hazard, taxi and warmth. In China, it stands for royalty, courage in Japan, mourning in Mexico and Ethiopia. Green symbolises environmental awareness, spring, new birth, go, Christmas etc. In Ireland, green is a national colour as well as colour for Catholicism. It stands for money in the United States. In China, green stands for infidelity. Islam in India and in Japan, green stands for life and high technology. Also, violet or purple stands for royalty and nobility. In China and India, violet symbolises reincarnation and in Thailand, green stands for mourning (Simonal, 2012). This means that colours differ in terms of culture and across the globe. Every culture or country sees or understands colour in a different way. However, all three authors have the same general meanings or symbolism for colour but it differs from culture to culture and from continent to continent or country to country.

Methodology

The methodology of this study was rooted in both positivism and interpretivism philosophies which led to the adaptation of a concurrent mixed-method research design which allowed the researchers to collect both qualitative and quantitative data simultaneously, analyzed the two datasets and integrated (merged) them during analysis and discussion (Leavy, 2017; Johnson and Christensen, 2014). This mixed-method approach was adopted because, it enabled the researchers to triangulate the findings of the two data sets and based on them to draw logical inferences.

Population

The target population of the study comprised of all Catholic priests and members of the church in the Cape Coast Metropolis of the central region of Ghana. To enable the researchers, get the sample population for the study, the metropolis was divided into four clusters and one Catholic church was purposively selected from each cluster within which the accessible population was selected. Convenient and purposive sampling techniques were further used to select 124 respondents from the four churches. The distribution of the sample population includes thirty (30) members (congregation) and one (Parish priest) from each of the churches. The purposive sampling was used to select the churches from the clusters because, the churches had homogenous characteristics (Saunders, Lewis, & Thornhill, 2012). Also, those with the largest congregation were selected based on expert advice. The cluster technique was used due to the large size of the metropolis and many catholic churches in the city which were impracticable to use all. The convenience sampling also helped the researchers to access the members of the churches who were readily available and willing to participate in the study.

Data Collection Instruments

Structured questionnaire and semi-structured interview guide were used to collect primary qualitative and quantitative data for the study. The interview guide was used to collect detailed qualitative information from the parish priest so that it could be used to triangulate the quantitative data obtained from the superficial questionnaire information obtained from the congregation (Smith, Jackson & Thorpe 2012). The questionnaire was used due to the large size of the non-priest respondents (congregation) used in the study (Lavrakas, 2008). The questions in each of the instruments were constructed to reflect the research questions of the study so that they could elicit appropriate responses that could answer the research questions.

Data Collection Procedure

To ensure ethical standards and trustworthiness in the study, the researchers personally visited all the churches that were selected for the study to introduce themselves to the church administrators and the presiding parish priests with their university identity cards, briefed them about the study, and sought their permission to conduct the study in their churches. When the permission was granted, the parish priests and church administrators informed the congregation about the study and admonished them to co-operate with us during the administration of the questionnaire. Dates were scheduled for the interviews and administration of the questionnaire. Prior to the administration of the questionnaire and conduct of the interviews, the researchers sought the consent of the respondents through an informed consent form. The informed consent form assured the respondents of ensuring their privacy and anonymity as well as confidentiality of their responses in the study. This way of ensuring trustworthiness in scholarly research is vehemently proposed by Guba (1981). All the questionnaires were administered by the researchers in the church on two different Sunday church services. The parish priests were also interviewed at their mission house and their responses were recorded electronically.

Data Analysis Techniques

The researchers used thematic and simple descriptive statistics to analyze the data. The thematic analysis was used for the qualitative data because, it allows a researcher to identify codes in the raw data and subsequently use them to develop relevant main and subordinate themes that accurately respond to the questions (Braun and Clarke 2013). The simple descriptive statistical approach was also used to analyze the responses from the questionnaire through the use of SPSS and the analyses was presented in simple frequency tables (Kenton 2018).

Results and Discussions

The purpose of this study was to research into the colours used in the Catholic priests' chasuble their symbolic meanings and uses in the Catholic church. A total of 124 respondents consisting of four (4) parish priests and thirty (30) non-priest church members selected from four different catholic churches in the Cape Coast metropolis were used for the study. 120 questionnaires and one (1) semi-structured interview guide were used to collect primary data from the congregation and the parish priests respectively.

The raw data obtained from the questionnaires were coded and entered into the SPSS software. Errors in the coding and data entry were identified and corrected before the data was run for analysis in frequency tables. The raw qualitative audio data obtained from the interview sessions were also transcribed manually and read thoroughly for better understanding. The transcribed data was coded to identify relevant main and subordinate themes that emerged from the analysis and organized them appropriately to respond to the research questions. The findings were presented according to the research questions of the study and discussed in reference to relevant literature. Prior to the presentation and discussion of the actual data that truly answer the research questions, data on the demographic characteristics of the respondents were presented to indicate the caliber of respondents who participated in the study. The researchers believe that this information will help to authenticate the credibility of the respondents. Findings from the quantitative and qualitative data were merged during the data presentation and discussions. To ensure the anonymity of the participants in the study, the researchers identified each of them with an alphabet ranging from A-D during the discussion. Following is how the findings were presented and discussed:

Socio-demographic Characteristics of Respondents

Table 1: Academic Qualification of respondents (n=120)

Variables	Frequency	Percentages
Academic Qualification		
PHD	2	1.6
Masters	14	11.7
Degree	47	39.2
Diploma	12	10.0
Certificate	11	9.2
None	34	28.3
Total	120	100

Source: Field Work (2021) f-frequency p-percentage.

Results in Table 1 revealed that, two (2) respondents representing (1.7%) had Ph.D. Fourteen (14) respondents representing (11.7%) had Master's Degree. Also, fourth-seven (47) respondents representing (39.2%) had Bachelor's Degree. Twelve (12) respondents representing (10.0%) had Diploma and eleven (11) representing (9.2%) had certificates below diploma while thirty-four (34) of them representing (28.3%) had no academic qualification.

Table 2: Number of years of being a member of the Catholic Church (n=120)

Variables	Frequency	Percentages
Years of Membership		
1-10years	10	8.3
10-20years	33	27.5
20-30years	54	45
30-40years	13	10.8
40-50years	3	2.5
50 years and above	7	5.8
Total	120	100

Source: Field Work (2021)

The results in table 2 indicate that, ten (10) respondents representing (8.3%) indicated that, they have been in the Catholic Church between 1-10years. Also, thirty-three (33) respondents representing (27.5%) claimed they have been in the church between 10-20years. Fifty-four respondents representing (46.7%) have also been members of the church between 20-30years. Thirteen (13) respondents representing (10.8) indicated that, they have been in the church between 30-40years and Ten (10) respondents representing (7%) have also been in the church for 40years and above.

Table 3: Membership of Communicant (n=120)

Variables	Frequency	Percentages
Communicant		
Yes	97	80.8
No	23	19.2
Total	120	100

Source: Field Work (2021)

Results from table 3, indicate that (97) respondents representing (80.8%) said they receive the the sacrament of the Holy Communion (bread and wine). However, (23) respondents representing (19.2%) said they do not receive the Holy Communion.

Table 4: Position held in the church (n=120)

Variables	Frequency	Percentages
Position Held		
Catechist	2	1.7
Church President	2	1.7
Mass Server	25	20.8
Usher	23	19.2
Members	59	50.9
Sacred Heart Vice	1	.8
Chorister	8	6.8
Total	120	100

Source: Field Work (2021)

The results of Table 4 indicate that, two (2) respondents representing (1.7%) said they were Catechist. Another two (2) respondents representing (1.7%) were church Presidents. Also, (25) respondents which represents (20.8%) said they are Mass Servers. Twenty-three (23) respondents which represent (19.2%) revealed that, they were ushers. Fifty-nine (59) respondents which represent (50.9%) indicated that, they were common floor members. Conversely, (1) respondent which represents (.8%) was the Vice President of Sacred heart. Also, (8) respondents which represent (6.8%) said they were choristers.

Research Question One: What are the colours used in the Catholic Priests chasuble?

This research question sought to find out the colours used in the Catholic Priests chasuble. Table 5 indicates the responses given by the congregation in respect of this question:

Table 5: Colours used by the Catholic Priests in relation to the chasuble (n=120)

Colours	Frequency	Percentages
Cream/White, green, purple and red	111	92.5
Yellow, orange, blue and brown	3	2.5
No idea	6	5.0
Total	120	100

Source: Field Work (2021)

Results in Table 5 indicates that, majority of the respondents claim that cream, white, green, purple and red are the colours used by the catholic priests in relation to the Chasuble. On the centrally, (3) respondents which represent (2.5%) revealed that, yellow, orange, blue and brown are the colours used in the catholic priests Chasuble. However, (6) respondents which represent (5.0%) said that, they have no idea about colours used by the catholic priests in relation to the Chasuble.

The findings from the qualitative data also revealed that cream, white, green, purple and red were the various colours used by the catholic Priests in relation to the Chasuble. Citing specific examples, participant 'A' said during the interview session that, "Well, we have so many colours when it comes to the Catholic Priest's chasuble but the commonest ones are cream, white, green, purple and red and they all depict something". All the colours stated by participant 'A' were also buttressed by participants 'B', 'C' and 'D' except that participant 'B' emphasised that, the colour white is sometimes substituted with rose, gold or silver. Participant 'C' also said that.

"Ordinarily, we can find four colours when it comes to the Catholic Priests Chasuble. We have white, red, green and violet".

Upon sharing his view on the various colours in relation to the Catholic Priests Chasuble. Participant 'D' also that: "We have four seasons in a liturgical year. Basically, one can find much colours in relation to the priest's chasuble but the commonest one's are white, red, violet, green, black, and red.

A comparison of the responses of the catholic priests with the responses of majority of the congregation clearly reveal that, the common colours used in the Chasuble are cream, white, green, purple and red. These findings are consistent with the findings of Kosloski, (2017) who reported that, the colours of the Catholic chasuble can vary according to the liturgical calendar and could be green (for Ordinary time); purple (Lent and Advent); red (Martyrs and Pentecost) and white (Special Fest Days and Saints). The researchers can also infer from the findings that, the colour stated by the majority of the congregation are correct because all of them were confirmed by the responses of the priests who have had long years of training in catholic doctrines and traditions.

Research Question Two: What is the symbolic meaning of the colours used in the Catholic priests' chasuble?

This research question sought to understand the symbolic meanings of the various colours used in the Catholic priest's chasuble. Table 6 provides the results of the analysis of the quantitative data:

Symbolic Meaning of Colours	Frequency	Percentage
White/Cream		
Purity, Innocence	104	86.7
Saint, Cleverness	16	13.3
Total	120	100
Green		
Freshness, newness	88	73.3
Vegetation, growth	32	26.7
Total	120	100
Purple		
Penance	90	75.0
Royalty	30	25.0
Total	120	100
Red		
Danger, Mourning, Sorrowful, anger	108	90.0
Joy, love	12	10.0
Total	120	100

Source: Field Work, (2021)

Table 6 presents results on the symbolic meaning of the various colours used in the Catholic priests' chasuble. The findings indicate that (104) respondents representing (86.7%) revealed that, white or cream symbolize purity or innocence. However, (16) respondents which represent (13.3%) claimed that, white or cream is a symbol for saint or cleverness. (88) respondents which represent (73.3%) opined that, the colour green symbolise freshness or newness. again, (32) respondents which represent (26.7%) also indicated that, green symbolize vegetation or growth. Furthermore, (90) respondents which represent (75.0%) believed that, purple is a symbol of Penance. (30) respondents which represent (25.0%) also confirmed that, purple symbolise Royalty. (108) respondents which represent (90.0%) opined that, the colour red is a symbol of danger, mourning, sorrowful or anger. Also, (12) respondents which represent (10.0%) claimed that, the colour red in relation to the Catholic priest's chasuble, is a symbol of danger, mourning, sorrowful or anger. Findings from the qualitative data indicate that all the respondents gave similar views concerning the symbolic meanings of the colours used in the Catholic Chasubles. For instance, participant 'C' said that: "red signifies Danger, mourning, sorrowful and anger. White in other words stands for Joy, victory, triumph, grace, dignity etc. green signifies growth, freshness, newness and glory".

A thorough examination of the findings in table 6 reveal that, the symbolic meanings of the colours in the Catholic priests' chasuble stated by the respondents concur with the statement made by Herman, (2012) that, colours have different meanings in different contexts and gave example that red symbolises fire and blood and so it is associated with energy, war, danger, power, determination as well as desire and love. Green is also the colour of nature. It symbolises growth, harmony, freshness and fertility. Purple combines the stability of blue and the energy of red. It is associated with royalty. It symbolises power, nobility, luxury and ambition. Purple conveys wealth and extravagance. It is associated with wisdom, dignity, independence, creativity, mystery and magic. Blue is the colour of the sky and sea. It is often associated with depth and stability.

It symbolises trust, loyalty, wisdom, confidence, intelligent faith, truth and heaven. Blue is considered beneficial to the mind and body. It slows down human metabolism and produces a calming effect. White is associated with light, goodness, innocence and purity. It is considered to be the colour of perfection. White means safety, purity and cleanliness. As opposed to black, white usually has a positive connotation. White can represent a successful beginning. Also, these forms of colour symbolism are also reiterated by Zammitto (2005).

Research Question 3: Which occasions are the various colours used in the Catholic church?

This research question sought to examine the specific uses of the colours in the Catholic priest's chasuble. Findings of the quantitative analysis are presented in Table 7.

Table 7: Uses of colours used in the Catholic priest's chasuble (n=120)

Occasions	Frequency	Percentage
White/Cream		
Feast of Martyrs	19	15.8
Christmas	90	75.0
Pentecost Day	11	9.2
Total	120	100
Green		
Ordinary Sunday	106	88.3
Easter	11	9.2
Christmas	3	2.5
Total	120	100
Purple		
Lent	104	86.7
Christmas	7	5.8
Baptism	9	7.5
Total	120	100
Red		
Feast of Christ the King	15	12.5
Good Friday	102	85.0
Ordinary Sunday	3	2.5
Total	120	100

Source: Field Work, (2021)

Results from Table 7 revealed that, (19) respondents which represent (15.8%) indicated that, cream or white is used during Feast of Martyrs. (90) respondents which represent (75.0%) opined that, cream or white is used during Christmas. and (11) respondents which represent (9.2%) also claimed that, cream or white is worn on Pentecost day. One hundred and six (106) respondents which represent (88.3%) indicated that, the colour green is worn on ordinary Sundays. However, (11) respondents which represent (9.2%) also indicated that, the colour green is worn during Easter. Three (3) Respondents who represent (2.5%) of the respondents also claimed that, the colour green is used during Christmas.

The findings further indicated that, one hundred and four (104) respondents which represent (86.7%) opined that, purple is used during Lent period. However, (7) respondents which represent (5.8%) indicated that, purple is used during Christmas and (9) respondents which represent (7.5%) also claimed that, purple is used during Baptism. Furthermore, the results show that (15) respondents which represent (12.5%) opined that, red is used during Feast of Christ the King. However, one hundred and two (102) respondents representing (85.0%) indicated that, the colour red is used on Good Friday. Also, three (3) respondents representing (2.5%) believed that, red is used on ordinary Sundays in relation to the Catholic priest's chasuble. Findings from the qualitative data also indicate that, there are varying opinions of the participants on specific occasions in which the colours of the chasuble are used in the Catholic church. For instance, participant 'A' said that,

"all the colours in the chasuble depict something. red, which represent blood and suffering. We know the history of the church for the past 2000 years that many people suffered and died even Peter and Paul suffered and died in 67AD. On Good Friday we wear red, is a kind of suffering. Let me talk about the white, priests can wear white during funerals or resurrection (Sunday) and even the day before the resurrection. People also use purple depending on what mood they want to show. Now ordinarily, to God nothing is ordinary because every day is a special day for Him. However, we can go back to Ecclesiastes 3 "there is time and season for everything", so when we take these serious seasons

(resurrection, Christmas, feast of the Holy Spirit and Saints) it makes the day special. We can also look at days that we don't have any special events, that's when we can call it an ordinary day and we normally wear green".

Participant B also said that:

We use rose colour only during lent or advent season. On the lent season, we have six weeks. And then advent season too we have four weeks and we wear the rose colour on the third week. The lent season is a season of penance and a preparation for Easter. Besides these colours, we also have black and we use black during funeral celebrations. We have four seasons in the church. First of all, we have advent and lent season, Christmas, Easter and Ordinary time. We use the violet colour during advent season and it's mourning, and preparing ourselves for the second coming of Christ. We use white, gold or silver during Christmas season. In ordinary time we use green. We use violet during the lent season and here we do proper penance, we say we can't celebrate Christ while remaining in sins. We ask for forgiveness of sins, mourning, repenting, converting, seeking a new heart etc. Easter again we use white or gold to signify victory and the kind of Life Jesus Christ wants from us. The tradition of the church is for the church to wear red on Pentecost day as it signifies the blood and tongue of fire.

Participant 'C' also said that,

Basically, during ordinary time we wear green to signify growing in faith, freshness, newness and glory and power of God. Normally, the white and cream are used interchangeably but it has the same significance. We use red to celebrate the feast of martyrs or Good Friday.

Participant 'D' also shared his view on the specific use of the various colours in the Catholic Priests Chasuble. He said that:

"We have four seasons in a liturgical year. We wear white during the joyful seasons of Easter and Christmas; on feasts of Our Lord not connected to His passion and death. However, the green colour is associated with spring and we use it to represent new life, regeneration and hope. We say it is the colour of ordinary time while the orthodox use it during Pentecost. Let me talk about the violet colour. We use it to represent penance and sorrow for our sins. Priest's wear it during Advent and Lent, as well as other occasions connected to penance or reparation. Also, the black colour traditionally symbolises death and we wear it during funeral, Masses or All souls' day".

The results indicate that, white and cream in relation to the Catholic priest's chasuble is used during Christmas. Green is used ordinarily and purple is used during Lent or Advent season. The colour red is used on Good Friday.

Assessment of the findings from Table 7 in comparison with the findings from the qualitative data reveal clear inconsistencies in the responses, however, some were in line with the view shared by Kosloski, (2017) who stated that, a chasuble is a vestment worn by the priest celebrating Holy Mass. The colours can vary according to the liturgical calendar and could be green (for Ordinary time); purple (Lent and Advent); red (Martyrs and Pentecost) and white (Special Fest Days and Saints). The researchers think that the inconsistencies in the responses of the two categories of respondents' is a proof of lack of general knowledge on the uses of the colours of the chasuble among the members and priests of the church.

Conclusions

Based on the findings that emerged from the analysis and discussion of the findings, the researchers will conclude that the chasuble is only used by priests and clergy in orthodox churches, especially Catholic and Anglican church. It can also be inferred that the chasuble is decorated with different colours and the common ones are cream, white, green, purple, and red, and each of these colours have symbolic meanings in the context of the traditions of the catholic church. Also, it was evident in the findings that some of the congregation did not have knowledge about the colours used in the chasubles and also provided varying information in respect of the symbolic meanings and the specific uses of the colours. Finally, it can be concluded that, the colours used to decorate the chasubles are not arbitrary but each is used in celebration of a specific occasion or event in the catholic church which relate to the symbolic meaning and significance of the event.

Recommendations

Based on the findings of the study, the following recommendations were made:

Though majority of the respondents could state the colours used in the chasuble, few of them could not. We therefore recommend that the Catholic church must provide comprehensive education on the chasuble to its members so that they will be knowledgeable about the chasuble. The Catholic church must also integrate the teaching of the chasuble in its Sunday school and youth bible classes.

We also recommend that, the church can design posters which will indicate the chasubles with their various colours, their symbolic meanings and occasions or seasons in which they are used, and paste them at vantage points in and around the church premises where members can see and read. The church must also intensify the teaching of Catholic doctrine to all categories of its members and continue to educate them on the symbolic meanings of these colours. The church can also hold quizzes about the chasuble for the children and the youths and winners adequately rewarded. This will encourage others to learn.

Though, majority of the participants indicated the occasions in which these colours were being used, however responses from the interviewees also divulged that, some of these colours may be used interchangeably with the same significance. The church should organise seminars or camp meetings so that some of these things considered trivial can be taught since these colours help identify seasons.

Suggestions for Further Studies

Since the study was restricted to the types of colours used in the catholic priest's chasuble, their symbolic meanings and uses in the context of traditions of the catholic church, further studies can be conducted to investigate the symbolic meaning of the several dresses the catholic priests wear.

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