

Why you need to spend more time organizing the liturgy of your parish

Although the main function of the Liturgy is not to evangelize, if we are facing a Eucharistic Celebration lived with zeal and reverence and, from the liturgical, organized and harmonious point of view, it is very clear that all this will favor the experience of the first announcement for those who are approaching faith and personal experience with God.

“The Church evangelizes and is evangelized with the beauty of the Liturgy, which is also a celebration of the evangelizing activity and the source of a renewed impulse to give itself” (Pope Francis, Apostolic Exhortation Evangelii Gaudium, 24).

Because it is a vital aspect of the Church's life, the liturgical dimension deserves commitment, investment of time and labor so that it can be this sign of the beauty of Christ. As a reminder of what deserves attention in the organization of the Liturgy in a community, we separate in this text some points for reflection.



Liturgical Team in communion with the other pastoral

The saying goes that a swallow does not make summer, does it? The liturgical life of a parish is something so grand and at the same time so simple, that it must always walk in communion with the other pastoral and sectors.

Often there is not much talk and alignment of strategies for the development of actions among pastoral. Example: a music team that does not relate to the liturgy. This can lead to a mismatch in the celebrations, because the liturgy prepares one thing and the music ministry can prepare something that is unrelated to the proposal, and vice versa. This can happen to several other pastoralists.

Therefore, our suggestion is that the liturgy team always keep the channels of dialogue open with the other pastoral and, in addition, seek to align strategies so that everything is lived in unity and communion.

The sacred space and the reception

Busy life, routine, haste and stress are not the “privileges” of a few. The present generation has different rhythms of life, but in general, a lot of people are immersed in this context. And when they can visit a church, they look for a

peaceful, quiet and welcoming environment. Seek an experience with God's comfort!

Sacred space, zeal with liturgical vestments, and welcome can contribute to this expectation. On this, Pope Francis also teaches us: **"The beauty of everything that is liturgical is not reduced to the adornment and good taste of the vestments, but it is the presence of the glory of our God that shines in his living and comforted people."**

In general, it is very important to observe how the space of your community is, regardless of the resources available for investments or the social class in which it fits.

A clean, affordable, beautiful and organized environment make all the difference. From the smallest details to the architecture, the space must be oriented to favor the encounter with God. From this assessment, ask yourself how you can act to improve or even transform this context in your community.

Children and the liturgy



For parents, the challenge of educating in the values of faith, showing that the Church is a place of experience with God and that there are some protocols to be observed there. And this requires repetition, love and understanding. The challenge of teaching about silence without harming the spontaneity that is characteristic of the little ones. **For the community, there is the exercise of charity and generosity, since it is necessary to give children access to the symbols**

of faith, to the liturgy.

The Liturgy team must learn to cope with all expectations and creatively transform liturgical celebrations into occasions where everyone can live under that grace.

Our tip, especially for the parents, is to initiate the child in the catechesis lived at home, in the called Domestic Church. Just as one teaches to read, to sit at the table to eat, to speak properly, one must teach one to pray as well. And there is nothing more effective from an educational point of view than learning from good examples. Therefore, parents should cultivate spiritual life at home. It will make a big difference when children see themselves in the Church environment.

For the Liturgy Team, the recommendation is from the Directory for Mass with Children, document of the Church prepared by the Sacred Congregation for Divine Worship (1973). "[...] care must be taken so that children do not feel forgotten because of their inability to participate and understand what is accomplished and proclaimed in the celebration. Take their presence into account, for example, by addressing them with certain appropriate ammunitions at the beginning and end of the Mass, in some part of the homily, etc. "

It can not be forgotten that in the process of welcoming children, the Church gains the trust and affection of the parents as well, because it overcomes any kind of hostility and indifference towards the family, which is so precious to God and to humanity .

These are only 3 points for reflection, but even in this internal evaluation process, it is possible to identify several others. Make the experience of bringing together the leaders of your community to share experiences, expectations and proposals and thus make the liturgical life fully fulfill its role.

The fundamental questions about Liturgy that you should know how to answer



"You do not just hear about Liturgy, but live and experience the Liturgy!"

In general, the concept may be so present and latent in your everyday life that words may be lacking to actually name what it represents.

In many parishes, there are service teams whose primary mission is to look after and care for the liturgical life. Priests, laypeople and religious spend years dedicating efforts and commitment to the study of the Liturgy, because of the richness of details, meaning and importance for the Church and the life of God's people.

But would you know how to answer what is the Liturgy? Do you know the origin of the word? Do you know the relationship between Catechesis and the Liturgy?

In this text, you will be able to know some references that answer fundamental questions about the liturgy of the Catholic, Apostolic and Roman rite. Check out:

1. What is the Liturgy?

According to the Catechism of the Catholic Church (CIC), "the word "liturgy" originally meant a "public work" or a "service in the name of/on behalf of the people." It means that the people of God participate in his Work. "Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with and through his Church." (§ 1069, CIC). The Catechism also teaches that in the New Testament the word "liturgy" refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity. (cf. , 12).

2. What is the importance of the Bible in the Liturgy?

According to the Constitution on the Sacred Liturgy Sacrosanctum Concilium, adopted during the Second Vatican Council in 1963, the Holy Scriptures are of the utmost importance in the liturgical celebration. "It is from her that the texts that are read and explained in the homily are taken, as well as the psalms that are sung; it was from his texts and from his inspiration that the liturgical prayers, prayers and hymns were born; and it is from her that actions and signs receive their meaning "(Sacrosanctum Concilium, 24).

3. How does Christ work in the liturgical celebration?

In the Liturgy, God serves men and men serve God. This service of the Church is in the image of Christ, who acts as high

priest and makes us participate in his priesthood in a prophetic (when performing worship) and real way (when we serve in charity). "The Liturgy is rightly regarded as the exercise of the priestly function of Jesus Christ. In it, through sensible signs and in the proper way of each one, the sanctification of men is signified and accomplished and the integral public worship is exercised by the mystical body of Jesus Christ, that is, by the head and the members. Therefore, any liturgical celebration, as the work of Christ the Priest and his body which is the Church, is a sacred action par excellence and no other action of the Church equates it in efficacy with the same title and in the same degree "(Sacrosanctum Concilium, 5) .

4. What is the relation between Catechesis and the Liturgy?

St John Paul II, in the Apostolic Exhortation *Catechesi Tradendae*, wrote: "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings" (23). It is an experiential relationship. Liturgical catechesis is sacramental. It aims to initiate people into the mystery of Christ "by proceeding from the visible to the invisible, from the sign to the signified, from the sacrament to the mysteries" (CCC, no 1075).

5. Is there a type of music the Church recommends for liturgical celebrations?

Yes. The Church recognizes Gregorian chant as a "proper chant of the Roman liturgy," but emphasizes that "polyphony will by no means be excluded in the celebration of the divine offices, provided they are in harmony with the spirit of liturgical

action" (SS, 116).

Also according to the musical dimension, the Church also mentions – especially on missionary occasions – peoples with musical traditions different from Western culture and who have a great importance in the religious and social life of the people. "Give this music the proper esteem and the suitable place, not only in the education of the religious sense of these peoples, but also in the adaptation of the cult to its character" (SS, 119).

6. Do you know what liturgical implements are?

It is called implements, small panels and objects covered with cloth that is used next to the sacred vessels: corporal, pala, sanguine, manustérgio, veil of the chalice and corporal bag. On the presentation of the implements, in the manner in which sacred art will be applied to them, the Sacrosanctum Concilium directs them to "contribute to the splendor of worship with dignity and beauty, accepting the changes in matter, form and ornamentation, which technical progress was introduced in the course of time "(SS, 122).

7. Does the liturgy provide different colors for each time?

Yes. According to the General Instruction of the Roman Missal (GIRM), "the different colors of the sacred garments are intended to express externally the character of the celebrated mysteries, and also the awareness of a Christian life that progresses with the unfolding of the liturgical year" (345).

The green color is used in Common Time. White is used in the Offices and Masses of Paschal Time and the Christmas of the Lord; in addition, in the celebrations of the Lord, except

those of his Passion, the Blessed Virgin Mary and some saints. Red is used on Sunday of the Passion and on Easter Friday, Pentecost Sunday, the celebrations of the Passion of the Lord, the holiday of the apostles and evangelists, and the celebrations of the holy martyrs. The purple, in Advent and Lent. It can also be used in the Offices and Masses of the Dead.

The pink can be used, where it is customary, on Sundays Gaudete (Advent III) and Laetare (IV in Lent). Black can be used, where it is customary, at the Masses of the Dead.

For more solemn days, the Missal foresees the possibility of wearing holy or festive robes, even if they are not the color of the day.