

# Lent: Tips to make this time unforgettable for your community

Lent is a time of prayer and penitence, of conversion. In other words, it is time for the Church to evangelize. Whether by words or by concrete works, this liturgical period is another opportunity to offer the faithful and brothers who are distant from the Church, a new encounter with Christ. But how can we make Lent a special time of conversion? Here are some practical tips on how to work evangelism during this time.

## Tip 1: Reaffirming the value of Via Sacra meditation

Going through the path of Christ, from his condemnation by Pilate to Calvary: this is one of the exercises of spiritual piety that most characterizes Lent for the Christian. However, the faithful often do not understand the value of Via Sacra and they end up not participating of this moment. Therefore, it is up to the priests and pastoral leaders and movements to encourage the community to live by remembering that every baptized person must travel spiritually through the via crucis, accompanying the suffering of Christ, his surrender for our salvation, for the redemption of humanity. Pope Francis, when he was in Brazil in 2013, experienced a special moment of prayer of Via Sacra with the World Youth Day participants. On the occasion, he explained that on Christ's cross is not only the suffering of Christ, but also ours. According to the Pope, through the meditation of the Via Sacra, we remember that "Christ carries our crosses and tells us: **Courage! You are not alone to take it! I'll take it with you. I have overcome death, and I have come to give you hope, to give you life.** "

\*\*\*\*\* READ – The fundamental questions about Liturgy that you should know how to answer \*\*\*

## **Tip 2: Encouraging the practice of fasting**

Fasting is like a remedy that helps the Christian to fight against their spiritual adversaries. It is an external mortification that aims to restore the interior. However, this is not always the understanding faithful people have about fasting. It is, therefore, necessary to give guidance on the value of this exercise during Lent and the different ways of practicing it.

## **Tip 3: Promoting reconciliation**

One of the Christian's ways of manifesting his conversion is through the sacrament of confession – also called the sacrament of conversion and reconciliation. Through confession, the penitent delivers to Jesus the miseries he carries within himself, relying on the Divine Mercy.

It is in the forgiveness of sins that there is reconciliation with God and with the Church. As the Magisterium recommends in its commandments that the Christians should confess themselves at least for the Easter time, parishes should be willing to offer and to facilitate to the faithful the opportunity to confess during Lent.

Let us always remember that evangelization is not only in transmitting doctrine, but especially in personal encounter with Christ. When we promote favorable occasions for this meeting, the faithful spontaneously seek to live the sacraments of the Church and, in this way, evangelization happens in all its fullness.

**Reading suggestions:**

**Catechism of the Catholic Church: 1422, 1440, 1446.**

**Letters from Pope John Paul II on Lent, [Access the letter here](#)**  
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**Letters from Pope Francis on Lent, [Focused reading](#) \*\*\***

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# Is Catholic incense the same as ordinary incense?



The use of Catholic incense in the Celebrations draws attention to the sacredness of that moment, even though the faithful do not understand the full meaning of it. Burning incense expresses reverence and prayer, following the example of Sacred Scripture:

*“May my prayer rise to you like the smoke of incense” (Psalm 140, 2).*

However, the faithful need to know that Catholic incense used in the Church’s Liturgy is not the same as the ones used in African cults and not even similar to the rods used in the Eastern and Asian religions.

**But, after all, what is the meaning of incense to Catholics? Why is it used by other people?**

## **The incense in Christianity**

The use of incense by Christians is a tradition with deep spiritual roots. For thousands of years the incense has been a gesture that expresses adoration of God. In the Tabernacle, as in the temple, God commanded that an **“altar of incense”** was built. God also commanded Aaron, the high priest, to burn “a perpetual incense before the Lord throughout your generations” (Exodus 30: 8).

It was from the fourth century that the Church adopted the incense in its rites to express honor to the altar, to the relics, to the sacred objects, to the priests and to the faithful. But it was only in the ninth century that it was also used at the beginning of the Mass and only in the eleventh century that the altar became the center of the incense. Soon the incense was also used on the offerings of the bread and wine – Christ’s body and blood – recalling the Epiphany of the Lord: ‘‘On coming to the house, they saw the Child with his mother Mary, and they fell down and worshiped Him. Then, they opened their treasures and presented Him with gifts of gold and frankincense and myrrh’’ (Matthew 2:11).

In the Mass’ Liturgy, during the penitential act, the action of incense, is made to atone for sins, to clean us, to purify us. The gesture of incensing the gospel shows a veneration of

the Holy Bible. And at the moment when the faithful are incensed, it is remembered that the Holy Spirit dwells in all. In this spirit, it is recommended that the believer bow his head and trace the cross sign as he meditates in his heart with a prayer. A suggestion of prayer for this moment would be:

*“May my prayer rise like this incense before you, and may your mercy descend upon us.”*

Christians also use incense in the funeral liturgy demonstrating that the deceased remains a member of the Church, sanctified by the sacraments. Therefore, his dead body is honored with incense remembering how the holy women, on Easter morning, wanted to honor the body of Jesus by anointing it with precious oils.

## **The use of incense by other peoples**

The Roman and Greek peoples in their temples had an altar for incense, which was used as a sign of homage and adoration of idols. In the cult of the emperor, the act of incense had the value of recognition of the religion and condition of the emperor as god.

Among the Etruscans, the high priest burned the incense in decorated fires and, with a trumpet sound, announced the end of a period and the beginning of a new time. In Greece, it was customary to incense the victim of sacrifice to make it more acceptable to divinity. Also by the Greeks the incense was offered to the gods and burned in the homes of the sick, believing that it had a therapeutic end.

The Israelites mixed the incense with other perfumed substances and with it the high priest entered the most sacred and reserved space of the temple. And among the Egyptians, the use of incense dates back at least fifteen centuries before Christ. To them, incense was the “perfume of the gods.” They

used this perfume for temple rituals, convinced that incense could bring the desires of men to the divinity. They also defined it as the “sweat of the gods that falls on the earth”.

In India incense is burned during yoga meditations in order to facilitate the encounter with the divinity. Indians also use incense to perfume crematorium ovens, as a rite of passage from earth to outer life. In addition, they use incense also for the treatment of nervous and rheumatic diseases.

In Africa incense is used to soothe stomach aches, to improve liver function and blood circulation.

In Europe, in some Austrian and Swiss towns, incense is burned in the houses between Christmas and Epiphany to ensure the good health of all. They also often burn incense during wedding parties and at silver, gold and diamond wedding.

In Central America the Maya associated the incense to the moon, a female symbol of life.

## **By Catholic incense, prayer rises to heaven**

Unlike the use of incense by other peoples, for Christians, the act of incense involves a sacred atmosphere of prayer that, like a fragrant cloud, rises to God. In Catholicism, before being used, incense receives a blessing, so it acquires a sacramental value – sacred sign.

**To be used in the liturgy, in addition to the blessing, incense must follow the criteria of production and raw material. Therefore, it is not any material that can be used in divine cult.**

So now that you have learned more about it, when you are at Mass, look closely at how this material is treated in the liturgy.

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## References:

Catechism of the Catholic Church (CIC 2111)

Magazine Parishes & Religious Houses, year 1, n.05, March / April 2007

<http://www.liturgia.pt/documentos/incenso.php>