

# Learn how to organize 100% your Sacristy

The sacristy is one of the places within the Church that most needs attention and care because of the sacred value it has. In it are kept the liturgical vestments, the implements, the lectionary and all that will be used in the holy celebrations. This is already a good reason for a clean and organized environment, but the reality is not always like this. That is why we will approach some points that can help in practical aspects for the organization of the sacristy in order to show its importance.

A well-celebrated liturgy begins in the preparation.

The liturgy must be thought and celebrated with all its dignity, a zeal that begins within the sacristy.

The sacristy is not a deposit. The space must be thought and planned in order to carry everything that it needs. Having several cabinets available facilitates the separation, classification and arrangement of liturgical objects according to need of use. Here we recommend the separation of materials according to liturgical times, and, if possible, a closet for ministers only. One tip that can be helpful is to use organizer boxes and labels. Usually these containers contain lids, that protect from insect, rodent or unfavorable climatic conditions such as humidity.

"Another important point to be noted is the safety of the premises, to prevent theft or the profanation of objects."

It is worth mentioning that well-fitted sacred objects and vestments facilitate even the organization of the Holy Mass and the dress of priests, ministers, altar boys and the whole liturgical team.

Do not make the sacristy a meeting space.

The word sacristy means sacred space. Precisely for this reason it should not be used as a meeting room and not even for parallel conversations. Before the celebration it is important that all those involved in the liturgy know that one should seek to keep the tone of reverence and sobriety as a sign of respect for the place and the liturgical moment that will follow. The Church still orients, through the missal, that keeping silence is necessary “so that all may devoutly and properly prepare themselves to perform the sacred mysteries” (General Instruction on the Roman Missal, 45).

To achieve the desired goal, you can appeal to the visual resource: make small signs with warnings, recommending proper behavior for that environment.

The sacristy is also an area of evangelization

The sacristy is the extension of the sanctuary – House of God. It is in the sacristy that many faithful people look for the priest, before or after the Holy Mass, asking for the blessing of objects, the blessing for themselves or for their families. Also there the faithful person must feel involved in the sacred, attesting that, in fact, he is in a place of prayer.

Cleaning cares

Like the church, and its other spaces, it is important to ensure that the sacristy is always clean. Taking care of the ventilation of this environment is also necessary, considering the health of all that circulate in it. Decorate the space with natural flowers demonstrates a local care, in addition the flowers help to maintain a pleasant aroma in the environment.

Set a person to care for the sacristy

Every parish or community should have a person responsible for

the sacristy – the sacristan. This is the one who must take care of the organization of the liturgical vestments in the wardrobes, take care of the stock of wafers, wine, candle, incense and all that is necessary in view of the celebrations.

It is also the sacristan who prepares the liturgical books for the Eucharistic Celebration, separates the religious objects and the sacred vestments according to the liturgical calendar. That is, the sacristan is that person essential to maintain the organization of space and ensure the respect that this place deserves. If in your community you can count on someone with this profile, do not hesitate to motivate and invite him to this beautiful service.

---

## **How beauty and sobriety in the Liturgy can evangelize**

We celebrate in the Liturgy the Paschal Mystery of Christ – His Passion, Resurrection and the glorious Ascension into Heaven. As Jesus shed his blood for love, the Church was born. And it was to the apostles that Christ entrusted the mission to continue the work begun by Him. All that Jesus accomplished on earth continues to happen at all times through the liturgy – in the Mass, in the sacraments, in the celebration of the Word, in the prayer of the Liturgy of the Hours and in so many other moments of ecclesial life.

“All that in the life of our redeemer was visible, passed into the sacramental rites,” Pope Leo the Great explained (Sermons for Ascension, No. 3, AL 4340) in the fifth century. And since the Liturgy is the extension of the actions of Christ, it contains in itself a

unique and sacred value of singular beauty.

Still on the dimension of what is beautiful, John Paul II, in the Letter to Artists, says that “beauty is the visible expression of good.” That is, in the Liturgy, God’s action in people’s lives is deeply connected to his beauty and goodness. In other words, although it is not the main role of the Liturgy, people are evangelized and touched by the love of the Lord when they contemplate the beauty and sobriety of liturgical actions.

## **What the Liturgy causes in the faithful people**

Celebrating the liturgy is not only to repeat the gestures or the words of Christ, for the sole purpose of remembering them, but it is to make present the reality of the profound Paschal Mystery, thanks to the action of the Holy Spirit, so that we may be in life communion with this mystery and let us be touched and transformed by it.

A well-lived and celebrated liturgy facilitates the communion of people with God. The Liturgical Rites celebrated in the splendor of their beauty and naturalness encourage the faithful “... to the veneration of sacred things, elevate the mind to the supernatural reality, nourish piety, foster charity, increase faith, strengthen devotion, instruct the simple, adorn God’s cult, preserve the religion and distinguish the true from the false Christians “(Encyclical Letter Mediator Dei, 20).

## **The beauty of the Liturgy**

The Liturgy is naturally beautiful: beautiful in the aesthetic aspect of sacred objects and vestments,

through the zeal and care in regard to the preparation of celebrations and liturgical times and beautiful in the sanctity that inspires through the gestures of the priest – who is a minister in Person Christi (in the place of Christ).

The concern and care for the beauty and uniqueness of the Liturgy, in all rites, still is a sign of respect for God. For this reason, the Church takes care so that the liturgy fulfills its function of, through it, accomplish beautiful symbolic actions through which not only God manifests and relates, but also people can come to him.

### ***References***

***Sermons for the Ascension, Pope Leo the Great***

***Letter to the Artists, Saint John Paul II***

***Encyclical Letter Mediator Dei, Pope Pius XII (1974)***

---

## **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](#)**

**\*\*\***

**Letters from Pope Francis on Lent, [Focused reading](#) \*\*\***

---

# Is Catholic incense the same as ordinary incense?

O INCENSO CATÓLICO É IGUAL  
OS INCENSOS COMUNS?



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.

Did you like the text? Share with your friends.

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>