

Porque é importante você avaliar nossos produtos?

Para conhecer melhor o próprio público, seus gostos e necessidades, e até mesmo aprimorar produtos e serviços ofertados – ponderando os aspectos positivos e negativos – algumas empresas realizam pesquisas que avaliam a satisfação dos clientes. Afinal, ninguém melhor do que o consumidor final para dar o *feedback* apropriado. Mas, e quando a avaliação pode trazer benefícios diretos para você ou para instituições católicas necessitadas de ajuda? É isso que o Clube Amigos do Altar proporciona. Esse programa da Arte Sacro é uma forma de agradecer a todos os clientes pela fidelidade e preferência por nossos produtos.

Veja como ele funciona:

O que eu ganho fazendo minha avaliação?

Primeiro, você ganha pontos que, ao ser acumulados nas compras, podem ser aplicados automaticamente em transações futuras no formato de bônus e descontos.

Por exemplo, se você pagou R\$ 1.000,00 na sua compra, você ganhará 1000 pontos (caso não haja descontos). 1000 pontos equivalem a R\$ 25,00. Ou seja, o cálculo é: quantidade de pontos dividido por 40 = Valor em Reais do desconto.

A Igreja também ganha com a sua avaliação

Os pontos têm validade de 1 ano e, caso não sejam utilizados, são convertidos em doações para a Igreja Católica.

Como você pode acumular esses pontos?

- Fazendo compras – toda vez que você fizer uma compra, você ganha pontos com base no preço dos produtos, e esses pontos são adicionados ao seu saldo.
- Cadastrando-se no site (20 pontos)
- Convertendo amigos Convidados em Clientes – Ganhe pontos se seus convidados fizerem uma compra (50 pontos)
- Deixando sua opinião – Ganhe pontos fazendo comentários nos produtos que comprou (120 pontos)

Crie sua conta

Após o cadastro, você já está participando do programa e pode começar a acumular seus pontos. Feito isso, será possível ver, imediatamente, a aplicação deles no Carrinho de Compras.

Clique aqui e crie já a sua conta!

9 tips to prepare your priestly ordination

"The celebration of the priestly ordination is of great importance and full of meanings for the ordained. It is a day that will definitely impact the new priest and his whole pastoral life."

1- Remember the ordering motto

Choose the motto that will accompany you throughout your priestly life. This motto is not read during the ordination, but it can be present in the invitation, in the remembrance in order to be offered to the guests (suggestion: a card or a bookmark).

2 – Make a guest list

In addition to the participation of the parishioners where the celebration will take place, priestly ordination usually brings together the friends and family of the candidate. So make a list of the names of family and friends that you will invite to your ordination. Having a number estimate of people is important to organize – if appropriate – the commemoration after the celebration.

3- Organize and prepare the celebration liturgy

Prepare the liturgy of the Mass of priestly ordination: choose the songs that will be played, the musicians and the readers. Think about how biblical readings and songs will be made available to the assembly, whether through a booklet (which also needs to be drawn up and printed) or through a multimedia screen (in this case the operator must be told the ordination songs) . If you are ordained along with other deacons, do this work together.

4- Prepare an invitation

Send the invitations in advance, especially to those guests residing out of the town where you will be ordered. And thinking about facilitating for your guests, with regard to the purchase of gifts that will be offered to the clergyman, prepare a gift list. That way, you give people the opportunity to know what is really necessary. The Arte Sacro Paramentos offers this tool. You just need to register, choose the items

you want to include in your list and indicate in your invitation the website where the guests will find your gift list.

5- Take care of the priestly apparel preparation

Within the celebration, the ordained receives his or her priestly apparel. Therefore, take the time to research the liturgical vestments and acquire them calmly. Observe the details of the apparel, the quality of the fabrics and the embroidery. These will be your first vestments. It is important, therefore, to choose something of your taste, which is comfortable and with all the sacredness that a liturgical vest should represent.

6- The guests reception at the priestly ordination

If you are planning a celebration, note some tips. Based on the time at which priestly ordination will take place, define which event will mark the commemoration of this day. If the ordering is in the morning, it is followed by a lunch. If it is early afternoon, a brunch can be served. And if it's late afternoon, serve dinner. Once set, one must choose the menu, you should think of the space decoration, the decorative object for each table, the flower arrangements and even prepare a space for the photos. To plan and execute these details, count on the help of lay people in the parish where your ordination will take place. Do not forget also the souvenir that will be given to everyone who attends.

7- Tips to overcome the nervousness and anxiety of the day

On the day of priestly ordination, ordained people often feel nervous or anxious. In order to keep your tranquility, one day before, read the Bible texts that will be proclaimed during the celebration. Also read the questions the bishop will ask you to reflect. Try to dedicate this day to pray and listen to God.

8- Prepare a gist list

Like grooms do to prepare married life, offering friends and family tips and suggestions for those who wish to offer gifts, you can think of something similar. Priestly ordination is a completely new time, a definite step and, in addition to impacting – in an indelible way – your life, you will change it in practical dynamics as well. The Arte Sacro offers a service that can make this tip feasible and super useful to those who wish to give the priest a gift. Just go to our website, click the option, prepare and register your list.

9- Acknowledgments

At the end of the celebration, it is customary for the priest to have a moment of thanking his parents and those who are the most important. Prepare your acknowledgments in advance so that the emotion of the moment does not interfere your speech. Also prepare a few words for the moment of the celebration. Name the people who are important in your life, especially those who supported you and who influenced you positively during your vocational journey.

10 tips you can't miss at sachristy

Did you know that the garments worn by the sacred ministers in the liturgical celebrations are of Greek and Roman origin? Some ecclesiastical writers tell that the sacred ministers wore their best clothes, probably reserved for the occasion. "The fact that they [the vestments] are not used in daily life helps us to break with the daily life and its preoccupations at the time of the celebration of the divine cult", teaches

the document The vestment of the liturgical vestments and the respective prayers of the Department of the Liturgical Celebrations of the Supreme Pontiff [1].

So all the zeal and dedication we need to have with this part of the liturgical organization has a foundation and a tradition that are beautiful. With this in mind, we present a special selection of parishes indispensable for your parish. Along with some recommendations, we also put useful information on the spiritual meaning, function or curiosity about the vestment. Check out!

Catedral Chasuble



When it comes to the chasuble, it is understood that the garment is intended for those who celebrate the Holy Mass. “The liturgical books used the two words, in Latin chasuble and planet, as synonyms. The prayer for the garment of the chasuble refers to the invitation of Colossians 3:14: “Above all, clothe yourselves with love, which unites all in perfection.” [2]

The set we present is from the Cathedral Collection, with gold

embroidery. There are six pieces in the colors: cream, red, black, green, purple and pink. A differential in this option is the chasuble available in black color, ideal for masses and crafts of the deceased.

Dalmatian Cathedral

Still on the liturgical vestments, the Church teaches why they are usually made in a wide size. "It may be said that the 'concealment' of the minister's body under the garments, in a sense, depersonalizes him by removing the celebrant minister from the center to reveal the true Protagonist of liturgical action: Christ.

In this way, we present a great option for the deacons of your community. The Dalmatian Cathedral Set with gold embroidery. There are five color options (one of each): cream, purple, white, green and red. In addition, of course, a price not to be missed.

Set for Solemnities

In antiquity, what differed the liturgical vestments for the daily clothes was the quality of the fabrics and some details. Currently, although much has changed, Arte Sacro maintains the tradition of selecting the best raw material for the making of its pieces and presents this exclusive option for solemnities.

It is a set with casula and dalmatic that can be separated for the special occasions of the life of your community. Here we have five color options available: red, purple, cream, white and green. Details in gold.

Asperge Cope

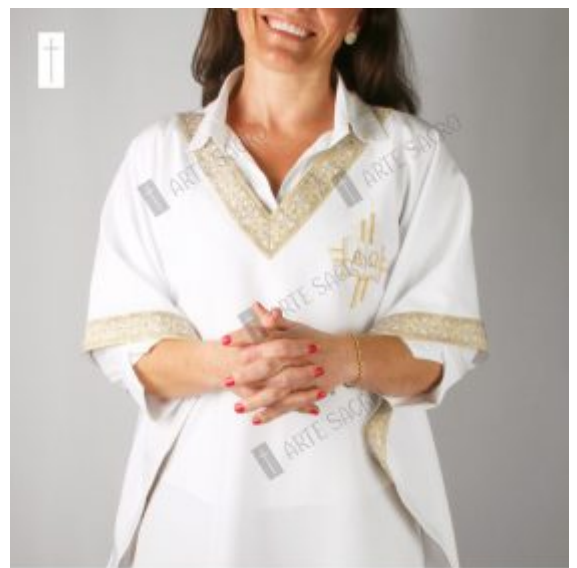
Produced with high-quality cream-colored fabric with gold embroidery, this cope can be used while sprinkling the

faithful with holy water, in processions and blessings with the Blessed Sacrament, as well as to minister sacraments.

Vestment for the Extraordinary Minister of Communion

This model is unique and was developed especially for women who serve the altar. Available in white color with gold embroidery. Accompany a belt of the same fabric.

Vestment for the Reader



Standardizing the reader's garments may be a good suggestion to avoid overeating the clothes worn at the time of reading. With high quality fabric, available in white and with gold embroidery, it is simple and allows a beautiful liturgical harmony in the presbytery.

Vestment for altar server

A great choice for the altar boys of your community, the red robe in Oxford cloth and white linen overlay is one of the many vestments available to those who serve in the presbytery.

White tunic

Traditional white tunic is made with imported fabric of high quality. With stitching and perfect finishes, plus a very affordable price.

Stole hanger



One of the challenges in organizing sacristy cabinets is how to store the stoles. With this in mind, Arte Sacro has developed an acrylic hanger to store and organize up to four stoles.

Chasuble Hanger

In acrylic, specially designed to dispose the chasuble without marking its fabric. Ideal for use in the sacristy of your community.

The Arte Sacro manufactures its liturgical vestments with sophisticated fabrics of high quality with exclusive embroidery and with all respect to the sacredness that these pieces must contain and send.

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?



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)

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