

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 gift 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

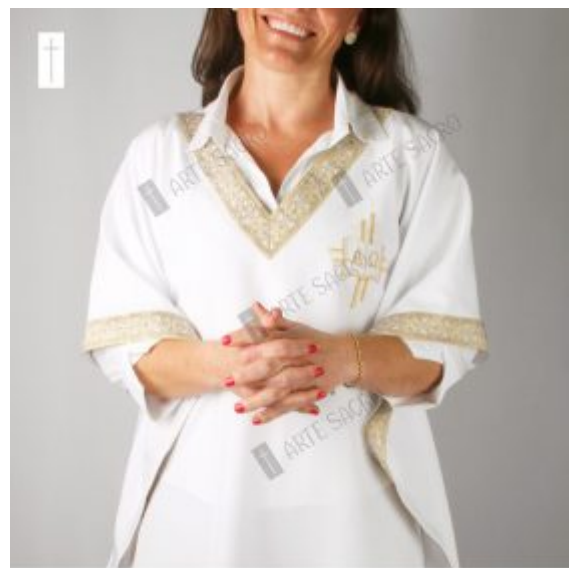
Produced with high-quality cream-colored fabric with gold embroidery, this cope can be used while sprinkling the

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?

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:

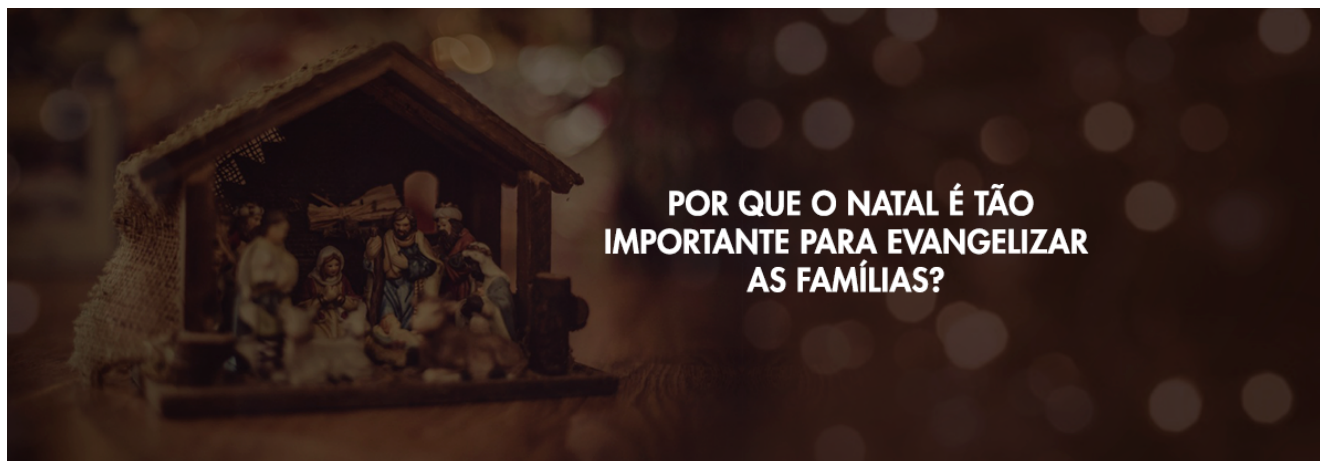
Catechism of the Catholic Church (CIC 2111)

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

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

Why is Christmas so important to evangelize families?

Christmas is the celebration of the birth of the baby Jesus, but not just that. Christmas is the celebration of families. With the birth of Jesus came the most important family in the history of mankind for Christianity: the Holy Family.



God wanted Jesus when he came into this world to have a family. Jesus also wanted it. For this reason, for years he lived with the Blessed Virgin and with St. Joseph as he grew in grace and wisdom (Lk 2,52).

The fact that Jesus was born and remained with his mother and his adoptive father demonstrates the importance, nobility and holiness of the families. This is why the Church points out in the dogmatic Constitution *Lumen Gentium*, one of the most important texts of the Second Vatican Council, that “It is in the bosom of the family that parents are “by word and example . . . the first heralds of the faith with regard to their children” (LG , 11).

St. Joseph and the Virgin Mary were teachers of Jesus, educating him in love, as examples of giving their lives for the fulfillment of God’s purposes. So, must be all families. However, many families live as if God did not exist.

It is urgent, therefore, to evangelize families, Christmas is an indispensable opportunity for this. If during this date, the Church also celebrates the sanctity of families, why not rescue those who are estranged from God and seek to strengthen those who are already present in the communities?

But in what way? The process of evangelizing families can begin by exalting their role in the Church as the cradle of vocations – whether religious or matrimonial. Their importance should be indicated in the formation and moral and Christian education of the children so that they will be, in the future, conscious Christians, engaged in their community and so that they also form their families to the example of the Holy Family.

St. John Paul II said that the family is the sanctuary of life, and that is how they need to be treated and perceived (see Letter to Families, 11). Christmas is the opportunity to highlight the importance of a marriage whose journey leads its members to God.

Sources:

Holy Bible

Dogmatic Constitution Lumen Gentium

Letter of Pope John Paul II to families – GRATISSIMAM SANE – 1994 – Year of the Family

4 Practical Tips on Involving the Community in Advent and

Evangelization

With Advent, a new liturgical year for the Church begins. In the four weeks leading up to Christmas, we prepare for the coming of the Child God, and more than ever, the community must be ready to evangelize.



4 DICAS PRÁTICAS SOBRE COMO ENVOLVER A COMUNIDADE NO ADVENTO E NA EVANGELIZAÇÃO

But, what can be done so that the community grows in evangelization during this period?

Tip 1: Explain the meaning of the Advent Crown to people and invite them to do it in their homes

More than a mere Christmas ornament, the Advent Crown has a liturgical meaning, something that every parishioner should know, which enriches the Christian's faith. That is why a detailed explanation of its meaning and of what it refers to is important. The crown can also be an object that assists in the Christmas novena. Which we explain better how to motivate the community with tip 4.

Tip 2: Encourage families to set up the Christmas crib together at home

The Christmas crib helps the faithful, especially the children, to remember that Christmas is the celebration of the birth of Jesus our Savior. It is in the Church that we rescue the Christian values that are constantly being replaced by appealing commercial campaigns that wound the sacred for

convenience. Putting the Christmas crib at home, even of paper or making it from recyclable products, unites the family in the true sense of the advent: the wait. In addition to encouraging families to set up the Christmas crib, catechesis can be an excellent channel for children to have access to this Christmas devotion.

Tip 3: Encourage the Spirit of Sharing and execute the Evangelization Collect

Every year, since 1999, the National Council of Brazilian Bishops (CNBB) has been promoting the Evangelization Campaign during Advent. This campaign wants to remember that every believer in his community must be committed to evangelization. Therefore, on the third Sunday of Advent, as a concrete gesture, the Church collects for the campaign, aiming to collect and guarantee resources for evangelization and actions of solidarity to those in need. With any amount we can reach many souls for God. One suggestion would be to invite some pastoral members to give a brief testimony after Sunday Mass on the importance of evangelization.

Tip 4: Promote the Christmas Novena within the Parish and in the homes

A practice that has been somewhat forgotten, but which has great value, is the Christmas novena. Promoting a Christmas novena is an opportunity to help the faithful to live a proper preparation for the birth of Christ in their lives, in their homes. A Christmas novena unites Christians around the real meaning of the Advent period: the expectation of the birth of Jesus coming to live and reign with us.

**ESPECIAL
DE NATAL**

NOSSO PRESENTE PARA VOCÊ
 **FRETE GRÁTIS***
PARA TODAS AS CIDADES DO BRASIL
*COMPRAS ACIMA DE R\$499

Our suggestion would be the preparation, in partnership with the Pastoral of the Communication, of a pamphlet with dates and times of the novena in the parish and/or in the houses of the families. This pamphlet can even guide the meaning of this devotion and also, as we mentioned in Tip 1, in the preparation and meaning of the Advent crown.

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



As perguntas fundamentais sobre liturgia que você deveria saber responder

"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.

Priestly Vocation: What is your path?

Qual o seu caminho?



In this episode, Bishop Jorge Carlos gives a beautiful testimony about the discovery and the path to the priestly vocation. In this itinerary, it was essential the support of the family that made him feel free to seek the will of God.

“Do not be afraid! Because God’s plans are wonderful not only to you, but to many people through your life! ”

Watch the video:

Dom Jorge Carlos Patrón Wong is Secretary of the Congregation for the Clergy (responsible for the seminaries).

Priestly

Vocation:

Perseverance in following Jesus even facing difficulties



It is precisely when facing battles, challenges and graces that we are called to persevere and not to be discouraged even with adversity.

In this video, Frei Jaime Spengler, Archbishop of Porto Alegre, speaks about the decision to remain faithful to the call that God makes to us and to respond with love and creativity to the dynamism of life.

Watch the video:

Fr. Jaime Spengler, OFM is Metropolitan Archbishop of Porto Alegre and President of the Pastoral Episcopal Commission for the Ordained Ministers and Consecrated Life of the CNBB.

Priestly Vocation: What Is Liturgy?



“Let people not see me, but see Him.”

This is how Father Alexandre Nunes, in this 4th episode of the Priestly Vocation Series, defines his experience with God, as a priest, within the Liturgy.

Check out the video.

Father Alexandre Nunes, on November 5, 1983, in São Paulo. He was ordained on December 13, 2014 in Rome, and belongs to the Congregation of the Legionaries of Christ. He is a trainer at the Pontifical International College of Mary Mater Ecclesiae in Rome and is completing a master's degree in liturgy.

Priestly Communication

Vocation:



Just as in the life of every Christian, God communicates with us and makes us instruments in each other's lives. With the priest, especially for the mission entrusted to him, communication with God is fundamental for people to have an experience of faith and love.

In this video, get to know the testimony of Father Arnaldo Rodrigues.

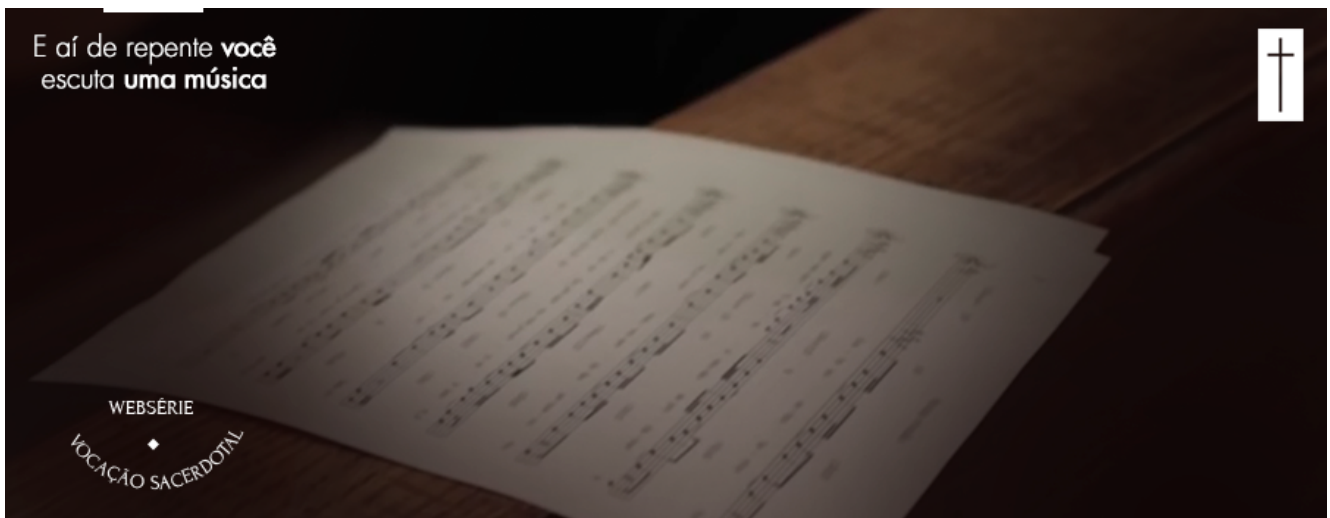
"Our greatest communication relationship is primarily with God. "

Check out the video!

Father Arnaldo Rodrigues was born on March 7, 1977 and was ordained on April 14, 2012, in the Archdiocese of Rio de Janeiro. He is currently a doctoral student in Communication

from Sapienza University in Rome.

Priestly Vocation: And then suddenly you hear a song



Saint John Paul II, when he wrote the Letter to Artists, he related the beauty expressed in art and the Superior Good, which is God.

"How many times did God use beautiful songs to talk to us?"

In the life of the seminarist John Paul, it was also like this. And with you, did God speak that way?

Watch the video

João Paulo Garcia is a seminarian in Rome and is completing his Philosophy course at the Pontifical Athenaeum Regina Apostolorum. He is 25 years old, from Extrema (MG), he is son of Tadeu Evangelista Garcia and Luci de Oliveira Pereira Garcia and has 3 siblings.

Priestly Vocation: We Love the Poor not the Poverty



The priest is a friend of the poor. He is like a shepherd and, as Pope John Paul says, he must “smell the sheep”.

“A priest is someone who is not indifferent to the needs of people and, in the heartbeat of Christ, gives his life for the Church, for humanity and for those who experience material, moral and spiritual poverty.”

Watch the video:

Father Renato dos Santos, SDB (Salesians of Don Bosco) was born on October 12, 1961, in Rio do Sul (SC), and was ordained a priest on December 8, 1991. He is currently in the Vatican, Technical director of the Vatican Typography, entity responsible, among other works, for the printing and

dissemination of the newspaper L'Osservatore Romano.