

# 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.

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



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

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

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

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

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

## **1. What is the Liturgy?**

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

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

According to the Constitution on the Sacred Liturgy Sacrosanctum Concilium, adopted during the Second Vatican

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

### **3. How does Christ work in the liturgical celebration?**

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

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

St John Paul II, in the Apostolic Exhortation *Catechesi Tradendae*, wrote: "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings" (23). It is an experiential relationship. Liturgical

catechesis is sacramental. It aims to initiate people into the mystery of Christ “by proceeding from the visible to the invisible, from the sign to the signified, from the sacrament to the mysteries” (CCC, no 1075).

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

Yes. The Church recognizes Gregorian chant as a “proper chant of the Roman liturgy,” but emphasizes that “polyphony will by no means be excluded in the celebration of the divine offices, provided they are in harmony with the spirit of liturgical action” (SS, 116).

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

## **6. Do you know what liturgical implements are?**

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

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

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

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

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

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

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## **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.

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**Priestly**

**Vocation:**



# Communication



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.

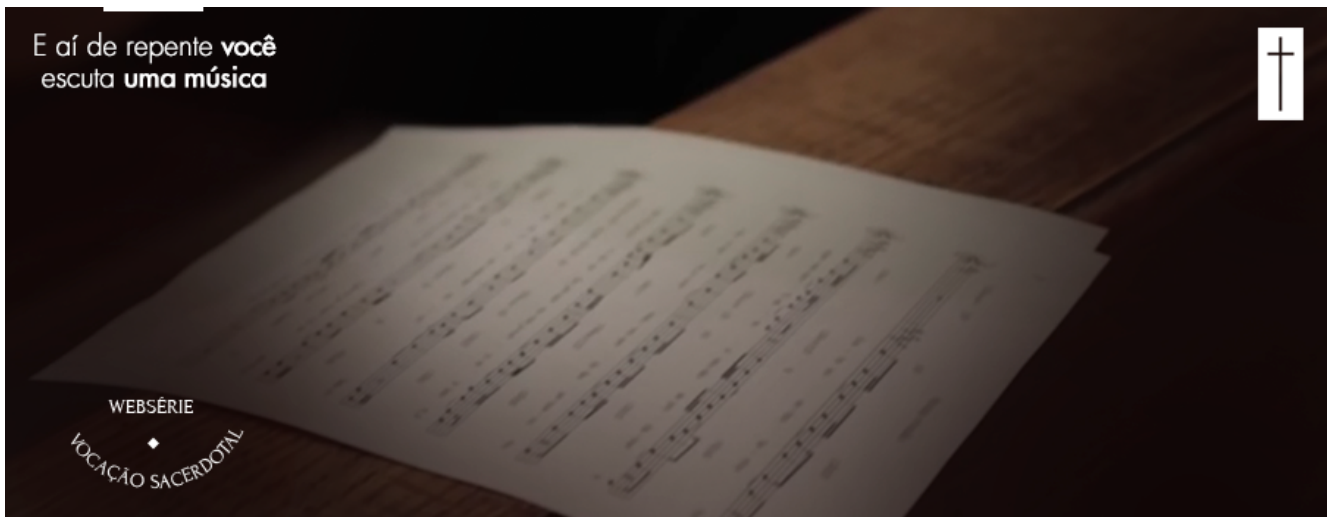
***"Our greatest communication relationship is primarily with God. "***

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.

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# 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.