



## LETTER OF THE HOLY FATHER

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*To The Most Reverend Philippe Jourdan  
Bishop of Tallinn*

With fond memories of my Apostolic Journey to your country in 2018, I send heartfelt greetings, together with the assurance of my spiritual closeness, to you and the entire Catholic community on the happy occasion of the hundredth anniversary of the creation of the Apostolic Administration of Estonia, recently raised to the level of a Diocese.

This significant milestone in your history marks a century of steadfast fidelity to the Catholic faith, which has enabled this small yet vibrant Church to be a source of compassion and spiritual nourishment for countless men and women across the nation. At the same time, this anniversary commemorates unwavering hope and trust in the Lord through decades of suffering, occupation and oppression.

In this regard, as you reflect upon these past hundred years, I join you in giving thanks to Almighty God for the example of faith offered by your courageous and resilient forefathers who were instrumental in nurturing and sustaining the Catholic community in Estonia. In a particular way, I think of Servant of God Archbishop Eduard

Profittlich, whose witness to Christ and fortitude in remaining close to his flock, even to the shedding of his blood, sowed seeds which even today are bearing fruit. May his testimony always be a source of inspiration for you and remind you that even the tiniest of plants, the smallest of gestures and the lowliest of offerings can grow far beyond their humble beginnings to bestow a rich harvest (cf. Mt 13:31-32).

Moreover, I am confident that this admirable legacy of faith and charity that characterizes your Diocese will encourage the present generation of priests, religious and lay faithful to continue to grow in joyful missionary discipleship as they look to the future. Indeed, may the present centenary be an opportunity for spiritual renewal in your land, igniting a renewed sense of zeal for evangelization, especially among young people. In this way, they will more effectively be able to proclaim God's message of love, mercy, and reconciliation, and so, bring the light of Jesus and the liberating power of the Gospel to the many men and women of today who do not even believe in God.

It is likewise my hope that as the Catholics of Estonia seek to build a society rooted in peace, justice, solidarity, and the dignity of every human person, they will work

increasingly with the men and women of other Christian denominations in bearing a united witness to God's promises. This is especially important in the context of today's war in Europe, which is a source of deep anxiety and tragically echoes the darker moments of yesteryears. Even so, the Holy Spirit can guide you to be an eloquent sign of continued trust in God's providence and lead Estonian Christians, together with all people of good will, to extend the hand of friendship to refugees and the most vulnerable of our brothers and sisters. May Christ the Prince of Peace bless you with his gifts of perseverance, fraternal unity and concord.

With these sentiments, it is my fervent prayer that the grace of God will continue to accompany you, the clergy, religious, and lay faithful of the Church in Estonia, as you embark upon the next chapter of your journey full of faith, hope, and love. Entrusting all of you to the intercession of Saint Victor and to the loving protection of Mary, Mother of the Church, I gladly impart my Blessing as pledge of abundant heavenly graces.

*Rome, Saint John Lateran, 1 November 2024*

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*In light of these important events, I have deemed it appropriate to resume publication of our monthly newsletter **TEADE**, thereby opening a window of dialogue where we can reflect together and deepen our faith in the light of Tradition and continue to build a community that joyfully witnesses to our Lord Jesus Christ. isa Miguel*

## **FAITH OF OUR FATHERS:**

### **December**

#### **3.12 st. Francis Xavier, priest**

It is precisely the devil who wants to throw us into thoughts of despair, to cut off our hope in God, the safe anchor, the support of

our life, the leader of the road to heaven, the salvation of perishing souls. Because *through hope* - says the apostle - *we are saved* (**Romans 12:24**). It is a golden rope hanging from heaven that supports our souls, gradually raising to its height those who cling to it, and removing them from the waves of earthly evil. Now, whoever is careless and lets go of this sacred anchor, it immediately falls and sinks, reaching the abyss of evil.

(st. JOHN CHRYSOSTOM, *Admonition to the fallen Theodore*, 2).

#### **08.12 Immaculate Conception of B.V.M.**

And Mary's virginity and her birth were hidden from the prince of this world, as was the Lord's death: three resounding mysteries fulfilled in the silence of God.

Ignorance was demolished, the old empire was abolished from the moment God appeared as man to lead us *to a newness of eternal life* (**Romans 6:4**), and the finished work in God began to be fulfilled. Everything shook from the moment the destruction of death was contemplated.

(st. Ignatius of Antioch, *letter to Ef. 19,1-3*)

#### **14.12 st. John of the Cross, priest and Doctor of the Church**

To get to what you like, you have to go where you don't like. To get to what you don't know, you have to go where you don't know. To get what you don't have, you have to go where you don't. To get to what you are not, you have to go where you are not.

(st. John of the Cross, *Mounth of Perfection*)

#### **25.12 The Birth of Christ**

Christ is born, honor him! Christ has come down from heaven, go meet him! Christ is on earth, glorify him! Sing to the Lord all the earth (**Ps 95,1**), because to unite these two things: Rejoice in the heavens, let the earth rejoice (**Ps 95,11**).

(st. Gregory Nazianzen, *Homily 38,1*)

### **28.12 Holy Innocents**

Children unknowingly die for Christ; Elders mourn martyrs who die. Christ has made worthy witnesses for those who did not yet know how to speak. Thus rules he who has come to rule. Behold, the deliverer gives freedom and the savior salvation.

But you, Herod, ignoring him, are worried and angry, and when you are angry with the child, you exalt him and ignore him.

Oh great gift of grace! Whose merits are there for children to succeed? They still do not speak and they already confess Christ. They can't enter battle using their members yet, and they've already achieved the palm. (*Homily by st. Quodvultdeus, Bishop*)

### **30.12 Holy Family of Nazareth**

Thus, by educating a child, everything good comes to him, and then he also learns to educate his children and they learn to educate theirs; and thus a golden chain is formed.

(p. JOHN CHRYSOSTOM, *education of childrens*, 88).



NEXT TEADE:

#### **January**

**01.01** *Mary mother of God*

**03.01** *Holy name of Jesus*

**06.01** *Epifany*

**12.01** *Baptism of the Lord*

**17.01** *st. Anthony the Great, abbot*

**21.01** *st. Agnes, Virgin and martyr*

### **25.01** *conversion of st. Paul*

## **GESTURES AND WORDS:**

### **Presentation of the gifts.**

*Our gestures and words in liturgy reflect our faith. I hope with all my heart that the reflections that accompany us in the following TEADE newsletters will help us to live our faith in the liturgy in a more sympathetic way and thus better appreciate this wonderful gift of living as a child of God. who proclaim with their lives the miracles of our heavenly Father, which were fulfilled in Jesus Christ and would live in the Holy Spirit. isa Miguel*

Every religion experiences a condition of offering to God; the different and multiple contexts of worship have given rise to innumerable ritual expressions that respond to the urgency present in each man to present to the Divinity what in his own experience of faith he sees as the fruit of divine goodness and fertility towards him. We also see this attitude in the liturgy of the Church. The Eucharistic celebration includes the rite of presentation of gifts, according to the Old Testament style that offered the first fruits of the harvest to God. "It would be good if the participation of the faithful were manifested with the offering of bread and wine for the celebration of the Eucharist, as well as other gifts for the needs of the Church and the poor" (GIRM 101). Each gesture of the celebration expresses the intention of the community; the processional rite of the presentation of the offerings retranslates the movement of the community that, as time passes, perceives how everything that is and that surrounds it is all and only grace. The baptized access God by offering him the first fruits of the fertility

of the earth, so that these gifts may in turn be a place of Eucharistic fruitfulness in the bread and wine, and of historical brotherhood in the other offerings that become instruments of communion with the needy in the community. This attitude of offering-communion with God and with the brothers helps each member of the Christian community to overcome the temptation of exclusive possession of things, almost as if man were their owner. Collect what the earth also produces through its work, perceive how divine generosity makes the soil fruitful and the work of men fruitful. By presenting the gifts he expresses the sense of his gratitude to God: he joyfully returns to God what God first offered him. The presentation of the gifts is a profession of faith in action: we are all grace and we sing our thanks to the Creator. In the heart of each celebrant vibrates the joy of the gift, the gratitude towards Him who is the source of all created reality and the joy of returning what has been received from the hands of the Giver of all good. The gesture of presenting gifts is the celebration of the generosity that surrounds the daily life of man, it is saying out loud that God is the creator, the redeemer, the lord. This attitude is particularly important in the context of the Eucharistic celebration, where everything resonates as a great act of gratitude for the wonders worked by God in creation and redemption. At the same time, this gesture of offering highlights the poverty of man who is fully aware of being enriched by God at every moment. By presenting to God what God has given by grace, the community lives the conviction that God will continue to be fruitful in the future, because

the gratitude of the poor is the place of God's inexhaustible fruitfulness.

Every thanksgiving directed to the Almighty is the beginning of new grace and renewed communion with him. By bringing gifts to God, man lives the conviction of becoming familiar with God and realizing in this procession towards the altar the very meaning of his existence. The gesture of presenting the gifts is a sign of the community that gratefully gives everything to the Father. Things retranslate and embody the intention of the offerers: we are all and only grace to be lived with gratitude in the daily oblation in the hands of the triune God. In fact, gratitude is not simply offering something, but emphasizing that the person lives in intense communion with the divine donor and shares his joy of giving himself. Reciprocity animates the sign of bringing offerings to the altar. Then communion is strengthened and man feels more and more the object of divine benevolence. In fact, just as the gifts that are transformed become a sign of the self-sacrificing will of Christ who on the cross wanted to reunite his dispersed children in unity, so everything we are and give has its meaning in the fraternal reciprocity that builds a true path of union. In his plan of salvation, God intends to create a process of communion also among men. What the earth produces also aims to gladden the hearts of men and make them more and more brothers. The work itself has a strong value of communion. This understanding of God has its vigorous expression in the sharing of goods. The gesture of "offering" is both a place of expression of charity and a place of education in solidarity. God welcomes gifts to

redistribute them; everything we give him determines his intimate communion with men; Depriving ourselves of something as a sign of gratitude aims to deepen the genuine sense of communion. True joy follows any gesture of offering. The joy of giving comes not from deprivation, but from building communion. The deprivations of the ego are our wealth. The presentation of the gifts then becomes a school of great fraternal freedom. A truly messianic climate is thus created, in which signs of unity and reciprocity are placed according to the Father's creative plan. The experience of the apostolic church tells us that "the multitude of those who had come to faith had one heart and one soul and no one claimed as his own what belonged to him, but everything was common among them...No one among them was needy, because those who owned fields or houses shared them; they brought the amount of what was sold and placed it at the feet of the apostles; and then it was distributed to each one according to need" (Acts 4:32-35). The liturgical fraternity lives from the ordinary fraternity that is built with daily gestures. Every moment is grace, every moment lived fully is an act of gratitude, every moment is to be donated, every moment is the fruitfulness of fraternal communion. The liturgical rite is born from life, lives from everyday life and fertilizes existence in an essentially Eucharistic development. The community is thus prepared to enter into the Eucharistic oblation where Christ does not offer us material things, but himself, and by offering himself he generates communion in humanity.

**NEXT TEADE:** To sprinkle with holy water

## **KEY: To understand sacred signs and symbols - THE IMMACULATE CONCEPTION**

*In order to better understand the Bible and the liturgical symbol with reference to art and tradition, I wanted to start with the part of the TEADE that helps us love our church more and live our faith better. Just by entering the hall with this key, you get deeper into "meeting the event, the person who gives life new horizons and a decisive direction." (Benedictus XVI, Porta fidei). isa Miguel*

The figure of the "most holy" - the flower of the cosmos - has always been considered the image of the Church (**Lumen Gentium 54-69**). The binomial Church of Mary permeates the entire Scriptures. In the personification of *wisdom* (**Prov. 14:1**), which existed before the chaos (**Prov. 8:24; Eph. 1:3ff.**), he has his home in heaven (**Acts 24:4**) and dwells in closeness with God (**Acts 8:3; 9: 4**); he participates, rejoicing, in creation (**Prov 8:27-31; Acts 24:5**); established as a *tree of life* (**Deut. 24:17**) in Israel, she dwells among men (**Prov. 8:31; Deut 3:37**); as a *mother* she protects them, securing their salvation (**Srk 14:26**); as a *woman* she feeds them (**Srk 15:2**); as a *generous guest*, he invites them to a feast (**Prov. 9:1-6**) and pronounces judgment (**Prov. 1:20-33**). At the beginning of human history, in Eden (**Gn 3:15**), she is promised *victory* over the serpent; at the end of time, in heaven (**Revelation 12**), he appears *victorious* in the battle with the seven-headed red dragon, clothed with the sun, with the moon at his feet and twelve stars around his head. Between these two extreme events, the alpha and omega of redemptive

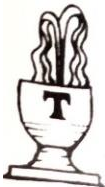
history, symbols, images, types and prophecies constantly recall the figure of Mary of the Church with her mission and emphasis on her holiness and blameless nature.



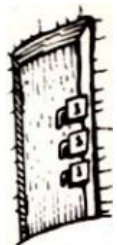
(1) The **three stars** of the old Byzantines, which were imitated by the West in the High Middle Ages, the veil of the head of the Virgin, recall the concept of her virginity before childbirth, in childbirth and after childbirth, as well as the three crosses of the seven pillars of the house of wisdom (**Wsd 9, 1**) in the image of the praying church ( see nr 9).



(2) As in the previous picture, the **three lilies** also remind us of the pristine purity of the Lord's announcement in the hand of the angel (**Lk 1:26**) and when he appeared to Joseph (**Mt 1:20**).



(3) A remarkable, **very special spring** (**Ex. 4:12**), life-giving, to which thirsty mankind turns, like the one that Moses caused to spring up from the dry rock in the desert (**Ex. 17:6**).



(4) To "explain" by analogy the mystery of virgin and incorruptible motherhood, we turn to **the tombstone of Christ** marked with seals (**Mt 27:66**). *Qui natus olim e virgine Nunc e sepulcro nasceris* -; at the barred doors of the cenacle, through which the Risen Christ appears to the apostles (**Luke 24:36**). Hence again the reference to Ezekiel's closed door

(**Ezekiel 44:2**). And we must also recall the episode of the prophet Habakkuk, who was led by an angel to Daniel, sealed, in the den of lions (**Dn 14:35**).



(5) **Jesse's spur**, from which a new blooming bud sprouts, as a sign of the nations (**Isaiah 11:1**), translates the ancient royal genealogy of Christ-Mary and also reminds us how the church is also the virgin daughter of Zion.



(6) **The ray** that emanates from the Holy Spirit and is refracted in the mirror of integrity (**Acts 7:26**) falls on the Book: "*The Word became flesh*" (**John 1:14**).

This immaculate motherhood, which is reflected in various images of the Church, especially at the baptismal stone, as Mary can recall: the *ark of the covenant* or covenant (**Exodus 25:10 ff**); *Elijah's cloud* (**1 Kgs 18:44**); *Gideon's fleece* (**Judg 6:36**); the *burning bush* (**Exodus 3:2**), sometimes substituted for the Mother and Son wrapped in fire; the *young men in the furnace* (**Dn 3:49**); *Nebuchadnezzar's tree* (**Dn 4:7**).



(7) **Pillar**: "*The Lord came down in a pillar of cloud*" (**Num 12:5**; **Srk 18:3**), alluding to the pillar of fire by night and the pillar of cloud by day that brought the Jewish people out of slavery in Egypt. (**Num 1:33**; **14:14**). "*Hail, O Pillar of Virginity, Hail, O Door of Salvation*" (Hymn from Acathist). The seven

pillars of the House of Wisdom must not be forgotten (**Prov 9:1**) (see nr.9).

(8) Woman - **princess**: *Haec est sponsa spiritualis Vero sponso specialis* (Hugo de Sn. Vittore).



"My grace, all beautiful and faultless" (**Psalms 4:7**), like Regina circumdata varietate (clothed with all splendor): the Church also presents a rich decoration of the most diverse gifts and graces. Each soul, each community is in turn the Church in itself: the Body that manifests itself in the individual, reflecting with its glory the beauty of the Bridegroom (**1 Cor 12:27**).



(9) The figure of the **praying woman**, in whose body is the Church of the House of Wisdom, the Body of Christ, is the Church of Mary, which God conceived ahead of time for his plan of salvation. Sun and moon: emblems of greatness and glory (**Ex 6, 9; Acts 7, 29; Rev 12, 1**); A rainbow in the clouds, in addition to being a sign of peace (Noah: **Gn 9; Srk 50, 7**), recalls the idea of divine motherhood: the union of heaven (light) with earth (condensation of water).



(10) Hail, august *ancient door!* (Bütsantsi liturgia). **The gate of the temple**, which faces the east (where the sun rises, Christ) and which must remain closed to all (**Ezek 44:2**): only the Lord of Israel can pass through (**Ezek 46:12**). *Felix caeli porta; Tu Regis alti ianua Et aula lucis fulgida; Caelesti*

*aulae ianua; Salve, porta Ex qua mundo Lux est orta*: Through which came the light of the world (Christ), "*the house of God and the gate of heaven*" (**Gn 28, 17**).



(11) "*Like a bright star in the clouds* (**Srk 50:6**)". The beam does not diminish the glory of the star, nor does the Son diminish the integrity of the Virgin (St. Bernard, *Homily super Missus*), the "*Morning Star*" (**Revelation 22:16**). *Amica stella naufragis* - Jacob's star (**Nm 24:17**).

As those who have ascended, who shine like the stars in the glory of heaven (**1 Cor 15:41-42**): "*You will shine with a bright light and rejoice in your children, for they will be gathered together in the Lord*", (**Tb 13:15**) Tobit sings prophetically of Jerusalem, referring to St. Mary's Church. In the apocalyptic representation of the Church of the Virgin, the sorrowful mother is depicted with two eagle's wings, just according to the text (**Revelation 12:14**). Already in the Old Testament, the eagle is a symbol of salvation, which God even miraculously gives to his servants (**Exodus 19:4**).

Next **TEADE**: The Baptism of the Lord

**GROW IN FAITH: ST GREGORY  
THE GREAT. The righteous who  
prepared the advent of the Lord:**

*The thoughts we quote in this part of the TEADE newsletter are taken from the work of St. Gregory, and I hope they will nourish us and make us taste the sweet taste of God's Word. isa Miguel*

It is beautiful to note how God has arranged, among his wonderful works, the alternation of the stars in the vault of heaven to illuminate the night of this life, until at the end of the night the Redeemer of the human race rises, a true star of the morning. The course of the night, punctuated by the rising and setting stars, receives a great splendor of beauty from the sky. The light of the stars, one after another and each in its own time, was destined to dispel the darkness of our night; That is why Abel appeared to show us innocence; Enoch came to teach us the purity of morality; Noah came to suggest to us the patience of hope and action; Abraham came to demonstrate obedience; Isaac came as an example of marital chastity; Jacob came to show us how to endure fatigue; Joseph came to teach us how to return good for evil; Moses came as an example of meekness; Joshua came to inspire us with confidence in adversity; Job came to show us patience in the midst of trials. Here are the bright stars we see in the sky. They are there to help us walk confidently on our way into the night. Divine providence has placed the life of the just before the eyes of men like so many stars that shine in the sky above the lives of sinners, until the true morning star rises, announcing to us the eternal dawn, with its divinity will shine, brighter than all other stars.

*(Moral comment on the book of Job, Pref 13)*

**INFO AND EVENTS**

**08.12** T.E. Bishop **Philippe Jourdan** has visited Tartu for the first time as the bishop of our Tallinn Diocese

**28.12-01.01** 47th **Taize** European meeting in Tallinn

**09.12** We start catechesis on **Monday** and **Thursday** at **19:30** in the parish hall

**LIFE OF THE PARISH**

**29.09** Father *Emmanuel Parra*, a newly ordained priest appointed to our parish by Bishop **Philippe**, celebrated the first mass in our parish

**21.11** We congratulate *mother Vojtěcha* on her birthday

- **01.12** We begin Advent time:.

**2024 schedule for Christmass** will be:

**Tuesday 24.12, 22:00** *Midnight mass*

**Wednesday 25.12, 12:00** *Mass of Christmass*

**Thursday 26.12, 18:00** *St. Stephen, 1st martyr*

**Sunday 29.12, 12:00** *Holy Family*

**Wednesday 01.01, 18:00** *Mary mother of God*

**Monday 06.01, 18:00** *Epifany*

**Sunday 12.01, 12:00** *Baptism of the Lord*