



ISSANDA AASTA 2025

VEEBRUAR

NR. 12

***From H. E. Eduard Profittlich's last letter to his family, 08.02.1941***

...The only danger that might threaten me is that the priests will be expelled or arrested here. So far, this has not happened, but it is possible that the future will be together. There is hardly any direct danger of death, maybe of illness due to major hardships: you know that my health is not the best and my body is not very resilient. However, I am not afraid that I shall be treated very harshly, maybe some respect for the Catholic bishop is given, in order not to be in a bad light in the eyes of the world. A direct danger of death can occur if the war unfolds.

However, despite the fact that the future from a human point of view is not so pleasant, I made the decision to stay here. It is also fairer that a shepherd stays with his flock and shares its happiness and sorrows. And I have to say that even if this decision required a few weeks' preparation from me, I did not do it with any fear or anxiety but with great joy. And when it finally became clear that I had to stay, my happiness was so great that I prayed the "*Te Deum*" out of gratitude and joy. Overall, I felt the impact of the grace of God in my soul so strongly that I have hardly ever felt so happy in my life as I was on the Thursday night after the decision, and I have never celebrated the Holy Mass with such

devotion as on last Friday, the day after the decision. I would have liked to tell everyone how good God is to us, when we give ourselves fully to Him; how happy we can be when we are ready to give Christ everything - including freedom and life. Therefore, I have never been so grateful to God for the grace of priesthood as in the last days. And this is not only because God has been so good to me, but also because I found so much love and gratitude with people, too, when they heard that I am staying here. Of course, in recent years, a lot has apparently been severely damaged of what I had been trying to build over the last ten years with such care and effort. But a lot has remained of what I have been allowed to do for souls. And especially some of the recent converts admitted by me into the Church express their truly touching love and gratitude. So, in spite of all this, I cannot thank God enough for all that He has allowed me to do here. Regarding the future, of course, I do not know what will transpire. Nobody knows exactly how things will go. But one thing I know today firmly: God's will is that I stay here now - and I am glad about this and will meet the future with great hope. And thus, everything is all right! And my life and - if this is how it has to be - my death will be life and death for Christ.

## FAITH OF OUR FATHERS:

### February

#### 02.02 *Presentation of the Lord.*

We see a pair of turtledoves and two young pigeons offered by the Savior. For my part, I consider these birds blessed, which are offered for the birth of the Lord; And as I admire Balaam's donkey and see her full of honor, because she was worthy, not only of seeing the angel of God, but also of being able to open her mouth to speak in human language, so much more do I preach and praise these birds, which were offered as a sacrifice before the altar for our Lord and Savior. To offer for him a pair of turtledoves or two pigeons. (Origenes, *Homilies on the Gospel of St. Luke, 14,9*)

#### 05.02 *St. Agatha, virgin y martyr.*

Given this, who would doubt that the vision of God is here promised to the flesh, if it did not inquire what the salvation of God is? In truth it does not intrigue us, because we have not the slightest doubt: the salvation of God is Christ, the Lord [...]. How do I know why it was said that all flesh will see God's salvation? Let no one doubt that it was said because you will see Christ. (San Agustín, *Sermons 277*)

#### 10.02 *St. Scholastica, virgin*

A Christian, however, no matter how ignorant he may be, is persuaded that every place is part of the universe and the whole world is the temple of God. And, praying in every place, closed the eyes of sensation and awake those of the soul, transcends the entire world. And he does not even stop before the vault of heaven, but reaches with his thoughts to the supra-celestial place, guided by the spirit of God; and as if he were outside the world, he directs his prayer to God, not about just any things, because he has learned from Jesus not to look for anything small, that is, nothing sensible, but only what is great and truly

divine, those gifts of God, who help us walk towards the blessedness that is in himself, through his Son, the *Logos* of God.

(Origenes, *Against Celso, 7:40*)

#### 11.02 *Virgin of Lourds*

The nobility of the born was manifested in the virginity of the mother, and the nobility of the mother, in the divinity of the born.

(San Agustín, *Sermons 200,2*)

#### 14.02 *St. Cyril and Methodius*

All men want to understand, there is no one who does not want it; but not everyone wants to believe. I am told: Let me understand and I will believe. I answer him: Believe and you will understand. (San Agustín, *Sermons 43,4*)

#### 22.02 *Chair of St. Peter*

Let us worship God, not only in the temples, but also in our hearts... Let us purify this temple, which is dirty not with smoke and dust, but with bad thoughts. This temple is not illuminated with lit candles, but with the charity of God and the light of wisdom. And if in this temple we believe that God is always present, in whose gaze the secrets of our heart are manifest, let us live in such a way that we always have him propitious and never irritate him. (Lactancio, *Wrath of God, 24,14-15*).



NEXT TEADE:

### March:

05.03 *Ash Wednesday.*

07.03 *St. Perpetua and Felicitas, Martyrs, Memorial Day.*

19.03 *Great feast of St. Joseph, BVM's husband.*

25.03 *The Great Feast of the Annunciation of the Lord (Lent Mary's Day).*

## **GESTURES AND WORDS: to use incense.**

The Christian spreads the good smell of Christ in the places where he lives, since his life is "*a living sacrifice, holy, pleasing to God, spiritual worship*" (**Rom 12:1**). The use of incense reminds us of this vocation of every disciple of the Redeemer. What appears externally means the deep vitality that animates the heart of the offerer. The use that the liturgy makes of it indicates the attitude of dedication of the community: the prayer of the community arises from the fullness of the heart. The psalmist presents the image of incense as an expression of the intensity of life of his spirit: "*Lord, I cry to you, come to my help; Listen to my voice when I call on you. May my prayer rise to you like incense, my hands raised like an evening sacrifice*" (**Ps 141:1-2**). The author of the Apocalypse, for his part, reminds us that the prayer of the saints is similar to the perfume that comes out of the censer: "*Then another angel came and stood by the altar, holding a golden censer. They gave him many perfumes to offer along with the prayers of all the saints, burning them on the golden altar, placed before the throne. And from the hand of the angel the smoke of incense ascended before God, along with the prayers of the saints*" (**Revelation 8:1-4**).

The elevation of the perfume is the ascension of the soul towards God: it is the very meaning of our existence, it is the orientation of the heart totally turned towards the Absolute. Man is physically tied to the earth, but his spirit cannot remain a prisoner of the concrete: it tends to expand upward, to

incessantly yearn for an encounter with God. In that rise of the perfume that comes out of the censer is the soul that thirsts for the living God and the vision of his face: "*As the deer longs for streams of water, so my soul longs for you, O God. My soul thirsts for God, for the living God: When will I come and see the face of God?*" (**Ps 42,2-3**). The gesture of raising the censer from which fragrant smoke is released is not a simple choreographic gesture, but the ritual concretion of an interior attitude: "*To you, Lord, I lift up my soul*" (**Ps 25:1**). The fumigating censer is prayer in action, it is an ineffable melody of supplication-praise presented to the Almighty, it is love and abandonment of the community to its God. The spiritual attitude expressed by ascending incense gives particular meaning to the environment in which it is found where we meet. The smoke and smell of incense surround the place in which we are gathered, and this recalls how for the Jews the cloud of God's glory was the place of the people's ineffable dialogue with God as they took up residence in the sanctuary, according to the Old Testament theology: "*When Moses entered the tent, the pillar of cloud descended and remained at the entrance of the tent. Then the Lord spoke to Moses*" (**Ex 33,9**). "*As soon as the priests left the sanctuary, the cloud filled the temple..., because the glory of the Lord filled the temple*" (**1 Kings 8,10-11**).

The ritual is never a simple gesture that the community performs mechanically, but rather lives in the entire context that guides the hearts of those present. The faithful are called to breathe the transcendent in their cultic attitude; the incense educates them in this

aspiration of theirs. The context helps us realize that we are in the presence of the Most High: being surrounded by the perfume and the cloud produced by the burning of incense does not belong to ordinary life. This conviction animates our meeting in the liturgical assembly. In this way the sacrificial atmosphere of praise is created. In fact, the relationship between the offering and the perfume pleasing to God is close (cf. **Ex 29:19**). From that smoke we are educated to put ourselves in a state of sacrifice, making Christ's offering to the Father our own. The premises of the rite of the mass in this regard say the following: *“The offerings placed on the altar itself can be incensed to signify that the offering of the Church and its prayer rise as incense in the presence of God after the incensing of the offerings and the altar, the priest and the people can also receive the censure of the deacon and another minister”* (n. 51). The perfume that rises through the incense of the offerings indicates our total donation in the hands of God, in imitation of the attitude of Christ, who in the sign of the bread and wine is a living oblation to the Father for the redemption of all humanity.

The use of incense in the celebration of Lauds and Vespers further underlines this dimension of dedication and sacrifice of prayer, which is like incense rising towards God. The incense during the singing of the evangelical songs of the Benedictus and the Magnificat expresses how the community, when it prays, presents itself before God as a sacrifice that pleases Him. Therefore, the entire day, which is situated between these two moments of prayer (*Morning and Evening*) and which has at its center the presence of the Eucharistic

celebration, is a true sacrificial and Eucharistic act to the Almighty and a place of its fruitfulness fidelity.

The use of incense also has a purifying value. Just as perfume protects from unpleasant odors, incense protects from the power of the Evil One. When we present offerings, we must be pure of heart. The incense of people and places underlines this meaning, creating in the celebrants the awareness of having to enter into communion with God, so that the sacrifice of life is pleasant and accepted by Him. The censure of the celebrant is then particularly important, since at that moment the significance of his presence in the midst of the assembly is underlined: he acts in the person of Christ, at the service of the gathered community, therefore, while he is censured he receives a particular act of honor, he must remember that he is, in imitation of Christ, in an authentic attitude of dedication. The assembly, in turn, is honored in Him and with Him, so that it too enters into the same feeling of offering.

Finally, the church incenses the bodies of deceased brothers to honor the temple of those who have been called to the contemplation of glory. That body is a relic of the SS occupation. Trinity and of Him who was created in the image and likeness of God. The Church cannot fail to honor him by professing her faith in the wonders of God who created man as a being composed of soul and body.

**NEXT TEADE:** Repenting of sin, we beat our chest three times.

## KEY: To understand sacred signs and symbols – *The cardinal virtues*

Said this way because all moral and human life rests and develops on them. Every virtue participates in these four: all discretion derives from prudence; all righteousness from justice; all firmness coming from strength; all moderation coming from temperance. Greco-Latin antiquity also recognized four virtues: wisdom, situated in relation to the spirit; courage, compared with sentiment; temperance referring to the body, and justice, harmony and guidance of the previous three. **Prudence**, in reason, is opposed to ignorance; **justice**, in the will, to malice; **strength**, in irascible appetite, to weakness; **temperance**, in the concupiscible appetite, to concupiscence



**Prudence**: right government of our actions (*Aristotle*). It is the most perfect of the moral virtues, since it extends its control over the theological virtues themselves. As a figuration, it is presented with

two heads, or more commonly, with two faces - one old and the other young: memory of the past (*experience*: mother of science) and intelligence of the present (knowing how to *discern* easily) - past, present and future -; it is given as an attribute: the volume of the *Bible*, in which the rule of life is found; a *stick*, to support oneself; a *compass*, for the right measure; a *sieve*, to distinguish good from bad; a *lamp*, to light the way; a *clock*, to have the right time. Foresight, to which prudence is still assimilated, has the

attributes of a fighter: *metal mesh, shield or gladius*, since assault is often the best defense; birth and death; a *catafalque*, with an hourglass, or a *skull* to remember, with the booth of time, eternity. "*Blessed is the mortal who has acquired prudence*" (**Pro 3, 13 b**).

Biblical characters are used to create a personification of virtues.



**Abigail (1 Sam 25)**, wife of *Nabal* (the fool) of Carmel, a rich owner of goats and sheep, from whom *David*, a fugitive in the mountains, asked in vain for provisions for himself and his armed men. To appease *David*, who is already about to set everything on fire, the woman appears with rich provisions and wise words. It can represent the prudence that reflects "*He had three eyes*": "*To be prudent, that is to say wise, requires good memory of things seen, and good knowledge of present things, and good providence of future things*" (*Dante*). "*Order present things, foresee the future, keep the past in mind*" (*Seneca*).



**The serpent**, already an attribute of ancient wisdom, *Minerva*, is a reference to the Gospel passage "*Be wise as the serpent and simple as doves*" (**Mt 10, 16; Rom 16, 19**). The *serpent in a circle*, symbol of eternity (from the Greek *ouroboros* "*that bites its tail*"), with the *skull*, translating the time of man, destined for eternity. The serpent that reflects (reflection). **Color: Hyacinth.**



**Justice**, queen of virtues (therefore with royal attributes: crown, scepter, purple mantle): gives each person what they deserve. The globe is placed in his hands, signifying the power that is preserved when administered justly. The Phoenix on the Shield: Although seemingly dead, justice must triumph in the end.

**Two swords:** one pointing up and the other down, to indicate that you have to hit, but you also have to prevent and know how to correct. With *piercing eyes* or blindfolded to translate impartiality into judgments. Among the most common motifs are **the scales** (balance, social mission) and the sword (distributive power). *Bee* and *hive*, sign of not proceeding arbitrarily, but with laws (as in the hive, presided over by the queen); book of the law.



**Deborah (Jd 4)**, prophetess, wife of *Lapidot*, administrator of justice in Israel, under a palm tree ("the righteous sprout like a palm tree": **Ps 91,13**) between *Rama* and *Bethel*. After the victory over *Sisera*, Deborah ("bee") sings a song.



The emblems of royalty, also attributes of justice: **the scepter with the crown**, with a purple background. The **sun** that illuminates everything and benefits everyone without distinction; a column that joins the upper part with the lower part: symbols of justice. "He who does justice will obtain life" (**Prov 11, 19**). "The fruit of the

*righteous is a tree of life*" (**Prov 11:30**). "Justice honors a nation, but sin marks the decline of people" (**Pro 14,34; Ps 59, 17; Rom 6,13; 1 Jh 3, 7; Pro 14, 10; Ps 36, 30-31**). **Color: purple.**



**Fortitude** is the virtue that moderates the passions when they distract from doing what reason dictates. "The life of man on earth is a warfare" (**Job 7, 1**): hence the attributes of the sword and shield. "O my strength, I want to raise my song to you, because you, O God, are my defense" (**Sir 50, 17**).

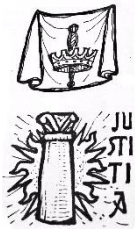
Represented by a **woman, dressed in a corsage and a helmet**, in the act of restraining a lion: it indicates how true strength, even moral, is not that which suffocates and represses, but that which domesticates. To obtain material strength we turn to *Hercules* (among the pagans), *Samson* and *David*, fighting with a lion or a bear. "You are my strength, O God" (**Ps 30:4**): my rock and my stronghold are the common terms in biblical language addressed to God.

We must remember the "strong armed man" (**Lev 11, 21**). "The joy of Yahweh is our stronghold" (**Neh 8, 10**). "You are a support for the poor, a support for the poor in their troubles, a refuge from the storm, a shade from the heat" (**Is 25:4**). "He gives strength to the weary and strength to the exhausted" (**Is 40, 29**).





**Judith** ("the Jewess": **Jd 5** ff.) of Merari, widow of *Manasseh*, the heroine who beheaded *Holofernes*, the enemy encamped around the city of *Bethulia*, is the biblical type of the fortress. "God of Israel, give me strength on this day" (**13:7**), he prays while brandishing the scimitar. The Marian liturgy has adapted several passages from this book to the Mother of God, conqueror of the infernal serpent and blessed among all peoples.



The **gladius** and **leaves** and fruits or crown of the **oak**, attributes and symbols of strength. The *eagle* (**Ps 40, 31; Is 40, 31**), the *lion* (**Pro 28, 1**); the *armor*, often crossed, the *helmet*, the *shield*: weapons of light, against those of darkness (**Job 29, 14; Rom 13, 12; Eph 6, 14; 1; Is 5, 8; 2 Tm 2, 5; 2 Cor 10, 4**). A *tower* on the rock beaten by the winds: it is the emblem of strength based on justice. "When the storm passes, the wicked will cease to exist, but the righteous will stand forever" (**Prov 10:25**). **Color: scarlet**: resist until martyrdom.



**Temperance** is the virtue that moderates the inclination to sensible pleasures. "The desires of the flesh lead to death, but the desires of the spirit lead to life and peace" (**Rom 8:6**). Figured with the symbols of frugality: **water** and **bread**. With objects usually used to repress violence and

passions: the *bit*, the *yoke*, the *bridle*, but also the *bow* and the *sword*. Or how much it can remind us of the rapid passage of time: a *skull*, the *hourglass*, the *clock*. Measuring instruments: *compass*, tape measure. Symbols of sweetness: *lamb*; the *olive tree* for peace; the **elephant** for its calm and slow progress. *Olive wreath and palms* of happiness. Also dressed half red and half blue (wine and aquamarine). Scriptural texts can suggest different images: let us remember the *Pauline weapons of light* (**Rom 13, 12** ff.); the *Petrine lion*, ready to devour those who do not know how to watch (**1Pt 1, 13**).



**Sarah**, daughter of *Raguel*, wife of *Tobias* of Tobit. After having married seven husbands, she remained a child, because the evil demon *Asmodeus* had killed those husbands before the conjugal union (**Tb 3, 8**). The archangel *Raphael* who, under the guise of *Azariah*, became Tobit's traveling companion, suggests to the future husband the conduct to follow when approaching: burn incense, with the heart and liver of the fish caught on the trip, and watch in prayer with the bride.



The **amphora of water** and a **loaf of bread**: signs of frugality; *pliers*, to tear out what is stuck or to straighten what is deformed (vices, bad habits). **Sword wrapped** or in a scabbard or set on fire and placed in water, for tempera, symbols and attributes of temperance (**Eph 5, 18; 1 Thes 5, 6-8**). "The kingdom of God

*is not a matter of food or drink, but of justice, peace and joy in the Holy Spirit... It is evil for a man to eat and cause scandal"* (Rom 14:17-20).

**Color**, as we have said, **half red and half blue** (wine tempered in water) and complete **purple** or even **pure white**.

**NEXT TEADE: The Garden of Gethsemane.**

### **GROW IN FAITH: ST GREGORY THE GREAT. The word of God adapts to our littleness:**

The word of God adapts to our littleness. Like a father who talks to his little one, to make himself understood he begins to stutter like him. Since we cannot penetrate divine wisdom into its essence, God in his condescension taught us what is in us, saying: "*Behold, to fear God, this is wisdom*" (Job 28:28).

Job uses a parable. Now parable means simile. Which means that he uses a parable, because he intends to reveal mysteries through figurative expressions. In fact, as he talks about his cases, he alludes to what will happen to the holy church in the future and, through what he suffers, he predicts what she will have to suffer. Sometimes the telling of his story is so personal that it contains no allusions; other times, however, he speaks of his own pains as if he were lending his voice to the suffering church.

*(Moral Commentary on the Book of Job, XIX,14-15)*

## **INFO AND EVENTS**

\*04.01 Baptism of Klara Doris and Rollo Joël.

\*05.01 Baptism of Kaido Mihkel.

\*05.01 Three kings visited our church.



\*06.01-12.01 Ecumenical prayer in various Christian churches in Tartu.

\*12.01 Baptism of Michael Angel.

\*24.01 Our prayers and condolences to Bishop Philippe on the passing of his Father Ives.

\*02.02 We congratulate our parishioner Vello Pallavi on his 75th birthday.