



St Anthony's Parish

67-75 EXFORD ROAD, MELTON SOUTH, 3338.
P.O BOX 2152 MELTON SOUTH 3338
TEL: 9747 9692 FAX: 9746 0422



St Bernard's Parish

61 LERDERBERG STREET, BACCHUS MARSH 3340
TEL: 5367 2069
OUR LADY HELP OF CHRISTIANS, KOROBET
309 MYRNIONG-KOROBET ROAD 3341

Our Lord Jesus Christ, King of the Universe

22nd November 2020

PARISH PRIEST: Fr Fabian Smith
ASSISTANT PRIESTS: Fr Lucas Kyaw Myint /Father Marcus Goulding

ST ANTHONY'S PARISH

Parish Secretary: Lesley Morffew

Admin Assistant: Judy Johnson

Parish Office Hours:

Monday /Wednesday/ Friday: 9.00am –4.00pm

Tuesday 9.00am-1.00pm Thursday 9.00am-5.30pm

Email: meltonsouth@cam.org.au

Website: www.stanthonyofpadua.com.au

St Anthony's School Principal: Damien Schuster

Wilson Road, Melton South 3338

Phone: 8099 7800

Email: principal@sameltonsth.catholic.edu.au

Website: www.sameltonsth.catholic.edu.au

ST BERNARD'S PARISH

Parish Secretary: Dolores Turcsan

Admin Assistant: Judy Johnson

Sacramental Coordinator/ Bookkeeper: Naim Chdid

Parish Office Hours:

Monday Closed

Tuesday-Friday 9.00am-1.00pm

Email: bacchusmarsh@cam.org.au

Website: www.stbernardsbacchusmarsh.com.au

St Bernard's School Principal: Emilio Scalzo

19a Gisborne Rd, Bacchus Marsh VIC 3340

Phone: (03) 5366 5800

Email: principal@sbbacchusmarsh.catholic.edu.au

Catholic Regional College - Melton (Years 7-12)
Principal: Marlene Jorgensen **Phone:** 8099 6000
Website: www.crcmelton.com.au

ST ANTHONY'S PASTORAL COUNCIL

Sue Alexander	0400 171 843
Lillian Christian - Vice Chair	0400 441 257
Stephen Fernandes	0439 743 533
Amy Honrade	03 9747 0078
Natalie Howard - Chair	0492 947 201
Villy Julita	0403 751 343
Rose Ma'ae	0431 386 473
Sally Markulin	0405 814 490
Kim Nguyen	0431 035 980

EX-OFFICIO:
Fr Fabian Smith PP, Fr Lucas Kyaw Myint, Fr Marcus Goulding
and Damien Schuster Council Secretary: Judy Johnson

ST BERNARD'S PASTORAL COUNCIL

Shane Cook -School Advisory Board	0419 999 052
Peter Farren	0418 594 501
Maira Ross	0400 675 056
Aaron Russell	0401 927 502
James Waters - Chair	0403 822 795

EX-OFFICIO:
Fr Fabian Smith PP, Fr Lucas Kyaw Myint, Fr Marcus Goulding
and Emilio Scalzo

CHILD SAFETY OFFICERS

Coordinator: Godwin Barton (0425 734 449)

Officers: Karina Dunne & Lorraine Tellis

PARISHIONER'S FIRST COLLECTION/SECOND COLLECTION

Parishioners who normally give cash each weekend for the collections, if they wish to donate, are now able to go to the link below and make their payments online.

The link to the St Anthony's Parish is: <https://bit.ly/CDFpayMeltonSouth>

The link to the St Bernard's Parish is: <https://bit.ly/CDFpayBacchusMarsh>

Please put your name and thanksgiving number if you know it as a reference.

If you need a Priest in the case of an emergency please call 0403 435 471

MASS AND DEVOTIONS

ST ANTHONY'S 23/11-29/11

MELTON SOUTH

ST BERNARD'S 23/11-29/11 BACCHUSMARSH

MASS TIMES:

Monday 23rd Nov: 6.30pm*
 Tuesday 24th Nov: 9.15am & 6.30pm
 Wednesday: 25th Nov: 9.15am
 Thursday: 26th Nov 9.15am
 Friday: 27th Nov: 9.15am

A Holy Hour of Eucharistic Adoration will be held each Tuesday evening at 5.30pm.

Saturday Vigil: 28th Nov: 5.00pm

Sunday 29th Nov: 8.30am
 10.30am
 5.00pm

Confession available 30 minutes prior to each Mass

*no confession available on Mondays

** Please note masks must be worn, except when receiving Holy Communion.*

MASS TIMES:

Monday 23rd Nov: No Mass
 Tuesday 24th Nov: 7.30am & 9.30am
 Wednesday 25th Nov: 7.30am & 9.30am
 Thursday:26th Nov: 7.30am & 9.30am
 Friday: 27th Nov: 7.30am & 9.30am
 Saturday 28th Nov: 9.00am (EF Latin)

A Holy Hour of Eucharistic Adoration will be held each Tuesday evening at 7.30pm.

Saturday Vigil 28th Nov: 5.00pm

Sunday 29th Nov: 8.30am
 10.00am

Confession available 30 minutes prior to each Mass

Please note masks must be worn, except when receiving Holy Communion

OUR LADY HELP OF CHRISTIANS

KOROBET

MASS TIME

Saturday Vigil: 6.30pm

MASS BOOKINGS

ST ANTHONY'S MASS BOOKINGS

Pre-registration is essential for **weekend** Masses. Visit www.stanthonyofpadua.com.au to register.

No internet access? People who do not have access to the internet or who do not have an email address can register to attend Mass by calling the Parish Office on **9747 9692** or Judy on **0414 007 009**

Weekday Masses will not need to be booked online. Contact information will be collected upon arrival.

ST BERNARD'S MASS BOOKINGS

With the easing of restrictions , no registration will be required. Contact information will be collected upon arrival at Church.

PLEASE NOTE : COVID-19 RESTRICTIONS MAY BE EASED THIS SUNDAY- PLEASE CHECK THE PARISH WEBSITES FOR UPDATED MASS TIMES AND THE NUMBER OF ATTENDEES ALLOWED

St Anthony's & St Bernard's Mass & Prayer Schedule

Effective from 1st Sunday of Advent 2020

	ST ANTHONY'S	ST BERNARD'S
	<i>Pre-registration required for Sunday Masses via website. No registration required for weekday Masses but contact information will be collected upon arrival at Church.</i>	<i>No registration required. Contact information collected upon arrival at Church.</i>
Monday	6.30pm Mass	
Tuesday	8.45am Confession 9.15am Mass 5.30pm Holy Hour 6.30pm Mass	7.00am Confession 7.30am Mass 7.30pm Holy Hour
Wednesday	7.00am Confession 7.30am Mass 8.45am Confession 9.15am Mass	9.00am Confession 9.30am Mass
Thursday	8.45am Confession 9.15am Mass	7.00am Confession 7.30am Mass
Friday	7.00am Confession 7.30am Mass 8.45am Confession 9.15am Mass	9.00am Confession 9.30am Mass
Saturday	(1 st Sat. only 8.30am Mass) 4.00pm Confession 5.00pm Vigil Mass	8.30am Confession 9.00am Mass (1962 Latin) 4.00pm Confession 5.00pm Vigil Mass 6.30pm Vigil Mass (Korobeit)
Sunday	8.00am Confession 8.30am Sunday Mass 10.00am Confession 10.30am Sunday Mass 4.30pm Confession 5.00pm Sunday Mass	8.00am Confession 8.30am Sunday Mass 10.00am Sunday Mass

PARISH & EVENTS NOTICES

WORKING WITH CHILDREN CHECK– ST ANTHONY'S & ST BERNARD'S PARISHES

In anticipation of the COVID-19 restrictions relaxing, we encourage all volunteers to make sure that their Working with Children Check is current.

ANOINTING OF THE SICK

Anointing of the sick can be organised with the Priests directly, please call them.

Father Fabian 0403 435 471/Fr Lucas 0478 768 141 /Fr Marcus 0468 367 893

MASS —LIVE STREAMED FROM ST ANTHONY'S CHURCH

Sunday: 10.30am

MASSES AVAILABLE ON LIVE STREAMING– FACEBOOK AND YOUTUBE

St Anthony's Parish will live stream Sunday 10.30am Masses on YouTube.

The Masses are also being live streamed on Facebook. You can watch Masses by going to the website: stanthonypadua.com.au. Click the link for Live Masses.

The Masses are coming through the St Anthony's Facebook page–St Anthony of Padua Catholic Church Melton South (you will need to have a Facebook account to be able to view the Masses).

NEWS FROM THE PARISH OFFICES

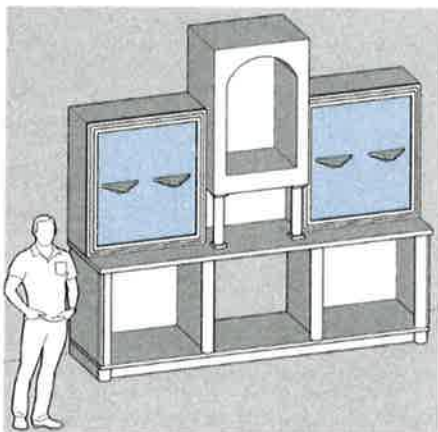
ST ANTHONY'S

CHAPEL

Dear Parishioners of St Anthony's,
Just an update on where we are at with the furnishings for the new chapel. The following items need your generous contribution; **High Altar and the St Anthony's Statue. Only if you are in a financial position to help make this happen** and wish to contribute towards the furnishings, I am providing our **NAB** bank details.

Ac Name **ST ANTHONYS CHURCH, BSB 083 347**

Account No **641915964**. Please put in your Full Name for record keeping. If you need to talk to me please contact me on 0403 435 471. Many Blessings Fr Fabian



ST ANTHONY'S PARISH OFFICE

Parishioners we are pleased to advise the St Anthony's Parish Office will be open following the easing of the COVID-19 restrictions.

Monday/Wednesday/Friday -9.00am-4.00pm

Tuesday– 9.00am-1.00pm Thursday– 9.00am-5.30pm

ST BERNARD'S

ST BERNARD'S PARISH OFFICE

Parishioners we are pleased to advise the St Bernard's Parish Office will be open following the easing of the COVID-19 restrictions.

Monday -Closed

Tuesday—Friday 9.00am-1.00pm

WE CRY OUT TO YOU

God of all,
we cry out to you for help.
In your mercy, hear our prayer.
Protect us, Lord, and be with us
especially those of us most vulnerable
during this coronavirus crisis.
Move us to reach out in love
to our neighbours near and far.
So that the humble may be exalted,
the hungry filled with good things.
Grant us the courage
not to rush back to our old ways,
but to rebuild our world together,
creating foundations of justice,
with equality and peace for all.
Amen.

Prayer: Catherine Gorman/CAFOD



ALL VOLUNTEERS IN OUR PARISH MUST HAVE A CURRENT WORKING WITH CHILDREN CHECK

ST ANTHONY'S

ST ANTHONY'S PASTORAL CARE

We pray for those whose death anniversaries occur at this time:

Martin Giordmaina, Lorenz Sapulovic, Damina Sciberras & Peter Quinn

Please pray for the Sick:

Nickolia & Klara Butkovic, Maria Caruana, Mary Caruana, Chinnamma Joseph, Judy Layton, Peter Manicaro, Reg Marslen, Damien Michael, Kevin Michael, Tony Michael, Veronica Michael, Wanda Novak, Caleb O'Brien, John Osborne, Peter Poole, Irene Rahilly, Catherine Roberts, Peter Roberts, Pat Roberts, Charlie Spiteri, Janko Stojanovic, Dolores Turcsan, Clint Abela Wadge, & John Xuereb and all those who have requested our prayers.

(PLEASE LET US KNOW WHEN YOUR LOVED ONE IS NO LONGER REQUIRED ON THIS LIST)

FATIMA STATUE

These families are praying together for the mission of the Parish:

Group 1: **Wayne & Marian Muller** 0400 007 286

Group 2: **George & Doris Bonello** 0431 459 668

Group 3: **Anthony & Mary Saliba** 9746 1470



ST BERNARD'S

ST BERNARD'S PASTORAL CARE

We pray for those whose death anniversaries occur at this time:

Antonio Battaglio, William Delahey, Patricia Haire, Jean McGregor, Carmel Moore, Marie O'Connor, Sheila Rice, Jean Tobin & Kevin Unthank.

Please pray for the Sick:

Noah Barlow, Chaiel Balcombe, Michael Barrett, Peter Bennett, Steven Braszel, Tina Bower, John Canty, Fred Capuano, Gary Ching, Josephine Cilia, Robyn Cola, Ted Cooling, Marianne Cuskelly, Lindsay & Kathleen Dally, Judy Delahey, Jack DeLuca, Allison Evans, Helen Evans, Justin Fernandez, Pasquale Gagliarbi, Mario Galea, Cynthia Goodyear, Gwen Green, Joe Gristi, Adam Hillier, Elle Hillman, Kiahni Holamotutama, Alicia Holborn, Chaiel Jackson, Matthew Jansen, David Kasprzak, Michael Larkin, Marie Maloney, Patricia Marechal, Brian Marshall, Debbie Marshall, Jordanis Mary Pauline McDonald, Ian McKechnie, Marcus Meno, Paul Mullin, Arthur Pape, Michael Paterson, Georgia Peacock, Mitchell Prendergast, Peter Roberts, Ken Shaw, Terry Sims, Marian Smith, Elizabeth Stehmann, Susan Trist, Dolores Turcsan, Stephen Van Eede, John Van Orsouw, Angela Vicum, Louis Vogels, Barry Walsh, Cath Wheelahan, Jayne Wilkins, Patricia Yazbek, & Betty Young.

(PLEASE LET US KNOW WHEN YOUR LOVED ONE IS NO LONGER REQUIRED ON THIS LIST)

NEO-CONSTANTINOPOLITAN CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven,

[bow during the next line]

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.

Amen

Along the track

We Don't Learn Everything in a Classroom

Some time ago I purchased a compilation of short essays* on the recommendation of Fr Ronald Rolheiser who writes a weekly column. The author is a gifted and observant writer with a sharp eye for the smallest detail that often makes the event or the scene come alive in the reader's imagination and emotions. She obviously has a great love of the natural world with all its wonder and beauty but also its innate cruelties where life can seem cheap and easily taken. The descriptions of her life and that of her family are equally sensitive, particularly in terms of loss and grief.

It is a book that encourages the reader to look more closely at the world, to be more attentive to the grace that sustains it. Our tradition has always been closely aligned with the natural world – the Hebrew scriptures are close to nature and close to God. They reveal the presence of God in the seasons, in the skies, on the mountain. They feel the presence of God in the wind, the sunrise and sunset, in the miraculous and mysterious and in the ordinary. Songwriter Rich Mullins draws inspiration from the world around and, I suspect, from the ancient psalms in his song:

Be praised for all your tenderness
By these works of your hands
Suns that rise and rains that fall to bless
And bring to life your land
Look down upon this winter wheat
And be glad that you have made
Blue for the sky and the color green
That fills these fields with praise

Rich Mullins

Again and again, Jesus used images from the world around him to draw us into friendship with God: the fig tree, sparrows, corn in the field, the weeds in the crop, harvesting, building barns. He was close to nature, close to the people, close to God. In Pope Francis' words: *The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God. The history of our friendship with God is always linked to particular places which take on an intensely personal meaning; we all remember places, and revisiting those memories does us much good. Anyone who has grown up in the hills or used to sit by the spring to drink, or played outdoors in the neighborhood square; going back to these places is a chance to recover something of their true selves.*

(Laudato Si 84)

Pope Saint John XXIII was born in a small village near Bergamo. From that small rural settlement he became a priest, a bishop, a diplomat serving in Paris, Bulgaria, Turkey, Patriarch of Venice, then Pope. Yet, he wrote in his memoirs, everything he really needed to know about life, he learned before he left home at the age of ten. His childhood made him appreciate the importance of life in community, the purpose of its long held traditions, its alertness for the care of others, for the ways the traditions engendered practices that built a oneness with each other and the earth they relied on. In particular, the slow agricultural labour taught him the practical virtues of humility, carefulness, and patience, but also the virtues of faith, hope, and love. That remote village church of Pope John's childhood was a space for warmth and communion. He wrote of going to Mass with everyone in the village, old and young, rich and poor all sitting together in the same pews, then seated together at someone's hearth, sharing a simple polenta meal afterwards.

We don't learn everything in a classroom.

Of course we can't return to those 'old ways' but we can learn from the wisdom of those times. I was having a coffee recently and overheard this encounter: "It was one of life's great moments, you know what I mean?" "Oh yes", said the other, "I know, I know. But you can have too many of those can't you!"

Yes and no. In one sense, some experiences are great because they happen so rarely. On the other hand, they may occur often but we miss them. They may happen often if we are open to them. We can be astonished in even the common things, in what seems ordinary, in what we all share. Just ask a child. Even in life's most devastating moments, there are reasons for hope and renewal, sometimes even celebration. We have become much more observant, not just about our surroundings, of the rhythms of natural world but of the people we meet, those who care for us, much more watchful for the small kindnesses that fill our lives. We have to come to see this world as precious, the work of God entrusted to our care.

*Late Migrations – A Natural History of Love and Loss
by Margaret Renkl.

Regards

Jim Quillinan

Email: jquillinan@dcsi.net.au

LITURGY OF THE WORD

ENTRANCE PROCESSION

How worthy is the Lamb who was slain,
to receive power and divinity,
and wisdom and strength and honour.
To him belong glory and power for ever and ever.

FIRST READING Ezekiel 34:11-12, 15-17

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest - it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM: 22

**R. The Lord is my shepherd;
there is nothing I shall want.**

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose. **R.**

Near restful waters he leads me,
to revive my drooping spirit.
He guides me along the right path;
he is true to his name. **R.**

You have prepared a banquet for me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. **R.**

Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever. **R.**

NEXT WEEK'S READING

1st SUNDAY OF ADVENT

First Reading: Is 63:16-17, 64:1, 3-8;

Second Reading: 1 Cor 1:3-9;

Gospel: Mk 13:33-37



SECOND READING 1 Corinthians 15:20-26, 28

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in the proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Blessings on him who comes in the name of the Lord!
Blessings on the coming kingdom of our father David!
Alleluia!

GOSPEL Matthew 25:31-46

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me." And they will go away to eternal punishment, and the virtuous to eternal life.'

The Gospel of the Lord.

COMMUNION ANTIPHON

The Lord sits as King for ever.

The Lord will bless his people with peace.

The life of Catholic worship and piety XXXIV

Liturgical vestments (1)

The liturgical vestments worn at Mass have evolved over time. Nevertheless, since the earliest days of the Church, liturgical vestments have been worn by priests for the celebration of the Mass.

Even though priests of the Old Testament wore vestments in their liturgical rites, the "Christian" vestments are not really adaptations of them; rather, the vestments of the Christians developed from the dress of the Graeco-Roman world, including the religious culture. Nevertheless, the Old Testament idea of wearing a special kind of clothing in the performance of liturgical rites did influence the Church.

St Jerome asserted: "The Divine religion has one dress in the service of sacred things, another in ordinary intercourse and life." After the legalisation of Christianity in 313 AD, the Church continued to refine "who wore what when and how" until about the year 800, when liturgical norms for vesting were basically standardised and would remain so until the renewal following the Second Vatican Council.

To date, for the celebration of Mass, a priest wears the amice, alb, cincture, stole and chasuble. (With the promulgation of the new Roman Missal in 1969, the use of the maniple was suppressed.)

The amice is a piece of white linen, rectangular in shape, with two long cloth ribbons. The priest places it around his neck, covering the clerical collar, and then ties it by crisscrossing the ribbons in his front (to form a St Andrew's cross), bringing them around the back, around the waist and tying them in a bow. The practical purpose of the amice is to conceal the normal clerical clothing of a priest, and to absorb any perspiration from the head and neck.

In the Graeco-Roman world, the amice was a head covering, oftentimes worn underneath the helmets of the Roman soldiers to absorb sweat, thereby preventing it from flowing into their eyes.

The spiritual purpose is to remind the priest of St Paul's admonition: "Take the helmet of salvation and the sword of the spirit, the Word

of God" (Ephesians 6:17). The former vesting prayer was: "Place, O Lord, the helmet of salvation on my head to resist the attacks of the devil."

The alb is a long, white garment, which flows from shoulders to ankles, and has long sleeves to the wrists. (The word "alb" means "white".) The alb was a common outer garment worn in the Graeco-Roman world and would be similar to the soutane worn in the Middle East. However, those of authority wore albs of higher quality with some kind of embroidery or design. Some modern albs have collars which preclude the necessity for an amice.

The spiritual purpose reminds the priest of his baptism, when he was clothed in white to signify his freedom from sin, purity of new life, and Christian dignity. Moreover, the Book of Revelation describes the saints who stand around the altar of the Lamb in Heaven as: "These are the ones who have survived the great period of trial; they have washed their robes and made them white in the Blood of the Lamb" (7:14). In the same way, the priest must offer the Mass with purity of body and soul, and with the dignity befitting Christ's priesthood. The former vesting prayer was "Make me white, O Lord, and purify my heart so that being made white in the Blood of the Lamb, I may deserve an eternal reward."

The cincture is a long, thick cord with tassels at the ends which secures the alb around the waist. It may be white or may be the same liturgical colour as the other vestments. In the Graeco-Roman world, the cincture was a belt.

Spiritually, the cincture reminds the priest of the admonition of St Peter: "So gird the loins of your understanding; live soberly; set all your hope on the gift to be conferred on you when Jesus Christ appears. As obedient sons, do not yield to the desires that once shaped you in your ignorance. Rather, become holy yourselves in every aspect of your conduct, after the likeness of the holy One who called you" (1 Peter 1:13-15).

The former vesting prayer was: "Gird me, O Lord, with the cincture of purity and extinguish in my heart the fire of concupiscence so that, the virtue of continence and chastity always abiding in my heart, I may better serve Thee."