



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

The Baptism of the Lord– Year B

10th January 2021

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: (January Tue-Fri 9.00am-1.00pm)
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
Website: www.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
Rose Ma'ae	0431 386 473
Sally Markulin	0405 814 490

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 - Chair	0401 927 502

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

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

Effective from 26/27 December 2020 to 30/31 January 2021

	ST ANTHONY'S	ST BERNARD'S
Monday	No Mass	No Mass
Tuesday	6.00pm Confession 6.30pm Mass	9.00am Confession 9.30am Mass 7.30pm Holy Hour <i>No Holy Hour on 5/1 and 12/1</i>
Wednesday	8.45am Confession 9.15am Mass	9.00am Confession 9.30am Mass
Thursday	8.45am Confession 9.15am Mass	9.00am Confession 9.30am Mass
Friday	8.45am Confession 9.15am Mass	9.00am Confession 9.30am Mass
Saturday	4.00pm Confession 5.00pm Vigil Mass	9.00am Mass (1962 Latin) <i>Resumes 16/1/2021</i>
		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
Thursday, 31/12/2020 New Year's Eve	8.45am Confession 9.15am Mass 11.00pm Holy Hour	9.00am Confession 9.30am Mass
Friday, 1/1/2021 New Year's Day	Midnight Mass 8.45am Confession 9.15am Mass	9.00am Confession 9.30am Mass
Saturday, 2/1/2021 First Saturday	8.00am Confession 8.30am Mass	

PARISH & EVENTS NOTICES

ST ANTHONY'S MASS BOOKINGS

St Anthony's can now accommodate 350 people at Mass indoors. Online registration is no longer required for any of our regularly scheduled Masses. Simply turn up and sign in upon arrival using our QR code or the paper registration forms provided.

ST BERNARD'S MASS BOOKINGS

St Bernard's can now accommodate 150 people at Mass indoors. Online registration is no longer required for any of our regularly scheduled Masses. Simply turn up and sign in upon arrival using our QR code or the paper registration forms provided.

FACE MASKS

Face Masks are no longer compulsory during Mass. However, people must carry a face covering at all times. If a distance of 1.5m cannot be maintained, either indoors or outdoors, then face coverings must be worn (unless they are people that live with each other, or have a lawful reason, or are children under 12 years of age).

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

NEWS FROM THE PARISH OFFICES

ST ANTHONY'S

PARISH OFFICE

The Parish Office hours for the rest of the month of January are: **Tue-Fri 9.00am-1.00pm.**

READER'S ROSTER WEEKEND 16th & 17th JANUARY

Saturday 16th January

5.00pm: Pat Fernandez

Sunday 17th January

8.30am: Amy Honrade

10.30am: Anonica Mavaega

5.00pm: Lorraine Tellis

ST BERNARD'S

PARISH OFFICE

The Parish Office will be open **Tue-Fri 9am-1.00pm**

READER'S ROSTER

To Be Advised

THANKSGIVING ENVELOPES

Parishioners are able to collect their Thanksgiving envelopes for December 2020 to March 2021, in the Church foyer.

THE BAPTISM OF THE LORD- 10TH JANUARY 2021

*Spirit of God,
descending on Jesus,
make us your people,
in Baptism and now,
beloved sons and daughters,
with whom God can be well pleased.
May we never take
our Baptism for granted,
and may we look for new life
in every baptised person.
Amen*

Source: www.wcccb.ca



Rich and humble temporal means within the Church II

“Rich means” are also necessary to the Church and they should not be rejected. God does not want one-sidedness of the apostleship. For example, He wants a Catholic press and a variety of visible forms of this apostolate to exist.

St Maximilian Kolbe is in a certain sense a patron of “rich means”. He dreamed about seeing a million magazines of *Rycerz Niepokalanej* (“Knight of the Immaculate”) go out into the world and his dream came true. Father Kolbe gave out miraculous medals of the Immaculate in the streets of Japanese cities. He dreamed about a radio station, about planes and ships in the service of the Immaculate. These “rich means” should not be disregarded and should also be involved in service to the Lord. We have to remember, however, that their efficacy flows from the presence of “humble means”.

St Maximilian was a man of success, so many things turned out well for him. He founded a large apostolic Marian centre named Niepokalanów (this means: Town of the Immaculate) near Warsaw in Poland, which became a source of amazement for the entire Church. He founded similar centres of the Immaculate on other continents. This undoubted success was gained only through “humble means”.

St Maximilian gives the following testimony about this: “When all other means failed, when they all thought that there was no hope left for me, and my superiors concluded that I was good for nothing, then the Immaculate picked up this instrument, which was only good enough for the rubbish heap.” It was Mary, to whom Father Maximilian was totally devoted, who picked up this little “nothing” in order to make use of him to spread the glory of God and to save souls.

The efficacy of his apostleship and his work in the service of the Immaculate began when he became gravely ill. His brothers and superiors then claimed that because he was in an advanced stage of tuberculosis he was no longer fit to work. Then he was stripped of everything, like the grain of wheat that must die in order to bear fruit. This is a Divine paradox. A man who was considered useless in human terms became a most effective instrument in God’s hands, because it was God who lived in him and acted through him. It was God who achieved success through this saint.

Faith is the acknowledgement of one’s own helplessness and the awaiting of everything from God. This experience of helplessness and awaiting of everything from God are *par excellence* “humble means”. Do you see the value of humble means in your life? God certainly does not limit your opportunities of this kind. Who among us does not undergo moments of torment, some particular difficulties or moments of spiritual deserts? Who

among us does not have problems with our own selves and with external conditions of life?

None of this can be seen or classified. It is so unnoticeable, that one cannot find any statistical data on this subject. Who could possibly know that at a certain point in your life you said “yes” to God: “I want everything that You expect from me”. Who could know that at a certain point when it was very hard for you, you said through tears that you love Him and always want to love Him? Who knows how many times you vanquished your own self, denied yourself something, and overcame your own will?

It is these “humble means” that are of the utmost importance to you, to the Church and to the world; these are the means that summon the might of God. How many times has God given you the opportunity to take advantage of them? Maybe you wasted these opportunities or refused to accept these priceless gifts from God.

Maybe you even resented them and rebelled, while He almost forced them on you and asked you not to refuse that which is so important to the salvation of the world? St Maximilian Kolbe, who was called God’s Beggar, best knew the value of “humble means”. You must not forget that it is very important for you to accept humiliation with joy.

Try to smile in spite of feeling sad, and, in spite of your experiences, try to look at the world cheerfully and with the faith that love *will* conquer all. God appreciates everything. The efforts you make when you kneel on hard floor and your knees hurt very much, when you stand in a crowded church and your legs are painful, or when you are tired with a long drive to church in bad weather.

God knows all about the humble means He has given to you for your use, which in the depth of your heart you decide to accept or reject. It is in your heart that your own fate is determined and the fate of those closest to you. Since “humble means” by themselves do not guarantee your reaching your life’s goal, the efficacy of “humble means” is based on faith; therefore, this efficacy is the evidence that it is God Himself who is acting.

You may say that you pray a great deal for an unbeliever, for someone’s conversion or for someone’s health. But everything depends on how you pray. Sometimes, your one “yes” spoken to God with joy will suffice. This simple, unassuming means can really perform miracles. If you find it hard to accept God’s invitation to participate in the saving of souls, think about John Paul II, about his crown of thorns in the form of being viciously criticised and his great fatigue especially when travelling so often around the world. Think about St Maximilian, for whom so many things worked out, only as the result of “humble means”.

By Father Tadeusz Dajczer, catholiceducation.org/en/

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:

Malimau Asiati, Emanuel Bonello, Joseph Buttigieg, Lorraine & Toni Camilleri, Ursula & Joe Formosa, Joseph Galea, Patrick McCurry & Louis & Grace Stellini

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: **Joseph & Caroline DaRocha** **0421 854 711**

Group 2: **Elena & Joseph Laurel** **0432 940 930**

Group 3: **Dragica Mladen Soldo** **0466 482 035**



DIVINE MERCY NOVENA

1st Sunday of the Month-3.00pm

ST BERNARD'S

ST BERNARD'S PASTORAL CARE

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

Frank James Finn, Catherine Hynes, Maree Maitland, Coral Sharpe, Lorraine Turner, & Rene Tyquin.

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, Leonie Kervin, 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

Happy in the New Year

When you think about it, so much of our life is repetitive. We get up at the same time, follow a very similar routine each morning, we go to work at the same time and do pretty much the same thing there most days. Weekends might include some different activities but then again....? When do we give ourselves the chance to explore, to dream, to be creative, to try new activities, to try new ways of thinking? And why is that important anyway?

According to Albert Einstein, insanity is doing the same thing over and over again and expecting different results! New Year gives us a chance to think about that – it's probably one reason why we make New Year's Resolutions. Sometimes just doing the same things, following the same routine can help us get through the tough times but that can also numb our creativity, our sense of adventure – we can get stuck in a rut, not just career-wise or in our relationships, attitudes and ways of seeing and doing things but in our faith as well.

I sometimes meet people today who tell me that they no longer believe, they no longer have faith. In reality many of them have rejected religion and religious beliefs and they seem to be ignoring the faith that is still within them, the faith that calls them to be curious, to seek meaning and purpose, the faith that calls them to address their spiritual thirst. Too often they reject a set of religious beliefs that suited them as a child but they have not sought a greater knowledge or understanding of them as they have matured. We wouldn't accept that in other fields, so why would we find that acceptable that with our faith?

So here's some suggestions for New Year's resolutions.

Pope Francis urges us to 'go outside'. In that way we might develop 'a habit of observation of natural beauties that surround us' and, in doing that, 'we develop the fundamentally human attitudes of silence, listening, patient waiting, admiration, discovery of harmony, respect for the natural equilibrium of nature, the meaning of gratitude and contemplation. Observing and caring for nature helps us discover the beauty and wonder of God', he said. That's an impressive list! Often that means just putting away for a while the iPad or iPhone or whatever other electronic device we may have and getting outside. Cultivating that habit of observation and with it a sense of wonder is important, no matter what age we may be. We often associate that just with children. Big mistake! Firstly, awe and wonder are gifts from the Holy Spirit. We receive them at Baptism and again at Confirmation. They are the building blocks of faith, the cornerstone, as it were. They are gifts for every stage of life. If we let them, they keep on giving. Awe and wonder take us out of ourselves – they can also help us to realise that 'I am not the centre of the universe, the be all and end all.'

Going outside can also be a source of great joy. Joy is essential to the spiritual life. Pope Francis reminded us of that in his first encyclical, *The Joy of the Gospel*. Joy is also one of the gifts of the Holy Spirit but, just like the gifts of awe and wonder, it needs to be used. Joy is not the same as happiness. We can be unhappy about many things, but joy can still be there because it comes from the knowledge that God loves us and, in St Paul's words, nothing can separate us from the love of God

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God (Rom 3:38).

Joy does not simply happen. We have to choose joy and keep on choosing it. It is a choice based on the knowledge that we belong to God and joy is the experience of knowing that we are loved unconditionally and that nothing – sickness, failure, emotional distress, oppression, war, or even death – can't take that love away.

So take every day as a gift. It is. Every day offers new opportunities, new experiences, new challenges. Don't let fear define the limits of what you can do in life. Fear can play an inordinate role in our lives. Of itself, fear is not a bad thing, after all we developed that sense because there are some things we ought to be very, very wary of – crocodiles, edges of cliffs, excessive speed, poison and so on. We developed fear because it helps keep us alive. But sometimes it is a lot easier to say "I couldn't do that" than to ask ourselves "What am I really afraid of?" Doing the same things over and over may bring comfort and a sense of security, but does it bring growth and development? That applies to us at every age. One of the most common phrases used in the Hebrew and Christian scriptures is "Do not be afraid". 365 times in fact. It is usually followed by the phrase "I am with you".

So make this New Year a great one – joy-filled, creative and adventurous and, in Pope Francis' words, leave room in our daily lives for the God of Surprises.

* Catechism of the Catholic Church #158, General Directory for Catechesis # 92)

Regards
Jim Quillinan

Email: jquillinan@dcsi.net.au

LITURGY OF THE WORD

ENTRANCE PROCESSION

After the Lord was baptised, the heavens were opened,
and the Spirit descended upon him like a dove,
and the voice of the Father thundered:
This is my beloved Son, with whom I am well pleased.

FIRST READING

 Isaiah 55:1-11

Oh, come to the water all you who are thirsty;
though you have no money, come!
Buy corn without money, and eat,
and, at no cost, wine and milk.
Why spend money on what is not bread,
your wages on what fails to satisfy?
Listen, listen to me, and you will have good things to eat
and rich food to enjoy.
Pay attention, come to me;
listen, and your soul will live.

With you I will make an everlasting covenant
out of the favours promised to David.
See, I have made of you a witness to the peoples,
a leader and a master of the nations.
See, you will summon a nation you never knew,
those unknown will come hurrying to you,
for the sake of the Lord your God,
of the Holy One of Israel who will glorify you.

Seek the Lord while he is still to be found,
call to him while he is still near.
Let the wicked man abandon his ways,
the evil man his thoughts.
Let him turn back to the Lord who will take pity on him,
to our God who is rich in forgiving;
for my thoughts are not your thoughts,
my ways not your ways - it is the Lord who speaks.
Yes, the heavens are as high above earth
as my ways are above your ways,
my thoughts above your thoughts.
Yes, as the rain and the snow come down from the heavens and do not
return without watering the earth, making it yield and giving growth to
provide seed for the sower and bread for the eating, so the word that
goes from my mouth does not return to me empty, without carrying out
my will and succeeding in what it was sent to do.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM:

 Isaiah 12:2-6

Commentator: You will draw water joyfully from the springs of salvation.

All: You will draw water joyfully from the springs of salvation.

Truly, God is my salvation,

I trust, I shall not fear.

For the Lord is my strength, my song,

he became my saviour.

With joy you will draw water

from the wells of salvation.

Give thanks to the Lord, give praise to his name!

Make his mighty deeds known to the peoples!

Declare the greatness of his name.

Sing a psalm to the Lord

for he has done glorious deeds,

make them known to all the earth!

People of Zion, sing and shout for joy

for great in your midst is the Holy One of Israel.

All: You will draw water joyfully from the springs of salvation.

SECOND READING

 1 John 5:1-9

Whoever believes that Jesus is the Christ
has been begotten by God;
and whoever loves the Father that begot him
loves the child whom he begets.
We can be sure that we love God's children
if we love God himself and do what he has commanded us;
this is what loving God is -
keeping his commandments;
and his commandments are not difficult,
because anyone who has been begotten by God
has already overcome the world;
this is the victory over the world -
our faith.
Who can overcome the world?
Only the man who believes that Jesus is the Son of God:
Jesus Christ who came by water and blood,
not with water only,
but with water and blood;
with the Spirit as another witness -
since the Spirit is the truth -
so that there are three witnesses,
the Spirit, the water and the blood,
and all three of them agree.
We accept the testimony of human witnesses,
but God's testimony is much greater,
and this is God's testimony,
given as evidence for his Son.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

John saw Jesus approaching him, and said:

This is the Lamb of God who takes away the sins of the world.

Alleluia!

GOSPEL

 Mark 1:7-11

In the course of his preaching John the Baptist said, 'Someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals. I have baptised you with water, but he will baptise you with the Holy Spirit'.
It was this time that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. No sooner had he come up out of the water than he saw the heavens torn apart and the Spirit, like a dove, descending on him. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Behold the One of whom John said:

I have seen and testified that this is the Son of God.

NEXT WEEK'S READING

2nd SUNDAY IN ORDINARY TIME

First Reading: 1 Sam 3:3-10, 19;

Second Reading: 1 Cor 6:13-15, 17-20;

Gospel: Jn 1.35-42



The Psalms III

By Peter Kreeft, catholiceducation.org/

Psalms spans the ages. When we pray the Psalms we pray in union with King David and the other ancestral composers of these prayers; in union with Christ and the Apostles, who used them, as all Jews did and still do, as their favourite prayer-book and songbook; and in union with Jews and Christians in every age and place.

The book of Psalms is not just Scripture, but also liturgy. Christians love the Psalms no less than do the Jews, from whom we inherited the book. But Christians add a messianic level of meaning to many of the psalms. A Christian sees Jesus' face in these words, as in the whole of the Scriptures.

Yet this deeper, Christocentric level does not lessen or remove the other levels of meaning.

How the Psalms are meant to be used

Psalms are songs as well as prayers. They are meant to be used, not just read. Prayer and singing are actions. The Psalms are more like instructions in a laboratory manual than like sentences in a textbook. We must perform them. They are more like sheet music than like a tape or a CD: we must play them on our own spiritual instruments.

We should try this old, "tried and true" method of praying by chanting, I think, both in private and in public, using either chants that are given to us or those we improvise ourselves. Even chanting a psalm in a monotone gives an effect that merely speaking it does not. Further, speaking it aloud gives an effect that reading it silently does not. It is like an echo; different walls of the soul add to the sound.

Most of us do not, and many of us cannot, attend Mass daily. But everyone can pray a few psalms daily. And this is liturgy. Many of the psalms were and are used as part of the Jewish temple liturgy. The Church's liturgy is heavy with them, from the time of Christ and the Apostles to the present day.

Today their role has shrunken, unfortunately, both in liturgy and in private devotions. In the liturgy, they are largely confined to the "Responso-rial Psalm", which I think I have never, in attending about five thousand Masses, heard the congregation sing robustly.

The Psalms should be the foundation stone of every Christian's daily prayers. For to pray them regularly, to become familiar with them so that their phrases spring to mind spontaneously, is to shape our minds and hearts according to God's mind and heart. Here is the prayerbook God Himself inspired for us to use. Next to the Our Father, they are the closest that human words will

ever get to God's own answer to anyone who asks Him, "Teach us to pray."

The Psalms were written from the widest possible range of feelings and situations, and for the widest possible range of feelings and situations. The Psalms are like the Sabbath: "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). We find here a world as wide as we find in our own souls and lives: we find joy and despair, praise and complaint, certainty and doubt, defeat and success, suffering and liberation.

We should become familiar enough with them to be able to go to the one that is appropriate to the present occasion and need. At least we should make a list or an index so that we know to use the one that fits.

The locks of our hearts and lives are constantly changing, but the psalms provide keys to fit all the locks. We just need to know where the keys are; we need to classify them. Simply going through them from beginning to end, while good, is not the best way to use them. We will develop favourites that we come back to dozens of times, more often than we use other, less favourite ones. This too is good. It is like choosing personal friends.

Since the Psalms are poetry, the translation matters more here, I think, than in most of the books of the Bible. Our prayers need to be strong and clear and simple and intelligible. But they also need to be moving and beautiful. I heartily discourage the use of flat, colloquial translations without a sense of height, awe, reverence, and holiness.

In the original, the Psalms are stylised and poetic, not prosaic. The old Douay or King James versions were more accurate and more literal than most modern ones. The original (not New) Revised Standard Version is a good blend of modern clarity and ancient beauty.

Though the Psalms span the range of human attitudes, one stands out as their primary theme, the one they keep coming back to: praise, worship, adoration. If our prayers are not largely praise, they fail to conform to God's prayer pattern. Praise is our rehearsal for heaven. Praise is tremendous therapy for self-absorbed, worried, and self-pitying souls, for praise is self-forgetful — one of the things we need the most. Praise looks at God, not at self.

We praise God simply because He is God, because He is praiseworthy. Nothing else can free us from the terrible slavery to the thousand little tyrants of the modern world — our worries, worldly responsibilities, and diversions — as perfectly as self-forgetful praise of God. It need not be accompanied or motivated by emotion; merely doing it works healing within.