



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, KOROBEIT
309 MYRNIONG-KOROBEIT ROAD 3341

2nd Sunday In Ordinary Time-Year B

17th 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-Fri9.00am-1.00pm
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:
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

MASS AND DEVOTIONS

ST ANTHONY'S 18/1-24/1 MELTON SOUTH

MASS TIMES:

Monday 18th Jan: No Mass
 Tuesday 19th Jan: 6.30pm
 Wednesday 20th Jan: 9.15am
 Thursday 21st Jan: 9.15am
 Friday 22nd Jan: 9.15am

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

Saturday Vigil 23rd Jan: 5.00pm

Sunday 24th Jan: 8.30am
 10.30am
 5.00pm

Confession available 30 minutes prior to each Mass

ST BERNARD'S 18/1-24/1 BACCHUSMARSH

MASS TIMES:

Monday 18th Jan: No Mass
 Tuesday 19th Jan: 9.30am
 Wednesday 20th Jan: 9.30am
 Thursday 21st Jan: 9.30am
 Friday 22nd Jan: 9.30am
 Saturday 23rd Jan: (EF Latin 1962) 9.00am

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

Saturday Vigil 23rd Jan: 5.00pm

Sunday 24th Jan: 8.30am
 10.00am

Confession available 30 minutes prior to each Mass

OUR LADY HELP OF CHRISTIANS

KOROBET

MASS TIME

Saturday Vigil: 6.30pm

NEWS FROM ARCHDIOCESE OF MELBOURNE

Thomas Heywood, Friday 5th February, 2021, 6.00pm-7.00pm

St Patrick's Cathedral, Melbourne

Music by Bach, Elgar, Verdi, Grieg, Tchaikovsky, Guilmant ,
 Cocker & Mulet

Tickets \$25. Children under \$15 free.

Bookings: www.trybooking.com/ BNSIT

Internationally acclaimed organ virtuoso Thomas Heywood enjoys an outstanding reputation as one of the world's finest concert organists.

'An acknowledged master', Heywood has travelled over 750,000 miles or 1.2 million kilometres performing solo concerts on the most celebrated pipe organs across the globe.

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.

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

FACE MASKS

At the time of this newsletter being published, face masks must be worn during Mass. Please be advised by the current Victorian Government COVID-19 Regulations, in relation to "Places of Worship" which are subject to change. Thank you.

BAPTISM PREPERATION MEETING– ST ANTHONY'S AND ST BERNARD'S

A Baptism Preparation meeting will be held at St Anthony's Church on Wednesday 28th January at 6.30pm for parents wishing to have their child baptised. Please contact the Parish Offices for further details. Thank you.

YOUTH FEST 2021

Join us for talks, sacraments, games, skits and a talent night!

When: 23rd January 2021

8:30am to 6:30pm

Where: St Anthony's Melton South Parish Hall

Cost: Free

Age: 14 and up

Please register online at

<https://www.trybooking.com/events/landing?eid=703057>

All COVID safe practices will be adhered to.

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 23rd & 24th JANUARY

Saturday 23rd Jan

5pm Mass: Liza Fernandes

Sunday 24th Jan

8.30am Mass: John Brewis

10.30am Mass: Rosabella Tula

5.00pm Mass: Dolores Turcsan

ST BERNARD'S

PARISH OFFICE

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

THANKSGIVING ENVELOPES

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

READER'S ROSTER

To be advised.

Rich and humble temporal means within the Church III

If you have not understood the value and sense of “humble means”, then you do not understand the Cross which is at the centre of the Church.

It was from the Cross that Jesus drew everything to Himself. It was under this Cross that His mother stood and did not take back her “yes” when faced with the terrible suffering of the Saviour. It is from the Cross that God’s grace of redemption and sanctification of the world flows continuously.

The Saviour draws you to Himself not by His triumphant entrance into Jerusalem but by the Cross. It is from the Cross that He calls you to follow Him and to love Him as He has loved you, “to the end”.

The patroness of “humble means” is Mary, who, if judged from the human perspective, did not accomplish any great deed in her lifetime. There are no rich means in her life at all; there is poverty, silence, a hidden life, humility, obedience, prayer, contemplation and devotion to God. Her life, filled with simplicity and the use of “humble means”, was a life hidden within God. She invites you also to this kind of life. She wants you to live a life of faith, so that in your heart you will desire to use ‘humble means’, thus imitating her life in Nazareth.

Mary wants you to see the truth of this statement of St John of the Cross: “For a little of this pure love is more precious to God and the soul and more beneficial to the Church, ... than all these other works put together” (*The Spiritual Canticle*).

Victory through Faith

The battle with the Amalekites is the classic Biblical scene which shows the value and sense of “humble means” in the light of faith. While crossing the desert on the road to the Promised Land, the Israelites engaged in battle with the Amalekites, because the Amalekites controlled the routes through the desert.

Moses, if he were a strategist who thought only in human terms, according to the rules of military strategy, would himself have stood at the head of his troops. Thus he surely could have encouraged his troops, since they were so devoted to him. However, he did something that was absurd from a point of view of military strategy: he retreated and left his army under the control of Joshua, his second in command. Then he climbed to the top of the hill to pray there.

Moses, as a man of God and a man of prayer, knew very well who decides the fate of the world and the fate of his nation. This is why Moses stood on the top of a hill with his arms outstretched in a gesture of faith. There was a close connection between him and the valley when the battle was

raging. When his arms tired, his army retreated. He knew that this meant God wanted him always to put forth an effort, to incessantly stretch out his arms to the Lord. Aaron and Hur supported his arms when they became completely numb.

So it was throughout the entire day that this gesture of outstretched arms to God accompanied the Israelites’ battle. Finally, when night came, victory was theirs. However, it was not Joshua or his army which fought in the valley who were victorious. It was Moses praying on the hill who was victorious. It was his faith that was victorious.

Moses’ outstretched arms are a symbol that says it is God who decides everything. He who rules is there; everything depends on Him. The gesture of outstretched arms, those numbed arms, is a gesture of faith. It is a “humble means”.

Spiritual Motherhood

Spiritual motherhood is brought about through humble means since it is realised by participating in the death of Christ: “Unless a grain of wheat falls to the ground and dies, it remains a grain of wheat.” Following that, it is brought about through participating in His Resurrection: “But, if it dies, it produces much fruit.”

Sharing in the death of Christ is brought about primarily by accepting suffering, because it kills egoism. Our apostleship as spiritual motherhood is, due to faith, our partaking in the spiritual motherhood of the Church. Through our faith, which fully manifests itself by the use of humble means, souls are reborn to live for Christ. Spiritual motherhood is brought about through the living word, which is the fruit of contemplative contact with God. It is brought about through prayerful devotion to God, and particularly through sacrifice and suffering.

A person fears suffering, but none of us can free ourselves from it. But, by accepting sufferings and linking them with the Cross of Jesus, we enter the extraordinary mystery of spiritual motherhood. Think about all the many things that are difficult for you: maybe an illness, domestic conflicts, rebellious children or some spiritual torment. If these are accepted and offered, they cause you to participate in the spiritual motherhood of the Church which means giving birth to souls for Christ. There is nothing more important than this. This motherhood can be brought about by a verbal apostolate and by an apostolate of prayer. However, suffering is the most effective means. Moreover, it is the most effective form of apostleship, since the greatest nakedness, which is a “humble means”, is found in suffering. In it there is a minimum of you and the maximum of Christ in suffering, the Cross is most truly outstretched.

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:

Alfredo Ling Baoan, Maria Cachia, Wilma Dacunha, Letizja Gatt & Colin Prowd

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, 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: **Ben & Joan Antony** **9743 8154**

Group 2: **Sr Therese Dagg** **0418 480 880**

Group 3: **Amy & Ronald Honrade** **9747 0078**



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:

Charlie Azzopardi, Frank Finn, Gerald Shanahan, Leo Sizeland, & Elka Timmins.

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, 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

A Timely Warning

Of Gods and Men is an extraordinary film. Its very slow moving pace assists the deep, and at times, challenging reflection which this film invites. It tells the story of an actual Cistercian community of eight French monks living in Algeria. The film shows the simplicity and humanity of their lives, and their close integration into the local community. The growing political and religious turmoil, the gradual encroachment of fundamentalist revolutionaries, the increasing terrorism and violence, the dangers they face force this community to agonise over whether to leave or to stay, to abandon the monastery or to remain giving witness even at the risk of losing their own lives, which becomes increasingly evident as the film progresses. Most of the film is dedicated to the monks' brave decisions to remain.

While the viewer is drawn into that agonising dilemma, it is their witness to Christ that moved me most, literally risking their lives for the Gospel. The film shows the Cistercian community living the simple monastic life. We are with them in the Chapel, chanting the Psalms, celebrating the Eucharist, praying in deep silence; working for the community, eating and talking together. We see the love and care that exists between the brothers, particularly as they each agonise over what decision to make.

There is a gentleness, too, in their work in what could only be described as their close and loving contact with the Muslim community that had gathered around the monastery. The film portrays this relationship with great sensitivity. This contact engendered a high level of mutual understanding, cooperation and deep and loving respect. The monks were very much a part of the life of the village. Many villagers were employed by the monastery and the monks cared for the locals, most explicitly through the work of the elderly Frère Luc, a doctor as well as a monk, who saw many patients each day. All of this is shown very beautifully in the film. Luc is shown in his clinic, at a local family celebration in the village with some of his monastic brothers, and listening and giving advice to a young woman from the village; he talks about his vocation when she asks if he has ever been in love: 'Several times, yes. And then I encountered another love, even greater. And I answered that love. It's been a while now. Over 60 years.' At another stage he is exhausted, emotionally and physically, by the increasing numbers of patients he must see each day, products of the terrorism and violence that have now encroached on this idyllic place.

The film is very slow moving but that allows time both to appreciate their faith and their dilemma in how to be true to the Gospel. In their close relationship with the community they embrace, the film demonstrates how the monks create an alternative experience to the corruption of the government and the violence of the revolutionaries. It gives flesh to the Gospel message.

Their daily prayerful reflection on the Scriptures offers a very powerful example of faithfulness and of their openness to finding God in others. It is because of all that, it seems to me to be a film for our time, despite its being centred on the life of a group of monks in a remote area of the Atlas mountains.

In his speech to his fellow Cardinals in conclave some hours before he was elected Pope, Cardinal Jorge Bergoglio expressed his personal vision of the Church in the present time. He warned of the danger of the "self-referent" Church.

'When the Church does not come out of herself to evangelise', Cardinal Bergoglio said, 'she becomes self-referent and then she gets sick. The evils that, over the course of time, happen in church institutions have their root in a self-reference and a sort of theological narcissism. In Revelation, Jesus says that he is at the door and knocks. Evidently the text refers to his knocking from outside in order to enter but I think of the times in which Jesus knocks from within so that we will let him come out. The self-referent Church keeps Jesus Christ within herself and does not let him come out.'

Of Gods and Men is a beautiful image of a religious community that is intent on letting Jesus out! Ultimately Christianity means giving our lives to something, to someone – so well portrayed in this film – to their fellow monks, to their local community and through them, to Christ. At times it is possible to sense the deep joy that each monk finds in the monastic life, and most particularly in that particular place. It is through their commitment to each other and the community in which they live and to whom they are so committed in service that they give witness to the Christian faith. Ultimately, they chose to stay because they wished to remain in solidarity with their fellow citizens, even though they were not Christian, in a spirit of love of God and neighbour and in that way, to give witness to the Christian faith. I was reminded of these words:

... if in my life I fail completely to heed others, solely out of a desire to be "devout" and to perform my "religious duties", then my relationship with God will also grow arid. It becomes merely "proper", but loveless. Only my readiness to encounter my neighbour and to show him love makes me sensitive to God as well (*Deus Caritas Est* #18).

On the night of 26–27 March 1996, seven of the monks were kidnapped from their monastery in the Atlas Mountains in Algeria. They were found dead on 21 May 1996. The community they served still mourns them.

Regards
Jim Quillinan

Phone: 0401 933 023
Email: jquillinan@dcsi.net.au

LITURGY OF THE WORD

ENTRANCE PROCESSION

All the earth shall bow down before you, O God,
and shall sing to you,
shall sing to your name, O Most High!

FIRST READING 1 Samuel 3:3-10, 19

Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, 'Samuel! Samuel!' He answered, 'Here I am.' Then he ran to Eli and said, 'Here I am, since you called me.' Eli said, 'I did not call. Go back and lie down.' So he went and lay down. Once again the Lord called, 'Samuel! Samuel!' Samuel got up and went to Eli and said, 'Here I am, since you called me.' He replied, 'I did not call you, my son; go back and lie down.' Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, 'Here I am, since you called me.' Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, 'Go and lie down, and if someone calls say, "Speak Lord, your servant is listening"'. So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, 'Samuel! Samuel!' Samuel answered, 'Speak, Lord, your servant is listening.'

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM: 39

Commentator: Here am I, Lord; I come to do your will.

All : Here am I, Lord; I come to do your will.

I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God.

You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I.

In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart.

Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord.

All: Here am I, Lord; I come to do your will.

SECOND READING 1 Corinthians 6:13-15, 17-20

The body is not meant for fornication; it is for the Lord, and the Lord for the body. God who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

We have found the Messiah:

Jesus Christ, who brings us truth and grace.

Alleluia!

GOSPEL John 1:35-42

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of God.' Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, 'What do you want?' They answered, 'Rabbi,' - which means Teacher - 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' - which means the Christ - and he took Simon to Jesus. Jesus looked hard at him and said, 'You are Simon son of John; you are to be called Cephas' - meaning Rock.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

You have prepared a table before me,
and how precious is the chalice that quenches my thirst.

NEXT WEEK'S READING

3rd SUNDAY IN ORDINARY TIME-YEAR B

First Reading: Jonah 3:1-5, 10;

Second Reading: 1 Cor 7:29-31;

Gospel: Mk 1:14-20



The Psalms IV

The divisions in the Psalter

The Psalms are divided into five books, each ending with a psalm of pure praise (Nos. 41, 72, 89, 106, and 150). They can also be divided into psalms for each of the four main purposes of prayer: (1) adoration, (2) thanksgiving, (3) repentance, and (4) petition.

Or, they can be further divided as follows:

1. Psalms of praise (for example, 18, 100, 103).
2. Liturgical psalms (for example, 120, 135).
3. Psalms for pilgrimage, sung by pilgrims traveling up to Jerusalem (120-134 inclusive).
4. Royal psalms, for the reign of the King of Kings (2, 20, 21, 28, 45, 72, 89, 101, 132, 144).
5. Psalms of repentance (for example, 32, 51, 130).
6. Didactic, or moral teaching psalms (for example, 1, 37, 119).
7. Psalms for personal use (for example, 23, 27, 34).
8. Cursing psalms (7, 35, 40, 55, 58, 59, 69, 79, 109).
9. Messianic psalms (for example, 2, 22, 45, 110).

The cursing passages cannot, of course, be used by Christians unless we interpret them spiritually and remember that “we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12).

We must hate sin, as these psalms and psalmists do; but we must not hate sinners, even if the psalmists did, failing to distinguish the two. While everything in Scripture is for our instruction, not everything in it is necessarily for our imitation.

The foretelling of Christ

Many passages in the Psalms, as well as whole psalms, are messianic: that is, they express the Chosen People’s expectation and hope for a saviour, although they could not articulate the precise nature of that saviour until his coming. If we had none of the rest of the Old Testament but only the Psalms, we would still be able to “check it out” and see that Christ fulfilled the Old Testament patterns and predictions.

For instance, compare:

1. Psalm 2:7 with Matthew 3:17
2. Psalm 8:6 with Hebrews 2:8
3. Psalm 16:10 with Mark 16:6-7
4. Psalm 22:1 with Matthew 27:46
5. Psalm 22:7-8 with Luke 23:35
6. Psalm 22:16 with John 20:25, 27
7. Psalm 22:18 with Matthew 27:35-36
8. Psalm 34:20 with John 19:32-36
9. Psalm 35:11 with Mark 14:57
10. Psalm 35:19 with John 15:25
11. Psalm 40:7-8 with Hebrews 10:7
12. Psalm 41:9 with Luke 22:47
13. Psalm 45:6 with Hebrews 1:8
14. Psalm 68:18 with Mark 16:19
15. Psalm 69:9 with John 2:17
16. Psalm 69:21 with Matthew 27:34
17. Psalm 109:4 with Luke 23:34
18. Psalm 109:8 with Acts 1:20
19. Psalm 110:1 with Matthew 22:44
20. Psalm 110:4 with Hebrews 5:6
21. Psalm 118:22 with Matthew 21:42
22. Psalm 118:26 with Matthew 21:9

The Psalms are like an ocean fed by many rivers, many writers. They are for wading in, bathing in, swimming in, surfing in, boating on, and even drowning in (for the mystics have loved and used them too). Their authors include David (about half), Moses (90), Ezra (119), Solomon (72 and 127), Asaph, and many others. They were written during a period of perhaps a thousand years, from the time of Moses, about 1,400 BC, to the return from exile about 430 BC. They will last forever.