



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

3rd Sunday In Ordinary Time-Year B

24th 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
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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 25/1-31/1 MELTON SOUTH

MASS TIMES:

Monday 25th Jan: No Mass
 Tuesday 26th Jan: 6.30pm
 Wednesday 27th Jan: 9.15am
 Thursday 28th Jan: 9.15am
 Friday 29th Jan: 9.15am

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

Saturday Vigil 30th Jan: 5.00pm

Sunday 31st Jan: 8.30am
 10.30am
 5.00pm

Confession available 30 minutes prior to each Mass

ST BERNARD'S 25/1-31/1 BACCHUSMARSH

MASS TIMES:

Monday 25th Jan: No Mass
 Tuesday 26th Jan: 9.30am
 Wednesday 27th Jan: 9.30am
 Thursday 28th Jan: 9.30am
 Friday 29th Jan: 9.30am
 Saturday 30th Jan: (EF Latin 1962) 9.00am

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

Saturday Vigil 30th Jan: 5.00pm

Sunday 31st 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

AUSTRALIA DAY PRAYER

Australia Day Prayer

*We bless you, God of the universe,
 for this land, for its contrasts of landscape and climate,
 for its abundance of wealth and opportunity.
 We bless you for our history, with all its struggle in adversity,
 its courage and hope.
 Give us in our diversity
 tolerance and respect for each other
 and a passionate commitment to justice for all.
 Bless us so that we might be a blessing to others.
 We ask this through Jesus Christ our Lord. Amen*

Source: catholicdoors.com



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

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

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

AUSTRALIA DAY –PUBLIC HOLIDAY

St Anthony's and St Bernard's Parish Offices will be closed on Tuesday 26th January for the Australia Day public holiday.

LEARN ABOUT THE LATIN MASS

10am – 11am Saturdays during February @ St Bernard's Parish Hall, Bacchus Marsh

Preceded by Latin Mass at 9am in St Bernard's Church

Over the last decade, there has been a great renewal in appreciation for the pre-Conciliar form of the Sacred Liturgy, often termed the 'Extraordinary Form' or 'Latin Mass'. To help you familiarise with this beautiful and ancient form of the Church's worship, Fr Marcus is offering four catechetical presentations during February.

Session 1 | 6th Feb 2020 – The Structure of the Mass

Session 2 | 13th Feb 2020 – The Postures and Responses

Session 3 | 20th Feb 2020 – History & Theology of the Mass

Session 4 | 27th Feb 2020 – Testimonies

NEWS FROM THE PARISH OFFICES

ST ANTHONY'S

NEXT WEEKEND ROSTER 30th & 31st JANUARY

MINISTERS OF THE WORD

Saturday –30th January

5.00pm Stephen Fernandes

Sunday-31st January

8.30am : Mercy Seifatu

10.30am : Rose Ma'ae

5.00pm: Michael Higgins

ST BERNARD'S

NEXT WEEKEND ROSTER 30th & 31st JANUARY

MINISTERS OF THE WORD

Saturday 30th January

5.00pm: Miesen Family

Sunday 31st January

8.30am Jan Carragher

10.00am Erin Phillips

EXTRAORDINARY MINISTERS

Saturday 30th January

5.00pm Stuart Robertson

Sunday 31st January

8.30am Peter Lafranchi

10.00am James Waters

COLUMBAN CALENDARS

Columban Calendars are back in stock in the Piety Stall cost is \$9.00. The Stall will be open from 9.30-10am on Sundays.

Rich and humble temporal means within the Church IV

The Testimony of John Paul II

On May 25, 1985, in St Peter's Square in Rome, Pope John Paul II placed a cardinal's biretta on the head of Archbishop Andrzej Maria Deskur.

This was an unusual consistory which invoked shock and amazement. Why was the Pope appointing a paralysed man as a cardinal? Surely, the dignity of cardinal is not a title or reward for the work of a bishop. Cardinals are the first advisers and associates of the Pope. They have a very important role in the Church. Why, then, was a man who was unable to work because of his suffering, appointed a cardinal?

John Paul II discreetly revealed this mystery in the evening of the consistory in his speech to pilgrims from Poland. This is what he said about Cardinal Deskur: "He is particularly close to me from long ago, in my student years in the seminary, throughout the years of my priesthood and through many meetings in Rome, but especially throughout the last meeting before the conclave. Then the Providence of God touched Bishop Deskur with this extreme handicap, which he has until today.

"Among all the cardinals appointed today, he is the only one in a wheel chair and brings into this College of Cardinals a special stigma, the stigma of suffering, which is a sacrifice. We do not know the ways of God; we do not know God's mysteries, but it is hard for me, personally, not to be convinced that the sacrifice of Archbishop, now Cardinal, Andrzej happened in connection with the conclave which took place in the middle of October, 1978."

In the suffering of Andrzej Deskur, the Holy Father saw the price that was paid so that he, Cardinal Wojtyla, could become the successor of Christ. We know that, as soon as the Pope was elected, his first steps were directed toward the Gemelli clinic, where the sick and paralysed Archbishop Andrzej Maria Deskur lay. He was the one to whom the Pope, according to his own opinion, owed so much.

The Pope had gone to meet the one who had given the Pope the "better part": his help through suffering. A difficult part, indeed, but the most effective, like all humble means. The fact that the disabled Archbishop Andrzej Maria Deskur was appointed a cardinal is an indirect indication by John Paul II of his appreciation of the value of "humble means".

Cardinal Deskur was previously the head of the Papal Commission for Mass Media. Thus, he was in charge of the distribution and of the function of a "rich means" within the Church. He did much in this field. He contributed a great deal towards preparing

documents of the Church, which laid out the way of action for Catholic mass media.

However, the Pope did not mention these merits. He said nothing about the greatness of Cardinal Deskur's contribution for the development of the mass media. The Cardinal brought with him into the College of Cardinals the stigma of suffering, which is a sacrifice.

One gets the impression that, in this way, the Pope wanted particularly to emphasise the value of humble means.

On the following June 1, in the afternoon, Cardinal Andrzej Maria Deskur received his titular Church of San Cesareo in Palatio, the same church that Cardinal Karol Wojtyla had received in 1967.

The Cardinal, in the majesty of his suffering, celebrated Mass seated. Instead of a cardinal's throne, there stood an armchair on wheels by a low altar. His hand, crippled by the illness, held the crosier with difficulty. A peculiar paradox; the head of the Papal Commission in matters of "rich means" was marked by the stigma of "humble means".

The words of John Paul II regarding the attempt on his life should also be understood in the context of the doctrine of "humble means". He called that incident a particular grace.

On October 14, 1981, during the usual Wednesday general audience in St Peter's Square, while speaking to thousands of pilgrims, he said these significant words: "God allowed me to experience suffering through the past months, allowed me to experience my life in peril, and allowed me at the same time to understand clearly and profoundly that this is His special grace for myself as a person.

"It is a grace for the Church as well, since I serve as successor of St Peter. Christ gave me this grace that I may give testimony of His love through suffering and through the danger to my life and health. I find this to be a particular grace and for this I offer special thanksgiving to the Holy Spirit and to the Immaculate Virgin Mary."

Without "humble means", without the suffering which marked his life, could John Paul II have so effectively been the shepherd of the Church? Could he have drawn crowds?

The Pope mentions the dramatic days of the attempt on his life once more on his Saint's feast day, November 4, 1981: "The incident on the 13th of May [1981] gave me a great deal to think about and made me look even more, in the light of the Gospel, at my human and Christian life according to those words about the grain that must die so that it can bear fruit."

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:

Anton Belacic, Romauld Correa & Rosa Portelli

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, 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 Dagge** **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:

Mary Blood, Janet Bourke, Katherine Caldwell, Barry Dean, Mary Gaidzkar, Mary Griffith, Jeanette Hurley, Joe Marshall, Sam (Salvatore) Provenzano, and Joan Welsh.

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

The Book

Helen Garner wrote in her book, *Everywhere I Look*, about a visit to her home by Australian author and friend, Tim Winton. At the time Helen was sharing a house with a recently born-again, very fundamentalist Christian. She left Tim with him, 'the big black Bible on the table between them'. When she returned, Tim was alone. What happened? Winton said: "I told him to give the book a rest and let his life be the witness".

The Book (the Bible) and life are not mutually exclusive, rather each informs the other. Years ago, preachers were encouraged to prepare their homilies by meditating on the Bible in one hand and the newspaper in the other. The people of Biblical times looked for wisdom and encouragement from the Book to inspire them to live life for their time, in the circumstances in which they found themselves – in good times, in exile, in war, in peace, in poverty and in prosperity. What was God asking of them in the here and now? Where did they find God's presence in their life? What did God want of them? How should they respond to these challenges of life in their time? The messages and messengers came from very unexpected quarters sometimes, from very unlikely people. Sometimes the message wasn't all that welcome – the great prophets of Israel, for example, were not always heard with enthusiasm. Sometimes the message even came from people not of their faith.

The Bible asks us to seek and find God by opening ourselves to the world around us with a listening ear, to be open and willing to be surprised by God in strange places, in ways we never thought we'd see and sometimes through the words of those we never thought we'd hear. To look at the Bible as a set of instructions straight from the mouth of God, to go looking for similar texts to prove a point, to look at the text literally without putting it in its context is limiting the power of the Bible to speak to us today. That approach limits the power of the Spirit who is continually at work in our world and in our lives. The Spirit continues to inspire.

The Spirit at work in people surprised Jesus at times – when he encountered the Roman Centurion, Jesus says: "I tell you, not even in Israel have I found such faith" (Luke 7:9). The Canaanite

woman, and her perseverance won Jesus over. "Woman, you have great faith!" he said. Jesus seemed impressed that, as foreigners, these were the least likely people to demonstrate great faith. Why should a centurion and a Canaanite put their trust in a Messiah his own countrymen had trouble accepting? Faith appears where least expected.

But on the other hand, the people who knew Jesus best faltered in their faith. On more than one occasion, Jesus was astonished at the twelve's lack of faith. Even after witnessing the Transfiguration, the three most trusted disciples joined the rest of the Twelve in abandoning Him. Peter even denied him in his hour of deepest need. None of them believed the wild reports the women brought back from the empty tomb. Even after Jesus appeared to them in person, "some still doubted" says Matthew (Mtt 28:17). Thomas doubted until he could actually touch the resurrected Jesus.

In telling these stories, in describing these encounters, the Bible asks us today – do we really believe God is with us? How do we show it? The Bible tells of God's loving involvement in history and how people responded, sometimes generously, sometimes walking away. Today the Bible continues to ask where do you find God in your life? When we read of God's presence in these ancient times, we are called to ask in our time, what does this ancient wisdom have to say to us today as we struggle to put bread on the table, to educate our children, to find joy, meaning and purpose in life?

The Bible is an extraordinary treasure, full of mystery, wonder, imagination, a love story that crosses century after century, born out of different cultures in times of plenty and rejoicing as well as times of exile and oppression. The Bible encourages us to be open the voice of God around us, everywhere. It asks us to reach out to all others, to listen, to be sensitive to God's presence in our lives and in the lives of others.

Regards
Jim Quillinan

Email: jquillinan@dcsi.net.au

LITURGY OF THE WORD

ENTRANCE PROCESSION

O sing a new song to the Lord;
sing to the Lord, all the earth.
In his presence are majesty and splendour,
strength and honour in his holy place.

FIRST READING Jonah 3:1-5, 10

The word of the Lord was addressed to Jonah: 'Up!' he said 'Go to Nineveh, the great city, and preach to them as I told you to.' Jonah set out and went to Nineveh in obedience to the word of the Lord. Now Nineveh was a city great beyond compare: it took three days to cross it. Jonah went on into the city, making a day's journey. He preached in these words, 'Only forty days more and Nineveh is going to be destroyed.' And the people of Nineveh believed in God; they proclaimed a fast and put on sackcloth from the greatest to the least.

God saw their efforts to renounce their evil behaviour. And God relented: he did not inflict on them the disaster which he had threatened.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM: 24

Commentator: Teach me your ways, O Lord.

All: Teach me your ways, O Lord.

Lord, make me know your ways.
Lord, teach me your paths.
Make me walk in your truth, and teach me:
for you are God my saviour.

Remember your mercy, Lord,
and the love you have shown from of old.
In your love remember me,
because of your goodness, O Lord.

The Lord is good and upright.
He shows the path to those who stray,
he guides the humble in the right path;
he teaches his way to the poor.

Teach me your ways, O Lord.

SECOND READING 1 Corinthians 7:29-31

Brothers: our time is growing short. Those who have wives should live as though they had none, and those who mourn should live as though they had nothing to mourn for; those who are enjoying life should live as though there were nothing to laugh about; those whose life is buying things should live as though they had nothing of their own; and those who have to deal with the world should not become engrossed in it. I say this because the world as we know it is passing away.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

The kingdom of God is near:

believe the Good News!

Alleluia!

GOSPEL Mark 1:14-20

After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News.'
As he was walking along by the Sea of Galilee he saw Simon and his brother Andrew casting a net in the lake - for they were fishermen. And Jesus said to them, 'Follow me and I will make you into fishers of men.' And at once they left their nets and followed him.
Going on a little further, he saw James son of Zebedee and his brother John; they too were in their boat, mending their nets, he called them at once, and, leaving their father Zebedee in the boat with the men he employed, they went after him.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Look toward the Lord and be radiant;
let your faces not be abashed.

NEXT WEEK'S READING

4th SUNDAY IN ORDINARY TIME-YEAR B

First Reading: Deut 18:15-20;

Second Reading: 1 Cor 7:32-35 ;

Gospel: Mk 1:21-28



The Psalms V

Deep questions, only hints at answers

Part One

Reading through the first 20 books of the Old Testament, it is fairly easy to highlight particular themes or dominant purposes in each one which can help people understand them better. Such themes and purposes apply not only to each book but to their place in Scripture as a whole, particularly in their relationship to Christ and the Church.

But when we get to the Book of Psalms, we are faced with a long collection of 150 separate poems or songs with a great many themes. This is the longest book in the Bible, and we cannot expect to distil the Psalms into a single essence, unless we are to emphasise first and foremost that it is a book of prayer.

The most important point about the Psalms, then, is not that we should study them but that we should pray them. Indeed, many authors have suggested that we should deliberately pray them with Christ (for, after all, He himself prayed them), and that we might even pray them particularly in the light of Christ (for many can be understood on multiple levels, and some point very specifically to the Messiah).

This Christological view of the Psalms ties in closely with two other themes that recur throughout: The Jewish understanding of suffering and the closely related Jewish ambivalence about our eternal end. All three bear on the Scriptural understanding of the Last Things, or what we might call the problem of eschatology. Here, therefore, I will probe the Psalms for clear references to Christ while connecting this emphasis briefly to the other themes, which will be developed later.

Pointing to Christ

A meditative reader — one who prays and reflects spiritually on the Psalms as he goes — might well find intimations of Christ everywhere. Our Lord has a tendency to whisper within us, “That’s me, you know”, or “I fulfilled that yearning in ways they could not have imagined at the time”, or “Be at peace. In

praying this you are reaching out through my own words to me.”

Below are those that seem to me to be most obviously Messianic. Our Lord is spiritually present throughout, and I am sure that I have missed something that will be very clear to you, but here is a brief list of verses to get you started in your own discernment of Christ’s *literal* presence in the text.

•**Psalm 2:** *“The kings of the earth set themselves, and the rulers take counsel together, against the LORD and his anointed.... I will tell of the decree of the LORD: ‘You are my son, today I have begotten you You shall break them with a rod of iron, and dash them in pieces like a potter’s vessel.’”* (2,7-9)

•**Psalm 22:** *“But I am a worm, and no man; scorned by men, and despised by the people. All who see me mock at me ...; ‘He committed his cause to the LORD; let him deliver him’ Yes, dogs are round about me; a company of evildoers encircle me; they have pierced my hands and feet — I can count all my bones — they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.”* (6-8, 16-18)

•**Psalm 40:** *“Then I said, ‘Behold, I come; in the roll of the book it is written of me; I delight to do your will, O my God; your law is within my heart.’ I have told the glad news of deliverance.... I have spoken of your faithfulness and your salvation; I have not concealed your mercy.”* (7-10; cf. 12ff.)

•**Psalm 41:** *“They say, ‘A deadly thing has fastened upon him; he will not rise again from where he lies.’ Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me.”* (8-9)

•**Psalm 45:** *“I address my verses to the king You are the fairest of the sons of men; grace is poured upon your lips; therefore God has blessed you for ever.”* (This entire Psalm is Christological and, within its filial and nuptial themes, Marian: for example: “The daughter of the king is decked in her chamber with gold-woven robes” (12), etc.)

To be continued