



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 Epiphany of the Lord– Year B

3rd 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

NEWS FROM THE PARISH OFFICES

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

ST ANTHONY'S

PARISH OFFICE

The Office will **reopen** from **Monday 4th January, 2021**.
The Office will be open Mon-Fri 9am-1.00pm

READER'S ROSTER WEEKEND 9th & 10th JANUARY

Saturday 9th January

5.00pm: Marian Muller

Sunday 10th January

8.30am: Ineke Allen

10.30am: Romeo Sacris

5.00pm: Dolores Turcsan

ST BERNARD'S

PARISH OFFICE

The Office will **reopen** from **Tuesday 5th January, 2021**.
The 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.

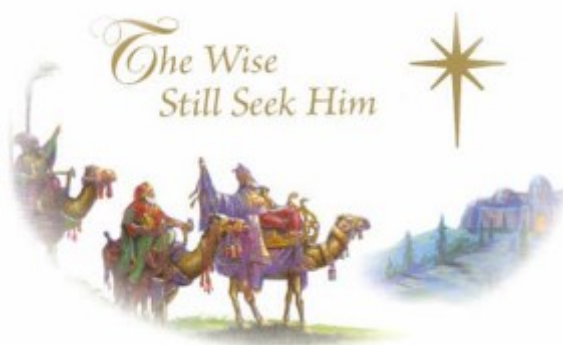
THE EPIPHANY OF THE LORD—3RD JANUARY 2021



Jesus, receiver of the wise men and their gifts, help us to follow the light in the midst of our dark world.

Fix our eyes and hearts on your light, that we might be bearers of that light to all those who walk in the dark.

Amen



Rich and humble temporal means within the Church I

French philosopher Jacques Maritain divided temporal means that may be used for spiritual ends into two categories: rich temporal means and humble temporal means.

Those means that are visible and can be statistically analysed Maritain called “rich means”. They are tangible things like organisations, meetings, marches, church architecture and decoration, audio-visual aids and mass-media means. A characteristic trait of “rich means” is their influence on one’s self-love because their effects and results are apparent. This has the danger that we may claim these results as our own and, as a result, adopt an attitude of triumph.

The second type of means are “humble means”. They are marked with the stigma of the Cross and express one of the most profound truths in the Gospel: “Unless a grain of wheat falls to the ground and dies, it remains a grain of wheat; but, if it dies, it produces much fruit” (John 12:24). In these means, the paradox of the dynamism of faith can be observed: the poorer they are, that is, the more destitute, the more insignificant in themselves and the less visible, the more efficacious they are. As opposed to “rich means”, “humble means” are not dependant on tangible success, and they do not have any internal need for temporal success.

The Poverty of Jesus

In our lives and in the Church we are used to relying on “rich means”. We so very much desire to see the victory and triumph of Christ and to see His might and authority. Meanwhile, He is hidden; He is poor in Bethlehem, even poorer on Mount Calvary and maybe He is poorest of all in the Eucharist. By going to such an extreme in poverty and humility, He emphasises the importance of “humble means”.

Jesus, in His redeeming works, above all, chooses poor and “humble means”. No evidence of power is present at His birth. He comes to us as a small child, completely dependent on the people around Him. He resists no one. Neither can He do what He wants, nor can He defend Himself. Above all, He lets Himself be known through his lowliness, humility and weakness. This is how He appeared at the moment of His birth and this is how He was in His Passion. He showed that you too must be stripped of everything. He showed that you must die to yourself like a grain of wheat, choosing that which is most effective: the “humble means”.

This does not mean that Jesus did not use “rich means”. The triumphant entrance into Jerusalem is certainly a rich means; it is the triumph of Christ. Jesus wanted to show that, if He so wishes, crowds will give Him great homage and will lay their cloaks

before Him. By this, He wanted to show that He could do anything. But this event could have misled the Apostles. In order for the Apostles to remain sober in their thoughts, on Palm Sunday, right after His triumphant entrance into Jerusalem, Jesus said the following shocking words: “Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains a grain of wheat; but if it dies, it produces much fruit” (John 12:24).

During His arrest, Jesus once again used “rich means”: the guards had to fall on their faces before Him upon hearing His words (cf. John 18:6). He threw them to the ground and showed them His power and might. Later, however, He allowed them to ridicule and scorn Him. He allowed them to spit on Him and to shout at Him on the Cross: “Aha! You, who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross. ... He saved others, but he cannot save himself” (Mark 15:29-31). Jesus, with all His Divine calmness, accepts all of this and takes up these “humble means” to save the world.

The Efficacy of ‘Humble Means’

“Humble means” is the acceptance of suffering out of love for God. You encounter such means when your knees hurt during prayer, when you deny yourself something, when you at times live in great calmness, silence, and contemplation. Not much is known about these things; they are invisible. Yet, these are the “humble means” that, in the light of faith, prove to be the deciding factor in the fate of the world.

St Paul says: “For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength” (1 Cor 1:25). What is humble in the eyes of people, is rich in the eyes of God. The richest, therefore, are “humble means”. They are the most effective. They are an indication of true wisdom, the wisdom of the Gospel.

“Rich means” will only be effective when rooted in “humble means” in a deep spiritual life, in a life of prayer, in dying to oneself, and in total devotion to God. The efficacy of “humble means” stems from the presence of Christ in the soul, according to the rule that God is devoted to the soul as much as it is devoted to Him. The works of an active life are born of the fullness of contemplation. The efficacy of “rich means” flows from the richness of “humble means”, and not otherwise. “Rich means” can be limited by external factors, for example, by the lack of time, physical strength, or by persecution of the Church. “Humble means” cannot be taken from the Church by outside factors. Their lack cannot be justified, since to use them one needs only good will and love.

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:

Toloo'i Malo Ma'ae, Godfrey Pinto, Fred Sultana & Colin Thomson

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:

Kathleen Adair, Steven Patrick Barnes, & Pamela King-Eason.

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 Gagliardi, 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

The Gift of Christmas

While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them. (Luke 2:6 – 7)

We are all so familiar with the Christmas scene that we can miss its powerful message. These two travellers from the north are lost among the crowds, desperately seeking a place of refuge, a place for Mary to give birth. But there's no room for them. 'Move on, nothing here'. Their first baby is born in very, very basic conditions, no fanfare, no family or friends around, no support. Just a stable filled with livestock. Did anyone assist at the birth? What preparations had they made? Some visitors arrive to welcome the baby but within hours Mary, Joseph and the new-born Jesus are on the road, refugees, fleeing for their lives.

This simple story invites us to look with the eyes of faith, otherwise this is just another destitute family in difficult circumstances. Our media is full of such scenes today. We cannot understand or even begin to grasp its significance without some faith. The celebration of Christmas invites us not to be so preoccupied with the gathering of gifts and chattels but to take some quiet time away from the frantic pace of life. Christmas invites us to ask ourselves, do we really believe what happened here and to ask why did it happen?

When we stop and reflect with the eyes of faith on this humble scene:

- we come to see that life is to be lived to the full, as a gift from a loving and generous God
- and so we can take to heart the words of Pope Francis, "A Christian is a man, or a woman, of joy: a man and a woman with joy in their heart. There is no Christian without joy!"
- we realise that love takes courage and commitment and that ultimately love triumphs over adversity
- we come to see in the miracle of life the connectedness of all people, that every person is made in God's image and in all our diversity, we are all daughters and sons of a loving God.

- and so we may come to see that we are called to work to overcome the things that divide us, that alienate us from one another, to challenge injustice, to find the lost, to heal those broken in spirit, to feed the hungry, to release the oppressed
- we may come to see that suffering and hardship are not part of God's plan but rather we in turn are invited to bring to life the healing work of Christ in our care for others
- we may work to ensure that the Church is seen not just as a social institution but rather the voice and presence of Christ in our world.

Christmas reminds us of *Emmanuel*, that *God-is-with-us*. But our world is not in good shape. Millions dispossessed, wars and devastation, starvation for many, selfishness, and bitterness linger. Racism is on the rise. The Christian, along with others can wonder where God is in all this. Where is God in this illness, this hurt, this injustice, this death, these broken dreams and promises? Where is God for the cold, hungry, and lonely?"

Emmanuel promises God's presence in our lives, that in all of this, God is with us. Christmas is a reminder that neither allowing ourselves to be overcome by the world's current direction or complacency that we can't do anything about it are sensible options. Maybe it is time to not dwell on where God seems silent or absent, but where God was present in our lives over the past twelve months, where God is now in our lives and in our world. That takes faith.

Knowing that God is with us can empower us to give up our anger, to forgive, to move beyond cynicism, bitterness, suspicion and jealousy. When we become more aware that God is with us, we can have the courage to reach out to others, to seek understanding, to work for change. Best of all, it helps us realise that reconciliation, peace and justice start with small steps, small gestures. Ours.

Regards
Jim Quillinan

Email: jquillinan@dcsi.net.au

A Great Christmas Gift!



LITURGY OF THE WORD

ENTRANCE PROCESSION

Behold, the Lord, the Mighty One, has come;
and kingship is in his grasp, and power and dominion.

FIRST READING Isaiah 60:1-6

Arise, shine out Jerusalem, for your light has come,
the glory of the Lord is rising on you,
though night still covers the earth
and darkness the peoples.

Above you the Lord now rises
and above you his glory appears.

The nations come to your light
and kings to your dawning brightness.

Lift up your eyes and look round:
all are assembling and coming towards you,
your sons from far away
and daughters being tenderly carried.

At this sight you will grow radiant,
your heart throbbing and full;
since the riches of the sea will flow to you;
the wealth of the nations come to you;
camels in throngs will cover you,
and dromedaries of Midian and Ephah;
everyone in Sheba will come,
bringing gold and incense
and singing the praise of the Lord.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM: 71

Commentator: Lord, every nation on earth will adore you.

All: Lord, every nation on earth will adore you.

O God, give your judgment to the king,
to a king's son your justice,
that he may judge your people in justice
and your poor in right judgment.

In his days justice shall flourish
and peace till the moon fails.
He shall rule from sea to sea,
from the Great River to earth's bounds.

The kings of Tarshish and the sea coasts
shall pay him tribute.
The kings of Sheba and Seba
shall bring him gifts.
Before him all kings shall fall prostrate,
all nations shall serve him.

For he shall save the poor when they cry
and the needy who are helpless.
He will have pity on the weak
and save the lives of the poor.

All: Lord, every nation on earth will adore you.

SECOND READING Ephesians 3:2-3, 5-6

You have probably heard how I have been entrusted by God with the grace he meant for you, and that it was by a revelation that I was given the knowledge of the mystery. This mystery that has now been revealed through the Spirit to his holy apostles and prophets was unknown to any men in past generations; it means that pagans now share the same inheritance, that they are parts of the same body, and the same promise has been made to them, in Christ Jesus, through the gospel.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

We have seen his star in the East;
and have come to adore the Lord.

Alleluia!

GOSPEL Matthew 2:1-12

After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, some wise men came to Jerusalem from the east. 'Where is the infant king of the Jews?' they asked.

'We saw his star as it rose and have come to do him homage.' When King Herod heard this he was perturbed, and so was the whole of Jerusalem. He called together all the chief priests and the scribes of the people, and enquired of them where the Christ was to be born. 'At Bethlehem in Judaea,' they told him 'for this is what the prophet wrote:

And you, Bethlehem, in the land of Judah
you are by no means least among the leaders of Judah,
for out of you will come a leader
who will shepherd my people Israel.'

Then Herod summoned the wise men to see him privately. He asked them the exact date on which the star had appeared, and sent them on to Bethlehem. 'Go and find out all about the child,' he said 'and when you have found him, let me know, so that I too may go and do him homage.' Having listened to what the king had to say, they set out. And there in front of them was the star they had seen rising; it went forward and halted over the place where the child was. The sight of the star filled them with delight, and going into the house they saw the child with his mother Mary, and falling to their knees they did him homage. Then, opening their treasures, they offered him gifts of gold and frankincense and myrrh. But they were warned in a dream not to go back to Herod, and returned to their own country by a different way.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

We have seen his star in the East,
and have come with gifts to adore the Lord.

NEXT WEEK'S READING

THE BAPTISM OF THE LORD

First Reading: Is 55:1-11;

Second Reading: 1 Jn 5:1-9;

Gospel: Mk 1:7-11



The Psalms II

As we saw last week, the messianic hopes of the Hebrews which are scattered throughout the Psalter would at last be realised in the great mystery of the Incarnation of the Word and specially in Jesus' redemption of mankind.

Psalms contains a unique religious and spiritual treasury, without equal in world literature. It provides a synthesis of all the teaching of the Old Testament and reflects the consciousness of an essentially believing people, a people who, in spite of all sorts of vicissitudes, stayed faithful to God. In each of the psalms we can find the sensitive and extraordinarily sincere soul of a man who prays by singing because he feels that this is the best way to praise God.

The Chosen People were always at risk of being tempted or forced into idolatry by the neighbouring peoples. But the whole climate of the psalms is one of strict monotheism — faith in one God, who is personal, who rewards man, who is creator and lord of the whole universe, its king and sovereign judge. It is he who regulates the course of history; nothing can resist him; he is infinite and almighty; he is in need of nothing. His only purpose is his own glory. He has no rivals.

Although God is, of course, transcendent and invisible, he continually reveals himself to man through his works. From these man can plainly see his main attributes — holiness, goodness, justice, mercy, power, and truth. Of these the Psalms especially stress his mercy.

They mention God's mercy more than one hundred times, almost always connecting it with God's faithfulness to his promises — the mercy and fidelity of a good Father, who is shown in the history of Israel as a husband, king, and shepherd of his people, a people whom he has loved with preferential love. Not only has he chosen Israel in preference to other nations: he protects Israel with a jealous love.

In this context it is easy to see how the psalms nourished, for centuries, the prayer of so many men and women of the Old Testament, thirsty for God. God wanted to teach them to trust him and to abandon themselves to him in prayer, for he is the God of mercy, ever ready to forgive, console, and encourage his children.

And not only in the Old Testament. The psalms were also recited by Jesus and by Mary, by the Apostles and the first Christian martyrs.

The Church has taken the psalms as its own official prayer, to be recited or chanted every day by priests and religious in the Liturgy of the Hours. These prayers are also known as the Divine Office, and the book that contains them is often also called the Breviary.

The words have not changed, but their meaning has developed. In the light of the New Covenant, which is the fulfilment of the Old Covenant, they reveal new treasures.

Christians praise and thank God for revealing his inner life through his Son, who by his death on the cross has redeemed us, made us children of God, and sent us the Holy Spirit to set our souls aflame. This is why we conclude each psalm with the Trinitarian doxology: "Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen."

The old entreaties become more ardent now that the Last Supper, the cross, and the Resurrection have shown man the infinite mercy and power of God, the gravity of sin, and the heavenly life that awaits the just. The messianic hopes about which the psalmist sang have been realised; the Messiah has come; he reigns; and all nations are called to praise him.

Antonio Fuentes, www.catholic.com/magazine/print-edition/psalms



King David playing the psalter.