



St Anthony's Parish



St Bernard's Parish

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

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

1st Sunday of Advent– Year B

29th November 2020

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

ST ANTHONY'S PARISH

Parish Secretary: Lesley Morffew
Admin Assistant: Judy Johnson
Parish Office Hours:
Monday /Wednesday/ Friday: 9.00am –4.00pm
Tuesday 9.00am-1.00pm Thursday 9.00am-5.30pm
Email: meltonsouth@cam.org.au
Website: www.stanthonyofpadua.com.au
St Anthony's School Principal: Damien Schuster
Wilson Road, Melton South 3338
Phone: 8099 7800
Email: principal@sameltonsth.catholic.edu.au
Website: www.sameltonsth.catholic.edu.au

ST BERNARD'S PARISH

Parish Secretary: Dolores Turcsan
Admin Assistant: Judy Johnson
Sacramental Coordinator/ Bookkeeper: Naim Chdid
Parish Office Hours:
Monday Closed
Tuesday-Friday 9.00am-1.00pm
Email: bacchusmarsh@cam.org.au
Website: www.stbernardsbacchusmarsh.com.au
St Bernard's School Principal: Emilio Scalzo
19a Gisborne Rd, Bacchus Marsh VIC 3340
Phone: (03) 5366 5800
Email: principal@sbbacchusmarsh.catholic.edu.au

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

ST ANTHONY'S PASTORAL COUNCIL

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

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

ST BERNARD'S PASTORAL COUNCIL

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

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

CHILD SAFETY OFFICERS

Coordinator: Godwin Barton (0425 734 449)

Officers: Karina Dunne & Lorraine Tellis

PARISHIONER'S FIRST COLLECTION/SECOND COLLECTION

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

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

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

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

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

MASS AND DEVOTIONS

ST ANTHONY'S 30/11-6/12 MELTON SOUTH

MASS TIMES:

Monday 30th Nov: 6.30pm*
 Tuesday 1st Dec: 9.15am & 6.30pm
 Wednesday 2nd Dec: 7.30am & 9.15am
 Thursday 3rd Dec: 9.15am
 Friday 4th Dec: 7.30am & 9.15am
 First Friday 4th Dec: 6.30pm
 First Saturday 5th Dec: Midnight & 8.30am

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

Saturday Vigil 5th Dec: 5.00pm

Sunday 6th Dec: 8.30am
 10.30am
 5.00pm

Confession available 30 minutes prior to each Mass

*No confessions on Mondays

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

ST BERNARD'S 30/11-6/12 BACCHUSMARSH

MASS TIMES:

Monday 30th Nov: No Mass
 Tuesday 1st Dec: 7.30am
 Wednesday 2nd Dec: 9.30am
 Thursday 3rd Dec: 7.30am
 Friday 4th Dec: 9.30am
 Saturday 5th Dec: *1962 Latin Mass cancelled this week*

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

Saturday Vigil 5th Dec: 5.00pm

Sunday 6th Dec: 8.30am
 10.00am

Confession available 30 minutes prior to each Mass

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

OUR LADY HELP OF CHRISTIANS

KOROBET

MASS TIME

Saturday Vigil: 6.30pm

MASS BOOKINGS

ST ANTHONY'S MASS BOOKINGS

Pre-registration is essential for **weekend** Masses. Visit www.stanthonyofpadua.com.au to register. Parishioners who do not have access to the internet or who do not have an email address can register to attend Mass by calling the Parish Office on **9747 9692** or Judy on **0414 007 009**.

Weekday Masses will not need to be booked online. Contact details will be collected upon arrival at Church.

ST BERNARD'S MASS BOOKINGS

No registration will be required, contact details will be collected upon arrival at Church.

MASS TIMES—LIVE STREAMING FROM ST ANTHONY'S CHURCH

Sunday: 10.30am Mass

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

PARISH & EVENTS NOTICES

Children's Week Activity: "Just as I have loved you"

As people of faith strive to live by Jesus' message to his disciples: 'Just as I have loved you, you also should love one another.' (John 13:34) Jesus' commandment reminds us that we are each loved by God, who created us in his own image and likeness. We are then invited to show that same love to our neighbours - within our families, our local parish, school communities and the wider community.

How to participate

To celebrate Children's Week this year, we are inviting all children and young people (from the ages of 4 years to 17) to participate in an activity. We want you to share with us what the words "Just as I have loved you, you also should love one another" (Jn 13:34) mean to you through a drawing or artwork (mixed media).

[Download the activity flyer & submission form](#)

[Download activity colouring sheet \(for the little ones!\)](#)

Along with your artwork, please include an answer (150 words or less) to the following question: *In what ways do you feel part of the parish community and how do you try to make others feel welcome?*

Entries should include the completed submission form and can be sent to psu@cam.org.au by **5pm on 18 December 2020**. (Parents are welcome to answer the question on behalf of their child/ren if they are too young to do so.) For more information please visit

<https://melbournecatholic.org/news/celebrating-childrens-week-2020> It is important to note that this is not a competition, but a reflection and an opportunity for adults to hear the voice of our young ones. Those who participate will be invited to an online gathering with Archbishop Peter A Comensoli following the activity.

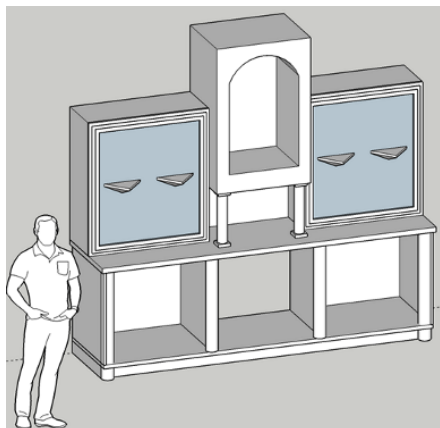
NEWS FROM THE PARISH OFFICES

ST ANTHONY'S

CHAPEL

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

Ac Name **ST ANTHONYS CHURCH**, BSB **083 347**
Account No **641915964**. Please put in your Full Name for record keeping. If you need to talk to me please contact me on 0403 435 471. Many Blessings Fr Fabian



ST BERNARD'S

CHRISTMAS CARDS & COLUMBAN CALENDARS

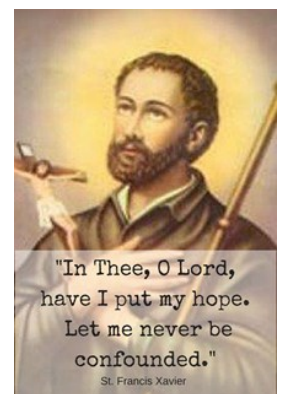
Christmas cards (\$2.50 per pk 5) and Columban Calendars (\$9.00) can now be purchased from the Piety Stall which will be open from **9.30-10.00am on Sundays**. They can also be purchased from the Presbytery during office hours. Tues-Friday 9am-1pm.

PRAYERS OF THE FAITHFUL

WANTED: Generous parishioners willing to do 2 prayers of the faithful each weekend for one month each year. Guidelines provided, help given if needed. If you meet this description, please contact Sr Mary Fermio 5367 2078 asap or email mary.fermio@sosj.org.au Thank you.

St Francis Xavier

Feast Day—3rd December



THE ADVENT WREATH



Advent, which begins the Church's liturgical year, began on Sunday 29 November 2020. Advent encompasses the four Sundays and weekdays leading up to the celebration of Christmas.

The Advent season is a time of preparation for our hearts and minds for the anniversary of the Lord's birth on Christmas.

The Advent Wreath can be a way to involve even very little children in learning about Christian preparation - not only for celebrating Our Lord's birth, but to make our hearts truly ready to receive Him.

Gathering materials for the wreath-perhaps on an outing in the park or woods, or even in the backyard- and assembling it at home is an interesting family project in which even the youngest children can participate.

The wreath and candles are full of symbolism tied to the Christmas season.

- The wreath itself, which is made of various evergreens, signifies continuous life.
- The circle of the wreath, which has no beginning or end, symbolizes the eternity of God, the immortality of the soul, and the everlasting life we find in Christ.
- The evergreens that make up the wreath signifies victory over persecution and suffering. The pine and holly, signify immortality and the cedar signifies strength and healing. The pinecones that decorate the wreath symbolize life and resurrection. The wreath as a whole is meant to remind us of both the immortality of our souls and God's promise of everlasting life to us through Christ.
- The candles also have their own special significance. The four candles represent the four weeks of Advent, and one candle is lit each Sunday. Three of the candles are purple because the colour purple is a liturgical colour that signifies a time of prayer, penance, and sacrifice. And one candle, the third candle is pink and signifies joy. The progressive lighting of the candles symbolizes the expectation and hope surrounding our Lord's first coming into the world and the anticipation of His second coming to judge the living and the dead.

The Candles

The first candle, which is purple, symbolizes hope. It is sometimes called the "Prophecy Candle" in remembrance of the prophets, especially Isaiah, who foretold the birth of Christ. It represents the expectation felt in anticipation of the coming Messiah.

The second candle, also purple, represents faith. It is called the "Bethlehem Candle" as a reminder of Mary and Joseph's journey to Bethlehem.

The third candle is pink and symbolizes joy. It is called the "Shepherd's Candle," and is pink because rose is a liturgical colour for joy. The third Sunday of Advent is meant to remind us of the joy that the world experienced at the birth of Jesus, as well as the joy that the faithful have reached the midpoint of Advent.

On the fourth week of Advent, we light the final purple candle to mark the final week of prayer and penance as we wait for the birth of our Saviour. This final candle, the "Angel's Candle," symbolizes peace. It reminds us of the message of the angels: "Peace on Earth, Good Will Toward Men."

The white candle is placed in the middle of the wreath and lit on Christmas Eve. This candle is called the "Christ Candle" and represents the life of Christ. The colour white is for purity—because Christ is our sinless, pure Saviour.

Celebrating Advent is an excellent way to prepare your mind and heart for Christmas.

In family practice, the Advent wreath is most appropriately lit at dinner time after the blessing of the food.

A traditional prayer service using the Advent wreath proceeds as follows:

On the **First Sunday of Advent**, the father of the family blesses the wreath, praying:

O God, by whose word all things are sanctified, pour forth Thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ and may receive from Thee abundant graces. Through Christ Our Lord. Amen."

OR

Blessed are you, O Lord our God, king of the universe. You sent your Son to be the Light of the world and to spread his light of love to all. Bless us and accept + these wreaths of light made from our hands. May their ever increasing brightness be a sign to us of the approaching nearness of your Son, that we might prepare in joy for his humble birth in a manger and be ready to receive him at his coming again in glory; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

He then continues for each of the days of the first week of Advent, praying:

O Lord, stir up Thy might, we beg thee, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by Thy deliverance. Through Christ Our Lord. Amen.

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:

Tom Dagge

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)

ST BERNARD'S

ST BERNARD'S PASTORAL CARE

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

Ann Bourke, Emanuel (Bill) Cassar, Andrew Connell, Guinness Connell, John Dodd, & Helen Rayner.

Please pray for the Sick:

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

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

FATIMA STATUE

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

- Group 1: **Anna Samy** **0435 258 230**
- Group 2: **Angelos & Rita Harinos** **0434 368 221**
- Group 3: **Louise Sciberras** **9748 1376**



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

Waiting

Waiting can be a real drag. In a world of instant communication, fast food, and easy travel (the Monash excluded!), most of us don't have to wait for much. Most things are usually 'on tap'. But sometimes we have to - we wait for test results; we wait for our loved ones to come home; we wait for the birth of a child, some wait for the change of seasons they don't like much... we just have to wait.

Waiting can teach us a lot. We can get impatient, irritable, aggressive even. Just consider the rise in road rage of late, for example. Or it can teach us to be creative, it can help us to learn to relax, to be less aggressive and impatient. Waiting slows us down, it is a window, a pause in the frenetic fast-paced world. It can make us think. It can teach us a lot about ourselves and our capacity to change.

Around the time of the coming of Jesus, there was an air of expectancy for those of the Jewish faith, a feeling that something was going to happen, someone was going to come. This time of waiting was called by scholars, 'the Messianic Expectation'. Some of those who were waiting had a very clear mindset about what they wanted, what they expected, what was going to happen. That is why some of them could simply not accept Jesus - he did not fit their expectations, he wasn't what they wanted. His conduct challenged their vision, their rigidity, their lack of ability to see where things had gone astray. Some of them were simply not willing to give up the power that the status quo afforded them. They weren't willing to re-evaluate the traditions, practices and restrictions of their faith which were alienating many. No, he wasn't The One - we will keep waiting.

Others used this time of waiting in a very different way. Some began to re-focus on their longing for God and God's ways. Had God abandoned them or was God still in God's creation, still guiding them, still part of their lives? Was God still faithful to the Covenant? Perhaps it was they who were not, perhaps things should be different.

John the Baptist used this time of waiting to call the people to *Repent, for the kingdom of heaven is near*" (Matthew 3:2). John began inviting people to a change of mind and heart, to make themselves ready for the Coming of the Messiah. His message had a great impact on many. People began to make their way out to the wilderness to see and to hear John. Some came out of mere curiosity, perhaps, while others came to repent, confess their sins, and be baptised. Others (like the Sadducees and the Pharisees Matthew 3:7) may have come because they may have wanted to size up the competition.

John's preaching was a call to action. John called upon women and men to repent and to be baptised. Repentance includes sorrow and remorse, but it is also a change of heart and mind that results in a change of course, a change in lifestyle, a change in what we are doing, in how we are treating others. Repentance calls on us to open our minds and hearts to God's ways, which may not always be our ways!

Each year Advent comes along - it reminds us of this time of waiting for the Coming of Jesus. How will we use it? Like any period of waiting, it too can teach us a lot about ourselves. Advent waiting can be a reminder to pause, to become more sensitive of the work of God within us and within those around us. But only if we let it.

We may be surrounded by fast food or instant this or that, but there is nothing instant about you or I. We are a work in progress. It is a lifetime commitment, a journey of discovery and growth. The waiting of Advent asks the question, what 'star' are you following at the moment, what is leading you, giving you direction or motivation in your life? Advent gives us the chance to look at our longings, which are much deeper than just what we want - the things we really long for out of life, out of our relationships, out of our work, our commitments. It helps us recognise our own limitations and therefore our need of others, not the least of them being our need for God. This waiting gives us the chance to think about where we make room for God or has the pace of life taken over so that isn't a reality anymore?

This time of waiting gave the people of Israel a time to re-assess, to think again about how they saw their faith, how they saw their response to God. Some stayed as they were. Others saw the need for change, to be more merciful, less rigid. How do we see our response to God, our response to Jesus' message? If our faith means anything, it has to mean more than something that gives us re-assurance and comfort; it is more than just following rules. It means working at the way we live our lives, how we treat our neighbours, especially those who are poor or disadvantaged. Surely Jesus taught us that - in fact, He gave his life for it.

Regards
Jim Quillinan

Email: jquillinan@dcsi.net.au

LITURGY OF THE WORD

ENTRANCE PROCESSION

To you, I lift up my soul, O my God.
In you, I have trusted; let me not be put to shame.
Nor let my enemies exult over me;
and let none who hope in you be put to shame.

FIRST READING Isaiah 63:16-17; 64:1,3-8

You, Lord, yourself are our Father,
Our Redeemer is your ancient name.
Why, Lord, leave us to stray from your ways
and harden our hearts against fearing you?
Return, for the sake of your servants,
the tribes of your inheritance.
Oh, that you would tear the heavens open and come down
- at your Presence the mountains would melt.
No ear has heard,
no eye has seen
any god but you act like this
for those who trust him.
You guide those who act with integrity
and keep your ways in mind.
You were angry when we were sinners;
we had long been rebels against you.
We were all like men unclean,
all that integrity of ours is like filthy clothing.
We have all withered like leaves
and our sins blew us away like the wind.
No one invoked your name
or roused himself to catch hold of you.
For you hid your face from us
and gave us up to the power of our sins.
And yet, Lord, you are our Father;
we the clay, you the potter,
we are all the work of your hand.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM: 79

R. Lord, make us turn to you, let us see your face
and we shall be saved.

O shepherd of Israel, hear us,
shine forth from your cherubim throne.
O Lord, rouse up your might,
O Lord, come to our help. **R.**

God of hosts, turn again, we implore,
look down from heaven and see,
Visit this vine and protect it,
the vine your right hand has planted. **R.**

May your hand be on the man you have chosen,
the man you have given your strength.
And we shall never forsake you again:
give us life that we may call upon your name. **R.**

SECOND READING 1 Corinthians 1:3-9

May God our Father and the Lord Jesus Christ send you grace
and peace.

I never stop thanking God for all the graces you have received
through Jesus Christ. I thank him that you have been enriched
in so many ways, especially in your teachers and preachers;
the witness to Christ has indeed been strong among you so
that you will not be without any of the gifts of the Spirit while
you are waiting for our Lord Jesus Christ to be revealed; and
he will keep you steady and without blame until the last day,
the day of our Lord Jesus Christ, because God by calling you
has joined you to his Son, Jesus Christ; and God is faithful.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Lord, show us your mercy and love,
and grant us your salvation.
Alleluia!

GOSPEL COMMUNION ANTIPHON Mark 13:33-37

Jesus said to his disciples: 'Be on your guard, stay awake,
because you never know when the time will come. It is
like a man travelling abroad: he has gone from home, and
left his servants in charge, each with his own task; and he
has told the doorkeeper to stay awake. So stay awake,
because you do not know when the master of the house is
coming, evening, midnight, cockcrow, dawn; if he comes
unexpectedly, he must not find you asleep. And what I say
to you I say to all: Stay awake!'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

The Lord will bestow his bounty, and our earth shall yield
its increase.

NEXT WEEK'S READING

2nd SUNDAY OF ADVENT

First Reading: Is 40:1-5, 9-11;

Second Reading: 2 Pet 3:8-14;

Gospel: Mk 1:1-8



The life of Catholic worship and piety XXXV

O Antiphons: A devotional meditation

The Catholic Church has been singing the “O Antiphons” since at least the 8th century. They were composed as antiphons to accompany the singing of the *Magnificat* in Vespers (Evening Prayer) of the Divine Office. They are sung during the last week of Advent, December 17–23.

They are a compact and beautiful theology that draws on biblical themes of the Old Testament. As such, they proclaim the coming Christ as the fulfillment of Old Testament prophecies and hopes. They also express current longings rooted in those themes. And although the prophecies are fulfilled, they remain an ever-longing aspect of all human hearts.

In these antiphons, note the repeated use of both the expression “O” and the word “come”.

These antiphons are memorably and poetically reworked in the beautiful and well-known hymn, *O Come, O Come, Emmanuel*.

What follows here is a modest and devotional meditation in joyful preparation for Christmas and in hopes of helping others to find joy and exhortation in these beautiful teachings. This Sunday and over the next three Sundays, we will look at each of the antiphons in turn.

DECEMBER 17

O Wisdom, that comes out of the mouth of the Most High, that reaches from one end to another, and orders all things mightily and sweetly, come to teach us the way of prudence.

O Sapientia, quæ ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiæ.

The antiphon here is a brief summary of the wisdom tradition of the Bible. This wisdom, which comes forth from the mouth of God, orders all things mightily.

Notice that the antiphon says that wisdom orders all things. This refers to the obvious fact that there is an order in all of creation. Things work together intricately on many levels. The microscopic level of atoms, molecules, and cells is the foundational matter of an amazing interplay of delicately balanced realities that make possible complex systems of higher life and matter.

Our own bodies bespeak amazing organisation in the interplay of the endocrine system, the

nervous system, the lymphatic system, muscular and structural parts, and amazingly sophisticated organs such as the eyes and ears, not to mention the brain.

All around us are ecosystems that both support and enable life. There is photosynthesis, amazing weather patterns, and further above us, the Van Allen belts magnetically deflecting the harmful rays of the sun while letting in the helpful ones.

Add to this the beautiful balance of our solar system: the earth being just where it needs to be to permit enough warmth but not too much. Nearby, too, there are comet-catchers like Jupiter and Saturn beyond the asteroid belt keeping most of the asteroids at bay.

All of this magnificent interplay of systems, this balance and design, is what the wisdom tradition extols, and what the antiphon describes as coming forth from the mouth of God to order all things mightily and sweetly.

The book of Sirach, which announces the glory of God’s creation from 42:15 through 43:35, expressively says at its conclusion: “Beyond these, many things lie hid; only a few of God’s works have we seen” (Sirach 43:34).

St Paul takes up the wisdom tradition when he says: “For God’s invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made” (Romans 1:20).

St John takes it up when he writes in the prologue to his Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God ... All things were made through him, and without him was not any thing made, that was made” (John 1:1-3). And that word, the *Logos*, became flesh and dwelt among us. For indeed, God spoke all thinking to being through His word (for example: “Let there be light and there was light”). And this *Logos* conveys a logic (*logike*) on and in all created things.

The hymn of the Letter to the Colossians says regarding Jesus, the Word made Flesh: For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things were created through him and for him. And he is before all things, and in him all things hold together (Colossians 1:16-17).

This, then, is the great wisdom tradition so beautifully expressed in the antiphon.