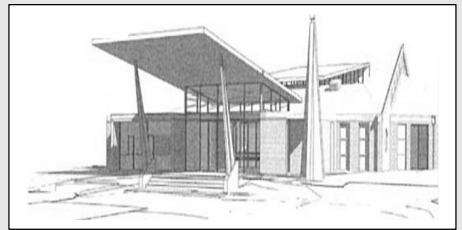


# St Kevin's Parish

Hampton Park

4<sup>th</sup> Sunday in Ordinary Time – Year B

28<sup>th</sup> January 2024



## PARISH CENTRE

120 Hallam Road,  
Hampton Park, Vic. 3976  
Tel: 9799 2108  
Email: [HamptonPark@cam.org.au](mailto:HamptonPark@cam.org.au)

### Office Hours:

Tue to Fri 9.15am – 1:15pm

### Parish Website

<https://stkevins.org.au/> Support us' page

St Kevin's Parish is committed to the care, safety, wellbeing and dignity of all children, young people, and vulnerable people. **Safeguarding email:** [safeguarding.hamptonpark@cam.org.au](mailto:safeguarding.hamptonpark@cam.org.au)

**Parish Priest:** Fr. Fabian Smith

**Deacon:** Rev. Dr Graeme Pender

**Parish Secretary:** Mrs. Macrina Martin

**School Principals**

**St. Kevin of Glendalough:**

Jason Micallef – 9709 8600

**St. Francis De Sales:**

Christine White – 8773 6700

## WEEKDAY MASS TIMES

Monday, Tuesday, Thursday, Friday  
Saturday – 9:15am

**Every Wednesday – 7:00pm Mass**  
followed by Novena to Our Lady of  
Perpetual Help

## SUNDAY MASS TIMES

**Vigil Masses:**

**Saturday:** 05:00pm & 07:00pm

**Sunday:** 09:00am, 11:00am & 06:00pm

**Priest Available for the Sacrament of Reconciliation 30 minutes before all Masses** and on **Saturday** mornings after Mass till 10:30am

**The Sacrament of Baptism** is celebrated on the first and third Sunday of the month. Prior to the Baptism, parents are asked to attend a meeting which is held every first **Thursday of the month at 7:15pm** in the Church and must bring a copy of their **own baptism certificate and the child's birth certificate for our records**, as we cannot accept originals.

## Mass Intentions:

Please note the **cut-off** day and time for handing in names for **Mass Intentions** is **Wednesday at 01:00 pm.**  
Please call 03 97992108

## News from Fr Fabian

### • Consecration to St Joseph-Update

The *Consecration to St. Joseph* books have been ordered and will be available for purchase in the church foyer next weekend after all the masses. Each book costs \$20.

We would like to take up the 33-day Consecration as a Parish beginning in February 2024 and ending on 19<sup>th</sup> March 2024, the Feast of St. Joseph. Whilst the Consecration will be prayed individually every day, we will come together as a community on the Tuesdays in Lent at 7pm in the church. The first gathering of our community to commence the Consecration will be on **Ash Wednesday 14<sup>th</sup> February** after the mass and novena in the church.

### • Expression of interest for Lenten Program

We would like to hear from parishioners and parish groups who are interested in participating in a Lenten program when the season of Lent commences on 14<sup>th</sup> February 2024. Please email the Parish Office [HamptonPark@cam.org.au](mailto:HamptonPark@cam.org.au) by **28<sup>th</sup> January** to express your interest as booklets need to be purchased. The Parish intends to use the PIETA Lenten Program from the Catholic Archdiocese of Wollongong.

- Thank you for your generous contributions towards the Special Needs Account. Since the Parish has continued to receive requests for financial support from parishioners who need urgent assistance to meet the costs of education and living expenses, if you would like to contribute towards the needs of fellow parishioners, The bank account details are:

**Account name:** St Kevin's Special Needs Account

**BSB:** 083 347

**Account number:** 897 567 262

Parishioners who are in need, please see Fr Fabian for assistance.

## Friendship Group – Anointing Mass

The Friendship Group will be celebrating its annual 2024 Anointing mass on Wednesday 31st January at 11.00 am. Fellowship to follow in the foyer after mass. Bring a plate to share. All non-members too are welcome.

\$15/- Membership fees for 2024 are now due. New members are most welcome to join.

## New set of envelopes -2024

The next set of envelopes will be available for collection next weekend.

## Religious Education

Parents are advised that enrolment for R.E. classes and sacraments for 2024 is opened and needs to be completed **as soon as possible**. Forms are available at the Parish office. A copy of the child's baptism certificate is required. The children returning for the sacraments of Eucharist and Confirmation are also required to re-enrol at the Parish office. The fee for all classes is \$50 to be paid at enrolment or re-enrolment.

## Parish fundraising dance

St Kevin's Social Group will be hosting a Valentine's Day dance on Saturday 10<sup>th</sup> February to raise funds for the repair of the church roof. Please contact Warren Peters 042 247 093 Anita Fernandez 0402 505 676, Philo Peters 0424 098 003, and Sita Faoa-Harris 0434 010 580 for tickets.

**ROSTERS for 3<sup>rd</sup> & 4<sup>th</sup> February**  
Readers & Extra-ordinary Ministers of  
Holy Communion please see Notice  
Board or Parish Website for Rosters.

**CHURCH CLEANERS**  
Team 4: Samoan choir

**COUNTERS**  
Team 4: Ansie, Gerard, Kaye, Julz,  
Margaret

**Last Weekend's Collection**  
Envelopes: \$5102.50  
Unpledged: \$1563.30  
Presbytery: \$2337.40

*Thank you!*

**THIS SUNDAY WE PRAY**  
In Thanksgiving:

John Mathew and family  
Glen and Alston Blanche  
Kevin and Michelle Vaz  
Christopher and Nikita Vaz  
Jean Lazaro  
Dilenne, Shanelle, Sheyenne and Nishani  
Algama  
Kenneth Peters  
Candy Hookens  
Aloysius and Charistina  
Sandra Moore  
Eric, Michelle, Micaela and Elaina Moore  
Pearl, Ronald and Rocky Holmes  
Jacqueline Fernandez  
Howard and Anita Fernandez  
Serena and Danita  
Alain Rofique  
Shayne, Nadine, Roman & Santana MaGee  
Dogra Family

**For those who are sick:**

Yves Lebrasse  
Rita Vincent  
Queenie Cooper  
David D'Cruz  
Jorge Leiva

**For those who have died recently:**

Maria Calau Gomes  
Nikita Araujo Boavida  
Fr Bernard Caszo  
Ronald Vanner

**For those whose anniversaries occur  
at this time:**

Barbara Clarke  
Romulus Dingcong  
Andrew Prowd  
Kathleen Macfarlaine  
Frederick and Shirley Machaya  
Barbrara and Ian D'Silva  
Augustu Boavida  
Marcus and Stella Pereira  
John and Gladys Rodricks  
Walton Narcis  
Mark Francis  
Edward Cutinha  
Jim Masson  
Floryse Maingard

Privacy legislation requires the written permission of an authorised person before any name can be printed. Any list of the sick in the parish bulletin will undergo renewal according to a four-week cycle. After four weeks a person's name on the sick list will be removed. However, once again based on written permission of an authorized person the name can be re-added to the list.

### **Feast Days for the Week:**

Wednesday, 31<sup>st</sup> January: St John Bosco  
Thursday, 1<sup>st</sup> February, St Brigid  
Friday, 2<sup>nd</sup> February: The Presentation of the Lord  
Saturday, 3<sup>rd</sup> February: St Blaise, St Ansgar

### **Parish Sausage Sizzle**

The Social Group is organising a sausage sizzle after all the masses on 3<sup>rd</sup> and 4<sup>th</sup> February.

**ST KEVIN'S  
PARISH**

# **SAUSAGE SIZZLE**

**FUNDRAISER**



**FEBRUARY  
3RD - 4TH**

(After Saturday Vigil Masses  
and Sunday Masses)

### **FOR SALE**



**SAUSAGE  
SIZZLE  
\$3**



**HEDGEHOG  
SLICE  
\$2**



**CHOCOLATE  
BALLS  
\$1**

**ST KEVIN'S PARISH**

**OUTSIDE THE CHURCH MAIN ENTRY**

**ST KEVIN'S SOCIAL GROUP**

## The Mass — The Procession

Sometimes our churches announce the approaching time of Mass by ringing chimes and bells, calling people to worship. The message of the bells is the ancient message of the Psalm: "Come, let us sing joyfully to the Lord ... Enter, let us bow down in worship; let us kneel before the Lord who made us. For this is our God, whose people we are" (Psalm 95:1,6-7).

Summoned, the people gather at **Church**—a word that in the Greek of the New Testament means not a building, but the **assembly** of God's people. It is the building that takes its name from the congregation, not the other way round. Before the Mass can begin, the priest must put on his vestments and make his entrance. Thus, the **procession**, the entry of the priest and others, may seem like a merely mechanical event: it moves necessary personnel in an orderly way along a prescribed route, from Point A (the sacristy) to Point B (the sanctuary).

But the procession is part of the ritual, and so it is rich in meaning. It symbolises our earthly pilgrimage towards heaven. We are a pilgrim people, and we're making our way through life to God. We do not travel alone. Like the tribes we read about in the Bible, we move through life as a family, and that family is the Catholic Church.

When we gather as God's family for the Mass, the procession brings the ministers—perhaps the altar servers, lector and even the choir—and then, finally, the priest into the sanctuary. On their way to the sanctuary, they represent us all. We can see ourselves, by the grace of the Mass, making progress on the way to heaven.

Sometimes the procession is very short, and sometimes it is long and dramatic. Sometimes it is accompanied by a hymn or instrumental music, sometimes by a simple antiphon—a verse from Scripture.

At the head of the procession may be a crucifix, an altar server bearing a cross. This simple, common image reminds us that Jesus is our "leader to salvation ... made perfect through suffering" (Hebrews 2:10).

And that is why we come to the church at the beautiful sound of the bells. "Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross" (Hebrews 12:1-2).

The procession moves, outwardly, at a dignified pace. Inwardly, however, and spiritually, we are hastening to heaven, behind the leader who goes before us: Jesus Christ, crucified, risen, and glorified. However, the idea of the procession as our own pilgrimage towards heaven is not the only image that the procession supplies. Because the Mass is a representation of the Passion of Our Lord, the procession also symbolises that part of the Passion wherein Our Lord carries his cross up to Calvary.

So it is that, insofar as we take up our cross daily, we are in fact making our way to heaven: "And [Jesus] said unto all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it'" (Luke: 23-24).

When we realise that the act of taking up our cross and the efforts we make to progress as pilgrims towards heaven are indeed one and the same, the images meld and the symbolism of the procession is enriched.

We are also reassured that we are fulfilling the will of Our Lord by partaking in the ritual, for it is through ritual that we join our bodies and souls in obedience to the precept given us by Our Lord in the Garden of Gethsemane, where he prayed to his Father that the bitter cup of the Crucifixion might be taken away from him, but ultimately acquiesced that his Father's will be done.

However, Our Lord's acquiescence is not one of despair but one of undivided obedience in love to the Father's will. And we know that it was through this obedience that: "being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted him, and bestowed on him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth" (Philippians 2:7-10).

Our taking up of the cross, then, means an undivided preparedness on our part to do the will of the Lord.

A few words on ritual may be helpful here. The rituals of the Church—the Church being, after all, the very body of Christ—carry with them the authority of the Church, hence of Christ himself. And while we people of the 21st century have inherited a deep suspicion of "empty ritual" it is as well to remember that if a ritual can be "empty", it can equally be "filled" again with meaning. Jesus himself kept up the rituals of his Jewish identity and even acquiesced in baptism at the hands of John the Baptist; although if anyone was in no need of baptism, it was Our Lord. And, in the case of rituals that were merely shadows of reality—for example, the sacrifices in the Temple in Jerusalem—he filled them with meaning, that is, ultimately, with himself, through his sacrifice on the cross. So, we take our lead from Our Lord that ritual has its proper place.

## 4<sup>th</sup> Sunday in Ordinary Time – Year B

### 1st Reading – Deuteronomy 18:15-20

Moses said to the people: 'The Lord your God will raise up for you a prophet like myself, from among yourselves, from your own brothers; to him you must listen. This is what you yourselves asked of the Lord your God at Horeb on the day of the Assembly. "Do not let me hear again" you said "the voice of the Lord my God, nor look any longer on this great fire, or I shall die"; and the Lord said to me, "All they have spoken is well said. I will raise up a prophet like yourself for them from their own brothers; I will put my words into his mouth and he shall tell them all I command him. The man who does not listen to my words that he speaks in my name, shall be held answerable to me for it. But the prophet who presumes to say in my name a thing I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die."

The word of the Lord.

Thanks be to God.

### Responsorial Psalm – Psalm 94(95):1-2,6-9

***If today you hear his voice, harden not your hearts.***

Come, ring out our joy to the Lord;

hail the rock who saves us.

Let us come before him, giving thanks,

with songs let us hail the Lord.

***If today you hear his voice, harden not your hearts.***

Come in; let us bow and bend low;

let us kneel before the God who made us:

for he is our God and we

the people who belong to his pasture,

the flock that is led by his hand.

***If today you hear his voice, harden not your hearts.***

O that today you would listen to his voice!

'Harden not your hearts as at Meribah,

as on that day at Massah in the desert

when your fathers put me to the test;

when they tried me, though they saw my work.'

***If today you hear his voice, harden not your hearts.***

### 2nd Reading - 1 Corinthians 7:32-35

I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord; but a married man has to bother about the world's affairs and devote himself to pleasing his wife: he is torn two ways. In the same way an unmarried woman, like a young girl, can devote herself to the Lord's affairs; all she need worry about is being holy in body and spirit. The married woman, on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband. I say this only to help you, not to put a halter round your necks, but simply to make sure that everything is as it should be, and that you give your undivided attention to the Lord.

The word of the Lord.

Thanks be to God.

### Gospel Acclamation

Alleluia, alleluia!

A people in darkness have seen a great light: a radiant dawn shines on those lost in death. Alleluia!

### Gospel – Mark 1:21-28

Jesus and his disciples went as far as Capernaum, and as soon as the sabbath came he went to the synagogue and began to teach. And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority.

In their synagogue just then there was a man possessed by an unclean spirit and it shouted, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the unclean spirit threw the man into convulsions and with a loud cry went out of him. The people were so astonished that they started asking each other what it all meant. 'Here is a teaching that is new' they said 'and with authority behind it: he gives orders even to unclean spirits and they obey him.' And his reputation rapidly spread everywhere, through all the surrounding Galilean countryside.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.