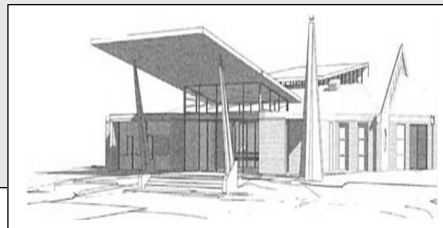


St Kevin's Parish

Hampton Park

Palm Sunday – Year B



PARISH CENTRE

120 Hallam Road,
Hampton Park, Vic. 3976

Tel: 9799 2108

Email: 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

Parish Priest: Fr. Fabian Smith

Deacon: Rev. Dr Graeme Pender

Parish Secretary: Mrs. Macrina Martin

Admin Assistant: Miss Nikita Ravi

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 evening**.

Please **call 03 97992108**, email the **Parish Office** or drop off the mass intention envelope in the postal slot in the **Parish Office door**.

News from Fr Fabian

- I would like to wish you a grace-filled Holy Week and invite you to participate in the Holy Week liturgical celebrations to receive every grace that the Lord desires to give you.

HOLY WEEK SCHEDULE

25th March

Monday – 9.15am – Mass

26th March

Tuesday - 6.00pm – 7.30pm – Parish Reconciliation

27th March

Wednesday -

28th March

Holy Thursday - 8.00pm – Mass of the Lord's Supper (No morning mass)

29th March

Good Friday – 8.30am – Divine Mercy Novena

9.00am – Passion Play/Stations of the Cross

3.00pm – Celebration of the Lord's Passion



30th March

Holy Saturday – 8.30am – Divine Mercy Novena (No morning mass)

8.00pm – Easter Vigil Mass

31st March

Easter Sunday – 8.30am – Divine Mercy Novena

9.00am – Easter Sunday Mass

11.00am – Easter Sunday Mass

No evening mass



7th April

Divine Mercy Sunday – 9.00am – Mass

11.00am – Mass

1.00 – 3.00pm – Confessions

1.30pm – Rosary and prayers

3.00pm – Chaplet of Divine Mercy

3.15pm – Holy Mass (No evening 6.00pm Mass)

Good Friday – Stations of the Cross

Please scan the QR code displayed in the foyer to download your copy of the Good Friday Stations of the Cross booklet.

ROSTERS for 30th & 31st March.

Readers & Extra-ordinary Ministers of Holy Communion please see Notice Board or Parish Website for Rosters.

CHURCH CLEANERS

Team 2: Vasanthi, Samangi, Joelle, Eileen, Antonio

COUNTERS

Team 1: Anne, Michael, Lyn, Nadine, Tyronie, Josephine, Gerald

Last Weekend's Collection

Envelopes: \$4559.50

Unpledged: \$3239.40

Presbytery: \$2297.70

Thank you!

THIS SUNDAY WE PRAY

In Thanksgiving:

Patrick, Bernadette, and family
Donor's intention
Christine Sayers
Jessica Rodrigues
Aloma Dias
Jordan Allen
Joan and Sydney Mumford
Marlene Philomena Moore

For those who are sick:

Tresa Lopez
Elizabeth (Betty) Stephens
Sophie Brobyn
Linda Bailey
Lynda Chun Voon

For those who have died recently:

Victor Manuel Rosales
Mauricio Torres
Lancelot Sebastian Fernandez

For those whose anniversaries occur at this time:

Lena Coates
Joseph Rogers
Zita Rogers
Hyacinth Weston
Oscar Weston
Estelita Caya Evangelista
Mervyn Patrick Peters
Miguel Angel Toledo
Marcus and Stella Pereira and family
John and Gladys Rodricks and family
Fr Bernard Caszo

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.

Special Collections this week

Holy Thursday and Good Friday Collections

Holy Thursday – A collection will be taken up at mass to add to the Caritas appeal. Please return your Caritas boxes and envelopes during the Holy Thursday collection.

The annual collection for the support of the church in the Holy Land will take place on Good Friday, March 29th. This collection promotes the missionary work of the Church in the Holy Land by providing welfare assistance to local Christians in areas such as health, education, employment, housing. Parishes, and orphanages. It is also used to maintain over 70 churches and shrines associated with the life of Jesus. Due to the ongoing war, the Church and people of the Holy Land are still struggling with reduced income due to fewer pilgrims and lower church attendance around the world.

In 2023 Australian Catholics were once again extremely generous and we were able to send to the Holy Land nearly \$1.4 million [\$1.4 million (2022), \$1,126,098 (2021), \$406,023 (2020) and \$1.3 million (2019)]. The reality for the Holy Land mission is that they will continue to face challenges financial and spiritual and so we again ask Catholics around the world again to be as generous as possible, with their financial support as well as the spiritual support. Please remember the Christians of the Holy Land on Good Friday. Thank you.



The work of Caritas Australia is only possible with generous supporters and the dedication, passion and tenacity of our local partners who implement the programs. They are the heroes on the ground working tirelessly behind-the-scenes every day to create a better future for their communities.



Please donate to Project Compassion 2023.

Together, we can help vulnerable communities face their challenges today and build a better tomorrow, for all future generations.

You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting caritas.org.au/project-compassion or by calling 1800 024 413.

Equipped for Mission -Our Lady Help of Christians Parish

Experience transformation at "Equipped for Mission: Answering the call to 'Go Make Disciples'" hosted by Our Lady Help of Christians Parish. Tailored for parish leaders and priests, this event features a keynote by Dan O'Rourke, President of Divine Renovation. Engage in mission-focused workshops, equip yourself with valuable resources to bring positive change to your parish. Don't miss this transformative experience!

Gather members from your parish to share this experience and reserve your spot today.

Saturday, April 13, 2024

- 9:15 AM (Mass) – 4:30PM (lunch, morning and afternoon tea included)
- Our Lady Help of Christians Parish, 496 Princes Highway, Narre Warren, VIC 3805

Please register at <https://brushfire.com/divinerenovationministry-au/EquippingForMission/572688>

The Mass – The Cycle of Readings

Between the First Reading and the Second, we actually have another reading from the Bible. This one, however, is participatory. It is a reading shared by a leader—either a lector or a cantor—and the entire congregation.

The *Responsorial Psalm* is usually taken from the biblical Book of Psalms, the great collection of the hymns and prayerful poems of ancient Israel. (It is likely that many of the Psalms were used in the ancient liturgies of the Jerusalem Temple.) On rare occasions the lectionary presents another biblical canticle instead. Mary's Magnificat (Luke 1:46-55), for example, is sometimes used on feast days dedicated to her honour.

Most of the time, however, we pray the Psalms, and we do so in a call-and-response fashion. The lector reads a series of lines—or the cantor sings them—and the congregation responds with an antiphon, a line, itself drawn from the Psalm, repeated at intervals.

It is interesting to note that antiphonal singing has been part of the Mass since the very beginnings of Christianity. It is probably something we learned from ancient Judaism. In AD 111, a Roman governor named Pliny observed that the Christians in his region met on Sundays “before dawn and sing responsively a hymn” before partaking of “ordinary and innocent food”. An early tradition records that St Ignatius of Antioch, a contemporary of the Apostles, introduced antiphonal singing into the Church after he had a vision of the angels singing that way in heaven.

When we pray the Psalms this way, we are praying as Jesus did, as Mary did, and as the Apostles did. The Psalms of Israel came easily to their minds in all circumstances. The Book of Psalms is the Old Testament book most often quoted in the New Testament.

Christian liturgical use of the Psalms dates from the Last Supper. There Jesus and his Apostles recited the *Hallels* (meaning “praises”) as was customary at Passover: Psalms 113 and 114 before the Last Supper, Psalms 115 to 118 after. The words that sprang to his lips as he died on the cross, “My God, my God, why have you abandoned me?” are from Psalm 22. And authoritative citations of other Psalms appear in Jesus’ discourses and those of his Apostles (see Luke 20:42; 24:44; Acts 1:20). The Apostles also used the Psalms in worship (Acts 16:25; James 5:14; 1 Corinthians 14:26).

It is easy to see why the Psalms were so memorable. Poetry makes things easier to remember. Melody makes poetry more memorable still. The lines of the Psalms stick with us: “Taste and see the goodness of the Lord” ... “The Lord is my shepherd. There is nothing I shall want” ... “I rejoiced when I heard them say, ‘Let us go to the house of the Lord’ ” ... “This is the day the Lord has made. Let us rejoice and be glad”.

One of the Church Fathers, St Basil the Great, Bishop of Caesarea Mazaca, in Cappadocia (modern-day Turkey) told his priests that the Psalms were useful precisely *because* they were remembered. People might forget the homily, even if the priest is very well prepared, but they will remember the antiphon of the Psalm because it is melodic, and they will sing it often through the day.

Another Church Father, St Athanasius, noted that the Psalms contained “all things human”—joy, gratitude, repentance, cries for help, pleas for justice, and appeals for mercy. Noting the Church’s Christ-centred reading of all Scripture, St Augustine taught that the Psalms represented the prayer *of* Christ, prayer *about* Christ, and prayer *to* Christ.

St Jerome exhorted his flock not to be shy about singing: “Even if you are tone-deaf, to use a vulgar phrase, if your works are good, your song is sweet to God. If you would serve Christ, do not worry about your voice, but concentrate on the good words you sing.”

So, let your voice be heard at the Responsorial Psalm. Let it join the voices of the others around you. If you do, you will find that the ancient songs rise as readily to your lips and your mind as they did for Jesus and his first disciples.

The Psalms are something that goes home with Christians, when Christians go home from Mass. Indeed they go with us wherever we go. As St John Chrysostom said: “Are you a craftsman? As you sit at work, sing Psalms ... You shall be able to sit in your workshop as in a monastery.”

Palm Sunday – Year B

1st Reading – Isaiah 50:4-7

The Lord has given me
a disciple's tongue.
So that I may know how to reply to the wearied
he provides me with speech.
Each morning he wakes me to hear,
to listen like a disciple.
The Lord has opened my ear.
For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face
against insult and spittle.
The Lord comes to my help,
so that I am untouched by the insults.
So, too, I set my face like flint;
I know I shall not be shamed.

The word of the Lord.
Thanks be to God.

Responsorial Psalm 21(22):8-9,17-20,23-24

My God, my God, why have you abandoned me?

All who see me deride me.
They curl their lips, they toss their heads.
'He trusted in the Lord, let him save him;
let him release him if this is his friend.'

My God, my God, why have you abandoned me?

Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet
I can count every one of my bones.

My God, my God, why have you abandoned me?

They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me!

My God, my God, why have you abandoned me?

I will tell of your name to my brethren
and praise you where they are assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons.

My God, my God, why have you abandoned me?

2nd Reading - Philippians 2:6-11

His state was divine,
yet Christ Jesus did not cling
to his equality with God
but emptied himself
to assume the condition of a slave
and became as men are;
and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that all beings
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father.

The word of the Lord.
Thanks be to God.

Gospel Acclamation

Praise to you, Lord Jesus Christ, king of endless glory!
Christ became obedient for us even to death,
dying on the cross.
Therefore God raised him on high
and gave him a name above all other names.
Praise to you, Lord Jesus Christ, king of endless glory!

Gospel

The Passion of our Lord Jesus Christ according to Mark