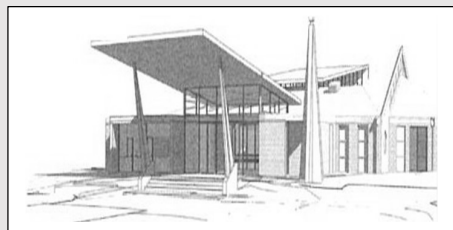


St Kevin's Parish

Hampton Park

The Most Holy Body & Blood of Christ – Year B

2nd June 2024



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>

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

- The children from our Parish have received First Holy Communion on Saturday 1st June at the 11am, 1pm, 3pm and 5pm masses. We would like to congratulate all our parishioners who have received the Body of Christ for the first time. May their participation in this sacrament be a great blessing for them and their families.
- I would like to congratulate Michael Rodrigo and Jordon Scurville who were inducted into the St Stephen's Guild last Friday and wish them every blessing as they continue to grow in their ministry.
- **Mass Count** – The Annual Parish mass count takes place over four weekends in May every year. In 2023, our mass count indicated that 1512 parishioners attended mass on a typical weekend. The average attendance for this year is 1747 as per the mass count undertaken over the last four weeks.
- After the Consecration to St Joseph done by the Parish, it is recommended that the first Wednesdays of the month are dedicated to St Joseph. Commencing the first Wednesday in June, we will be celebrating a votive mass to St Joseph.
- To celebrate the Solemnity of the Most Holy Body and Blood of Christ, the Archdiocese invites you to join in the Corpus Christi procession:
1pm: Mass at Sacred Heart Church Rathdowne Street and Pelham Street, Carlton
2.30pm: Procession begins from Sacred Heart Church towards St Patrick's Cathedral
4pm: Arrive at St Patrick's Cathedral for Vespers and Benediction

St Kevin's Parish Feast – 9th June 2024

The Social Group is organising lunch for the Parish after the 11am mass on Sunday, 9th June 2024, when we will be celebrating the feast of St Kevin.

Please contact the following community leaders if you would like to donate food. Their details are below: South African - Mary H – 0418560331, Filipino - Gina - 0425809103
Mauritian- Patricia – 0408054221, Samoan - Sita - 0434010580
Sri Lankan - Sharon Fernando- 0432480812, Indian - Carol -0425888902
Desserts – Youth (Danielle) – 0422680957

We are looking for volunteers from other communities to lead the organisation of food. If you can help, please contact Linda Franklin 0469320445 or Ryan Martin 0429913434. We are also looking for donations of other food items like desserts, pizza, party pies etc. and cash donations. If you would like to donate, please put your name on the clipboards in the foyer.



ROSTERS for 8th & 9th June

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

CHURCH CLEANERS

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

COUNTERS

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

Last Weekend's Collection

Envelopes: \$5378.70

Unpledged: \$2096.05

Presbytery: \$2191.40

Thank you!

THIS SUNDAY WE PRAY

In Thanksgiving:

Loreena Colcott

Jerome and Nikita Pereira

Grace and Jonjon Pena

For those who are sick:

Ash Nathan

For those who have died recently:

Rena Fernandes

Dino Fernandez

For those whose anniversaries occur at this time:

Nikola Varzofski

John Kristinof

Edna and Peter Mariano

Michael Gomes

Mary Brace and family

Cyril Michael

Jose Augustine

Rudolph Cordeiro

Ann Dubier

Avis Hooper

Noreen Fraser

Labata Family

Claracay Family

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.

Prayer on Corpus Christi Sunday

Heavenly Father, as we partake in the Corpus Christi celebrations, we are reminded that your Son, Jesus, unites us as one body – the body of Christ. May this sacred truth permeate our hearts and guide our actions. Help us to seek unity, love, and understanding among all your children. We are deeply grateful for the unbreakable bond we share in Jesus Christ, our Lord. Amen.

Feast days this week

Monday, 3rd June: St Charles Lwanga and companions

Wednesday, 5th June: St Boniface

Thursday, 6th June: St Norbert, St Marcellin Champagnat

Friday, 7th June: The Most Sacred Heart of Jesus

Saturday, 8th June: The Immaculate Heart of the Blessed Virgin Mary

Catholic Mission Appeal

The Annual Catholic Mission appeal will take place in our Parish on 15th and 16th June at all the masses.



News from the Archdiocese

In response to a push by some parliamentarians to end the recitation of prayer in the Victorian Parliament, Archbishop Peter A Comensoli has joined representatives of Victoria's faith communities in writing to each member of the Victorian Parliament expressing 'the fundamental and ongoing importance of prayer in Parliament'.

Calling on all Members of Parliament to recognise 'the valuable role of prayer in Parliament and ensure its practice continues to play an integral part of our democratic tradition', the letter is signed by Archbishop Comensoli; the Most Rev Dr Philip Freier, Anglican Archbishop of Melbourne; Sheikh Muhammad Nawas Saleem, Secretary of the Board of Imams Victoria; Shri Makarand Bhagwat, President of the Hindu Council of Australia (VIC); and Rabbi Ralph Genende OAM, Director of Jewish Life and Jewish Care, Interfaith and Community Liaison at the Australia/Israel & Jewish Affairs Council (AIJAC), and Rabbi of the Keshet Community. The letter's signatories observe that the short time of prayer with which each parliamentary sitting day opens is a 'common tradition of the Westminster system', and that both this tradition and the Acknowledgement of Country provide 'a vital link to two important facets of our heritage'.

The majority of Victorians—Christian and non-Christian alike—believe in a God or a Higher Power other than themselves.

They also affirm the practice of reciting the Lord's Prayer—a simple prayer 'commonly held across traditions' and 'underpinned by crucial notions of forgiveness, gratitude, reconciliation, unity and the common good—recognising that we alone, are not the sole arbitrator of our destiny'.

While acknowledging that Victorians are 'diverse in many ways', the signatories point out that 'the majority of Victorians—Christian and non-Christian alike—believe in a God or a Higher Power other than themselves', calling Members of Parliament 'to respect these beliefs and the rich, long-held traditions on which our parliamentary system has been built'.

'Parliamentarians do not recite the Lord's Prayer in Parliament because it is a workplace,' they write, but 'because it is an action of public acknowledgement of their responsible service to the people of Victoria.' Read the letter

<https://melbournecatholic.org/uploads/documents/media/2024/archbishop-joins-religious-leaders-in-signing-letter-on-parliamentary-prayer/Parliamentary-Prayer-Letter-to-MPs.pdf>

There are two simple ways you can support the continuation of prayer in parliament:

- Sign [this petition](#) to the Legislative Council.
- Write to your local state members of parliament and respectfully let them know your views. You can find out who your local MPs are [here](#). Writing to both your Legislative Assembly member and to some or all of your five Legislative Council members is recommended.

The Mass – The Gospel of Luke Part I

The Character of the Gospel

Bearing in mind who the author is of Luke's Gospel—not merely a healer of men's bodily ills but a "beloved physician"; a convert from Gentile paganism to faith in a Christ who is a divine healer of men's spiritual maladies; a devoted follower of St Paul, the preacher of universal salvation in Christ Jesus—this Gospel manifests precisely the character to be expected of it. Its first words recall those with which Hippocrates begins his treatise *On Ancient Medicine*, and we may note that the benign spirit of Luke calls to mind the old Hippocratic oath taken by medical students. They swore that they would honour and obey their teacher, care for his children in need, help their patients to the best of their ability, never supply them with poison or perform unlawful operations, never abuse their position but always enter a house as a friend and helper.

Biblical critics join in praising Luke as the most touching and beautiful book ever written, outstanding for its note of joy at the loving-kindness of God and for its deep sympathy with the sorrows of suffering humanity. But Luke is no mere sentimentalist. He insists with repeated emphasis also on the necessity of absolute self-surrender for all who would profit by the goodness of God and the tenderness of the Saviour. It is a Gospel of renunciation of a most stark character, and the chief example of that is the Saviour himself.

Attention may be drawn to the following salient points: (1) Luke's qualities as a genuine historian and literary artist of great merit; (2) his insistence on the joyful character of the good tidings of the Gospel, the solution of both the moral and social evils of the world; (3) his emphasis on the necessity of prayer, exemplified by additional instances in the life of Christ; (4) the important place he assigns to those women who were associated with Christ, his Mother first of all.

Tradition has made Luke the patron of Christian art, and even if he never wielded the painter's brush, without question he has used his pen with an art that has furnished the chief inspiration of Christian painters down the ages, providing them with the subjects of which they are fondest: the childhood of Jesus at Bethlehem, Nazareth and Jerusalem, the widow's son, the prodigal, the disciples at Emmaus.

In like manner the liturgy of the Church draws largely from Luke: the Gloria, the Benedictus, the Magnificat, and the Nunc Dimittis, while the Joyful Mysteries of the Rosary give us the Infancy Narrative in the form of prayer.

Few writers have stood such severe tests of historical accuracy as Luke, yet he comes out triumphant under every test. Today every biblical scholar worthy of repute accepts with little reserve that Luke is a great and accurate historian who has verified his facts before setting them in order. That order is not a chronological stringing together of unrelated facts, a procedure that would have offended both the canons adopted by the classical historical models which he imitates, and the spirit of rational philosophy characteristic of the Greek world in which he had received his education. Not that Luke lightly neglects chronological sequence; but what he chiefly seeks is the logical concatenation of events out of which grows the object he always keeps in view: "that you may know the truth of those things in which you have been catechised" 1:4. This introduces us to the second point above noted, the joyful character of Luke. It is not mere human history but the divine history of man's salvation, summed up here in the word *evangelium*, a word he uses in its verbal form in such significant places as 1:19; 2:10; 3:18; 4:18, 43; 7:22. Evangelise is the rendering of the Hebrew *bissar*, "to gladden with good tidings", a favourite word of St Paul, Luke's master.

In Luke as in St Paul the disposition required in those who wish to profit by the Gospel, which is "the power of God unto salvation" (Romans 1:16), is that complete self-surrender to Christ that Paul calls faith. Luke develops this theme in his own beautiful fashion; cf, the repetition of "thy faith hath saved thee", 7:50; 8:48; 17:19; 18:42. In heaping up demonstrations of how deep is the love of God's merciful heart Luke seeks to give sinners that confidence in approaching God, as the publicans and sinners gladly draw near Jesus, which is essential for their happiness.

But the goodwill of God demands a corresponding goodwill on man's part, and Luke therefore insists even more strongly than his fellow Evangelists on the necessity of renunciation of all things to follow Christ. There is no enervating softness here; cf, 9:51-62. In Luke's teaching "there is no room for the flabby minded in the Kingdom of God"; let each one reckon up the cost beforehand. No other Gospel, for example, insists with such emphasis on the duty of the rich towards the poor; the rich are urged to use their wealth to make friends and patrons among the poor, God's special friends.

Friends are what God desires, and friends naturally turn to one another with confidence in their needs. Thus Luke returns continually to the subject of prayer, the soul's communion with God. The model of prayer, as of all else, is our Lord; Luke adds to the examples provided by the other Gospels, showing how Christ turned to his Father with prayer at all the great crises of his life: at the Baptism, before the call of the Apostles, at the Transfiguration and the Crucifixion. Joined to those two proper parables the Importunate Friend and the Pharisee and Publican, we have a regular treatise on prayer, showing that it must be a confident and persevering cry for God's mercy from the depths of our need, not a declaration of our own self-sufficiency.

Luke shows a delicacy of feeling which is perhaps demonstrated by nothing so much as the place he assigns to women in the Gospel: Elizabeth and Anna the prophetess, the woman who was a sinner, the women from Galilee who followed Jesus and ministered to his needs, the women of Jerusalem who wept over him at the Passion, and most of all the Mother of Jesus. With sublime art he conveys the truth of the virgin motherhood of Mary, telling us more by his silence and delicate reserve than by his words.

In accordance with his insistence on the universality of salvation, Luke gives his Gentile readers to understand that from now on women are to receive a new dignity such as the ancient world refused them; a world in which Jewish Rabbis could still seriously discuss the problem of whether women had souls; a world in which the pagan attitude to womanhood bore fatal fruit in that list of evils drawn up by St Paul, Romans 1:26-32, a passage which ends terrifyingly: "hateful to God, without affection, without fidelity, without mercy". Of all this the Gospel of Luke, Paul's disciple, is the complete antithesis.

The Most Holy Body & Blood of Christ – Year B

1st Reading – Exodus 24:3-8

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. This he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

The word of the Lord.

Thanks be to God.

Responsorial Psalm - Psalm 115(116):12-13,15-18

I will take the cup of salvation, and call on the name of the Lord.

How can I repay the Lord
for his goodness to me?

The cup of salvation I will raise;

I will call on the Lord's name.

I will take the cup of salvation, and call on the name of the Lord.

O precious in the eyes of the Lord
is the death of his faithful.

Your servant, Lord, your servant am I;
you have loosened my bonds.

I will take the cup of salvation, and call on the name of the Lord.

A thanksgiving sacrifice I make;

I will call on the Lord's name.

My vows to the Lord I will fulfil
before all his people.

I will take the cup of salvation, and call on the name of the Lord.

2nd Reading - Hebrews 9:11-15

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he

has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

Alleluia, alleluia!

I am the living bread from heaven, says the Lord;
whoever eats this bread will live for ever.

Alleluia!

Gospel – Mark 14:12-16,22-26

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to Jesus, 'Where do you want us to go and make the preparations for you to eat the passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.'

After psalms had been sung they left for the Mount of Olives.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.