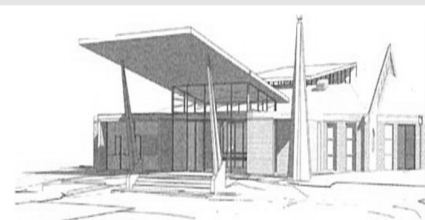


St Kevin's Parish

Hampton Park

Eleventh Sunday in Ordinary Time – Year B

16th 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

- I am back after a fruitful, enriching time away at the clergy conference. There were one hundred and fifty priests present. We had a prayerful week of being reenergised for ministry.
- Our Parish Feast celebrations last Sunday were a wonderful witness to Parish life where all cultures came together to celebrate in unity. Thank you for your generosity. May the Lord continue to bless you and your families.

Catholic Mission Appeal – Third collection this weekend

This week, you're invited to partner with the Church in Mongolia to help deliver essential services to people who need it most. Lack of access and social stigma mean that some of the most vulnerable people are not getting the support they require.

The House of Mercy will provide a haven for many people, including those affected by homelessness and domestic violence. Without your partnership, people in need will go without the assistance they require.

During World Mission Sunday, we are called to "Invite others to the banquet", and we invite you to share the warmth of God's love with our brothers and sisters who need it most in Mongolia. You can support this work by using the appeal envelope, going online at <https://www.catholicmission.org.au/see-our-work-in-action/mongolia> or scanning the QR code. Your gift will also assist many other Church programs around the world.

Thank You!!

We would like to extend our gratitude to parishioners for the generous donations of food and cash for St Kevin's Parish Feast. Your kindness and support made it possible for us to enjoy fellowship as a community and celebrate the blessing of being part of St Kevin's Parish. Your willingness and generosity have made a meaningful difference, and we are incredibly thankful for your support. Thanks also to everyone who attended the celebrations and made it a grand success.

The Social Group

Caritas

Thank you for your generous donations to Caritas through the Project Compassion appeal. For parishioners who requested receipts, please collect them from the Parish Office. (Tuesday to Friday – 9.15am to 1.15pm)

Ordination to the Permanent Diaconate

Ferdinand Correya is being ordained to the Permanent Diaconate for the Archdiocese of Melbourne on Saturday 15th June. Please keep him in your prayers.

Vocations Discernment Retreat

Date: Saturday 6 July

Time: 10am – 4pm

Location: Carmelite Monastery, Kew

RSVP by Wednesday 3 July at vocations@cam.org.au

The Vocations Office invites all young men discerning a vocation to a day retreat. The day will include talks on the priesthood and discernment as well as time for prayerful reflection.

ROSTERS for 22nd & 23rd June

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

CHURCH CLEANERS

Team 4: Samoan Choir

COUNTERS

Team 3: Sumith, Samantha, Ransiri, Michael, Gilbert, Marilyn

Last Weekend's Collection

Envelopes: \$5452.20

Unpledged: \$2130.40

Presbytery: \$2235.50

Thank you!

THIS SUNDAY WE PRAY

In Thanksgiving:

Mr & Mrs Kariyawasam
Frederick and Avon Solde
Trish Ambrose
Shayne MaGee
George Iraheta
Winston and Angeline D'Silva
Marian Collins

For those who are sick:

Denzil D'Netto
Ash Nathan
Noela Lebrasse

For those who died recently:

David Mullenger
S. Michael Perera

For those whose anniversaries occur at this time:

Zita Rogers
Joseph Rogers
Hyacinth Weston
Oscar Weston
Charles and Lena Coates
Jovani Solde
Robert McGrath
Dorothy Black
Linus Johnson
Deceased members of the Abeydeera and De La Motte Families
Baptist and Dorothy Abeydeera
Stewart and Christable De La Motte
Lena Coates
Earnest, David, Justine and Dorothy Starr
Rosario D'Souza
Mary Vegas
Daphne MaGee
Juliet Cardozo
Florrie Fernandes
Gladys Siguenza
Reynolds Modeley
Claudia Fernandes
Hector Pereira
Adrian Menezes
Federico Iraheta
Basil Symss
Elvis Edmonds

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 this week

Friday, 21st June: St Aloysius Gonzaga

Saturday, 22nd June: St John Fisher & St Thomas More

Support our Parish

For contributions to support our Parish:

A/c Name: St Kevin's Parish Church Account
BSB 083 347

Account number: 643 962 991

For contributions to support our priests and the Archdiocese:

A/c Name: St Kevin's Catholic Presbytery Account
BSB 083 347

Account number: 643 962 334

Thank you

Thank you for your prayers last weekend as I was admitted into the orders of lector and acolyte along with four others. Please pray for us as we continue our formation.

Ryan Martin

Pope's Prayer Intention for June

For migrants fleeing their homes

We pray that migrants fleeing from war or hunger, forced to undertake journeys full of danger and violence, find welcome and new opportunities in the countries that receive them.

Prayer for Refugees

God of Love,

You walk with all your people.

You welcome the neighbour *and* the stranger.

May we do likewise, acting for justice so that all people know peace and freedom, at home and far away.

God of Care,

you feed the hungry and make room for all who are displaced.

May we do likewise, acting with compassion so that all people fleeing poverty and fear find what they need to live well.

God of Freedom,

you meet us where we are and make the way for life.

May we do likewise,

acting in solidarity

with all people, especially migrants and refugees, to realise hope together. Amen.

Safeguarding Update

Safeguarding is everyone's responsibility.

The Melbourne Archdiocese Safeguarding Unit has released the latest version of the Safeguarding and Wellbeing of Children and Young People (SWCYP) Policy, alongside new complementary policies and updated existing procedures. All the new and updated policies can be found here <https://melbournecatholic.org/safeguarding/safeguarding-framework-resources>

All parish volunteers are reminded that it is a requirement to comply with the Archdiocesan and parish policy. To find out more about Safeguarding at St Kevin's, check out the Safeguarding page on our website <https://stkevins.org.au/safeguarding-at-st-kevins/>

If you have not already done so, please send a copy of your Working with Children Check to the Parish Office.

The Mass – The Gospel of St John Part I

Characteristics

The Fourth Gospel is an historical book with a dogmatic purpose—things as reconcilable with one another as the earthly life of Jesus of Nazareth is with the stupendous truth of his Godhead.

To show that Jesus is the Messiah and Son of God, John did not try to write a complete biography—he knew that was impossible, 21:25. His method was to select some of the acts which particularly revealed the divine glory of Jesus, and some of the words in which he revealed himself. The Prologue stands like a divine vestibule exhibiting a synthesis of all that the interior palace of selected history reveals. From beginning to end John sees the glory of the Only-Begotten—the glory of his life, the glory of his passion, the glory of his Resurrection, a glory full of grace and truth. Augustine constantly has recourse to two key-sentences: “In the beginning was the Word . . . and the Word was made flesh”. Without this key John is an enigma.

Since the portrait of Christ in John differs apparently from that in the Synoptics (on account of notable differences in the discourses and the Evangelist’s elaborate use of symbolism) there have been constant attempts to maintain that John is in fact not a work of history at all but largely an allegorical composition designed to portray Christ, not as he actually was in life, but as he was believed to be at the beginning of the second century. Such a view, however, would reduce the claim to divinity made by our Lord himself in the discourses of the Gospel to claims set up on his behalf by the Evangelist 70 years or more after his death.

Yet it is well to note that John’s Gospel presents itself as a record of fact. This is stated categorically in 20:30-31. The text of the Gospel bears this out. We find the same historical persons, the Apostles, the holy women—mentioned individually by name—Caiaphas, Pilate, Joseph of Arimathea. The events, too, generally speaking are the same, the Baptist’s testimony, Christ’s many miracles, the feeding of the 5000 and above all the details of the Passion. That John relates many events not in the Synoptics (and vice versa) is accounted for by his intention of supplementing, not repeating, their accounts in detail.

John wrote a spiritual Gospel, as Clement of Alexandria noted, but its historical guarantees are as concrete as the most critical investigator would wish. The whole is chronologically arranged according to Jewish festivals—at least three Paschs or a period of two full years, John 2:13; 6:4; 12:1, the feast of Tabernacles (15-22 Tishri) and the feast of the Dedication (25-22 Casleu). Days and hours are noted precisely, lengths of time are marked exactly, 4:40; 11:9; 12:1; 20:26, or approximately, 2:12.

The geographical framework is equally solid, in fact there is more Palestinian geography and topography in the Fourth Gospel than in the other three together.

Events are described not vaguely but with attention to details and with a picturesque realism that falls little short of Mark. Many things omitted by the Synoptics are supplied. Without John we should not know of the part played by Philip and Andrew on the day of the first multiplication of bread; neither should we know of the appearance of Christ before Annas, nor the steps that led Pilate to surrender to the enemies of Jesus, nor the part of Nicodemus in the burial of the Lord.

Similar things could be said of the dialogue and incidental details in such scenes as that of Jacob’s Well and the washing of the feet. Of miracles circumstantially described there are seven, two associated with Cana, the cure of the cripple at Bethesda, the multiplication of bread, the walking on the water, the cure of the man born blind, the resurrection of Lazarus—to which we might add the miraculous catch of 153 fishes after the Resurrection.

All are regarded as signs, the first two being related to the faith which they increased or provoked, and the second pair being closely connected with the Eucharistic discourse. The symbolism of three others is declared by Jesus himself. He cures on the Sabbath to show that he is one with the Father in a coequal continuity of operation; he gives sight to the blind, to show that he is the light of the world; he raises Lazarus, after declaring that he is the resurrection and the life.

The symbolism of the Fourth Gospel is pronounced and apparently intentional. Nevertheless caution should be used in its investigation lest far more be read into the mind of the Evangelist than was actually there. The opening words of the Gospel “In the beginning . . .”, the reference to the Word as the Light of men, the bringing of new life to men and even the exact arrangement of events into seven days from the Baptist’s testimony to the miracle of Cana, reminds us forcibly of the details of Genesis 1, and can hardly be anything but intentional.

Some authors have sought the perfect number seven in many other places in John, for example the seven miracles, but it does not seem that any special significance attaches to it. However, we find that John gives great prominence to the ideas of Light and Life, and these are constantly represented by the symbols of water and blood respectively. The Life was the Light of men, died on the Cross and from his side pierced by the lance there flowed blood and water, in which many have seen figured the Eucharist and Baptism.

There is a series of eight events in which these two main ideas are illustrated. Thus: (1) Marriage feast of Cana, water and wine (blood). (2 and 3) Nicodemus and the Samaritan woman, faith symbolised by water, proposed to a Jew and a non-Jew. (4) Healing of ruler’s son, 4:46 ff. (5) Paralytic at Pool of Bethesda. (6) Miracle of loaves (Eucharist) implying wine (blood). (7) Man born blind. (8) Raising of Lazarus. Thus 2, 3, 5, 7 refer to Light, and 4, 6, 8 to Life, while 1 refers to both.

Is such symbolism compatible with an historical work? It should be observed first that we are not here considering parables that are fictitious narratives designed to convey spiritual teaching. The symbolical method is quite distinct and consists in selecting an actual historical event or fact or person and seeing in it or him a spiritual meaning. Thus Paul in referring to an episode in the life of Abraham in this way, Galatians 4:24, does not imply it did not happen but that it symbolises a spiritual lesson. St Bernard says: “It is one thing to spiritualise history: it is quite another to put forth as history a narrative which is not based on fact.”

There cannot be the slightest doubt that it was John’s express purpose and intention to record fact. At the same time he does undertake to interpret the facts, as is shown not only by his comments (e.g. 2:21; 4:2; 20:9) but also by his arrangement and selection of material, so as to present his thesis, 20:30, in the most effective way.

Eleventh Sunday in Ordinary Time– Year B

1st Reading – Ezekiel 17:22-24

The Lord says this:

‘From the top of the cedar,
from the highest branch I will take a shoot
and plant it myself on a very high mountain.

I will plant it on the high mountain of Israel.

It will sprout branches and bear fruit,
and become a noble cedar.

Every kind of bird will live beneath it,
every winged creature rest in the shade of its
branches.

And every tree of the field will learn that I, the Lord,
am the one

who stunts tall trees and makes the low ones grow,
who withers green trees and makes the withered
green.

I, the Lord, have spoken, and I will do it.’

The word of the Lord.

Thanks be to God.

Responsorial Psalm - Psalm 91(92):2-3,13-16

Lord, it is good to give thanks to you.

It is good to give thanks to the Lord,
to make music to your name, O Most High,
to proclaim your love in the morning
and your truth in the watches of the night.

Lord, it is good to give thanks to you.

The just will flourish like the palm tree
and grow like a Lebanon cedar.

Lord, it is good to give thanks to you.

Planted in the house of the Lord
they will flourish in the courts of our God,
still bearing fruit when they are old,
still full of sap, still green,
to proclaim that the Lord is just.

In him, my rock, there is no wrong.

Lord, it is good to give thanks to you.

2nd Reading - 2 Corinthians 5:6-10

We are always full of confidence when we remember
that to live in the body means to be exiled from the
Lord, going as we do by faith and not by sight – we
are full of confidence, I say, and actually want to be
exiled from the body and make our home with the
Lord. Whether we are living in the body or exiled
from it, we are intent on pleasing him. For all the
truth about us will be brought out in the law court of
Christ, and each of us will get what he deserves for
the things he did in the body, good or bad.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

Alleluia, alleluia!

The seed is the word of God, Christ is the sower;
all who come to him will live for ever.

Alleluia!

Gospel – Mark 4:26-34

Jesus said to the crowds: ‘This is what the kingdom
of God is like. A man throws seed on the land. Night
and day, while he sleeps, when he is awake, the
seed is sprouting and growing; how, he does not
know. Of its own accord the land produces first the
shoot, then the ear, then the full grain in the ear. And
when the crop is ready, he loses no time: he starts to
reap because the harvest has come.’

He also said, ‘What can we say the kingdom of God
is like? What parable can we find for it? It is like a
mustard seed which at the time of its sowing in the
soil is the smallest of all the seeds on earth; yet once
it is sown it grows into the biggest shrub of them all
and puts out big branches so that the birds of the air
can shelter in its shade.’

Using many parables like these, he spoke the word
to them, so far as they were capable of
understanding it. He would not speak to them except
in parables, but he explained everything to his
disciples when they were alone.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.