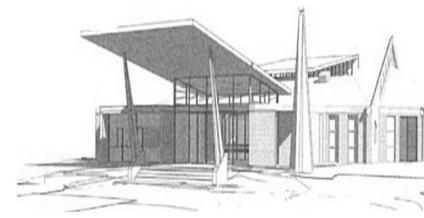


St Kevin's Parish

Hampton Park

Twelfth Sunday in Ordinary Time – Year B

23rd 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 Parish Retreat will take place from 3rd to 6th July in St Francis de Sales School. The schedule is as follows:
Wednesday, 3 July – Young Adults Movie Night
Thursday, 4 July – Youth Retreat
Friday, 5 July – Encounter Night
Saturday, 6 July Family Afternoon
For more information, please see the next page.

• RCIA - Have you considered becoming Catholic?

Are you searching for a Church to call your own? Do you struggle with questions about life, death, suffering, hope, forgiveness, love, God? Sessions exploring these and other issues in relation to our Catholic faith are being held from the month of October. So please accept this as a personal invitation. The RCIA (Rite of Christian Initiation of Adults) is a process through which non-baptized men and women enter the Catholic Church. They undergo a process of conversion as they study the Gospel, profess faith in Jesus and the Catholic Church, and receive the sacraments of Baptism, Confirmation, and Holy Eucharist. For more information, please contact me on 9799 2108 or via the parish email: HamptonPark@cam.org.au

Thanksgiving Envelopes

The next set of Thanksgiving envelopes is available for collection from the church foyer. These envelopes cover the period July – December 2024. Please contact the Parish Office if you have any enquiries.

Support our Parish

There are two Eftpos machines in the foyer for donations to the Church and Presbytery. If you would like to make payments using the machines, they are labelled for ease of use.

If you would like to make direct payments to our bank accounts, the details are:

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

Peters Pence – Special Collection on 29th and 30th June 2024

Rejoice in hope, endure in affliction, persevere in prayer. Romans 12:12

Parishioners are invited to support the Peter's Pence appeal which will be held at all the masses next weekend.

Donations to the appeal, which goes back to medieval times, support Pope Francis' mission, from the proclamation of the Gospel to the promotion of integral human development, education and peace.

Peter's Pence also aims to support a range of charities that bring aid and comfort to the poor, children, families, the elderly, the marginalised, victims of war and natural disasters, refugees and migrants. (Source: *Melbourne Catholic*)

ROSTERS for 29th & 30th June

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

CHURCH CLEANERS

Team 5: Tyrone, Tyronie, Emeli, Pelenato

COUNTERS

Team 4: Gerard, Kaye, Julz, Margaret, Ashley, Linda

Last Weekend's Collection

Envelopes: \$5140.70

Unpledged: \$2943.85

Presbytery: \$2466.25

Thank you!

THIS SUNDAY WE PRAY

In Thanksgiving:

Wayne Paris
Verna Lawrence
Christina Walles
Merique Fernandes
Joaquin Antonio Ly
Nathan D'Souza
Yvonne and Brian Martin
Joseph Ambrose
Rebner Baran and family
Peter and Patricia Fernandez

For those who are sick:

Mignoune Yates
Denzil D'Netto
Arneaux Zakhariel Baran
Noela Lebrasse
Denis Gordon Jansen
Tyson Lecrec

For those who died recently:

Fernando Leong Marques
Reuben Rapose

For those whose anniversaries occur at this time:

Antoinette and John Crasto
Clifford and Linda de Rozario
Jose Antonio Ly
Neelavathy Munuswamy
Holy Souls
Charles Coates
Lena Coates
Departed souls of Warrawee community
John and Gladys Rodricks
Maria Carlotta Marques
Lisa De Rozario
Carlyle Neydorff
Karolyn Gomes
AJ Ambrose
Granville Ferdinand
Ainsley Ferdinand
Laurence Maguire

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

Monday, 24th June: The Nativity of John the Baptist

Wednesday, 26th June: St Josemaria Escriva

Thursday, 27th June: St Cyril of Alexandria

Friday, 28th June: St Irenaeus

Saturday, 29th June: St Peter and St Paul

Parish Retreat Schedule

Wednesday, 3 July: Young Adults Movie Night

6.30pm – Dinner

7-8.45pm – Movie

8.45-9pm - Sharing

Thursday, 4 July: Youth Retreat

8.30am – Registration

9.30am – 5pm – Sessions, Morning Tea, Games, Creative Response, Lunch, Praise Time, sharing, Afternoon Tea, Prayer/Ministry Time

5pm - Finish

Friday, 5 July: Encounter Night

7.45-9.30pm – Adoration, Praise n Worship, Reconciliation, Prayer Ministry

Saturday, 8 July: Family Afternoon

3pm – Family time, Talk, Testimony

5pm – Holy Mass

6pm – Celebration Meal (Dinner)

9pm - Finish

Please scan the QR code on the flyer to register.

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)

Safeguarding Update

Safeguarding is everyone's responsibility.

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.

Catholic Mission Appeal – Thank you

Thank you for your generosity supporting the Church in Mongolia and House of Mercy. **Thanks to your kindness, people like Chuluunbaatar will have access to the support they need to help them get back on their feet. Your gift will also support a variety of Church programs around the world.**

To learn more about the impact your support is making, please visit <https://www.catholicmission.org.au/see-our-work-in-action>

Here, you can also sign up to our regular newsletter to keep up to date with the latest news. If you have not yet had the opportunity to give, please do so at <https://www.catholicmission.org.au/see-our-work-in-action/caring#donate>

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.

The Mass – The Gospel of St John Part I I

Doctrinal Contents

Jesus, Messiah and Son of God—with the emphasis on the Divine Person—is the theme of John. That Jesus of Nazareth is the Israelite Messiah and very God is shown throughout the Gospel in an historical record of Messianic and divine self-revelation consisting of word and work, but all that truth is synthesised in the Prologue. The Prologue presents the Logos as eternal, as distinct from the Father, as himself God, and becoming man to walk among men as Jesus of Nazareth. This mystery of the Incarnation is the central message of the Gospel.

The divine Person is called the Logos, a term which in this sense is exclusively Johannine, being given to the conquering, bloodstained, royal Rider of the Apocalypse, 19:13, to the visible, audible, tangible “Word of life” at the beginning of 1 John, and to him who is described as life and light in the Prologue, and appears (without the term Logos) as life and light in the pages that follow.

There is no doubt that John, in presenting Jesus as the Logos, satisfied an age-old groping of the Hellenic mind. As a philosophical term, Logos had first sounded about 500 BC at Ephesus on the obscure tongue of Heraclitus. In general it was a principle of organisation, order and harmony, and something similar occurs in the Nous of Anaxagoras and in the “ideas” of Plato.

Before the Christian era Stoicism had taken the Heraclitean Logos, regarding it as a productive and governing principle in a pantheistic universe. Under the influence of Platonism, but through the Stoic system, the term was “in the air” of the Hellenic world into which Christianity came. It was associated with whatever men call “reasonable, beautiful, well-ordered, fitting, lawful, harmonious”. It was Logos that was conceived as making everything just what it should be.

But it was not Stoic thought that directly influenced St John. The personification of God’s creative wisdom in the sapiential books of the Old Testament is the real source of the doctrine of the Logos; cf. Proverbs 8; Wisdom 7. It was under the influence of these passages that St Paul had already called Christ “the wisdom of God”, 1 Corinthians 1: 24, “the image of the invisible God”, Colossians 1:15, “the effulgence of his glory and the imprint of his substance”, Hebrews 1:3. Through his “wisdom” God created everything, but he also created and conserves and governs everything through his “word”, Psalm 32:6. Thus “wisdom” and “word” are interchangeable, and St John chose the second—a happy appellation for the Christ who is the divine light of human intelligences and the divine life of human lives.

The Christology of John presents the Messiahship of Jesus in the colours of royalty—King of Israel, 1:50; 12:13, coming as Zachary predicted, 12:15, King of the Jews, 18:33 ff.; 19:19. But his kingship is not of this world; it is a spiritual kingship, to rule those who will become disciples of that truth to which he bore witness, 18:33-37. Jesus professed his Messiahship to the Samaritan woman, 4:26. Repeatedly he affirmed his mission to the Jews, referred them to the testimony

of John the Baptist, 5:33 ff., and of Moses, 5:46 f., and especially to the seal with which the Father sealed him, 6:27.

The title “son of man” occurs a dozen times, but the Gospel shows abundantly that the “son of man” is also the “Son of God”, the Only-Begotten, 1:14, 18; 3:16, 18, who has come down from heaven, who claims unity of operation with the Father, who “is” before Abraham came to be, who had glory with the Father before the world existed, who even says: “I and the Father are one”.

This transcendence, however, belongs to a man who on occasion was thirsty and tired, who wept at the tomb of a friend and knew disturbance of soul. His relation to the Father is also frequently mentioned. His task on earth is to glorify the Father, from whom he has divine life, divine knowledge, and—as man—his command to give his life and take it up again for the sheep which the Father has given him. The program of his life—his food—is to do the Father’s will. His one intent is to promote his Father’s glory, and therewith is associated his unassailable sanctity: “Which of you can convict me of sin?”

Towards men Jesus is the Saviour, to whom he presents himself as the bread of life, as the light, as the door of the sheepfold, as the Good Shepherd, as the way and the truth and the resurrection and the life, as the true vine, a Saviour in every way, not come to judge but to save, and nevertheless appointed by God to judge men finally, because he is the son of man.

The grace of faith given by the Father must draw men to Jesus, to be united to him and live by him. That drawing is very prominent in John, the divine attraction being exercised at its utmost by the redeeming sacrifice. “And I, if I be lifted up from the earth, shall draw all men to myself.” It is, however, the Holy Spirit who is to realise and continue the work of Jesus in souls. The fullest theology of the Holy Spirit and therefore the greatest revelation of the mystery of the Blessed Trinity is given by John, especially in recording our Lord’s last words in the Supper room, which promise another Paraclete, the Spirit of truth, proceeding from the Father, sent by Jesus. This spirit is to be the perpetual Guide of the Apostolic Church into all truth.

The Church also is strongly outlined by John. The “Spiritual Gospel” does indeed insist on the interior working of grace in the individual soul, but it clearly postulates incorporation into a hierarchical organism. It is only necessary to recall the allegory of the flock and the Good Shepherd, the privileges of the Apostolic College of Twelve, the primacy conferred on Simon Peter to prove that John proclaims a hierarchical Church. St John is also—and this is quite in keeping with the doctrine of the Incarnation—a great sacramentalist. The sacraments of baptismal regeneration, of the bread of life, of the remission of sins are vividly set before us, and even apart from these institutionally effective sacraments, the most obvious things of the material world—light, water, wind, the shepherd, the flock, the vine—are all signs of things that belong to the supernatural order of grace.

Twelfth Sunday in Ordinary Time– Year B

1st Reading – Job 38:1,8-11

From the heart of the tempest the Lord gave Job his answer. He said:

Who pent up the sea behind closed doors
when it leapt tumultuous out of the womb,
when I wrapped it in a robe of mist
and made black clouds its swaddling bands;
when I marked the bounds it was not to cross
and made it fast with a bolted gate?
Come thus far, I said, and no farther:
here your proud waves shall break.

The word of the Lord.

Thanks be to God.

Responsorial Psalm – Psalm 106(107):23-26,28-32

Give thanks to the Lord, his love is everlasting.

Some sailed to the sea in ships
to trade on the mighty waters.
These men have seen the Lord's deeds,
the wonders he does in the deep.

Give thanks to the Lord, his love is everlasting.

For he spoke; he summoned the gale,
tossing the waves of the sea
up to heaven and back into the deep;
their souls melted away in their distress.

Give thanks to the Lord, his love is everlasting.

Then they cried to the Lord in their need
and he rescued them from their distress.
He stilled the storm to a whisper:
all the waves of the sea were hushed.

Give thanks to the Lord, his love is everlasting.

They rejoiced because of the calm
and he led them to the haven they desired.
Let them thank the Lord for his love,
for the wonders he does for men.

Give thanks to the Lord, his love is everlasting.

2nd Reading - 2 Corinthians 5:14-17

The love of Christ overwhelms us when we reflect that if one man has died for all, then all men should be dead; and the reason he died for all was so that living men should live no longer for themselves, but for him who died and was raised to life for them.

From now onwards, therefore, we do not judge anyone by the standards of the flesh. Even if we did once know Christ in the flesh, that is not how we know him now. And for anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

Alleluia, alleluia!

A great prophet has appeared among us;
God has visited his people.

Alleluia!

Gospel – Mark 4:35-41

With the coming of evening, Jesus said to his disciples, 'Let us cross over to the other side.' And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. Then it began to blow a gale and the waves were breaking into the boat so that it was almost swamped. But he was in the stern, his head on the cushion, asleep. They woke him and said to him, 'Master, do you not care? We are going down!' And he woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. Then he said to them, 'Why are you so frightened? How is it that you have no faith?' They were filled with awe and said to one another, 'Who can this be? Even the wind and the sea obey him.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.