



St. Kevin's Catholic Parish

HAMPTON PARK



25th Sunday in Ordinary Time (Year C) – 21st September 2025

Parish Centre

A: 120 Hallam Road,
Hampton Park, Vic. 3976

T: (03) 9799 2108

E: hamptonpark@cam.org.au

H: Tue to Fri 9.15am - 1:15pm

W: 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

Team

Parish Priest: Fr. Fabian Smith

Assistant Priest: Fr Antony Santhiyagu

Deacon: Rev. Dr Graeme Pender

Parish Coordinator: Mrs. Macrina Martin

Admin Assistant: Miss Nikita Ravi

School Principals:

St. Kevin of Glendalough

Jason Micallef - (03) 9709 8600

St. Francis De Sales

Christine White - (03) 8773 6700

Weekday Mass Times

Mon, Tues, Thurs, Fri & Sat – 9:15am

Every Wed – 7:00pm followed by Novena to Our Lady of Perpetual Help.

Sunday Mass Times

Vigil Sat 5:00pm & 7:00pm

Sun: 9:00am, 11:00am & 6:00pm

A Priest is 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) 9799 2108, email the **Parish Office** or **drop off** the mass intention envelope in the **postal slot** in the **Parish Office door.**

RCIA

The first RCIA session will be held on Tuesday, 23rd September at 7pm in the church foyer. **Topic:** Introduction to Old and New Testament

Speakers: Fr Antony and Lawrence Yuen

All parishioners are welcome to attend.

Parish Office Timings

The Parish office will be closed on Friday, 26th September for the public holiday. The office will close at 12.15pm on Wednesday, 24th September and Wednesday, 1st October.

Please give in your mass intentions by 12noon on Wednesday.

Social Services Sunday: Anchors of Hope

Sunday 21 September 2025 marks Social Services Sunday in the Catholic Archdiocese of Melbourne. On this day we give thanks for the dedicated work of the thousands of staff and volunteers who stand with and serve the poor, disadvantaged and marginalised in Victoria, reaching the lives of more than 300,000 people each year. We recognise and appreciate their commitment and compassion, and reflect on our shared call to be anchors of hope in building a more just and equitable society.

Reflection question: How might we better support each other to support those doing it tough in our communities and society?

Children's Catechism Classes

The Sisters from the Alliance of the Holy Family International will be conducting Children's Catechism classes at St Kevin's School Hall on all the Sundays in October – 5th, 12th, 19th and 26th October and 2nd November, from 12.15pm to 1.15pm. Please use the QR code to sign up.



Parish Pilgrimage to Mansfield – 11th October 2025

As part of our Jubilee Year of Hope celebrations, we are organising a parish pilgrimage to St Francis Xavier, Mansfield on Saturday, 11th October 2025. A bus will be organised which will leave St Kevin's at approximately 7am and return by 6pm. The cost per person is \$30. We are currently seeking expressions of interest to organise a second bus. If you would like to go on the pilgrimage, please contact the Parish office by **Thursday, 25th September.**

Baptism Preparation Classes Schedule for 2025

The next baptism preparation class will be held on Thursday, 6th November 2025 at 7.15pm in the church. **Please note that a class will not be held in October.**

What's On this week

Monday, 22nd September: 5pm: Junior Legion of Mary

Tuesday, 23rd September: 7pm: RCIA

Friday, 26th September: 7pm: Alpha program (School Hall)



ROSTERS for 27th & 28th September
Readers & Extra-ordinary Ministers of Holy Communion please see the Notice Board for Rosters.

CHURCH CLEANERS

Team 5: Tyrone, Tyronie, Emeli, Pelenato, Susanne

COUNTERS

Team 4: Gerard, Margaret, Ashley, Linda, Sydney, Veera

Last Weekend's Collection

Envelopes: \$5236.00

Unpledged: \$2259.50

Presbytery: \$2356.20

Thank you!

This Sunday we Pray Thanksgiving

All pilgrims of the 2025 Marian pilgrimage
Arvin Vincent

Dolores Perera

Isabelle Godfrey

Rosanne Ferdinand

Delrine Ferdinand

Greg and Monika Howell

Anacletus, Jennifer and Avelino Jones

Nathan Scurville

Grenville Scurville

Marichu Pastorpile

Pastorpile Family

Maria Karunakaran

Sahan Fernando

For those who are sick:

Mery Vasquez

Rick Blacker

Anthony Morril

Gregory Jacobs

Demosthenes Aledo

Fernando Maria Marques

Oscar Moniz de Jesus

Elena Laugalis

Robert Leo

Nazario Coutinho

Linda Bailey

Oscar Francis

Rosario Giaquinta

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:

Tuesday, 23rd September: St Pius of Pietrelcina (Padre Pio)

Friday, 26th September: Sts Cosmas & Damian

Saturday, 27th September: St Vincent de Paul

For those who have died recently:

Carlos Vasquez, Arlene O'Connor, Wayne Boustead

For those whose anniversaries occur at this time:

Reneir Noel Snr., Walter Lockwood, Nikita Araujo Boavida, Ermelinda Pereira Araujo, Lamberto and Emerencia Boavida, Pamela and Maxi Gonsalvez, Tesalonica Llamera, Leonor Llamera, Gerard Sheppard, Ivan D'Silva, Diana Machaya, Juntez Family, Schafer Family, Kastelic family, Medved family, David Klement, Margaret Lockwood, Andrew and Cecilia Jones, Dorothy and Martin Braz, Praveen D'Silva, Errol Jordan, Anthony and Aureen Patterson, Mercy John, Douglas Miller, Patrick Joseph D'Silva, Josiane Michel

Parish Sacrament preparation program 2026

Enrolments for the Parish Sacramental preparation program for children who attend non-Catholic schools will commence in November this year. Enrolment forms will be available after all the weekend masses on 15th, 16th November and 22nd, 23rd November.

MARCH FOR THE BABIES

Come and show your support and march for the babies at **1.00pm Saturday, 11th October** - Treasury Gardens, Cnr Spring St and Wellington Pde, Melbourne
Wear pink and blue for the Babies! www.marchforthebabies.com
This is the 17th annual March for the Babies, and every year since 2009, thousands of Victorians have gathered peacefully with grief and hope to remember the ever-increasing number of babies killed by abortion in this state since the Government legalized abortion-till-birth on October 10, 2008

Safeguarding is everyone's responsibility.

As part of our ongoing commitment to Safeguarding and in compliance with the Archdiocese of Melbourne safeguarding requirements, all volunteers are required to provide the following to the Parish office: **Working with Children Check (WWCC)**: Go online to apply

<https://service.vic.gov.au/services/working-with-children>

Safeguarding Essentials Training certificate: This Training is required and needs to be renewed every three years. You may undertake this training online at:

<https://safeguarding.melbournecatholic.org/s/login/?ec=302&startURL=%2Fs%2F>

Online Permanent Diaconate Information Session

Tuesday 23rd September 2025, 7 to 8pm

Location: Via Zoom

Attendance will be by invitation. Express your interest by emailing Deacon Kevin Pattison: Kevin.Pattison@cam.org.au

Pope's prayer intention for September

Pope Leo XIV's prayer intention for September 2025 is for "our relationship with all of creation. The Holy Father invites us to pray that "inspired by Saint Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect."

The Basic forms of Prayer: Contemplation

Great Spanish mystic St Teresa of Avila speaks of the soul as a castle. In its centre dwells the Holy One who is drawing us to himself. We experience this drawing as a longing for God. We begin the interior journey when we turn our back on mortal sin and face inwards towards the God who is drawing us. We then begin the practice of prayer. However, we find ourselves fluctuating for we are not yet determined to avoid occasions of sin. With perseverance through trials and distractions, helped by those who share the journey with us, especially a spiritual director, we gradually come to a deeper self-knowledge and to a firm commitment to do God's will. We grow to accept ourselves as we really are, that is to say, as God sees us. This calls for growth in detachment and humility.

The Third Dwelling Places (or 'Mansions') have been called the 'triumph of human effort in the search for God'. Many do not go further. St Teresa encourages us to respond to God when he invites us into the Fourth Dwelling Places and the experience of contemplation.

What is contemplation?

Contemplation can be defined as 'a loving communion with reality in which the heart is awake and attentive and the mind rests in knowing'. Authors distinguish four kinds of contemplation. There is aesthetic contemplation: the delight we have when we are experiencing beauty and sense that we are one with it. There is intellectual contemplation: the delight we experience through insight. There is a special form of intellectual contemplation which we call theological: the delight we experience in accepting the truths of faith and enjoying the light which they radiate. And, finally, there is supernatural or infused contemplation. It is called supernatural because it is not something we can achieve by our own desire, however determined. God and God alone is its source. It is that special graced delight we experience in God himself, rather than in some truth about God (theological contemplation), or as God is discovered in the beauty of creation (aesthetic contemplation).

In supernatural contemplation, God is experienced, not as an object, but as a subject. For we experience ourselves as being one in a communion of love with the source of our being.

St Teresa's spiritual adviser St John of the Cross speaks of this contemplation in his Spiritual Canticle:

O spring, like crystal! If only, on your silvered-over face, you would suddenly form the eyes I have desired, which I bear sketched deep within my heart. (Stanza 12)

St John is aware of the importance of the silver-plating of dogma which gives expression to the Church's teaching concerning revelation. The formulas which express in words the truths revealed by God are not empty; they clothe the substance of divine truth which is revealed in them. If we submit humbly to dogma, grace can lead us to penetrate the mystery it expresses.

In his commentary on Stanza 12, St John writes: 'Faith gives us God, but covered with the silver of faith. Yet it does not for this reason fail to give him to us truly. Were someone to give us a gold vase plated with silver, he would not fail to give a gold vase merely because it is silver-plated. The truths of faith are called "eyes" because of the remarkable presence of the Beloved which the soul experiences.'

When we speak of contemplation, our attention is not on the insights given in contemplation, important though these are. Nor is our attention on the accompanying psychosomatic phenomena, however impressive these might be. Our attention is on God and so on the transforming union effected by love. In contemplation we are purified, illumined and united to God in love. We are transformed into love by the all-consuming fire.

St Teresa describes the movement from meditation to contemplation with the help of a simile: 'Troughs are filled with water in different ways. The water enters one trough from far away through many aqueducts and the use of much ingenuity. This is comparable to meditation. For we obtain them through thoughts, assisting ourselves. The other trough is filled from the spring which is God himself, who, when it pleases him to grant some supernatural favour, produces delight in the very interior part of ourselves. This delight fills everything, overflowing all the dwelling places and faculties and reaching the body. It begins in God and ends in ourselves. This is not something we can imagine for ourselves, and no matter how hard we strive, we cannot acquire it' (The Interior Castle).

Three signs of the gift of contemplation

The movement from meditation to contemplative prayer is typically a time of difficulty and confusion. Old methods no longer work. God is drawing us into the mysterious regions of the divine. It is here, more than ever, that we need the sure guidance of the recognised masters of the spiritual life.

The first indication that we are, indeed, being drawn by God into contemplation, is that we can no longer meditate the way we used to. There is no longer any pleasure in doing so, but only dryness.

While we can see, we continue to walk by the light of common sense and reason. Now God is drawing us beyond the limits of imagination, memory and understanding. In this divine realm we are blind. God is asking us to let him guide us. Listen to St John: 'However much the soul may try, it cannot purify itself by its own effort so effectively to be in the least prepared for the perfect union of love with God, unless God takes it and purifies it in that dark fire.'

The second indication is that, while we no longer find pleasure in meditating, we also find no pleasure in focusing on anything else apart from God. The lack of pleasure in other things indicates that our dryness does not come from the infidelity of chasing after other pleasures.

The third indication is the presence of a deep desire to be in loving, attentive communion with God. St John writes: 'The third and surest sign is that we take pleasure in being alone and wait with loving attentiveness upon God, without making any particular meditation, in inward peace and quiet and rest.'

First Reading - Amos 8:4-7

Listen to this, you who trample on the needy
and try to suppress the poor people of the country,
you who say, 'When will New Moon be over
so that we can sell our corn,
and sabbath, so that we can market our wheat?
Then by lowering the bushel, raising the shekel,
by swindling and tampering with the scales,
we can buy up the poor for money,
and the needy for a pair of sandals,
and get a price even for the sweepings of the wheat.'
The Lord swears it by the pride of Jacob,
'Never will I forget a single thing you have done.'

Responsorial Psalm - 112(113):1-2,4-8

Praise the Lord who lifts up the poor.

Praise, O servants of the Lord,
praise the name of the Lord!
May the name of the Lord be blessed
both now and for evermore!

Praise the Lord who lifts up the poor.

High above all nations is the Lord,
above the heavens his glory.

Who is like the Lord, our God,
who has risen on high to his throne
yet stoops from the heights to look down,
to look down upon heaven and earth?

Praise the Lord who lifts up the poor.

From the dust he lifts up the lowly,
from the dungheap he raises the poor
to set him in the company of princes,
yes, with the princes of his people.

Praise the Lord who lifts up the poor.

Second Reading - 1 Timothy 2:1-8

My advice is that, first of all, there should be prayers
offered for everyone – petitions, intercessions and
thanksgiving – and especially for kings and others in
authority, so that we may be able to live religious and
reverent lives in peace and quiet. To do this is right,
and will please God our saviour: he wants everyone
to be saved and reach full knowledge of the truth. For
there is only one God, and there is only one mediator
between God and mankind, himself a man, Christ
Jesus, who sacrificed himself as a ransom for them
all. He is the evidence of this, sent at the appointed
time, and I have been named a herald and apostle of
it and – I am telling the truth and no lie – a teacher of
the faith and the truth to the pagans.

In every place, then, I want the men to lift their hands
up reverently in prayer, with no anger or argument.

Gospel Acclamation

Alleluia, alleluia!

Jesus Christ was rich but he became poor,
to make you rich out of his poverty.

Alleluia!

Gospel - Luke 16:1-13

Jesus said to his disciples:

'There was a rich man and he had a steward
denounced to him for being wasteful with his property.
He called for the man and said, "What is this I hear
about you? Draw me up an account of your
stewardship because you are not to be my steward
any longer." Then the steward said to himself, "Now
that my master is taking the stewardship from me,
what am I to do? Dig? I am not strong enough. Go
begging? I should be too ashamed. Ah, I know what I
will do to make sure that when I am dismissed from
office there will be some to welcome me into their
homes."

Then he called his master's debtors one by one. To
the first he said, "How much do you owe my master?"
"One hundred measures of oil" was the reply. The
steward said, "Here, take your bond; sit down straight
away and write fifty." To another he said, "And you, sir,
how much do you owe?" "One hundred measures of
wheat" was the reply. The steward said, "Here, take
your bond and write eighty."

'The master praised the dishonest steward for his
astuteness. For the children of this world are more
astute in dealing with their own kind than are the
children of light.

'And so I tell you this: use money, tainted as it is, to
win you friends, and thus make sure that when it fails
you, they will welcome you into the tents of eternity.
The man who can be trusted in little things can be
trusted in great; the man who is dishonest in little
things will be dishonest in great. If then you cannot be
trusted with money, that tainted thing, who will trust
you with genuine riches? And if you cannot be trusted
with what is not yours, who will give you what is your
very own?

'No servant can be the slave of two masters: he will
either hate the first and love the second, or treat the
first with respect and the second with scorn. You
cannot be the slave both of God and of money.'