



Our Lord Jesus Christ, King of the Universe (Year C) – 23<sup>rd</sup> November 2025

## Parish Centre

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

T: (03) 9799 2108  
E: [hamptonpark@cam.org.au](mailto:hamptonpark@cam.org.au)  
H: Tue to Fri 9.15am - 1:15pm  
W: [stkevins.org.au](http://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](mailto: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.

## Thank you!

We raised **\$9114.00** from the food sale during the weekend of 15/16 November. We would like to thank all who prepared the meals and donated food, the many who contributed through cash donations and all parishioners for their support by purchasing the food and various desserts/sweets.

## Friendship Group Mass – 28<sup>th</sup> November – 11am

The Friendship group is celebrating their Anointing and Thanksgiving mass on Friday, 28th November at 11.00 am, followed by fellowship in the foyer. Please bring a plate to share. All, including non-members, are welcome.

## Memorial mass on Friday, 28<sup>th</sup> November at 7pm

All parishioners who have lost loved ones in the last one year (November 2024 till date) are invited to attend a memorial mass to remember and pray for our dearly departed. Please bring a framed photo to be displayed. The mass will be held on Friday, 28th November at 7pm. Kindly join us for a light supper after the mass.

## Mauritian Food Sale – 29<sup>th</sup> & 30<sup>th</sup> November

The Mauritian community are raising funds for the building of the new Grotto through a food sale after all the weekend masses on 29<sup>th</sup> and 30<sup>th</sup> November.

## Parish Sacrament Program 2026 - Reconciliation and Holy Communion

Does your child attend a non-Catholic school?

Do you want your child to receive the sacraments of reconciliation and First Holy Communion in 2026?

Enrolment forms for the Parish Sacrament program for 2026 are available in the foyer. Please fill in the forms and return to the Parish office by **Tuesday, 2<sup>nd</sup> December 2025**.

## Parish Christmas Carols

Join us on Sunday, **14th December 2025 at 6:00 PM** for a joyful evening of Christmas Carols at our parish.

Let's come together as a community to celebrate the season in song. Your voice matters—whether you sing loud and proud or hum along quietly, your presence will help make this event truly special.

Bring your family, invite your friends, and let's fill the air with music, joy, and the spirit of Christmas. The success of our carols evening depends on all of us joining in harmony! We look forward to singing with you!

## What's On this week

**Monday, 24<sup>th</sup> November: 5pm:** Junior Legion of Mary

**Tuesday, 25<sup>th</sup> November: 7pm:** RCIA

**Wednesday, 26<sup>th</sup> November: 9am:** Two Hearts devotion

**Thursday, 27<sup>th</sup> November: 4pm:** Pre Confirmation Class

**7pm:** Advent Program (Office)

**Friday, 28<sup>th</sup> November: 5pm:** Mothers who pray

**11am:** Friendship Group Anointing Mass

**7pm:** Memorial mass



**ROSTERS for 29<sup>th</sup> & 30<sup>th</sup> November**  
Readers & Extra-ordinary Ministers of Holy Communion please see the Notice Board for Rosters.

**CHURCH CLEANERS**  
Team 4: Samoan Choir

**COUNTERS**  
Team 3: Sumith, Samantha, Ransiri, Ferdinand, Gilbert, Marilyn, Priscilla

**Last Weekend's Collection**  
Envelopes: \$4915.30  
Unpledged: \$1870.00  
Presbytery: \$2369.90  
**Thank you!**

**This Sunday we Pray**  
**Thanksgiving**  
Christopher Vaz  
Stephen Thomas  
Jude Ambrose  
Thatcher Yates

**For those who are sick:**  
Colin Cunningham  
Baby Vash  
Carla Maria Marques  
Rosemary Jansz  
Baby Sofia Taranto  
Aurelie

**For those who have died recently:**  
Hector Gerald Caszo  
Ivania Dacosta Soares Pinto  
Joao Paul da Silva

If you would like to donate towards the building of the Grotto:  
**St Kevin's Building Appeals A/c**  
**BSB 083 347**  
**Account No.:851452646**

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:**  
Monday, 24<sup>th</sup> November: St Andrew Dung-Lac & Companions  
Tuesday, 25<sup>th</sup> November: St Catherine of Alexandria

**For those whose anniversaries occur at this time:**  
All whose names are in the Book of Remembrance and all the souls in purgatory.

**Children's Christmas Party**

**Date: 7th December 2025**

**Time: 3:00 PM – 5:00 PM**

**Location: St Kevin's School Hall**

Join us as we make this Christmas season unforgettable for our little ones (**Babies – Year 12!**)! This special celebration will feature games, delicious food, festive fun, and a visit from Santa himself.

Parents/carers are kindly asked to accompany their children.

Help us plan ahead- scan the QR code to confirm your child's /children's attendance

Let's create magical memories together—we can't wait to see your family there!



**Advent and Christmas Program 2025**

**Children's Christmas Party - Sunday, 7<sup>th</sup> December - 3-5pm – St Kevin's Hall**

**Parish Christmas Carols – Sunday, 14<sup>th</sup> December at 6:00pm –St Kevin's Hall**

**First Rite of Reconciliation – Monday, 22<sup>nd</sup> December 6pm – 7pm**

5 Priests available

No other scheduled confessions will take place till Tuesday, 6<sup>th</sup> January 2026.

**Wednesday, 24<sup>th</sup> December – 9.15am Mass (no novena)**

**Christmas Eve masses – Wednesday, 24<sup>th</sup> December**

**6:30pm Carols and Children's Nativity Play, 7pm Mass**

**8:45pm Carols and 9pm Mass**

**11pm Carols and 12am (Midnight) Mass**

**Christmas Day mass – Thursday, 25<sup>th</sup> December**

**9am Carols and 9:30am Mass**

**Wednesday, 31<sup>st</sup> December – 9.15am Mass (no evening mass and novena)**

**New Year's Eve – 31<sup>st</sup> December 2025**

**11pm Exposition of the Blessed Sacrament with Rosary**

**12am (Midnight) Mass**

**New Year's Day – Thursday, 1<sup>st</sup> January 2026**

**10am Mass**

**First Friday – 2<sup>nd</sup> January 2026**

**9.15am Mass**

**7pm Mass and Sacred Heart devotion. No night vigil.**

**Please note that all other weekend and weekday masses will be held as per the usual schedule.**

## PURGATORY continued - Part III

An objection brought by many Protestants to the Catholic doctrine of Purgatory is that somehow it undermines the finished work of Christ. Is Christ's death sufficient? Of course it is! It is sufficient to win our redemption and to allow the Holy Spirit to sanctify us. The work of the Holy Spirit in the life of the believer, however, is the work of purification and sanctification. It is the application of the divine life won by Christ.

Purgatory in no way should be viewed as a "second chance" by which those who did not believe in and follow Christ can somehow "suffer their way into heaven" despite their rejection of the Christian life. Jesus is clear that those who refuse to follow him are guilty: "He who does not believe is condemned already, because he has not believed in the name of the only Son of God" (John 3:18). Spiritual purification is possible only for those who have been reconciled to God in this life (cf 2 Corinthians 5:18-20).

The concept of purification after death dates back to the Jews of pre-Christian times. Evidence of this can be seen in the Second Book of Maccabees. Catholics will quickly cite this as scriptural evidence for the reality of purgatory, but we must remember that Protestants do not accept 2 Maccabees as scriptural. Nevertheless, objective readers will have to note that, even if the seven books of the Old Testament accepted by Catholics and rejected by Protestants are not biblical, they are godly writings and worthy of our consideration. In 2 Maccabees, following a battle, the faithful Jews found out that their fallen comrades had carried with them sacred tokens of idols, which the law forbade the Jews to wear:

They turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. (2 Maccabees 12:42-43) The sacred text notes that this was an honourable deed, and the passage closes with the statement: "Therefore he made atonement for the dead, that they might be delivered from their sin" (2 Maccabees 12:45).

What is striking about this passage is not what it asserts, but what it takes for granted. This episode is not told in an apologetic style, as if to prove that prayer for the dead was a pious act, but rather assumes it. Moreover, once the Catholic Church is accepted as the Church that Christ founded, and thus as the Church that defines the Canon of Scripture, the teaching in Maccabees takes on greater weight as inspired Scripture (cf 2 Timothy 3:16). What is clear and undeniable is the solidarity the early Christians felt with the deceased. Many ancient Christian monuments call out for prayer. For example, the epitaph of a bishop named Abercius, composed towards the end of the second century, provides: "Standing by, I, Abercius, ordered this to be inscribed; truly, I was in my seventy-second year. May everyone who is in accord with this and who understands it pray for Abercius." This practice of prayer for the deceased predates a fully developed defense of this practice, which was provided at the ecumenical councils of Lyons II (1274), Florence (1439-45), and Trent (1545-63).

In reading the Church Fathers, it is striking not only how confident these holy men are of the reality of the purifying fire (cf 1 Corinthians 3:15), but also how deeply the teaching was rooted in the Apostolic Tradition. The historic evidence clearly pointed to a belief in a state of purification that would later be called "Purgatory". This term corresponded to the Hebrew concept of Sheol, and to the Greek term Hades in the New Testament. This third and temporary state of purification is biblical, apostolic, historical and, most of all, true and completely reconcilable with the teachings of Jesus Christ in the Gospels. The doctrine of purgatory is completely reconcilable with a loving God who is a consuming fire. As we are drawn up into his love, into his very divine life — Father, Son, and Holy Spirit — we begin to burn with that same divine fire, and those impurities to which we have clung in this life must be burned away. This will inevitably involve suffering, as we let go of those imperfect things to which we are attached.

The hidden mystery behind the teaching of purgatory is our calling to live in God for all eternity, which requires us to give perfectly of ourselves (cf Matthew 5:48). Even with deep faith, the Christian life is difficult. We are called to manifest heroic generosity, and yet generosity hurts in this life. No matter what we are asked to give, we seem to run out — of time, of energy, of money. God calls us to acknowledge this weakness, this poverty, and to turn to him and cry out for help that he might fill us with his grace. In Heaven, generosity will not hurt; the lack of generosity will hurt. That is because in Heaven God will give himself to us fully and completely, holding nothing back. Our ability to receive from him will be completely contingent upon our ability, in turn, to immediately give back. Otherwise, the gift of God would destroy us. Like strapping a balloon onto a fire hydrant nozzle, we would explode! It is only when we learn the habit of complete and total self-giving that we will be able to experience the joy of Heaven. Christians are called to accept the finished work of Jesus Christ, and to allow that work to be applied to our lives by the work of the Holy Spirit, so that those who are justified will be sanctified. For us it is impossible. But with God, all things are possible.

*Curtis Martin.*

*The Burning Truth About Purgatory.*

*Lay Witness magazine.*

**First Reading - 2 Samuel 5:1-3**

All the tribes of Israel then came to David at Hebron. 'Look' they said 'we are your own flesh and blood. In days past when Saul was our king, it was you who led Israel in all their exploits; and the Lord said to you, "You are the man who shall be shepherd of my people Israel, you shall be the leader of Israel." So all the elders of Israel came to the king at Hebron, and King David made a pact with them at Hebron in the presence of the Lord, and they anointed David king of Israel.

**Responsorial Psalm 121(122):1-5**

***Let us go rejoicing to the house of the Lord.***

I rejoiced when I heard them say:

'Let us go to God's house.'

And now our feet are standing  
within your gates, O Jerusalem.

***Let us go rejoicing to the house of the Lord.***

Jerusalem is built as a city  
strongly compact.

It is there that the tribes go up,  
the tribes of the Lord.

***Let us go rejoicing to the house of the Lord.***

For Israel's law it is,  
there to praise the Lord's name.

There were set the thrones of judgement  
of the house of David.

***Let us go rejoicing to the house of the Lord.***

**Second Reading - Colossians 1:12-20**

We give thanks to the Father who has made it possible for you to join the saints and with them to inherit the light.

Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins.

He is the image of the unseen God  
and the first-born of all creation,  
for in him were created  
all things in heaven and on earth:  
everything visible and everything invisible,  
Thrones, Dominations, Sovereignties, Powers -

all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head.

As he is the Beginning,  
he was first to be born from the dead,  
so that he should be first in every way;  
because God wanted all perfection  
to be found in him  
and all things to be reconciled through him and for  
him,  
everything in heaven and everything on earth,  
when he made peace  
by his death on the cross.

**Gospel Acclamation**

Alleluia, alleluia!

Blessed is he who inherits the kingdom of David  
our Father;  
blessed is he who comes in the name of the Lord.  
Alleluia!

**Gospel - Luke 23:35-43**

The people stayed there before the cross watching Jesus. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too, and when they approached to offer vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'