



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

2nd Sunday in Ordinary Time 14 January 2018

Liturgy Times

SUNDAY:
8:30am, 10:00am.
Children's Liturgy during school term
TUESDAY: 8:30am Adoration, 9.15am Mass
WEDNESDAY: 7:00am
THURSDAY: 9:15am
FRIDAY: 8:30am Adoration, 9.15am Mass
SATURDAY: 9:00am
(Adoration and Reconciliation after Mass)
5:00pm (Vigil Mass)
SACRAMENT OF RECONCILIATION
Saturday: 9:30-10:00am; 4:25-4:50pm



St Paul said, 'The body is not meant for fornication: it is for the Lord, and the Lord for the body.' (2nd reading)

The word 'fornication' has by and large lost its meaning nowadays. Let's face it, the majority of sexual relationships we see on screen these days all fall under, technically speaking, the category of fornication. This has become so common - almost the default position - that it no longer causes scandal as it used to once upon a time; if anything, "scandal" seems to be caused by those "odd" people who actually live by Christian morals!

Now, my intention here is not to condemn anyone or to preach at the world which has long rejected Christian sexual ethics. But I do wish to point out that our society's long term effort to normalise fornication seems to be backfiring on itself, especially in the light of the phenomenon known as the #meToo movement. What is it? It started in Hollywood when a series of famous people (mostly women) came out to reveal that they had been sexually harassed by other famous people (mostly men). As we know the #meToo movement has reached Australia as well.

On the one hand, the movement is wonderfully exposing some of the major perpetrators of sexual harassment who thought they could get away with murder; but on the other hand, it is unwittingly highlighting the fact that in a hookup culture such as ours where sex has become devoid of moral meaning the line that divides perpetrators and victims isn't always clear; hence why the the #meToo movement ranges from the most serious to the most absurd of allegations.

What took these alleged victims so long to speak out? Why is it that even though many appeal to victimhood most of them still struggle to name their perpetrators (except in a few well-known cases)? No doubt, there are different reasons for this, but I wish to focus here on just one:

In a culture where fornication is normalised it is inevitable that violence against the dignity of persons will also become, to some unfortunate extent, normalised. The fact is that in a hookup culture everyone gets hurt - everyone feels violated - in one way or another, but that's the price for playing the game which for most part people begrudgingly put up with. But there are times when they feel that things have gone a little too far, only, the problem is that it is tricky to define what constitutes sexual harassment when on another occasion the same type of behaviour may be accepted as just a consensual game; hence the conundrum of the #meToo movement!

It seems that trying to eradicate "sexual harassment" (or hurt) in a culture that continues to normalise, even glorify, fornication is as difficult as playing with fire and not getting burned. Perhaps the only way out of this conundrum is after all to heed the words of St Paul who said, 'Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.'

Pastoral Team:

Fr Peter Kwak
beverlyhillspriest@gmail.com

Parish Office Address:

5 Tarrilli Street
Postal Address:
PO Box 100
Beverly Hills NSW 2209
Telephone: 9554 8155
Email: reginaparish@gmail.com
Web: reginacoeliparish.org.au

Fr Peter

The Week Ahead

Sun 14 Jan 2nd Sun OT	8.30am 10.00am	Mass Mass No morning tea this Sunday
Mon 15 Jan		OFFICE CLOSED
Tues 16 Jan	8:30am 9.15am	Exposition of the Blessed Sacrament Mass
Wed 17 Jan St Anthony abbot	7.00am	Mass
Thurs 18 Jan	9.15am	Mass
Fri 19 Jan	8.30am 9.15am	Exposition of the Blessed Sacrament Mass
Sat 20 Jan	9.00am 4.25pm 5.00pm	Mass & Reconciliation & Benediction Reconciliation Vigil Mass
Sun 21 Jan 3rd Sun OT	8.30am 10.00am	Mass In Memory of David Shannon Mass

Please pray for...

In Loving Memory

Joe Costa, Max Chipman, Lucy Sui Ing Wong, Onofrio Tesoriero, Fintan Lawlor, Sam Xerri, David Shannon, Antonio Mattiussi, Dea Mattiussi, Donato Tozzi, Angelina Tozzi, Francis Son H Tran, Josephine Aguis, Antonino Puglia, Adel Hakim, Louis Goveia, Giovanni Battiato, Alfia Laspina Giuseppa Leotta, Rosa Ferlito, Frank Meaney Snr., Frank Meaney Jnr, Fichera Al Fio, Joseph Agius, Fichera Cal Fio, Francesco Aversa, Iris Sceri, Paul Lauria, Lina Paolercio, Margaret Wilkie, Frank Meaney Jnr, Monsignor John Lyle, John Brogan, Mary Nguyen, Maria Dos Santos, Tereza Dos Santos, Manuel Vieira, Gloria Vieira, Carmelo Algozzino, Bernard John Mortimer, Pat Smith, James Roebuck, Ugo Buracchi, Dan Hall, Margherita Falsone, Maria Mandich, Neville Zacka, Anthony Nguyen, Norm Farrell, Joyce Hansen, Rosario Bombaci, Bartolo Tesoriero, Tony Tesoriero, Carmelo Algozzino, Martin Mifsud, Stephen Xuereb, Marc David Sollazzo, Anna Maria Cicuto, Edmund Banfield, Frederika Streiff, Buyung Elias, Pauline Elias, Christina Salim, Alexander Arifin, Agnes Arifin, Ken Fleeton, Herman Holtz, Anna & Joseph Pham, Peter Repole, Pat Simpson, Elaine Brooksby, Antoni Pomes, Mary Meaney, The Waters' Family, Connie Fedele, Darren Seymour, Mark Phillips, Frances Spinella, Catherine Lin Siew Ngik, James Campisi, Chris Franchella, Neville Gittany, Gail Moore, Theresa Nguyen, Terzino Ventresca, Delfina Morassut, Sandra Cesarano, Jason Connolly, Paul & Vienna-Marie Agius, Gabriella Pittino, Columba Doherty, Aileen Host, Thomas Tran, Audrey English, Edward Cantwell, Irene McCarthy, Carl John Sollazzo, Joseph Ovens, Romeo Vassalo, Thomas Mendes, Salvatore Licari, Gino Morassut, Vicko Hrdalo, Kate Hrdalo, Joe Poolice, Ivan and Mara Puyic, Patty Woods, Clarice Redshaw, Chris Pezzutti, Bob Pettit, Peter Pezzutti, Maria Addolorata Tesoriero, Nicolino Poreu, Madeddu Filomena Gonario, Sidney Falson, Valerie Zacka, Dea Mattiussi, George & Linda Darrell-Edwards, Maria Cristofaro, Dominico Cristofaro, Tim Mitchell, Donato Carnevale, Mary McGregor, Elizabeth Tesoriero, Theresa May Cantwell, Lambert Glaudemans, Vicky Brown, Maria Serravalle, Loretto Davenport, Roberto and Filomena Garfano, Judith Farrell, Pasquale Raglini, Joseph Lin Kee Choo, Graham Daniel, Mildred May Mitchell, Mark Byrne, Carl El-Khoury, Maria Mansour, Joseph Mealing, Maria Giuseppa Mascolo, Cono Reale, Caterina Tesoriero, Leonardo Battiato, Imelda Garcia, Fulvia Maria Tonitto, Myriam Barbe, Maureen Whelan

Please remember those who are in ill health especially:

Sam Hy, Mary Sortwell, Georgia Brown, Leontia Jule Jo, Antonia Falzon, Liam Ajaka, Luke Compton, Paul Camelotti, June Roebuck, Anne Thompson, Anne Maree Michels, Chris Byrne, Dr Antonio Braga, Anne Courtney, Erifili Vorias, Ann McDowell, Alice Nelson, Terry Wall, Paul Kensey, Mary Emery, Micaela & Theresa Trujillo, Slavica Markotic

Parish Secretary

Mrs Margaret
Doherty-Brady
9554 8155
Tuesday to Friday
8.30am-3.30pm

Sacramental Coordinator

Mrs Elizabeth Gooley
9554 8155
reginasacramental@gmail.com
Tuesday and Thursday
11.30am - 3.30pm

School Principal

Mr Chris Egan
Asst. Principal
Mr Peter Busch
REC
Ms Daniella Taranto

MEN'S Breakfast

Reading the Bible through a Catholic Lens
Robert Haddad: Head of New Evangelisation for the Catholic Education Office (Sydney).

8am -10am Saturday 3 February 2018
St Joseph's, Enfield | \$20 (\$10 unwaged)

BOOKINGS REQUIRED
<https://www.trybooking.com/book/event?eid=341640>
CONTACT: KEVIN SMITH 0470 284 590

CatholicCare's Parenting Hub

With the school holidays in full swing, CatholicCare's parenting hub provides useful articles with tips to help you manage the ups and downs. Simply visit catholiccare.org and look for the Parenting Hub icon. Our parenting counsellors are also available 7 days a week by calling Parent Line NSW on 1300 1300 52.

CatholicCare Sydney wishes everyone a very Happy New Year.

For more information, contact our friendly CCareline team on **13 18 19**.

Discover Retreat—Young Women 18-35

Friday 26 Jan 7pm to Sunday 28 Jan 4pm
Mount Schoenstatt—230 Fairlight Road, MULGOA
Investment: \$200. (part sponsorship available)
A self-knowledge weekend on identity, personality, dignity, womanhood and much more.

Register: Contact Sr M Julie Brcar 0408 738 334
email: juliebrcar@gmail.com
www.schoenstatt.org.au

Grief to Grace

Healing the Wounds of Abuse – is a spiritual retreat for anyone who has suffered degradation or violation through physical, emotional, sexual or spiritual abuse. The retreat will be held April 8th – 13th 2018. To request an application contact Anne by emailing info@griegtograceaus.org.au or phone 0407 704 539. For more information visit www.griegtograce.org

Book keeper

Mrs Maria Awad

Business Manager

Mr Peter Crawford

Rosary Statue

Mr & Mrs R Xuereb

7 Rhonda Avenue
Ph: 9153 9101

Pope Francis' Catechesis on *Gloria* and *Collect*

...the gratitude expressed in the "Gloria" comes to life from the encounter between human misery and divine mercy; it is "a very ancient and venerable hymn with which the Church, gathered in the Holy Spirit, glorifies and beseeches God the Father and the Lamb" (*Ordinamento Generale del Messale Romano*, 53).

The beginning of this hymn – "Glory to God in the highest" — takes up the song of the Angels at Jesus' birth in Bethlehem, joyful proclamation of the embrace between Heaven and earth. This song involves us also, recollected in prayer: "Glory to God in the highest and peace on earth to men of good will." After the "Gloria," or when this isn't, immediately after the Penitential Act, the prayer takes a particular form in the prayer called "Collect," through which is expressed the character proper of the celebration, variable according to the days and the times of the year (Cf. *Ibid.*, 54). With the invitation "Let us pray," the priest exhorts the people to recollect themselves with him in a *moment of silence*, in order to be conscious of being in the presence of God and have risen, in each one's heart, the personal intentions with which he takes part in the Mass (Cf. *Ibid.*, 54). The priest says "Let us pray", and then comes a moment of silence, and each one thinks of the things of which he is in need, what he wishes to ask for in prayer.

The silence isn't reduced to the absence of words, but rather in disposing oneself to listen to other voices: that of our heart and, especially, the voice of the Holy Spirit. In the liturgy, the nature of the sacred silence depends on the moment in which it takes place: "During the Penitential Act and after the invitation to prayer, it helps recollection; after the Reading or the homily, it's a call to meditate briefly on what one has heard; after Communion, it fosters interior prayer of praise and supplication" (*Ibid.*, 4r5). Therefore, before the initial prayer, silence helps to recollect ourselves in ourselves and to think why we are there. See then the importance of listening to our spirit to then open it to the Lord. Perhaps we come from days of toil, of joy, of sorrow, and we want to say it to the Lord, to invoke His help, to ask that He be close to us; we might have sick relatives and friends or who are going through difficult trials; we want to entrust to God the fate of the Church and of the world. And for this the brief silence is useful, before the priest, *gathering the intentions of each one*, expresses in a loud voice to God, in the name of all, the common prayer that ends the Rites of Introduction, doing in fact the "*Collect*" of the individual intentions. I earnestly recommend to priests to observe this moment of silence and not go in a hurry: "Let us pray," and that silence be kept. I recommend this to priests. Without this silence, we risk neglecting the recollection of the soul.

The priest recites this supplication, this Collect prayer, with his arms spread, which is the attitude of the worshipper, assumed by Christians from the first centuries — as the frescoes of the Roman catacombs attest — to imitate Christ with His arms open on the wood of the cross. And there, Christ is the Worshipper and is at the same time the prayer! In the Crucified we recognize the Priest that offers to God the worship that pleases Him, namely, filial obedience.

In the Roman Rite the prayers are concise but rich in meaning; beautiful meditations can be made on these prayers, which are so beautiful! To return to meditate the texts, also outside of the Mass, can help us to learn how to address God, what to ask for, what words to use. May the liturgy be able to become for all of us a true school of prayer.

Campion Summer Program 8-12 January 2018

Campion Summer program is forming young minds in faith and reason.

Looking for 16 – 24 year olds to come join the Campion summer program in Jan 8-12 2018

Experience College life and a taste of the Campion College course: 1 Literature 1 History 1 Hiking 1 Coastal Walks & Swims 1 Theology 1 Philosophy 1 Sports 1 Other Activities

Registration: \$390 per person - Financial assistance available

For more information: visit www.campion.edu.au/summer or contact us at study@campion.edu.au, Tel: 0413489738

The Living Word

Second Sunday in Ordinary Time, Year B

14 January 2018

First Reading 1 Sm 3:3-10.19

Speak, O Lord, your servant is listening.

Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, 'Samuel! Samuel!' He answered, 'Here I am'. Then he ran to Eli and said, 'Here I am, since you called me.' Eli said, 'I did not call. Go back and lie down.' So he went and lay down. Once again the Lord called, 'Samuel! Samuel!' Samuel got up and went to Eli and said, 'Here I am, since you called me.' He replied, 'I did not call you, my son; go back and lie down.' Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, 'Here I am, since you called me.' Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, 'Go and lie down, and if someone calls say, "Speak, Lord, your servant is listening."' So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, 'Samuel! Samuel!' Samuel answered, 'Speak, Lord, your servant is listening.'

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

Responsorial Psalm

Ps 39:2. 4. 7-10. R. v. 8.9

**(R.) Here am I, Lord;
I come to do your will.**

1. I waited, I waited for the Lord.
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. (R.)
2. You do not ask for sacrifice and
offerings,
but an open ear.
You do not ask for holocaust and
victim.
Instead, here am I. (R.)
3. In the scroll of the book it stands
written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)
4. Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord. (R.)

Second Reading 1 Cor 6:13-15. 17-20

Your bodies are members of the body of Christ.

The body is not meant for fornication; it is for the Lord, and the Lord for the body. God, who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, which is in you since you have received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

Gospel Acclamation Jn 1:41. 17

Alleluia, alleluia!

We have found the Messiah:

**Jesus Christ, who brings us truth and
grace.**

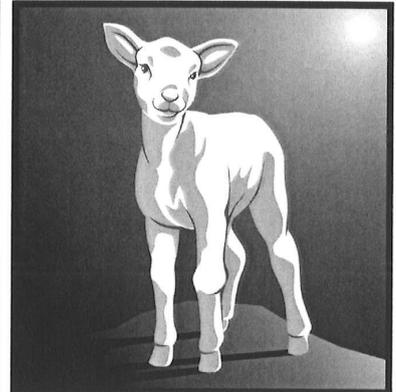
Alleluia!

Gospel Jn 1:35-42

They saw where Jesus lived and they stayed with him.

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of God.' Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, 'What do you want?' They answered, 'Rabbi,' - which means Teacher - 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' - which means the Christ - and he took Simon to Jesus. Jesus looked hard at him and said, 'You are Simon son of John; you are to be called Cephas' - meaning Rock.



Reflection by Dianne Bergant CSA

Today we consider the call to discipleship. The readings outline the various stages of this call and provide a sketch of some of the characteristics of each stage: the invitation, the discerning process and the resulting transformation.

The call is an invitation from God. It might come to us as inner sensitivity, a kind of a dream or inspiration. Our interest might be captured by a person or an event that first attracts us and then beckons us to investigate further. It can come in the innocence and naivete of childhood, in the vigour of young adulthood, or in the wisdom of years. It comes when God calls.

The second stage involves discernment. Most of us need help recognising moments of religious importance and so we seek out women and men who are practiced in the ways of God, who can help us test the spirit. They might be recognised religious leaders or prophetic guides, or they could be friends or loved ones who know us well and who are also attuned to the workings of God in their own lives.

Finally, when we respond to the call, we discover that we no longer belong solely to ourselves; as disciples, we belong to the body of Christ. We belong to the reign of God; we are now part of the mission of Christ. As disciples, we are called to proclaim to the world the justice of God. What a glorious honour this is!

The psalm responses are from the English Translation of the Lectionary for the Mass ©1981 International Committee on English in the Liturgy Inc. (ICEL). All rights reserved. The psalm texts, from The Psalms, A New Translation, ©1963 by The Grail, England and used by permission of the publishers. The scriptural quotations are taken from the Jerusalem Bible, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers. © 2017 Creative Ministry Resources Pty Ltd All use must be in accordance with your user licensing agreement.