



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

**3rd Sunday in Ordinary Time
21 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

Jonah: the Reluctant Preacher

In our 1st reading, Jonah displays heroic courage by preaching to the formidable people of Nineveh ('a city great beyond compare') who could easily dismiss him as a person of no importance and even silence him. But for some inexplicable reason they actually listen to him and...repent! 'From the greatest to the least' - it's a miracle!

How did Jonah come to be such a hero? Interestingly, the Book of Jonah introduces him more like a loser, or even a traitor, than a hero. As soon as Jonah was given his mission, he fled 'away from the presence of the Lord' and appeared to have become very isolated - ending up on a ship, in the middle of the sea and asleep in the 'inner part of the ship'.

But the Lord was not about to lose him. At first there was a great wind and a mighty tempest. Then the sailors were absolutely panicking and woke Jonah up. Losing their wits, they cast lots in order to see on whose account they were being afflicted with this terrible disaster. Surprise, surprise! The lot fell on Jonah! At this point, he might have muttered with a smile of resignation, 'Who was I kidding, to think that I could flee from the Lord? I'll stop running now. You win, Lord, I surrender!'

When the sea grew 'more and more tempestuous' Jonah volunteered to be thrown overboard as a sacrifice lamb. It worked: the sea 'ceased from raging' and the sailors began to worship God. In the meanwhile, Jonah would be swallowed up by a whale and remain in its belly for three days and three nights. He would learn to pray once again during these hours of "darkness", by the end of which he would be vomited out and emerge as the hero we see in our 1st reading (albeit in an imperfect one).

Why am I recounting the story of Jonah? It seems that the difference between a hero and a loser can be paper-thin in terms of 'what we are made of; after all, Jonah was almost a perpetual loser. Nevertheless, we are coaxed out of stifling self-enclosure and propelled toward holy heroism by the invincible strength of God who loves us and finds ever creative ways of calling us to himself.

[I'll be away this week from Monday to Thursday for a class reunion. In my absence, you might see one or two of the former priests of Beverly Hills. Friday is a public holiday (Australia Day); hence, Mass will be at 9AM.]

Fr Peter



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Fr Peter Kwak

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The Week Ahead

Sun 21 Jan 3rd Sun OT	8.30am 10.00am	Mass Mass
Mon 22 Jan		OFFICE CLOSED
Tues 23 Jan	8:30am 9.15am	Exposition of the Blessed Sacrament Mass
Wed 24 Jan St Francis de Sales	7.00am	Mass
Thurs 25 Jan Conversion of St Paul	9.15am	Mass
Fri 26 Jan Australia Day	9.00am	Mass (public holiday)
Sat 27 Jan	9.00am 4.25pm 5.00pm	Mass & Reconciliation & Benediction Reconciliation Vigil Mass
Sun 28 Jan 4th Sun OT	8.30am 10.00am	Mass Mass

Please pray for...

In Loving Memory

Mirta Lodi, David Shannon, Carmelo Algozzino, Joe Costa, Max Chipman, Lucy Sui Ing Wong, Onofrio Tesoriero, Flintan Lawlor, Sam Xerri, Antonio Mattiussi, Dea Mattiusi, 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 Crawford, Maria Dos Santos, Tereza Dos Santos, Manuel Vieira, Gloria Vieira, 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, 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

Book keeper

Mrs Maria Awad

Business Manager

Mr Peter Crawford

Rosary St Mrs M Weeks

23 Yoorami Road
Ph: 9554 3250

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

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



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



Pope Francis' Homily on the Beatitudes

"When Jesus saw the crowds..." (Mt 5:1). In these first words of today's Gospel we discover how Jesus wants to encounter us, the way that God always surprises his people (cf. Ex 3:7). The first thing Jesus does is to look out and see the faces of his people. Those faces awaken God's visceral love. Jesus' heart was not moved by ideas or concepts, but by faces, persons. By life calling out for the Life that the Father wants to give us.

When Jesus saw the crowds, he saw the faces of his followers, and what is most remarkable is that they, for their part, encounter in the gaze of Jesus the echo of their longings and aspirations. This encounter gives rise to the catalogue of the Beatitudes, that horizon towards which we are called and challenged to set out. The Beatitudes are not the fruit of passivity in the face of reality, nor of a mere onlooker gathering grim statistics about current events. They are not the product of those prophets of doom who seek only to spread dismay. Nor are they born of those mirages that promise happiness with a single "click", in the blink of an eye. Rather, the Beatitudes are born of the compassionate heart of Jesus, which encounters the hearts of men and women seeking and yearning for a life of happiness.

...The Beatitudes are not the fruit of a hypercritical attitude or the "cheap words" of those who think they know it all yet are unwilling to commit themselves to anything or anyone, and thus end up preventing any chance of generating processes of change and reconstruction in our communities and in our lives. The Beatitudes are born of a merciful heart that never loses hope. A heart that experiences hope as "a new day, a casting out of inertia, a shaking off of weariness and negativity" (Pablo Neruda, *El habitante y su esperanza*, 5).

Jesus, in proclaiming blessed the poor, the grieving, the afflicted, the patient, the merciful... comes to *cast out the inertia* which paralyzes those who no longer have faith in the transforming power of God our Father and in their brothers and sisters, especially the most vulnerable and outcast. Jesus, in proclaiming the Beatitudes, shakes us out of that *negativity*, that sense of resignation that makes us think we can have a better life if we escape from our problems, shun others, hide within our comfortable existence, dulling our senses with consumerism (cf. Apostolic Exhortation *Evangelii Gaudium*, 2). The sense of resignation that tends to isolate us from others, to divide and separate us, to blind us to life around us and to the suffering of others.

...Against the resignation that like a negative undercurrent undermines our deepest relationships and divides us, Jesus tells us: Blessed are those who work for reconciliation. Blessed are those ready to dirty their hands so that others can live in peace. Blessed are those who try not to sow division. That is how the Beatitude teaches us to be peacemakers. It asks us to try to make ever greater room for the spirit of reconciliation in our midst. Do you want to be blessed? Do you want to be happy? Blessed are those who work so that others can be happy. Do you want peace? Then work for peace.

...To sow peace by means, closeness! By coming out of our homes and looking at peoples' faces, by going out of our way to meet someone having a difficult time, someone who has not been treated as a person, as a worthy son or daughter of this land. This is the only way we must forge a future of peace, to weave a fabric that will not unravel. A peacemaker knows that it is often necessary to overcome great or subtle faults and ambitions born of the desire for power and to "gain a name for oneself", the desire to be important at the cost of others. A peacemaker knows that it is not enough simply to say: "I am not hurting anybody". As Saint Alberto Hurtado used to say: "It is very good not to do wrong, but very bad not to do good" (*Meditación radial*, April 1944). Peacebuilding is a process that calls us together and stimulates our creativity in fostering relationships where we see our neighbour not as a stranger, unknown, but rather as a son and daughter of this land.

The Living Word

Third Sunday in Ordinary Time, Year B

21 January 2018

First Reading Jon 3:1-5. 10

The Ninevites renounced their evil ways.

The word of the Lord was addressed to Jonah: 'Up!' he said 'Go to Nineveh, the great city, and preach to them as I told you to.' Jonah set out and went to Nineveh in obedience to the word of the Lord. Now Nineveh was a city great beyond compare: it took three days to cross it. Jonah went on into the city, making a day's journey. He preached in these words, 'Only forty days more and Nineveh is going to be destroyed.' And the people of Nineveh believed in God; they proclaimed a fast and put on sackcloth, from the greatest to the least.

God saw their efforts to renounce their evil behaviour. And God relented: he did not inflict on them the disaster which he had threatened.

Responsorial Psalm

Ps 24:4-9. R. v.4

(R.) Teach me your ways, O Lord.

1. Lord, make me know your ways.
Lord, teach me your paths.
Make me walk in your truth, and
teach me:
for you are God my saviour. *(R.)*
2. Remember your mercy, Lord,
and the love you have shown from
of old.
In your love remember me,
because of your goodness, O Lord.
(R.)
3. The Lord is good and upright.
He shows the path to those who
stray,
he guides the humble in the right
path;
he teaches his way to the poor. *(R.)*

Second Reading 1 Cor 7:29-31

The world as we know it is passing away.

Brothers, our time is growing short. Those who have wives should live as though they had none, and those who mourn should live as though they had nothing to mourn for; those who are enjoying life should live as though there were nothing to laugh about; those whose life is buying things should live as though they had nothing of their own; and those who have to deal with the world should not become engrossed in it. I say this because the world as we know it is passing away.

Gospel Acclamation Mk 1:15

Alleluia, alleluia!

The kingdom of God is near:

believe the Good News!

Alleluia!

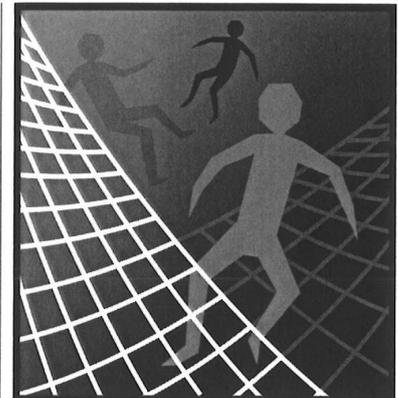
Gospel Mk 1:14-20

Repent, and believe the Good News.

After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News.'

As he was walking along by the Sea of Galilee he saw Simon and his brother Andrew casting a net in the lake - for they were fishermen. And Jesus said to them, 'Follow me and I will make you into fishers of men.' And at once they left their nets and followed him.

Going on a little further, he saw James son of Zebedee and his brother John; they too were in their boat, mending their nets. He called them at once and, leaving their father Zebedee in the boat with the men he employed, they went after him.



Reflection by Dianne Bergant CSA

Today we reflect on the first and most important responsibility of discipleship, namely, evangelisation, the goal of which is the proclamation of the reign of God. God seems to choose the most unlikely people to preach to others. It does not matter who *brings* the good news, but who *receives* it. Jonah the prophet was sent to outsiders, even enemies. The disciples were fishermen who spoke to the people of their own country. God's salvation is intended for all, and it seems to make little difference who brings this good news.

Today's readings call for repentance. The grace of God requires a new way of living, a life of faith and commitment. The gospel invites us into the age of fulfilment, a salvific reign of truth, compassion and kindness. It is a way of life that leads to justice.

There is an urgency in these readings. This world in its present form is passing away, and God's call demands a total response. Like the disciples, we must leave the familiarity of our former ways and follow the call that we have heard in the depths of our hearts. We are called first to enter the reign of God and then to spread it. As ambassadors of God, we bring the good news of salvation wherever we are and in whatever we do. Called by God, we now begin to live in a totally different way, guided by the values of the reign of God rather than those of the world that is passing away.

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