



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Thirteenth Sunday in Ordinary Time 28 June 2020

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



Last week I wrote that, when taken out of context, even Jesus himself could be portrayed as the devil. Well, in our Gospel reading for this Sunday, Jesus makes a controversial statement which sort of illustrates the point: 'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me.' (Matthew 10:37) In the absence of a proper context, one could be forgiven for picturing Jesus as a narcissist who wants to be loved even at the expense of driving a wedge between parents and children. Of course there is no shortage of context in which the statement in question from Jesus makes perfect sense; after all, *God* is to be loved above all else! But I wish to explore the truthfulness of what Jesus said through the particular lens of *conscience*. What is more important, having a good conscience before God or having a good relationship with one's own family? In an ideal situation there should be no dichotomy between the two; a good conscience will help to foster a good relationship and vice versa. Nevertheless, in our fallen world, keeping a clear conscience can mean that the growth of our relationships, even familial relationships, needs to come to an apparent halt, at least for the time being. A poor conscience can never be conducive to the formation of meaningful, fruitful and lasting relationships.

Conscience is something I have been pondering over and reading about this past week. It seems to me that we are living in an age of "schizophrenic" conscience. At once conscience is both a tyrant and a slave. At times conscience is given absolute authority ("my body, my choice," "I choose even my own gender"), but at other times conscience is denigrated and given little or no worth (think of the increasingly merciless "cancel culture" which sets out to destroy people's careers/livelihoods for merely expressing their thoughts, making little or no allowance for *freedom of conscience*). These two occurrences, although seemingly contradictory to one another, are in fact closely related. What starts out as tyranny of conscience inevitably ends in conscience's enslavement and here is why:

Conscience is one of the most wonderful things we have, if not actually the most wonderful thing. Conscience is where we encounter the word of God which resonates with our entire being and activates in us growths/transformations we all yearn for. Conscience is, as it were, the bedchamber of our intimacy with the Lord. But there is a serious problem if the role of conscience is misunderstood as one of autonomy ("being a law unto oneself") or independence from God (or from truth). What happens when our conscience becomes disconnected from the very thing which gives it purpose and vitality? A disconnected conscience is mere consciousness - a superficial consciousness which provides us with a false security, a false sense that we are making meaningful choices on our own ("I did it my way!"). But this self-pleasing sentiment is a cover which hides the sad fact that we have not acted with reverence toward truth, we have not wrestled with the question of *what is right* and we have not sought out God's will.

Contrary to popular belief, a disconnected conscience that overlooks the values of truth, justice and obedience to God does not become liberated or come to realise the utopian dream of some brilliant, independent thinking; instead, it becomes highly vulnerable to indiscriminate influences from social surroundings. After all, a disconnected conscience is a superficial consciousness which, after having long dispensed with the values of truth, justice and obedience to God, lacks substance and solid foundations.

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The Week Ahead

Sun 28 Jun 13th Sunday Ordinary Time		No more need for booking from 1 July!
Mon 29 Jun Sts Peter & Paul, apostles		No Mass
Tues 30 Jun	9.15am	Mass with children
Wed 1 Jul	7am	Mass
Thurs 2 Jul	9.15am 2.00pm	Mass with children Afternoon Tea
Fri 3 Jul St Thomas, apostle	9.15am	Mass
Sat 4 Jul	9.00am 9:25-9:55am	Mass Adoration & Reconciliation
	4:15-4:45pm 5pm	Reconciliation Vigil Mass
Sun 5 Jul 14th Sunday Ordinary Time	8.30am 10.00am	Mass Mass (live-streamed on Face- book)

Thursday afternoon tea is back!

Please pray for...

Recently Deceased

Alice Nelson, Greg Weekes

In Loving Memory

Bernie Crawford, Patricia Gates

Please remember those who are in ill

health especially: Matt Nugent, Bob Handerson, Beven Kelly, Ann Mc Dowell, Christopher McDowell, Damiano Serravalle, Michelle Makin, George Dagher, Mrs Saba, Josephina Algozzina, Geraldina Civitarese, Pat Mortimer, Mrs Donald Burch, Mary Daniels, Geoff McDowell, Elena Mura, Mr TD (Terry) Wall, Kim Delaney, Lauren Sotano, Sam Hy, Mary Sortwell, Georgia Brown, Luke Compton, Paul Camelotti, Anne Maree Michels, Slavica Markotic.

Rosary Statue

Mr & Mrs Va'foon

73 Ponyara Road
Ph: 0452 248 843



Alice Nelson (née Az-zopardi) was born to Maltese parents in Port Said, Egypt on 23rd February, 1927. She was the eldest of three children and had both a sister, Edith, and a brother, Emmanuel. She attended a French primary school run by the Good Shepherd nuns, and an English high school, where she completed her matriculation.



Alice's family immigrated to Sydney, Australia in 1949 and lived in Duncan St, Maroubra. Prompted by recommendations by her parish priest, she attended the Aquinas Academy in Sydney's Rocks in the early 1950s where she was greatly impressed by Dr Austin Woodbury, a Marist priest and founder of the Academy, whose mission in life was to bring the philosophy and theology of St Thomas Aquinas to the lay person. Alice attended Dr Woodbury's classes five nights a week for 18 years. He recognised her gift for teaching, encouraging her to teach classes first in theology and then in philosophy. This became her life's passion, and she taught classes both at the Aquinas Academy and in various other places. Dr Woodbury once publicly described Alice as "the most competent woman-philosopher in Australia."

On 15 February, 1969, Alice married fellow Academician, George Nelson, at St Patrick's, Church Hill, and moved to Roselands where she was in Beverly Hills parish. She gave birth to a daughter, Maree, in 1971, who she considered a miracle baby since Alice was 44 years of age at the time. After a hiatus from teaching during Maree's years of infancy, Alice returned to teaching philosophy and theology. She began theology classes on a Friday night in Beverly Hills parish which ran for over 40 years, and which attracted many people of all ages, from teenagers at school to the elderly. Alice was a true teacher; she could easily break down difficult and complex concepts into easy-to-absorb examples. She was also skilled at being able to teach all levels of students in the one class, with each student being able to grasp ideas at his or her own level.

Alice had other classes over the years in Beverly Hills, as well as in many other parishes around Sydney. She and her colleagues began their own philosophy school, The Centre for Thomistic Studies, Inc. in 1985 to carry on the teachings of Dr Woodbury and St Thomas Aquinas. Classes were held in the city and were attended by people from all walks of life for many years. All of Alice's teaching was done on a voluntary basis for the sheer love of spreading the Faith and bringing people closer to their God. It was only sickness that forced Alice into retirement in 2014, eighteen months after George had passed away.

Due to immobility she moved into Peakhurst Lodge where she was looked after by the kind nurses in the high care ward. Her friendly and warm nature made her well loved by the staff and residents. Alice passed away on 4 June 2020 after suffering from aspiration. She will be greatly missed by Maree and her family, her relatives, friends and many students who are so grateful for all that she taught them so generously. - Maree Nelson (daughter) -

Parish Secretary

Mrs Margaret
Doherty-Brady
9554 8155
Tues 8:30am - 1:30pm
Wed & Fri 10:30am-
3:30pm
Business Manager
Mr Peter Crawford

Sacramental Coordinator/ PSSO

Mrs Elizabeth Gooley
9554 8155
reginasacramental@gmail.com
Tuesday and Thursday from
11:30am - 3:30pm

School Principal

Mr Chris Egan
Asst. Principal
Mr Peter Busch

REC

Mrs Elizabeth Web-

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Consequently, a disconnected conscience struggles to question, resist or overcome the prevailing opinions of the time regardless of whether they are right or wrong. The mainstream consciousness, as expressed by the globalised, instantly-accessible media, clandestinely overtakes individual consciences. What is considered to be important then is not whether something is true or false but whether it is *for or against* what is supposed to be “mainstream progress.” But who decides what real progress is? Who ensures that so-called “progress” does not move in the wrong direction or go too far? One thing is for certain: with the concept of truth long forgotten from the mainstream consciousness, there won’t be much room for open and honest dialogue; instead, the strongest or the loudest will tend to dictate the terms of enslavement for individual consciences.

In the movie *Godfather*, Michael Corleone says to his brother, ‘Fredo, you’re my older brother, and I love you. But don’t ever take sides with anyone against the family again. Ever.’ In other words, there are intense familial bonds and affections even within mafia-families, and there are codes of conduct which all must follow supposedly for “family-progress.” Jesus touched upon something similar when he said, ‘For if you love those who love you, what right have you to claim any credit? Even the tax collectors do as much, do they not?’ (Matthew 5:46) The trouble here is that even fervently pursued familial love can devolve into nothing more than a mere expression of self-interest or self-preservation. Without reference to values like truth, justice and obedience to God, what is supposed to be *for* family-progress can actually turn out to be *against* it. Families who are not oriented toward transcendent values which are greater themselves become highly vulnerable to worldly dynamics like self-centredness, authoritarianism, indifference, meaninglessness, etc. Therefore, precisely for the sake of family-wellbeing, it would seem imperative for families to remain transcendently oriented, for example, by remembering that having a good conscience before God is even more important than ostensibly “getting along” because only healthy consciences full of purpose and vitality can enable families to remain true in meaningful, fruitful and lasting relationships, hence the reason why Jesus said, ‘Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me.’ - Fr Peter -

What does it mean that we are now re-opened?

- ⇒ Catholics in Sydney are still dispensed from their Sunday Mass obligation.
- ⇒ Those who are particularly vulnerable to infection are strongly encouraged to remain protected.
- ⇒ **Please contact Fr Peter if you wish to receive Holy Communion at home.**
- ⇒ All parish masses and reconciliations are as advertised in the parish bulletin.
- ⇒ Please uphold reasonable social distancing inside the church. Explore new, unoccupied seats! Please sanitise your hands and minimise physical contact. Please feel free to wear a mask if you think it prudent! Please sign in at the door.
- ⇒ **From July 1, the church of Regina Coeli is able to accommodate up to 130 people at Mass. There is no more need for booking!**

For Families in Need

Are you experiencing difficulties in providing your family with those extra needs you hadn’t expected, especially due to the current crisis relating to COVID-19? There are many ways in which we can help you, so please do not feel shy or embarrassed by your needs. We are just a phone call away, waiting to assist you. Confidentiality is guaranteed at all times. If you would like to chat with us just ring any of the telephone numbers listed below. God bless.

Anne 02 9759 2357 & Joy 02 9150 4996

- The Ladies Conference of the Saint Vincent de Paul Society, Regina Coeli Parish -

Regina Coeli Mailing List

The corona-crisis has reminded us of the importance of having a simple and efficient communication network within the parish. If you wish to be on our mailing list for special updates and announcements, etc., please go to the following link and register your email address:

<http://bit.ly/reginamailing>

Jesus and the centurion during a pandemic

Centurion: Sir, my servant is lying at home paralysed, and in great pain.

Jesus: I will come myself and cure him.

Centurion: I have 100 soldiers under me, for, we are at stage 3 of re-opening and gatherings of more than 100 are still prohibited. I say to one man: ‘Go,’ and he refuses to go; to another: ‘Come here,’ and he refuses to come, because they think that they are in great danger, they think it’s unfair that they must put themselves at risk while so many others are able to stay home.

Jesus: So shall I go and cure your servant now?

Centurion: Sir, I am not sanitised enough to have you under my roof; just give the word from a safe distance or go on Zoom, and my servant will be cured.

First Reading 2 Kgs 4:8-11. 14-16

That is the holy man of God, let him remain there.

One day as Elisha was on his way to Shunem, a woman of rank who lived there pressed him to stay and eat there. After this he always broke his journey for a meal when he passed that way. She said to her husband, 'Look, I am sure the man who is constantly passing our way must be a holy man of God. Let us build him a small room on the roof, and put him a bed in it, and a table and chair and lamp; whenever he comes to us he can rest there.'

One day when he came, he retired to the upper room and lay down. 'What can be done for her?' he asked. Gehazi (his servant) answered, 'Well, she has no son and her husband is old.' Elisha said, 'Call her.' The servant called her and she stood at the door. 'This time next year,' Elisha said 'you will hold a son in your arms.'

Responsorial Psalm

Ps 88:2-3. 16-19. R. v.2

(R.) Forever I will sing the goodness of the Lord.

1. I will sing for ever of your love, O Lord; through all ages my mouth will proclaim your truth.
Of this I am sure, that your love lasts for ever,
that your truth is firmly established as the heavens. (R.)
2. Happy the people who acclaim such a king,
who walk, O Lord, in the light of your face,
who find their joy every day in your name,
who make your justice the source of their bliss. (R.)
3. For it is you, O Lord, who are the glory of their strength;
it is by your favour that our might is exalted:
for our ruler is in the keeping of the Lord;
our king in the keeping of the Holy One of Israel. (R.)

Second Reading Rom 6:3-4. 8-11

Having been buried with him through baptism, we shall walk in a new life.

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by

the Father's glory, we too might live a new life.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

Gospel Acclamation 1 Pt 2:9

Alleluia, alleluia!

You are a chosen race, a royal priesthood, a holy people.

Praise God who called you out of darkness and into his marvellous light.

Alleluia!

Gospel Mt 10:37-42

Anyone who does not accept his cross is not worthy of me. Anyone who welcomes you, welcomes me.

Jesus instructed the Twelve as follows: 'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.

'Anyone who welcomes a prophet because he is a prophet will have a prophet's reward; and anyone who welcomes a holy man because he is a holy man will have a holy man's reward.

'If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'



Reflection by Dianne Bergant CSA

Today we are faced with the cost of discipleship, but we are also comforted by the promise of the providence of God. Baptism is for us both death and life. Through it we enter into Christ's death and we die to lives of selfishness and sin. Through it we rise with Christ to a new life freed from everything that previously held us down. As glorious as this new life might be, it requires death to our old ways of living, and this is always difficult.

The cost of discipleship cuts right to the core of our beings, it lays bare the very structures of kinship. Baptism recreates us as children of God; through it we are given a new life and born into a new family. The bonds of discipleship are now even stronger than the bonds of blood. Discipleship requires our very lives. As disciples we can no longer put ourselves first. We must be willing to spend ourselves and to be spent, to serve others in the day to day unfolding of life. We may find such commitment very demanding, but that is part of the cost of discipleship. God promises that if we lose our lives in this way, we will really gain them. If we are unselfish in the way we share ourselves with others, we will be enriched through our generosity. If we spend ourselves and are spent in our service of others we will be filled with blessings unimaginable.