



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

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

Trinity Sunday

7 June 2020

We may have returned to 'Ordinary Time' as per the liturgical calendar of the Church but it seems that nothing can really be ordinary in 2020. After having our mental space seriously inundated with all the "breaking news" relating to the coronavirus for the past several months, so many around the world have now become gripped by the new drama which has been spreading like wildfire in the United States for the past week or so. A black man was killed by a white cop during arrest in a truly unjust manner and what followed was so tumultuous that it quickly overtook the corona-crisis as the most pressing national emergency in the US. 'Black lives matter,' who could disagree with that? Virtually everyone agrees that what the cop did was gravely wrong and that there should be consequences. Currently he is in prison, charged with murder. Of course, the best outcome one can hope for is that justice will be done, no more, no less. All men should be treated equally under the law regardless of his skin colour.

And yet there is an unmistakable sense here that mere justice will not be enough. Something more radical is being demanded, although no one seems to be able to say exactly what. Many of us have grown up learning about racism in the US by reference to, for example, slavery, American Civil War, Martin Luther King Jr. and the Civil Rights Act of 1964 ('a landmark civil rights and labor law in the United States that outlaws discrimination based on race, color, religion, sex, or national origin,' Wikipedia). But is there still racism in America? Not just racism per se (which will always exist to some extent, between all races, in our fallen world), but *systematic/structural racism*? I travelled to America for the first time in early 2013. After having known African Americans mostly through television and movies, I half-expected all black people to be like the black celebrities who were overwhelmingly 'cool.' Yes, there certainly were African Americans who carried themselves with evident pride and dignity, but there were also a surprising number of others who, to be frank, appeared to belong to an unfortunate class, socially and economically speaking. Furthermore, they seemed sadly resigned to feeling somewhat downtrodden (not that other races never felt this way).

I noticed that there was a "renaissance" of pop-culture-references to slavery and racism in the new millennium, strangely enough, during the very time when the US had its first black president. But this time something was different. The moral of the story was no longer 'let's remember the painful past and celebrate the fact that justice prevailed over injustice.' Instead, it was more like 'the past was nothing but evil and America is still an inexorably racist society. So black people should still be angry and white people ashamed.' From what I can gather, this new narrative has been militantly promoted during the past few decades not just via popular culture (including the mainstream media) but also in schools and universities. In other words, a whole generation of young people (a.k.a. "millennials") have been raised to believe that, yes, there is something fundamentally wrong with our societies and so much of what is wrong (especially in black communities) can be understood simplistically through the prism of systematic racism. Given that, allegedly, the world has not changed much since the days of slavery, many believe that nothing less than a *revolution* will be able to redress what is fundamentally wrong with our societies. But are there specifics to the revolution which is being called for, or is this yet another form of ill-considered advancement of "progressivism" which blindly hopes for a better future by recklessly breaking away from tradition, in particular the Christian tradition?

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The Week Ahead

Sun 7 Jun
The Most
Holy Trinity

Mon 8 Jun
Ordinary
Time

No Mass

Tues 9 Jun

9.15am

Mass with a school class

Wed 10 Jun

7am

Mass

Thurs 11 Jun
St Barnabas,
apostle

9.15am

Mass with a school class

Fri 12 Jun

9.15am

Mass

Sat 13 Jun
St Anthony
of Padua,
priest, doctor

9.00am

Mass

9:25-9:55am

Adoration & Reconciliation

4:15-4:45pm
5pm

Reconciliation
Vigil Mass

Sun 14 Jun
The Most
Holy
Body & Blood
of Christ

8.30am

Mass

10.00am

Mass (live-streamed on Face-
book)

Please pray for...

Recently Deceased

Alice Nelson, Giuseppina Pasquale

In Loving Memory

Jeanette Cardoz, Jovito Canonizado, Nadia Hobeika, Joseph Ghibely.

Please remember those who are in ill health

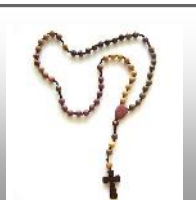
especially: Bob Handerson, Beven Kelly, Ann McDowell, Christopher McDowell, Damiano Serravalle, Michelle Makin, Pat Johnson, George Dagher, Mrs Saba, Josephina Algozzina, Geraldina Civitarese, Pat Mortimer, Greg Weekes, Mrs Donald Burch, Mary Daniels, Geoff McDowell, Elena Mura, Mr TD (Terry) Wall, Kim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

Rosary Statue

Mr N Smith

15A Bungalow Road

Ph: 9740 8448



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 Webster

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 try to book, either in person or by phone/email, if you wish to attend one of the three weekend Masses.
- ⇒ Please do consider attending a weekday Mass instead so as to reduce “traffic” at weekend Masses. There is no need to book before coming to a weekday Mass.
- ⇒ Children and volunteers are not counted as part of 50 attendees and therefore do not need to book.
- ⇒ Please register (once and once only) and sign up (each time you enter the church) at the door.
- ⇒ 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!

The Centers for Disease Control and Prevention (a.k.a CDC)

...is the ‘leading, national public health institute of the United States.’ (Wikipedia) CDC has been frequently quoted by politicians and media alike as an eminent authority on the coronavirus. A few weeks ago CDC made headlines by making an interesting modification to its guidelines:

*It may be possible that a person can get COVID-19 by touching a surface or object that has the virus on it and then touching their own mouth, nose, or possibly their eyes. **This is not thought to be the main way the virus spreads, but we are still learning more about how this virus spreads.***

Now, given the fact that a number of contradictory updates have already been made even by the most “eminent” of authorities (I won’t say WHO, suffice it to say that a certain organisation initially reported, quite falsely, that the coronavirus did not spread from person-to-person!), we would do well not to become overly excited about the particular update mentioned above regarding surface contamination. But if true, or even partially true, that would be good news for us for a few reasons:

- * We would not need to be worried about surface contamination to the point of acquiring OCD!
- * Churches might be safer places than previously perceived! (I think that a disproportional level of scrutiny given to churches might have made churches seem more dangerous than they really are. But please do continue to uphold reasonable social distancing when you enter the church. After all, CDC still states that the coronavirus is ‘thought to spread mainly from person-to-person,’ through respiratory droplets, especially when social distancing is not maintained.

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Children seem to love being back at school after a long corona-induced-break. One of the reasons for this would be that children do much better when there is some semblance of order and structure in their lives. Otherwise, I think, it is simply too overbearing, even frightening, for them to have to work out their purpose in life all by themselves (after all, working out one's purpose in life is hard enough for adults, let alone children)! In other words, depriving children of the benefit of reliable tradition is like throwing them into chaos and then wondering why they are so confused and upset. Too many commentators have been rather eager to condone the violent/criminal aspects of the protests. Their excuse was, 'Well, these (mostly young) people have exhausted all the options available and so violence is now their only way to get the attention they deserve and be heard. After all, they are absolutely right to call for a "revolution" (whatever that means)!'

When adults speak in such a dishonest manner, one cannot help but suspect that they are using the young for their own hidden political agenda and in doing so depriving them of the very thing they need the most, namely, proper education - the transmission of timeless truths expressed in love - which can empower them and help them grow into strong/responsible adults who, in turn, can pass on to the next generation what they have received and improved upon. There can be no doubt that young people (especially black young people) are in need of tender care and generous support. But authentic assistance must be informed by the principles of truth and justice. As demonstrated by the riots and looting which turned out to be most damaging to the poorer parts of the society, it is not an accident that, when dangerous ideologies are disguised as "help," the ones who get hurt the most in the end are the very ones we are trying to help.

- Fr Peter -



In Loving Memory of

Pietro Banno

Born in Nissoria, Pr. Enna, Italy
23rd June, 1920

Called to Eternal Life in Sydney, Australia
9th April, 2020

PIETRO BANNO

Pietro (Peter) was born in Nissoria Sicily Italy on June 23rd 1920. At the age of 35 he came to Australia in 1955. Later he was joined by his wife Grace and their two daughters.

He worked on the assembly line with General Motors Holden for many years. In his later years he worked as a gardener with the West Pymble Council until he retired.

Pietro, Grace and their two daughters Maria and Michelina have been in the parish since 1976. Sadly Grace, his wife, passed away in 2011. Since then he continued living in his home in Warrarong Street cared by Maria and Michelina.

After a short period of illness in hospital, only a few months before his 100th birthday, Pietro passed away on 9th April 2020. He is greatly missed by his daughters, sons-in-laws, grandchildren, great grandchildren, family and friends.

*Due to the Covid -19 regulations which limited the number of people at his funeral, a Memorial Mass will be offered for Pietro at a later date.

More "ranting" from the inconsolable priest: The protests in the US have been declared a national health emergency by many, but not for the reasons you might suspect. In a letter signed by '1,288 public health professionals, infectious diseases professionals, and community stakeholders,' it is argued that there is now a health emergency – another epidemic – not because lives and properties have been harmed by the violent aspects of the protests, not because the risk of infection might have increased exponentially by the chaotic aspects of the protests, but because, wait for it, 'white supremacy' reigns supreme (pardon the pun)! I am confident that the "health professionals" who signed the letter are mostly the same people who, until five minutes ago, were arguing that lockdowns must remain for as long as possible and that allowing even 10 people to attend Mass was too great a risk. But now they are arguing that the current protests must be supported even by the health experts!

However, as public health advocates, we do not condemn these gatherings as risky for COVID-19 transmission. We support them as vital to the national public health and to the threatened health specifically of Black people in the United States...Protests against systemic racism, which fosters the disproportionate burden of COVID-19 on Black communities and also perpetuates police violence, must be supported. (From 'Open letter advocating for an anti-racist public health response to demonstrations against systemic injustice occurring during the COVID-19 pandemic.')'

We live in a time of incredible politicization - "politicization gone mad"! It is very difficult to know where expert advice ends (including health advice ostensibly based on science) and politics begins! Things are never quite what they seem, hence the reason why seeing through the eyes of faith is actually the most reliable way of seeing! Believe it or not, I do hope that someday I will be able to fill these pages more with spiritual insights than with so-called political commentaries, after having discovered anew the treasures of faith!

First Reading Ex 34:4-6, 8-9

The Lord God, ruler of all, merciful and loving.

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness.' And Moses bowed down to the ground at once and worshipped. 'If I have indeed won your favour, Lord,' he said, 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

Responsorial Psalm

Dn 3:52-56. R. v.52

(R.) Glory and praise for ever!

1. You are blest, Lord God of our fathers. (R.)
Blest your glorious holy name (R.)
2. You are blest in the temple of your glory. (R.)
You are blest on the throne of your kingdom. (R.)
3. You are blest who gaze into the depths. (R.)
You are blest in the firmament of heaven. (R.)

Second Reading 2 Cor 13:11-13

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Brothers, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you.

Greet one another with the holy kiss. All the saints send you greetings.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

Gospel Acclamation See Apoc 1:8

Alleluia, alleluia!

**Glory to the Father, the Son,
and the Holy Spirit:**

**to God who is, who was, and who
is to come.**

Alleluia!

Gospel Jn 3:16-18

God sent his Son to save the world through him.

Jesus said to Nicodemus,

'God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved.

No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son.'



Reflection by Dianne Bergant CSA

The readings for this feast do not directly explain the doctrine of the Trinity as we have come to know it. Rather, they offer us glimpses into the nature of our Triune God. The psalm response suggests that our primary response to God should be one of praise for the love that God has for us.

The God who is beyond our comprehension is also the God who has saved us. We see this theme in both the first reading and the gospel. The covenant language in the reading from Exodus underscores God's unfathomable goodness. God's graciousness and mercy are not rewards for our fidelity. They are extended to us in our sinfulness. It is God's saving grace that transforms us, not any merit on our part. In the gospel we are assured that Jesus was sent into the world to save it, not to condemn it.

The Trinitarian phrase found in the letter to the Corinthians is so expressive of the love that God has for us that it has been incorporated regularly into the liturgy. It declares that through his death and resurrection, Jesus has opened for us the treasury of divine grace. It also proclaims that the love of God has forged the bonds of community that unite us. Created in the image and after the likeness of this God, we are called to unity among ourselves. As incomprehensible as it may seem, it is primarily through the unity that we share that we will manifest the unity that exists in God.