



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Fifteenth Sunday in Ordinary Time
12 July 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

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. (Roman 8:18)

With so much focus placed on the coronavirus for most of 2020, it might be easy for us to forget that countless people in our world are suffering irrespectively of the coronavirus. For example, someone wrote to me several days ago, in reference to a rural village in NSW severely affected by the bushfires from earlier in the year: 'these people are struggling enormously still...and it seems much of the world is almost too busy to remember.' There are families whose suffering and grief are so immense that, for them, the threat of the coronavirus seems like a relatively minor matter, if it registers at all. There would be so many in our society who 'labour and are overburdened,' (Matthew 11:28) and feeling very "little" indeed under the heavy weight of their burdens. The vast majority of those who are currently suffering are doing so quietly. They are rarely mentioned by the media, not even as a statistic. For them tremendous suffering is a lived reality, not a concept in their imagination that triggers unnecessary panic. Only those who love them and care for them feel their pain "inside out," that is, from the core of their being and not as an external burden imposed on them from without. Profound love and profound suffering seem to go together. This means that to remember one is to remember the other. So it is no wonder that a song of lament is quite often also a song of love: 'If I forget you, O Jerusalem, let my right hand wither! Let my tongue cleave to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy!' (Psalm 137)

Lest we forget. We need be on guard against the danger of forgetting about the reality of human suffering. I am beginning to think that it is a well-intentioned but totally misguided wish - a utopian dream - to try to create a world in which human suffering no longer needs to be remembered because it has been "eradicated." Yes, to strive to alleviate human suffering is a noble endeavour. But any attempt to "eliminate" human suffering seems like a double-edged sword, for, then, it would be only a matter of time before fellow human beings start to be viewed as obstacles to the utopian dream of "zero suffering" and bear the brunt of being blamed, ostracized and ultimately eliminated for the "greater good." But what if human suffering was an integral part of human life such that to deny suffering was to deny life itself? After all, Jesus walked the way of the cross, that is, he journeyed right through the heart of human suffering and not around it. If the Son of God himself hadn't shared in human suffering, then, at least we could be sympathetic to why human beings might feel compelled to try to escape from the reality of suffering, as demoralising and futile as it might be to do so. But, given the fact that Jesus died and rose from the dead, we have supreme reasons to believe that *where the cross is there is our salvation!*

Our civilisation seems to have almost perfected the "art" (or the folly) of escapism. It has become easier and more tempting than ever before to try to escape from the reality of human suffering, but at what cost - at what immeasurably catastrophic cost? I must confess that the tendency to turn to a distraction and to pretend that human suffering does not exist is somewhat engrained in me as an ongoing challenge. But sometimes my vocation allows me the privilege of coming face-to-face with those who feel overburdened to the point of sheer helplessness.

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The Week Ahead

Sun 12 Jul 15th Sunday Ordinary Time		No need to book for Mass!
Mon 13 Jul		No Mass
Tues 14 Jul	9.15am	Mass
Wed 15 Jul St Bonaven- ture, bishop, doctor	7am 10:30am	Mass Funeral Mass for Rosa Germano
Thurs 16 Jul	9.15am 2.00pm	Mass Afternoon Tea
Fri 17 Jul	9.15am	Mass
Sat 18 Jul	9.00am 9:25-9:55am	Mass Adoration & Reconciliation
	4:15-4:45pm 5pm	Reconciliation Vigil Mass
Sun 19 Jul 16th Sunday Ordinary Time	8.30am 10.00am	Mass (live-streamed on Face- book) Mass

Thursday afternoon tea is back!

Please pray for...

Recently Deceased

Rosa Germano

In Loving Memory

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

Mrs Regina Yang

**27 Bungalow Rd
PEAKHURST 2210
Ph: 9596 0168**



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

Resumption of Sunday Masses*

Sunday Masses should now be resumed in all churches across the Archdiocese and in some places they might be multiplied (for which I thank our clergy) or temporarily moved to a larger space such as a school hall, town hall or (weather permitting) outside. Parishioners who are unwell or in high risk categories must stay home; they might ask that Holy Communion be brought to them. As the 4m2 rule and prudential concerns will continue to prevent many of the faithful attending, all but priests continue for the time being to be dispensed from the obligation of attending Sunday Mass; but those who are at low risk of infection and able to do so are exhorted to take all reasonable steps to attend Sunday Mass.



The faithful who cannot attend Mass should keep Sunday holy by setting aside some time for prayer at home, reading the Scriptures of the day, or watching Mass on television or online, asking God for the graces they would normally receive in Holy Communion ('spiritual communion'). They might attend Mass on a weekday where possible. Churches should, where possible, be open during the week for private prayer, especially for those unable to attend Sunday Mass; but, again, this must be scheduled and supervised.

**An excerpt from the 7th Pastoral Letter during the COVID-19 pandemic from Archbishop Anthony Fisher*

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.
- ⇒ **Please refrain from loud speaking or singing so as to reduce the spread of respiratory droplets.**
- ⇒ The church of Regina Coeli is now able to accommodate up to 130 people at Mass. There is no more need for booking!

When this happens there is usually a sense in which my stubborn heart is being re-calibrated and moved a little closer to where it ought to be. When heartfelt prayer is added to the mix, then, there is an unmistakable sense here that what I am experiencing is something of the divine. Those who endure tremendous suffering seem to become, as it were, a bridge between heaven and earth for the rest of us. Through them we are able to bow down before the real presence of the suffering Christ. When we thought that we were serving them it turns out that, really, they were the ones who were serving us as conduits of divine ministry to our souls. I think of the fact that there are so many in our society who probably feel as though they are drowning in a sea of chaos, meaninglessness and resentment on account of *lives-rendered-superficial*, one of the causes for which is the fact that our contemporary culture tends to either shy away from the reality of human suffering or turn it into an unhelpful caricature by sensationalising it. But what if we learned to engage more earnestly with the reality of human suffering through faith, trust and mutual support? What if embracing our crosses together enkindled in us a fire of love that purifies, heals and carries us? What would be the transformative effects of sharing in the taste of 'the glory, as yet unrevealed, which is waiting for us?' (Roman 8:18)

- Fr Peter -

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>

A SNAPSHOT OF YOUR PARISH (2016)

Total Population: 17,451

Catholic Population: 4,018

Catholics make up 23.0 per cent of the total population

Median age of Catholics is 40 years

Total Catholic families: 1,443

336 Catholics live alone

1,483 Catholics were born overseas

207 Catholics do not speak English well

247 Catholics need assistance with core activities

857 Catholics have changed address since 2011

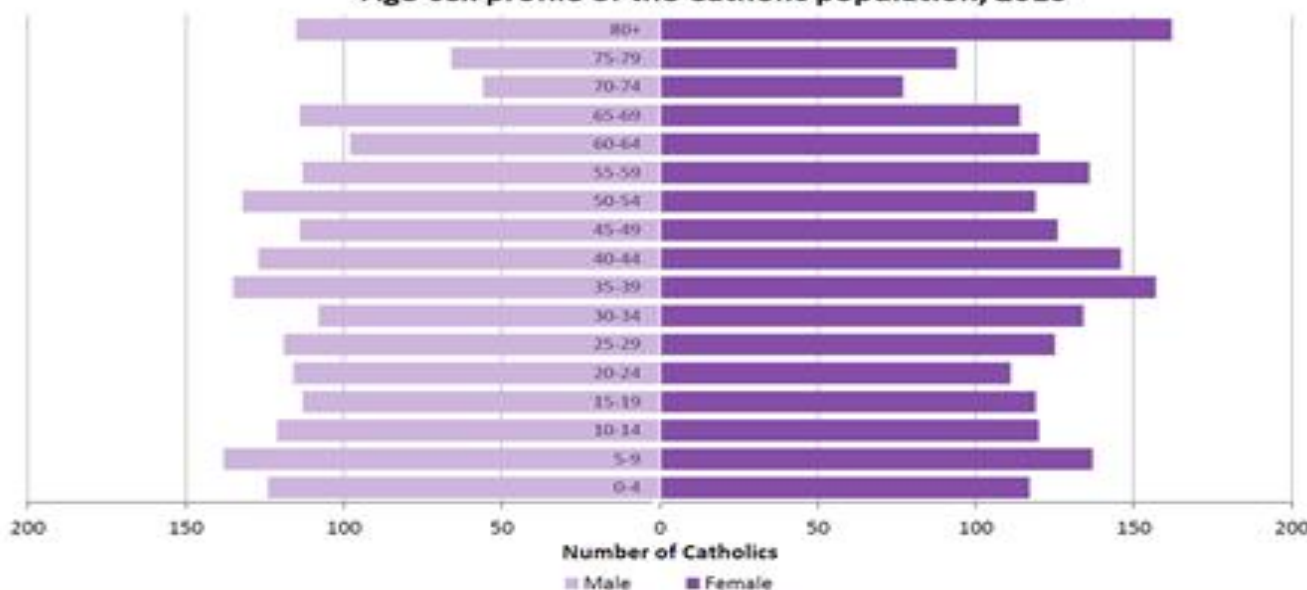
For Families in Need

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 -

Age-sex profile of the Catholic population, 2016



*'The data in this profile have been sourced from the Australian Census, which is carried out every five years by the Australian Bureau of Statistics. Most of the data comes from the 2016 Census, but some comparisons are provided with 2011 and earlier years.' There is more to come...

First Reading Is 55:10-11

The rain makes the earth fruitful.

Thus says the Lord: 'As the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.'

Responsorial Psalm

Ps 64:10-14. R. Lk 8:8

(R.) The seed that falls on good ground will yield a fruitful harvest.

1. You care for the earth, give it water,
you fill it with riches.
Your river in heaven brims over
to provide its grain. (R.)
2. And thus you provide for the earth;
you drench its furrows,
you level it, soften it with showers,
you bless its growth. (R.)
3. You crown the year with your goodness.
Abundance flows in your steps,
in the pastures of the wilderness it flows. (R.)
4. The hills are girded with joy,
the meadows covered with flocks,
the valleys are decked with wheat.
They shout for joy, yes, they sing. (R.)

Second Reading Rom 8:18-23

All creation is waiting for the revelation of the children of God.

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

Gospel Acclamation

Alleluia, alleluia!

**The seed is the word of God,
Christ is the sower;**

all who come to him will live for ever.

Alleluia!

Gospel Mt 13:1-23

(or shorter form Mt 13:1-9)

A sower went out to sow.

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!'

Then the disciples went up to him and asked, 'Why do you talk to them in parables?' 'Because' he replied 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled:

You will listen and listen again, but not understand,
see and see again, but not perceive.
For the heart of this nation has grown coarse,
their ears are dull of hearing,
and they have shut their eyes,
for fear they should see with their eyes,
hear with their ears,
understand with their heart,
and be converted
and be healed by me.

'But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

'You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.'



Reflection by Dianne Bergant CSA

The readings for this Sunday call us to self-examination. The gospel describes various levels of receptivity, the willingness to allow ourselves to receive from another, to be influenced by another, perhaps even to be transformed. The more independent we are, the less likely we will be open to others and, consequently, less receptive to their ideas. By definition disciples are receptive to the one they follow. To be a disciple of Jesus requires receptivity, so it is important that we scrutinize ourselves to discover the extent to which we are open. To what should we be receptive? To the words of Scripture, the words of the liturgy, the words of the sacraments, the living tradition of the community. God's word is sown in many forms and under many guises. It makes little difference who sows the seed. How will we receive it?

Besides the word of God, the readings speak of the world of God. The people of biblical times were aware of the revelation of God in and through the natural world. Isaiah teaches about the effectiveness of the word of God through the metaphor of rain. The psalmist uses the natural world to describe God's work of salvation. Paul claims that eschatological fulfillment will include all of creation. Finally, Jesus' parables are rooted in stories about nature. We cannot afford to close our eyes to the needs of the natural world, or stop our ears to the cries of the earth, or harden our hearts to the world of which we are a part, for the word of God will accomplish the end for which God sent it.

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