



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Sixteenth Sunday in Ordinary Time
19 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



Life was anything but normal during the lockdown but, strangely enough, in one sense, so many of us secretly feared returning to normality - what we wanted was to return to a new normal, not the old normal. What were we doing wrong in the life prior to the corona-crisis? What can we hope to do better in the future? One of the aspects of life we cannot go wrong by focusing on is family. Whatever else the corona-crisis has taught us, it has taught us unequivocally that family life matters. When some of the inessential layers of our lives have been stripped away we find that the sphere of family life is a part of the core that gives meaning to our lives. So it was not an accident that, when God willed to redeem humanity, the "rescue package," as it were, was sent not through a government but through a human family. *God-made-flesh* had a humble beginning, coming in the context of a small family of three, before being revealed eventually to the whole world as the crucified saviour. A human mother's love and a human father's love were made indispensable to the full revelation of divine love which had the power to save the entire world a thousand times over. So, if the Holy Family could play such an essential role in the economy of salvation, then, what amazing roles could our own families potentially play in the noble project of making the world a better place - a place more conducive to eternal salvation?

According to the families I have spoken to, there seems to be an overwhelming consensus that being able to spend more time with family has been a real silver lining in the chaos of the corona-crisis. This not to say that spending "too much" time with one another did not bring with it some real challenges. But to be awakened (or re-awakened) to the utter preciousness of family is nothing less than a major conversion - a great leap toward the kingdom of heaven. There seem to be correlations between our capacity to appreciate/reciprocate familial love and our capacity to appreciate/reciprocate divine love. It is as though the human heart has a family-like-structure. If certain aspects of our family life suffer, then, the corresponding aspects of our heart suffer which, in turn, inhibits our capacity to relate to God. This is not to say that the wounds of our familial dysfunctions cannot be healed and overcome with the help of God's grace but it does mean that we would do well to recognise that *family life matters to spiritual life (and vice versa)*! I said in a recent homily, 'A family that is united in love is like a piece of heaven on earth; it makes us feel so rich, almost invincible!'

We can all agree that being able to spend quality time with our family is a great thing, but doing what? One of the challenges with family life is that we are so "climatized" to it that we come to see it as a part of the background rather than as precious treasure in the foreground. And so it is that the best things in life also tend to be one of the most easily overlooked.

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The Week Ahead

| | | |
|---|--------------------------|--|
| Sun 19 Jul 16th Sunday Ordinary Time | | No need to book for Mass! |
| Mon 20 Jul | | No Mass |
| Tues 21 Jul | 9.15am 10:30am | Mass Funeral Mass Stanley Sang RIP |
| Wed 22 Jul St Mary Magdalene | 7am | Mass |
| Thurs 23 Jul | 9.15am 2.00pm | Mass Afternoon Tea |
| Fri 24 Jul | 9.15am | Mass |
| Sat 25 Jul St James, apostle | 9.00am 9:25-9:55am | Mass Adoration & Reconciliation |
| | 4:15-4:45pm 5pm | Reconciliation Vigil Mass |
| Sun 26 Jul 17th Sunday Ordinary Time | 8.30am 10.00am | Mass Mass (live-streamed on Face- book) |

Thursday afternoon tea is back!

Please pray for...

Recently Deceased

Stanley Fong Sang, Rosa Germano

In Loving Memory

Giovanni Battisto

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 R. Xuereb

7 Rhona Avenue

Ph: 9153 9101



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.
- ⇒ **Starting next week, under the latest ruling from the state premier, we are allowed to have up to 100 people at Mass There is no need to make a booking.**

Speaking of things that are easily overlooked, faith ranks very high on the list. After all, Jesus said, 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds...' But the recurrent pattern here seems to be that what tends to be so easily overlooked, when wholeheartedly embraced, can do wonders far beyond our expectations. And so Jesus continued, 'but when [the mustard seed] has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.' Could it be that what we need the most in life is, as it were, "hidden" from us, such that we can easily go on living without a clue about what we are missing out on? If so, then, two things are likely to happen: we become increasingly preoccupied, even obsessed, with what turns out to be inessential (sometimes we do this even in the name of "familial love" which, in the end, fails to produce the desired fruit of authentic love); our hearts become fragmented, scattered and lacking in substance such that we feel increasingly helpless in the face of the relentlessness of life's challenges. So what is the "mustard seed" we tend to overlook not just as individuals but also collectively as families? How could gentle and humble gestures that represent our embracing of the "mustard seed" - that which is easily overlooked and yet incredibly precious and powerful - help to provide an invincible "home" not just to us but also to our family? - Fr Peter -

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 problem of having false expectations

Several weeks ago I wrote in the parish bulletin (24 May) about the twofold problem of having false expectations: we are bound to become disappointed because our expectations will not be met; furthermore, caught up in our own prejudiced vision, we are less likely to be able to appreciate other unexpected positive outcomes. At the time I was concerned that the general public were being led to harbour false expectations in regard to the corona-crisis, due to the overly self-assured narratives espoused by our politicians (to be fair, under immense pressure from the incendiary media). It was as though they were eager to demonstrate that all the "unprecedented" measures were justified because the virus had been, for all intents and purposes, "eliminated." In other words, our expectation was no longer that the curve would be flattened (so that our healthcare system could cope) but that there would be virtually no new infections, thanks to the unprecedentedly costly responses. This, in turn, indirectly meant that any new infection would warrant alarm.

The current state of renewed alarm, I am afraid, is largely the result of having false expectations. Why didn't they present a more realistic picture of what was really going on and what the general public might reasonably expect to see in our ongoing struggle against the pandemic? There seems to be a rather popular but very misguided idea that good leadership is being able to control/manipulate others so as to be able to achieve the desired outcome ("Who cares how we get there as long as we get there?") But such an approach, it seems to me, creates an environment in which corruption takes root and grows, not to mention the fact that the problem of false expectations perpetuates. I tend to think that erring on the side of transparency over secrecy is the right way to govern as well as being more likely to produce better outcomes in the long-term. In the aforementioned parish bulletin I wrote: '...the real concern is not whether or not there are transmissions in our communities but what percentage of those transmissions are deadly. The goal of keeping this percentage as low as possible could be the right expectation - something which we can and should aspire to, without falling victim to fear or doom and gloom.'

There seems to be overwhelming evidence around the world that, even as more infections are being discovered with increased testing, the fatality rate is noticeably declining. This could be due to a number of factors. Perhaps many of the casualties have already occurred especially in places where the virus spread, quite unfortunately, like "wildfire" and, even more unfortunately, the vulnerable weren't being protected as a matter of highest priority (amidst concerns about massive lockdowns). Perhaps the world is learning to better protect the vulnerable and better treat the sick. Perhaps the virus itself changes in its potency over time. One thing is for certain: a new infection very rarely equates to a new casualty and this is increasingly the case, and that is undoubtedly positive news.

First Reading Wis 12:13.16-19

In the place of sin, you give repentance.

There is no god, other than you, who cares for everything,
to whom you might have to prove that you never judged unjustly.
Your justice has its source in strength,
your sovereignty over all makes you lenient to all.
You show your strength when your sovereign power is questioned
and you expose the insolence of those who know it;
but, disposing of such strength, you are mild in judgement,
you govern us with great lenience,
for you have only to will, and your power is there.
By acting thus you have taught a lesson to your people
how the virtuous man must be kindly to his fellow men,
and you have given your sons the good hope that after sin you will grant repentance.

Responsorial Psalm

Ps 85:5-6. 9-10. 15-16. R. v.5

(R.) Lord, you are good and forgiving.

1. O Lord, you are good and forgiving,
full of love to all who call.
Give heed, O Lord, to my prayer
and attend to the sound of my voice. (R.)
2. All the nations shall come to adore you
and glorify your name, O Lord:
for you are great and do marvellous deeds,
you who alone are God. (R.)
3. But you, God of mercy and compassion,
slow to anger, O Lord,
abounding in love and truth,
turn and take pity on me. (R.)

Second Reading Rom 8:26-27

The Spirit himself pleads for us in a way that could never be put into words.

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

Gospel Acclamation See Mt 11:25

Alleluia, alleluia!

**Blessed are you, Father, Lord of
heaven and earth;**

**you have revealed to little ones the
mysteries of the kingdom.**

Alleluia!

Gospel Mt 13:24-43

(or shorter form Mt 13:24-30)

Let them grow together until the harvest.

Jesus put a parable before the crowds, 'The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this" he answered. And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn."

He put another parable before them, 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

He told them another parable, 'The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfill the prophecy:

I will speak to you in parables
and expound things hidden since the
foundation of the world.

Then, leaving the crowds, he went to the house; and his disciples came to him and said, 'Explain the parable about the darnel in the field to us.' He said in reply, 'The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!'



Reflection by Dianne Bergant CSA

Today we hear how the Spirit of God dwells in all of us, helping us in our weakness. The first disciples had Jesus to explain the parables; we have the Spirit to enlighten us. It is the Spirit who helps us to interpret the teaching of Jesus and to be receptive to the challenges that they pose.

The presence of sinners in the kingdom of God is often a stumbling block to good people. There will be a time for separation and judgment, but the time is not now. This means that the righteous will have to live with the sinner and, even more challengingly, show them the same kind of concern that they show to others. The presence of sinners does not necessarily erode the quality of the kingdom. Rather, it provides disciples an opportunity to rise to the occasion of generosity and forgiveness.

There are two images of judgment in the readings. The one in the gospel is terrifying and decisive. The wicked are bound together into bundles and readied for burning. We must remember that this is a parable. In the first reading and in the psalm response the justice of God is said to be lenient, clement, and kind. The power of God is demonstrated not in retribution but in mercy. God is said to be "merciful and gracious, slow to anger and abounding in kindness and fidelity," and repentance is a very real possibility. This is the image that gives us hope.

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