



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Twenty First Sunday in Ordinary Time
23 August 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

Happy Feast Day of Regina Coeli! [Believe it or not, the possibility of a parish feast day dinner had been seriously contemplated, but that was before the world as we knew it ended in 2020!] Mary's perfection is the cause of our joy. After all, she has been gifted to us as our mother in faith and good news for a beloved mother is good news for all her beloved children. The fact that Mary has been coronated 'Queen of Heaven' indicates that the greatest creaturely perfection has been attained by her. This is the best possible news we can ever hope to hear about anyone other than God. Of course, what makes Mary's perfection even more joy-inspiring is the manner in which it has been attained, namely, via perfect humility. There is not even an ounce of self-centred pride in Mary - not even the slightest trace of proclivity toward self-glorification. All of Mary's glory is 100% authentic because it originates from God and has been shone through her in total transparency. Jesus said, 'What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.' (Matthew 10:27) Mary's entire being is an uninterrupted act of magnifying God's glory and no one does it better than she does, not even in heaven. Therefore Mary is truly the Queen of Heaven!

What's 'heaven' got to do with it? Isn't heaven too ethereal or "far-fetched" to make any real difference in our lives? Shouldn't we concern ourselves more with, say, 'science' which deals with real problems and real solutions? After all, what can save us from the pandemic if not science? Well, it seems that even the best of science cannot always provide us with clear solutions to complex problems of human life. For example, there are risks involved in almost all of the activities we engage in. Science might be able to elucidate what those risks are and how we might reduce them, even eliminate them. But science by itself would not be able to see the big picture and understand all the ethical principles which inform our decision-making in our quest for purpose. In other words, science might be able to tell us which is the safest option but it couldn't tell us which is the most meaningful. The World Health Organisation estimates that the flu kills about 600,000 people around the world every year. If so, then, what would be the most reasonable level of restriction which ought to be enforced every flu season, especially in view of what we have recently learned about the vulnerable? At what point would the cost of restricting human activities for the sake of risk-management outweigh the benefit?

Come to think of it, one of the great risks we can take in life is having children. There is, as it were, no "return policy" when it comes to having children. There have been two funerals here at Regina Coeli this past week. One was for a 89 year old, the other for a mere 19 year old (the one who died in a car accident in our area). The thought of losing a child to whom one has been devoted to for more than 7000 continuous days is terrifying, to say the least. To actually experience such a loss must be nothing less than excruciating. And yet this is one of the real risks that parents take when they decide to become open to a new life granted by God. I could be wrong but something tells me that in our fear-stricken-era of the coronavirus there are less couples out there right now who are willing to take the risk of bringing a child into our highly precarious world. What would science say about the risk of childbearing in the age of "unprecedented" uncertainties? Other than the primal need for the human race to survive, what could possibly justify the great risk of childbearing which is destined to be life-altering and not without tremendous pain?

Continued on Page 3

Pastoral Team:

Fr Peter Kwak PP

beverlyhillspriest@gmail.com

Parish Office Address:

5 Tarrilli Street

Postal Address:

PO Box 100

Beverly Hills NSW 2209

Telephone: 9554 8155

Email: reginaparish@gmail.com

Web: reginacoeliparish.org.au

The Week Ahead

Sun 23 Aug 21st Sun Ordinary Time		No need to book for Mass!
Mon 24 Aug St Bartholomew, apostle		No Mass
Tues 25 Aug	9.15am	Mass
Wed 26 Aug	7am	Mass
Thur 27 Aug St Monica	9.15am 2.00pm	Mass Afternoon Tea
Fri 28 Aug St Augustine, bishop, doctor	9.15am	Mass
Sat 29 Aug Passion of St John the Baptist, martyr	9.00am 9.25-9:55am 4:15-4:45pm 5pm	Mass Adoration & Reconciliation Reconciliation Vigil Mass
Sun 30 Aug 22nd Sun Ordinary Time	8.30am 10.00am	Mass (live-streamed on Facebook) Mass

Recently Deceased

Michael Barsi, Luigi Stillone

In Loving Memory

Please remember those who are in ill

health especially: Quang Vo, 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 G Chater

39 Glendale Avenue
Ph: 0416 036 283



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-

Excerpts from 'To heal the world: preferential option for the poor' (by Pope Francis)

The pandemic has exposed the plight of the poor and the great inequality that reigns in the world. And the virus, while it does not distinguish between people, has found, in its devastating path, great inequalities and discrimination. And it has exacerbated them!

*The response to the pandemic is therefore dual. On the one hand, it is essential to find a cure for this small but terrible virus, which has brought the whole world to its knees. On the other, we must also cure a larger virus, that of social injustice, inequality of opportunity, marginalisation, and the lack of protection for the weakest. In this dual response for healing there is a choice that, according to the Gospel, cannot be lacking: the preferential option for the poor (see Apostolic Exhortation *Evangelii gaudium* [EG], 195). And this is not a political option; nor is it an ideological option, a party option... no. The preferential option for the poor is at the centre of the Gospel. And the first to do this was Jesus...*

Christ Himself, Who is God, despoiled Himself, making Himself similar to men; and he chose not a life of privilege, but he chose the condition of a servant (cf. Phil 2:6-7). He annihilated Himself by making Himself a servant. He was born into a humble family and worked as a craftsman. At the beginning of His preaching, He announced that in the Kingdom of God the poor are blessed (cf. Mt 5:3; Lk 6:20; EG, 197). He stood among the sick, the poor, the excluded, showing them God's merciful love (cf. Catechism of the Catholic Church, 2444). And many times He was judged an impure man because He went to the sick, to lepers... and this made people impure, according to the law of the age. And He took risks to be near to the poor.

Therefore, Jesus' followers recognise themselves by their closeness to the poor, the little ones, the sick and the imprisoned, the excluded and the forgotten, those without food and clothing... Faith, hope and love necessarily push us towards this preference for those most in need, which goes beyond necessary assistance (cf. EG, 198). Indeed it implies walking together, letting ourselves be evangelised by them, who know the suffering Christ well, letting ourselves be "infected" by their experience of salvation, by their wisdom and by their creativity. Sharing with the poor means mutual enrichment. And, if there are unhealthy social structures that prevent them from dreaming of the future, we must work together to heal them, to change them. And we are led to this by the love of Christ, Who loved us to the extreme, and reaches the boundaries, the margins, the existential frontiers. Bringing the peripheries to the centre means focusing our life on Christ, Who "made Himself poor" for us, to enrich us "by His poverty" (2 Cor 8:9)...

Continued from Page 1

Childbearing involves suffering and so does everything else which has any lasting value in life. As a matter of fact, the entire human life could be thought of as prolonged pregnancy, metaphorically speaking. St Paul wrote that even the whole creation is groaning in labour pains, just as we are (c.f. Romans 8:18-25). The question is, what is it that we are supposed to give birth to? Mary was a mother before she was a queen. She conceived Jesus not just in her womb but also in her heart. Could it be that the purpose of human life is to become “impregnated” by the Word of God so as to give birth to something beautiful, holy and ultimately glorious? If so, then, remembering our transcendent purpose would enhance the entire outlook on life as everything takes on a new meaning including our pains which would come to be understood as labour pains. By contrast forgetting or losing sight of the goal of supernatural re-birth would place us in grave danger by making us vulnerable to compromising or “throwing in the towel” which, in turn, would mean something like a tragic abortion of what could have been. St Paul looked toward heaven and remembered his own purpose, he did not forget, hence the reason why he was able to boldly state that ‘the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.’ (Romans 8:18) Our Lady Queen of Heaven comes to our aid by showing us glimpses of the promised glory, reminding us of our own transcendent purpose and encouraging us on by exercising influence of motherly love over our hearts. Regina Coeli, pray for us! - 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 (this is now strongly recommended)!
- ⇒ Please register (once only) and sign in at the door (each time when entering the church).
- ⇒ Please refrain from loud speaking or singing so as to reduce the spread of respiratory droplets.
- ⇒ Under the latest rules, we are allowed to have up to 100 people at Mass. There is no need to make a booking.

Why pray to Queen of Heaven?

Today, not merely individuals but the entire world is in imminent danger of disaster and destruction. How appropriate, therefore, to direct attention to one who empires the entire universe, who reigns in the hearts of men everywhere, implanting in them the rule of grace, order, and love; who is the Queen of Peace and the comforter of the afflicted; whose rule extends to the mightiest forces of nature, some of which now threaten to elude the control of men or are in danger of being wilfully set in motion for the world's destruction. At Fatima... Our Lady gave proof of this supreme dominion of hers over the forces of the physical universe; the miracle of the Sun, whatever its precise nature, was an exercise of Mary's queenly power, a sign to the human race that if the world has recourse to her in prayer and penance it will have nothing to fear from those immense mysterious forces which today menace the entire globe.' (Kevin McNamara, *Mother of the Redeemer*)

Do you need some parenting help?

Parenting can be stressful at times. Parent Line counsellors can help with strategies to manage these concerns. Call us 7 days a week on **1300 1300 52**.

Call Parent Line to find out more

Parent Line NSW
1300 1300 52
Parentline.org.au

✉ info@parentline.org.au
🕒 9am – 9am weekdays
4pm – 9pm weekends

Do you know any seniors in your community who could use a little help at home?

Our home care services help seniors to enjoy living independently in their own home with comfort and confidence.

Call CCareline to find out more

CCareline 131819
CatholicCare.org

✉ connect@catholiccare.org
🕒 8am – 6pm Monday – Friday

First Reading Is 22:19-23

I place the key of the House of David upon his shoulder.

Thus says the Lord of hosts to Shebna, the master of the palace:
I dismiss you from your office,
I remove you from your post,
and the same day I call on my servant Eliakim son of Hilkiah.
I invest him with your robe,
gird him with your sash,
entrust him with your authority;
and he shall be a father
to the inhabitants of Jerusalem
and to the House of Judah.
I place the key of the House of David on his shoulder;
should he open, no one shall close,
should he close, no one shall open.
I drive him like a peg
into a firm place;
he will become a throne of glory
for his father's house.

Responsorial Psalm

Ps 137:1-3. 6. 8. R. v.8

**(R.) Lord, your love is eternal;
do not forsake the work of your hands.**

1. I thank you, Lord, with all my heart,
you have heard the words of my mouth.
Before the angels I will bless you.
I will adore before your holy temple. (R.)
2. I thank you for your faithfulness and
love
which excel all we ever knew of you.
On the day I called, you answered;
you increased the strength of my soul. (R.)
3. The Lord is high yet he looks on the
lowly
and the haughty he knows from afar.
Your love, O Lord, is eternal,
discard not the work of your hands. (R.)

Second Reading Rom 11:33-36

From him, through him, and in him are all things.

How rich are the depths of God – how deep his wisdom and knowledge – and how impossible to penetrate his motives or understand his methods! Who could ever know the mind of the Lord? Who could ever be his counsellor? Who could ever give

him anything or lend him anything? All that exists comes from him; all is by him and for him. To him be glory for ever! Amen.

Gospel Acclamation Mt 16:18

Alleluia, alleluia!

**You are Peter, the rock on which I will
build my Church;**

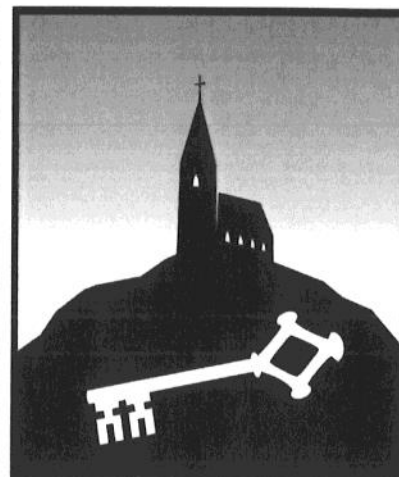
**the gates of hell will not hold out
against it.**

Alleluia!

Gospel Mt 16:13-20

You are Peter, to you I will give the keys of the kingdom of heaven.

When Jesus came to the region of Caesarea Philippi he put this question to his disciples, 'Who do people say the Son of Man is?' And they said, 'Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' 'But you,' he said 'who do you say I am?' Then Simon Peter spoke up, 'You are the Christ,' he said, 'the Son of the living God.' Jesus replied, 'Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.' Then he gave the disciples strict orders not to tell anyone that he was the Christ.



Reflection by Dianne Bergant CSA

The readings highlight two different but related themes: the character of our understanding of Christ, and our understanding of discipleship that flows from it. Christological reflections reach a climax in the question posed to the disciples: Who do you say I am? In this liturgical context, the same question is posed to us. Who is this one who multiplies loaves of bread, who walks on turbulent waters, who breaks the boundaries that separate insider from outsider? It is none other than the messiah.

When Peter testified to Jesus' identity, it was a relevant religious and political statement, for messianic expectation was a burning question at that time. But what does it mean for the average Christian today? Many believers consider messianic expectation a theological theme that belongs to the past. They feel that it is difficult to get excited about the coming of someone who we believe has already come and gone. If Jesus were to pose this question today, how would we answer?

Like Peter, we too may have good intentions, but when they are put to the test we realize that that was all that they were—good intentions. Still, we should not be discouraged by our weaknesses, for just as Peter's failure did not deter God from entrusting him with power and authority, so our failures need not be obstacles to God's grace in our lives. We watch God entrust the church to individuals who are weak and undependable, and we realize that judgments are inscrutable and God's ways unsearchable.