



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

### Twenty Second Sunday in Ordinary Time 30 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

There is a topic I have been meaning to address at some stage. Parishioners have asked me about it. I kept telling them something to the effect of 'almost but not yet.' I thought it best to wait a little longer until, for example, the predicament of not even knowing if the church would be allowed to remain open the next day was abated. It would seem unwise to say that the worst of the corona-crisis is behind us because, after all, anything seems possible in 2020, even the most unlikely. But I tend to think that anxiety levels in our society will start to decrease once temperature levels start to rise following the end of winter. For this reason I have been thinking 'September.'

*When are we going to have collections again?* This was the gist of what the parishioners were asking me. The last time there were collections at Regina Coeli was on 15 March 2020. From 22 March 2020 all collections were suspended and I provided the following explanation:

*There will be no more collections at Mass until further notice. The reason for this is twofold: to improve hygiene and to remain in solidarity with those who are suffering financially. If you still wish to give to the parish financially, please do so on our parish website...*

Since then I have never brought up the issue of money. Not even boxes were put out so as to function as COVID-SAFE "collection plates." All this was done intentionally for a number of reasons:

- ◆ I thought that our financial performance had been strong over the past two years (thanks to the generosity of our parishioners!), that is, until the coronavirus came along. I felt confident that we could handle a pandemic-related temporary setback without too much hardship. It was a pity that the positive trend had to be disrupted so abruptly but, surely, for us to remain in solidarity with all who suffered financially during the corona-crisis was not only meaningful but also, in a certain sense, 'right and just.'
- ◆ At a time of serious crisis I did not want finances to become a priority-concern for us, nor should it have been, at least not in our case. To be frank, ours is not a large-operation-parish which, in turn, means that our expenses tend to be on the smaller side. Let's just say that our parish operation has been found to be at a sustainable level, at least for the time being.
- ◆ The last reason is a little more personal and least important. Anyone who has been reading parish bulletins would be aware of my critical view on what might be termed the "mainstream response" to the coronavirus. I have wholeheartedly supported protecting the vulnerable, caring for the sick and practicing reasonable social distancing. But it seemed to me by the end of March that some of the "unprecedented" measures were excessive and bound to cause unnecessary harm. Believe it or not, my conviction was not shaped by some self-interest on my part (at least not to the best of my knowledge), as though I feared the church "going out of business." One thing I did fear were the terrible consequences, especially for the working class and future generations.

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#### 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 30 Aug 22nd Sun Ordinary Time		<b>No need to book for Mass!</b>
Mon 31 Aug		No Mass
Tues 1 Sept	9.15am	Mass
Wed 2 Sept	7am 9:15am	Mass School Only Mass with Yr4
Thur 3 Sept St Gregory the Great, pope, doctor	9.15am 2.00pm	Mass <b>Afternoon Tea</b>
Fri 4 Sept	9.15am	Mass
Sat 5 Sept	9.00am 9:25-9:55am  4:15-4:45pm 5pm	Mass Adoration & Reconciliation  Reconciliation Vigil Mass
Sun 6 Sept 23rd Sun Ordinary Time	8.30am  10.00am	Mass  Mass (live-streamed on Face- book)

### Recently Deceased

Muriel Eves

### In Loving Memory

Giuseppe Graniero

### 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

Mrs M Costa

15 Kooemba Road

Ph: 9150 4113



#### 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 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.

### Prayer for Liberation from the Epidemic to Our Lady of Divine Love

O Mary, You shine continuously on our journey as a sign of salvation and hope. We entrust ourselves to you, Health of the Sick, who, at the cross, united with Jesus' pain, keeping your faith firm. You know what we need and we trust that you will provide for those needs so that, as at Cana of Galilee, joy and celebration may return after this moment of trial.

Help us, Mother of Divine Love, to conform ourselves to the will of the Father and to do what Jesus tells us. He who took our sufferings upon Himself and burdened Himself with our sorrows to bring us, through the Cross, to the joy of Resurrection. **Amen.**

We now have a fancy way of sanitising our hands. Two of these "state of the art" dispensers have been donated to the parish by the school, thanks to Mr Chris Egan!

Come to think of it, the parish is yet to spend any money on hand-sanitisers since the corona-crisis started. The Good Samaritan used oil and wine to help heal the man who was left half dead (c.f. Luke 10:25-37). It seems that modern day good samaritans dispense hand-sanitisers instead!



### *Continued from Page 1*

So, where are we as a parish, financially speaking? A comprehensive parish financial report will be published soon. For now I wish to provide you with a brief summary of our “pandemic-finances:” numerous parishioners have been personally delivering envelopes or cash to either the parish office or me. Online-giving has doubled during pandemic. Double, even triple amounts have been put into the donation box (in front of our lady’s altar) since the church re-opened. On average about \$760 per week has been given as 2nd collection. This is down from \$2265 per week which had been the average during the last financial year until the corona-crisis happened. Nevertheless, our hall rental income has been steady and quite helpful. So, how have we fared all in all?

During the corona-crisis (since 22 March) **we not only broke even but actually accumulated funds** - more than enough to cover our insurance premiums (by far one of our biggest expense items) for the new financial year! I believe this to be a very blessed outcome, especially given the dire circumstances. I am sure that not every parish has been so fortunate, not to mention that there are countless individuals and families who would be experiencing financial hardship if not now then in the near-distant future. Nevertheless we, as a parish, are in need of “saving up for a rainy day” and the rainy day may not be far away given that maintenance issues are emerging. So, starting in September, a box will be placed in the middle of the church during weekend Masses for **2nd collection only**.

[There is no real need for 1st collection at the moment because jobkeeper payments are more than sufficiently looking after all clergy-related-needs.] Thank you for your heartfelt care toward the parish! - **Fr Peter** -

### Excerpts from ‘To heal the world: The universal destination of goods and the virtue of hope’ by Pope Francis

The pandemic has exposed and aggravated social problems, above all that of inequality. Some people can work from home, while this is impossible for many others. Certain children, notwithstanding the difficulties involved, can continue to receive an academic education, while this has been abruptly interrupted for many, many others. Some powerful nations can issue money to deal with the crisis, while this would mean mortgaging the future for others.

These symptoms of inequality reveal a social illness; it is a virus that comes from a sick economy...It is the fruit of unequal economic growth...that disregards fundamental human values. In today’s world, a few rich people possess more than all the rest of humanity...This is an injustice that cries out to heaven! At the same time, this economic model is indifferent to the damage inflicted on our common home...We are close to exceeding many limits of our wonderful planet, with serious and irreversible consequences: from the loss of biodiversity and climate change to rising sea levels and the destruction of the tropical forests. Social inequality and environmental degradation go together and have the same root (see Encyclical, *Laudato Si’*, 101): the sin of wanting to possess and wanting to dominate one’s brothers and sisters, of wanting to possess and dominate nature and God Himself. But this is not the design for creation.

...As the Fathers of the Second Vatican Council recalled, they said: “Man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others” (Pastoral Constitution *Gaudium et spes*, 69). In fact, “The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others” (CCC, 2404). We are administrators of the goods, not masters...To ensure that what we possess brings value to the community, “political authority has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good” (*ibid.*, 2406). The “subordination of private property to the *universal destination of goods*, [...] is a golden rule of social conduct and the first principle of the whole ethical and social order” (LS, 93).

...When the obsession to possess and dominate excludes millions of persons from having primary goods; when economic and technological inequality are such that the social fabric is torn; and when dependence on unlimited material progress threatens our common home, then we cannot stand by and watch...With our gaze fixed on Jesus (see *Heb* 12:2) and with the certainty that His love is operative through the community of His disciples, we must act all together, in the hope of generating something different and better. Christian hope, rooted in God, is our anchor. It moves the will to share, strengthening our mission as disciples of Christ, who shared everything with us...The pandemic has put all of us in crisis. But let us remember that after a crisis a person is not the same. We come out of it better, or we come out of it worse. This is our option. After the crisis, will we continue with this economic system of social injustice and depreciating care for the environment, for creation, for our common home?



# First Reading Jer 20:7-9

*The word of the Lord God has meant derision for me.*

You have seduced me, Lord, and I have let myself be seduced;  
you have overpowered me: you were the stronger.

I am a daily laughing-stock,  
everybody's butt.

Each time I speak the word, I have to howl and proclaim: 'Violence and ruin!'

The word of the Lord has meant for me insult, derision, all day long.

I used to say, I will not think about him,  
I will not speak in his name any more.

Then there seemed to be a fire burning in my heart,

imprisoned in my bones.

The effort to restrain it wearied me,  
I could not bear it.

## Responsorial Psalm

**Ps 62:2-6. 8-9. R. v.2**

*(R.) My soul is thirsting for you,  
O Lord my God.*

1. O God, you are my God, for you I long;  
for you my soul is thirsting.  
My body pines for you  
like a dry, weary land without water. (R.)
2. So I gaze on you in the sanctuary  
to see your strength and your glory.  
For your love is better than life,  
my lips will speak your praise. (R.)
3. So I will bless you all my life,  
in your name I will lift up my hands.  
My soul shall be filled as with a banquet,  
my mouth shall praise you with joy. (R.)
4. For you have been my help;  
in the shadow of your wings I rejoice.  
My soul clings to you;  
your right hand holds me fast. (R.)

## Second Reading Rom 12:1-2

*May you present your bodies as a living sacrifice.*

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled

by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

## Gospel Acclamation See Eph 1:17-18

*Alleluia, alleluia!*

*May the Father of our Lord Jesus Christ*

*enlighten the eyes of our heart,  
that we might see how great  
is the hope*

*to which we are called.*

*Alleluia!*

## Gospel Mt 16:21-27

*Whoever wishes to come after me must deny himself.*

Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. 'Heaven preserve you, Lord,' he said. 'This must not happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.'

Then Jesus said to his disciples, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?

'For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour.'



## Reflection by Dianne Bergant CSA

The gospel does not say that Jesus will gallantly step forward, take suffering upon himself, and thus demonstrate his power. Instead, his fate will be a demonstration of his vulnerability. He will be taken forcibly and will suffer at the hands of others. He will do this willingly, but not as a volunteer. Jesus will be a victim. This picture of Jesus carries implications for discipleship. Whoever follows him must follow him to the cross. If we participate in his success, we must also share in his shame. Disciples have a choice to follow or not to follow, but if they choose in his favour they must be ready for suffering and humiliation.

Paul exhorts us to reject the standards of the world. This is a very difficult path to follow, especially when it seems that those who conform to this age prosper. Following Christ can place barriers between ourselves and others. If we no longer share their values and their interests, we may feel alienated. Suffering is bound to invade our ministerial lives as well. We must remember that Jesus' message antagonised many people in his day. Those who proclaim the same message in their own contexts must be prepared for a similar reaction.

After witnessing the marvellous feats that Jesus accomplished, we discover that he is going to suffer and be put to death. How can this be? With Peter we protest. With Jeremiah we wonder: Have we been duped? The realisation that we too will have to suffer becomes a crucial test of our faith.

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