



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Nineteenth Sunday in Ordinary Time 9 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 came a mighty wind, so strong it tore the mountains and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire there came the sound of a gentle breeze. (1 Kings 19:11-13)

We are constantly reminded that so much of what is happening in our world at present is “unprecedented.” Not a day seems to go by when the word ‘unprecedented’ is not used in one of the headlines which are intended to be click-baits. To be honest, I am not so sure that things are as unprecedented as they are claimed to be but, be that as it may, to the extent that what we are facing is unprecedented, we would do well to discern carefully where to go from here. We might think that unprecedented challenges require unprecedented responses. But unprecedented responses, if unwisely made, can bring about disastrous outcomes, even unprecedentedly so! A few Sundays ago in our first reading from the Book of Kings, the Lord said to King Solomon, ‘Ask what you would like me to give you.’ Solomon replied, ‘Give your servant a heart to understand how to discern between good and evil, for who could govern this people of yours that is so great?’ (1 King 3:9) What is greatly needed in our time, therefore, is the wisdom of discernment!

The scripture passage quoted at the start highlights a crucial point about discernment. We, as human beings “on this side of the fall,” tend to assume that if we want God, then, we need to go where there is glamour, grandiosity, noise, fireworks and immense popularity. Why do we make such an assumption? Probably because those are the characteristics with which we might behave if we were “God.” If we had a godly amount of wealth, power, fame, beauty, etc., then, we might be inclined to flaunt it and make our exalted presence felt by others. So, whilst we are easily attracted to “big” things like shopping centres, sport stadiums, music concerts or viral sensations on the internet, we tend to resist “little” things like quiet prayer or detachment. And yet the presence of the Lord is marked, more often than not, by the ‘sound of the gentle breeze.’ (1 Kings 19:13) Pope Francis said, ‘Often discernment is exercised in small and apparently irrelevant things, since greatness of spirit is manifested in simple everyday realities. the Lord speaks to us in a variety of ways, at work, through others and at every moment. Yet we simply cannot do without the silence of prolonged prayer, which enables us better to perceive God’s language, to interpret the real meaning of the inspirations we believe we have received, to calm our anxieties and to see the whole of our existence afresh in his own light.’ (*Gaudete Et Exsultate*)

What happens when we ignore the discernment-principle of listening to the ‘sound of the gentle breeze’ and uncritically “follow the crowd” by being easily persuaded by whoever has the loudest voice? Let me give you a striking example. On 25 May 2020 a black American by the name of George Floyd died during a police arrest. The entire world watched in horror as his final moments were captured on video. A police officer appeared to be suffocating him by placing a knee on his neck as he lay helpless, handcuffed and repeatedly crying out, ‘I can’t breathe!’ What followed was nothing less than a systematic expression of global outrage. The severe corona-lockdown orders of the previous months were all but forgotten as countless (mostly young) people took to the streets to protest against ‘institutional/structural/systemic racism.’ Then the world watched in disbelief as some of the protestors turned into rioters, looters and anarchists who seemed determined to inflict chaos on society for as long as they were allowed to. The incendiary and highly politicised ripple-effects of the George Floyd tragedy can still be felt today even in Australia (but incomparably more so in the United States).

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The Week Ahead

Sun 9 Aug 19th Sunday Ordinary Time	No need to book for Mass!	
Mon 10 Aug St Lawrence deacon, martyr	No Mass	
Tues 11 Aug St Clare	9.15am 10.00am	Mass with Year 3 Reconciliation with Year 4
Wed 12 Aug	7am	Mass
Thur 13 Aug	9.15am 2.00pm	Mass Afternoon Tea
Fri 14 Aug St Maximilian Kolbe, priest, martyr	9.15am	Mass
Sat 15 Aug Assumption of BVM	9.00am 9:25-9:55am 4:15-4:45pm 5pm	Mass Adoration & Reconciliation Reconciliation Vigil Mass
Sun 16 Aug 20th Sunday Ordinary Time	8.30am 10.00am	Mass Mass (live-streamed on Facebook)

Recently Deceased

In Loving Memory

Antonio Ieraci, Concetta Cali

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 V. Cardoz

67 Melvin St North.

Ph: 9591 9402



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

To heal the world

Pope Francis has started a series of catechesis titled 'To heal the world' in response to the global struggle against the pandemic. He said that, although the Church is 'not an expert in the prevention or the cure of the pandemic,' she has developed social teachings which can guide us as we discern where to go from here.

The social teachings include: the principle of the dignity of the person, the principle of the common good, the principle of the preferential option for the poor, the principle of the universal destination of goods, the principle of solidarity, of subsidiarity, the principle of the care for our common home. He said, 'In the next few weeks, I invite you to tackle together the pressing questions that the pandemic has brought to the fore, social ills above all. And we will do it in the light of the Gospel, of the theological virtues and of the principles of the Church's social doctrine. We will explore together how our Catholic social tradition can help the human family heal this world that suffers from serious illnesses. It is my desire that everyone reflect and work together, as followers of Jesus who heals, to construct a better world, full of hope for future generations. Thank you.'

I hope to keep you updated!

PROJECT COMPASSION 2020 (from the bookkeeper)

The appeal ran from Ash Wednesday 26/2/20 through to Easter Sunday 12/4/20. Not surprisingly the amount raised was impacted by the pandemic. Nonetheless we still had 26 Parishioners take part in this Lenten act of charity as well as the schoolchildren.

- Total collected \$1,449.55 (\$1,196.30 from Parishioners + \$253.25 from the schoolchildren).
- Last year we raised \$5,382.55 (\$4,291.90 from Parishioners + \$1,090.65 from schoolchildren).

Well done good and faithful servants!

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.
- ⇒ **Under the latest rules, we are allowed to have up to 100 people at Mass There is no need to make a booking.**

Earlier during the week there was a mysteriously leaked video footage of what had been captured by the body-cams worn by the police officers. In short, the video footage revealed that George Floyd was on drugs (and consequently uncooperative) and started to cry out, 'I can't breathe...I am going to die...' well before he was on the ground. In other words, the primary cause of his death was most probably a drug-induced medical episode and not the infamous knee. There can be no denying that Floyd's death was a tragedy. But there was no apparent racism and probably no real police brutality either (certainly, the knee provided terrible optics but the questionable maneuver was actually permitted under their training manual). Consequently, we can conclude that the fiery aftermath of the George Floyd tragedy which spread like wildfire was at best sincerely misplaced and at worst insidiously orchestrated by those with premeditated and hidden agendas. But how could a movement which was based on a false premise gain such a formidable momentum so rapidly? And how was it that, under mounting pressure, so many of those who weren't its impassioned supporters found it nearly impossible to remain neutral, let alone critique it? Last but not least, how is it possible that, even after the leaked video footage, the mainstream media still perpetuates the false narrative that, yes, this was an extraordinary case of racism/police brutality toward a black man who was "peaceful"?

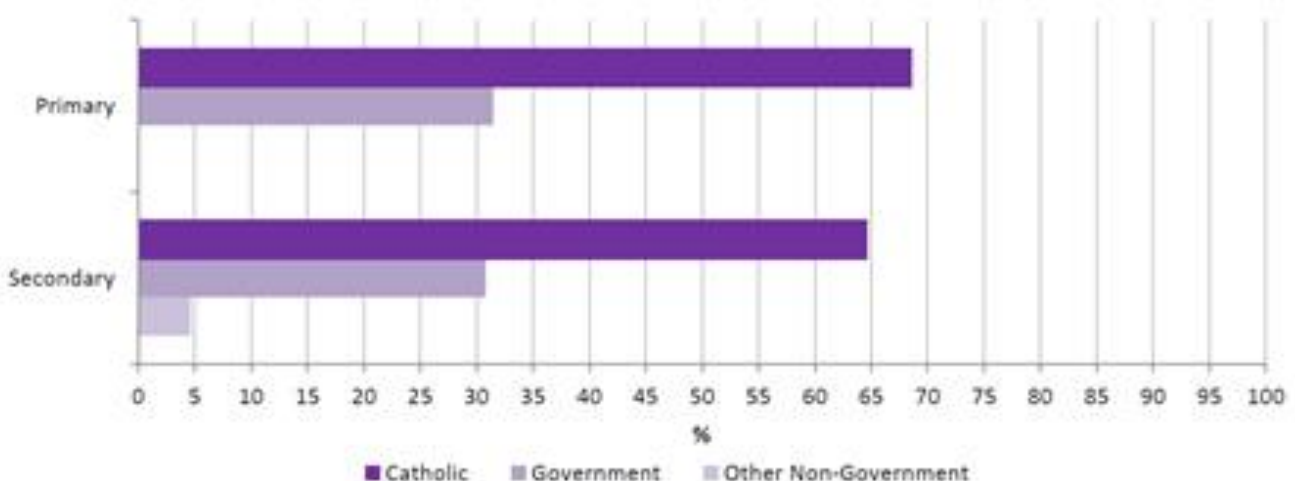
Our world has become all too accustomed to being led by the restless and violent forces of wind, earthquake and fire, and not by the sound of the gentle breeze. The confounding aftermath of the George Floyd tragedy was not an isolated phenomenon. We have seen it many times before, although, unfortunately, at an increasing frequency as of late. Our own 'Black Summer' happened less than a year ago. At the time I had to wait several weeks for things to cool down in order to express what had been worrying me (26 January 2020): 'We all felt the "heat" generated by the discussion about the bushfire crisis, much of which revolved around the issue of climate change...But why did any of this have to be enveloped in such an inflamed political climate?...Emotions flying high, concerted efforts being made to apply formidable pressure on others or to incite them, the freedom to express a different view becoming immensely difficult for fear being attacked ('You're on the wrong side of history!'), a temptation to prefer radical expediency over due process, etc.' I am afraid that history repeated itself when the corona-pandemic emerged, only, this time, we found ourselves in an even more inflamed (and censorious) political climate which brought out the worst in many. Surely, we are in grave need of waking up to the fact that the Lord is not going to be found in the wind, earthquake or fire? There is only one place yet to be explored but we keep refusing to go there. And time is running out!

- Fr Peter -

A few parishes in Sydney had to close down due to the coronavirus.

Could this happen at Regina Coeli? Generally speaking, something like the following could happen to a parish: Suppose a person tests positive to the coronavirus. NSW Health will determine when the person was likely to have been infectious and identify some of the places the person visited during that period. If named, then, the parish will be contacted by NSW Health. All who might have been in the parish church around the same time will be recommended to be tested. Even though potential contact with an infected person might have occurred several days previously the parish would still be instructed to close down the church until "deep cleaning" has been conducted to the satisfaction of NSW Health which might then give clearance for the re-opening of the church. During the entire ordeal it is asked that the parish informs and works with the Archdiocesan office.

Type of school being attended by Catholic students



'The data in this profile [for Beverly Hills] 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 1 Kgs 19:9.11-13

Go out and stand on the mountain before the Lord God.

When Elijah reached Horeb, the mountain of God, he went into the cave and spent the night in it. Then he was told, 'Go out and stand on the mountain before the Lord.' Then the Lord himself went by. There came a mighty wind, so strong it tore the mountains and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire there came the sound of a gentle breeze. And when Elijah heard this, he covered his face with his cloak and went out and stood at the entrance of the cave.

Responsorial Psalm

Ps 84:9-14. R. v.8

(R.) Lord, show us your mercy and love, and grant us your salvation.

1. I will hear what the Lord God has to say, a voice that speaks of peace.
His help is near for those who fear him and his glory will dwell in our land. (R.)
2. Mercy and faithfulness have met; justice and peace have embraced.
Faithfulness shall spring from the earth and justice look down from heaven. (R.)
3. The Lord will make us prosper and our earth shall yield its fruit.
Justice shall march before him and peace shall follow his steps. (R.)

Second Reading Rom 9:1-5

I would willingly be condemned if it could help my people.

What I want to say is no pretence; I say it in union with Christ – it is the truth – my conscience in union with the Holy Spirit assures me of it too. What I want to say is this: my sorrow is so great, my mental anguish so endless, I would willingly be condemned and be cut off from Christ if it could help my brothers of Israel, my own flesh and blood. They were adopted as sons, they were given the glory and the covenants; the Law and the ritual were drawn up for them, and the promises were

made to them. They are descended from the patriarchs and from their flesh and blood came Christ who is above all, God for ever blessed! Amen.

Gospel Acclamation Lk 19:38

Alleluia, alleluia!

I hope in the Lord,

I trust in his word.

Alleluia!

Gospel Mt 14:22-33

Command me to come to you over the water.

Jesus made the disciples get into the boat and go on ahead to the other side while he would send the crowds away. After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone, while the boat, by now far out on the lake, was battling with a heavy sea, for there was a head-wind. In the fourth watch of the night he went towards them, walking on the lake, and when the disciples saw him walking on the lake they were terrified. 'It is a ghost' they said, and cried out in fear. But at once Jesus called out to them, saying, 'Courage! It is I! Do not be afraid.' It was Peter who answered. 'Lord,' he said 'if it is you, tell me to come to you across the water.' 'Come' said Jesus. Then Peter got out of the boat and started walking towards Jesus across the water, but as soon as he felt the force of the wind, he took fright and began to sink. 'Lord! Save me!' he cried. Jesus put out his hand at once and held him. 'Man of little faith,' he said 'why did you doubt?' And as they got into the boat the wind dropped. The men in the boat bowed down before him and said, 'Truly, you are the Son of God.'



Reflection by Dianne Bergant CSA

Although divine power is manifested in dramatic ways, it is also present in what is unassuming. Traces of God can be seen in the delicacy of a violet, in a cool summer breeze, in the blush of innocence, in the fiery eyes of justice. Every one of us lives in the midst of God, breathes the breath of God's life, and is constantly touched by the exquisite artistry of God's creativity. Life itself is a mountain experience of God.

As wonderful as life may be, it can also be very frightening at times. There are misunderstandings and rancor, jealousy and vindictiveness, greed and a hunger for power. Our personal lives can come unraveled and we can feel that we are genuinely "at sea." Every human being is tossed about by the exigencies of life. It is at times like these that we need faith in Jesus. Even though we do not recognize him, he is there in the midst of our chaos. Having the power of God, he is the definitive champion of all chaos, and so he is able to allay our fears and calm the sea.

A true experience of God, whether it be within the ordinariness of life or one of life's tribulations, is both transformative and effusive. It is a reality that cannot be contained; it must be proclaimed. Disciples must be ready to do what they can in order that the good news of God's revelation be made known to others.

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