



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

### Twenty Fourth Sunday in Ordinary Time 13 September 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



*'The Lord is kind and merciful; slow to anger and rich in compassion.'* (Psalm 102:8) The second and third of the preparatory lessons for First Reconciliation 2020 resumed in the past few weeks, after a 6 month pause caused by the corona-crisis. How much the world has changed in that time! And who knows for how long? Interestingly, these lessons turned out to be one of the rare occasions when I did not bring up the topic of the coronavirus or the media/government response which ensued from it. Instead, I tried to convey to the children the following message about the Sacrament of Reconciliation:

How do we know that God is forgiving and unfailingly so? The short answer is 'Jesus!' On the cross Jesus embraced the crushing weight of the sins of the world. He did not resist. He did not say, 'Enough, no more!' He preferred to become entirely vulnerable to the painful consequences of all our sins than to become distant from us. He said, just before he died, 'Father, forgive them; for they know not what they do.' (Luke 23:34) On the third day Jesus was raised from the dead. This was the proof that the love with which he suffered and died was *efficacious*, that is, truly capable of forgiveness, above and beyond the destructive effects of sin and death.

Reconciliation occurs when God's forgiveness is met with something called 'contrition' on our part. God loves a humble and *contrite* heart. (c.f. Psalm 52:17) Contrition signals the presence of a heart of *flesh* as opposed to a heart of *stone*. If we truly loved someone we would feel contrite (or sorry) in the heartfelt knowledge of our own wrongdoing. Where there is love there is contrition! Therefore the fact of having contrition is a sign of the Holy Spirit working in us. 'Blessed are you that weep now, for you shall laugh.' (Luke 6:21) Contrition is beautiful; it is truly a gift from God! Contrition also has depth. The best things in life seem to be simple and yet *profound*, for example, faith, love, gratitude, etc. The depth of their full content is unfathomable and therefore we can never claim to have mastered them. The same would be true of contrition. There is always more to it than meets the eye. Contrition deepens as our love deepens. Once upon a time we might have been sorry that we got caught. We might be sorry now that we keep making the same mistakes. How beautiful would it be to be grieved one day in our entire being by a heightened awareness of the precious loss of love due to even just a small sin?

Contrition gives birth to confession which is an act of faith and courage. Words have power. Pope Francis said that 'please,' 'thank you' and 'sorry' are the three words which ought to be written on the door of every family home. To be human is to be affected by the power of words. There is a significant difference between saying and not saying that we are sorry. Confession is like a goalpost that directs and motivates the process of contrition which finds its perfection in a truthful confession followed by absolution. Omitting confession, convenient though it may be, seems to eat away at the integrity of contrition over time such that we no longer even feel sorry in the end, after having falsely "consoled" ourselves with half-truths like 'I am a good person. I have not done anything bad.' But this would be an outcome incomparably inferior to that of encountering divine mercy with the help of contrition and confession.

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## The Week Ahead

Sun 13 Sept 24th Sun Ordinary Time		No need to book for Mass!
Mon 14 Sept Exaltation of the Holy Cross		No Mass
Tues 15 Sept Our Lady of Sorrows	9.15am	Mass
Wed 16 Sept St Cornelius, pope, martyr	7am 9:15am	Mass School Only Mass with Yr6
Thur 17 Sept	9.15am 2.00pm	Mass <b>Afternoon Tea</b>
Fri 18 Sept	9.15am	Mass
Sat 19 Sept	9.00am 9:25-9:55am	Mass Adoration & Reconciliation
	4:15-4:45pm 5pm	Reconciliation Vigil Mass
Sun 20 Sept 25th Sun Ordinary Time	8.30am 10.00am	Mass (live-streamed on Face- book) Mass

## Recently Deceased

### In Loving Memory

Bartolo Tesoriero, Patricia Atkins, Concetta Cali, Antonio Ieraci, Maria Fatima De Gouveia

### Please remember those who are in ill

**health especially:** Monica Costa, Quang Vo, Matt Nugent, Bob Handerson, Bevan 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 M Inacio

7/207 Penshurst Street  
Ph: 9534 4697



**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

## First Reconciliation

**This Thursday 17 September, 56 children from our Parish community will be making their First Reconciliation.**

**Please remember these children and their families in your prayers.**



## Happy 90<sup>th</sup> to Pam Kelly!

Last Friday some of our parishioners and I were privileged to celebrate Mass with Pam (the wife of Bevan Kelly) on her 90<sup>th</sup> birthday! We sang her happy birthday and prayed for spiritual hugs and kisses to be rained down on her. We are truly blessed to have Pam and Bevan at Regina Coeli!

## Planned Giving Envelopes 2020-2021

now available for collection at the back of the Church. These envelopes will commence on 4 October 2020.

## 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.

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*Why confess to a priest?* After rising from the dead Jesus breathed on the disciples and said, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.' (John 20:22-23) In other words, Jesus gave the Church the authority to impart divine forgiveness which had been merited by him as a supreme fruit of his Passion and Resurrection. The Church in her wisdom has determined that the ideal manner in which to celebrate the Sacrament of Mercy is individual confession. This is by no means easy but most salutary. After the Fall, Adam and Eve 'hid themselves from the presence of the Lord God.' (Genesis 3:8) Confessing to a priest who sits as a witness on behalf of the Church is a powerful gesture of standing "naked" before God instead of hiding as Adam and Eve did. But why place oneself in such a vulnerable position? Because Jesus by dying and rising from the dead has contextualised just what kind of forgiving love is being offered to us in the Sacrament of Reconciliation. Only a love that reaches even where we are most hurting and feeling unlovable is capable of saving us - it saves lives! So why would anyone want to miss out on it? **- Fr Peter -**

**A maintenance issue has arisen.** As a matter of fact this has been a long time coming, from before the corona-crisis started. A small section of the church eave facing Ponyara Road is at risk of falling off and needs to be replaced. Barricades have been set up so as to prevent anyone from getting hit by the debris falling from above. We are currently in the process of obtaining a few quotes so as to work out the best option for the parish. There is no need to be concerned. A few parishioners are offering superb assistance.

**Tax Receipts 2019-2020** Parishioners wishing to receive an end of financial year tax receipt, please contact Margaret at the parish office on Tuesday, 8:30am -1:30pm or Wednesdays & Fridays, 10:30am-3:30pm

### Excerpts from 'To Heal the world: Love and the common good' by Pope Francis

The crisis we are living due to the pandemic is affecting everyone; we will emerge from it for the better if we all seek the *common good* together; the contrary is we will emerge for the worse. Unfortunately, we see partisan interests emerging. For example, some would like to appropriate possible solutions for themselves, as in the case of vaccines, to then sell them to others. Some are taking advantage of the situation to instigate divisions: by seeking economic or political advantages, generating or exacerbating conflicts. Others simply are not interesting themselves in the suffering of others, they pass by and go their own way. They are the devotees of Pontius Pilate, washing their hands of others' suffering.

The Christian response to the pandemic and to the consequent socio-economic crisis is based on *love*, above all, love of God who always precedes us (see *1 Jn* 4:19). He loves us first, He always precedes us in love and in solutions. He loves us unconditionally and when we welcome this divine love, then we can respond similarly...We know that love makes families and friendships flourish; but it is good to remember that it also makes social, cultural, economic and political relationships flourish, allowing us to construct a "civilisation of love"...Without this inspiration the egotistical, indifferent, throw-away culture prevails – that is to discard anything I do not like, whom I cannot love or those who seem to me to not to be useful in society. Today at the entrance, a married couple said to us: "Pray for me (us) because we have a disabled son." I asked: "How old is he?" "He is pretty old." "And what do you do?" "We accompany him, help him." All of their lives as parents for that disabled son. This is love.

A virus that does not recognise barriers, borders, or cultural or political distinctions must be faced with a *love* without barriers, borders or distinctions. This love can generate social structures that encourage us to share rather than to compete, that allow us to include the most vulnerable and not to cast them aside, that help us to express the best in our human nature and not the worst. True love does not know the throw-away culture...if the solutions for the pandemic bear the imprint of egoism, whether it be by persons, businesses or nations, we may perhaps emerge from the coronavirus crisis, but certainly not from the human and social crisis that the virus has brought to light and accentuated. Therefore, be careful not to build on sand (see *Mt* 7:21-27)! To build a healthy, inclusive, just and peaceful society we must do so on the rock of the common good... Saint Thomas Aquinas used to say that the promotion of the common good is a duty of justice that falls on each citizen. Every citizen is responsible for the common good. And for Christians, it is also a mission. As Saint Ignatius of Loyola taught, to direct our daily efforts toward the common good is a way of receiving and spreading God's glory...The common good requires everyone's participation. If everyone contributes his or her part, and if no one is left out, we can regenerate good relationships on the communitarian, national and international level and even in harmony with the environment. Thus, through our gestures, even the most humble ones, something of the image of God we bear within us will be made visible, because God is the Trinity, God is love, God is love.

# First Reading Sir 27:30-28:7

*Forgive your neighbour's faults and when you pray, your sins will be forgiven.*

Resentment and anger, these are foul things, and both are found with the sinner. He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbour the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, he can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and live by the commandments. Remember the commandments, and do not bear your neighbour ill-will; remember the covenant of the Most High, and overlook the offence.

## Responsorial Psalm

Ps 102:1-4. 9-12. R. v.8

*(R.) The Lord is kind and merciful; slow to anger and rich in compassion.*

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. (R.)
2. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R.)
3. His wrath will come to an end; he will not be angry for ever. He does not treat us according to our sins nor repay us according to our faults (R.)
4. For as the heavens are high above the earth so strong is his love for those who fear him. As far as the east is from the west so far does he remove our sins. (R.)

## Second Reading Rom 14:7-9

*Whether alive or dead, we belong to the Lord.*

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living.

## Gospel Acclamation Jn 13:34

*Alleluia, alleluia!*

*I give you a new commandment: love one another as I have loved you. Alleluia!*

## Gospel Mt 18:21-35

*I tell you that you forgive not seven times but seventy times seven.*

Peter went up to Jesus and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven, I tell you, but seventy-seven times.'

'And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time," he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me", he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said. "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'



## Reflection by Dianne Bergant CSA

A distinctive feature of the teachings of Jesus is his exhortation to forgive. Very explicit about this, Jesus left us his own example by forgiving his executioners while he hung dying on the cross. Until recently we thought that forgiveness begins with the offender repenting of the offence and then asking for pardon. Today many maintain that reconciliation must begin with the one offended offering forgiveness. This willingness to forgive transforms a victim into a survivor. Such magnanimity might then touch the heart of the offender, who may thus be transformed from being an offender to becoming a friend.

If God has been so generous in forgiving us, surely we should be generous in forgiving others. The process of becoming a forgiving person takes time. For some, it may take a lifetime. Only little by little are our pettiness and indignation reduced and our desire to strike back diminished. Still, as disciples, we are expected to give the forgiveness that we have been given.

Such forgiveness does not provide an easy way out for offenders, for ultimately justice will prevail. If we remain untransformed by God's forgiveness of us, we will be liable to judgment. Our unwillingness to forgive can eat away at us, and we can carry hurts from childhood far into adult years. Forgiving others, as difficult as that may be, is in the long run much easier than bearing the weight of resentfulness, vindictiveness and unresolved frustration. When we forgive we truly begin to be healed.

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