



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

### Twenty Fifth Sunday in Ordinary Time 20 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 men who came last have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat." (Mt 20:12)*

Fatigue seems to be in the air, or maybe it is just in my head. Mental fatigue seems to be one of the products of the corona-crisis, at least for me, although, I am probably not alone in feeling this way. I am not exactly sure why. Perhaps this is one of those "unknown" things about the novel coronavirus. But there could be a simpler explanation. Ever since the world was turned upside down in early 2020 spending a substantial amount of time and energy on following the latest news and political commentaries became the "new normal" for me. When all added up the portion of my life which has been preoccupied with these matters over the past 6 months seems almost as astronomical as government spending over the same period! One does not need a degree in economics to realise that this is simply not sustainable. A whole new previously unknown world has entered my headspace and taken up residence, with no sign of going anywhere, like entire Melbourne for the past 6 months. So it might be no wonder then that I have been feeling mentally fatigued!

A friend got in touch with me after a long period of no contact. It was on the feast of the Exaltation of the Holy Cross. We both agreed that there seemed to be an air of strangeness hanging over our society. But what kind of strangeness? Among a thousand other things it might be the strangeness of living in a prolonged state of shock and uncertainty, or the strangeness of being forced to wake up to the reality of human frailty, even societal frailty; or the strangeness of feeling unsure about what's right or wrong, or the strangeness of not knowing what comes after all things "unprecedented," etc. But, surely, the air of strangeness that surrounds us at the moment is nothing compared to the air of strangeness that enveloped the world when Jesus died on the cross: 'Now from the sixth hour there was darkness over all the land until the ninth hour...Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised...' (Matthew 27:45-53)

What was even stranger than the utter strangeness of Good Friday was how God responded to it, namely, with *the silence of the cross*. To say that there is more to the silence of the cross than meets the eye would be the understatement of the millennia. On the surface Jesus appeared to be not just passive but also helpless. But in truth he was undertaking the greatest work ever - the work of redemption - which was even greater than that of creation. When Jesus suffered for the sins of the world he was, as it were, developing within himself invincible antibodies against sin and darkness; there is not a single "mutation" of human suffering or human folly which is not covered by the antibodies of Jesus which were perfected in the resurrection. In Jesus we find the ideal "state" (a.k.a. the kingdom of heaven) which is built on absolute trust and governed by the power of divine love. For us to embrace the silence of the cross is to participate in the greatest economy of all, namely, the heavenly economy whose "GDP" is infinite - more than enough for everyone a thousand times over.

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## The Week Ahead

Sun 20 Sept 25th Sun Ordinary Time	<b>No need to book for Mass!</b>	
Mon 21 Sept St Matthew, apostle, evangelist	10:00am	Funeral Mass Gwendoline Barbara Chater RIP
Tues 22 Sept	9.15am 11:00am	Mass Funeral Mass Raul Santander RIP
Wed 23 Sept St Pius of Pietrelcina, priest	7am	Mass
Thur 24 Sept	9.15am 2.00pm	Mass <b>Afternoon Tea</b>
Fri 25 Sept	9.15am	Mass
Sat 26 Sept	9.00am 9:25-9:55am	Mass Adoration & Reconciliation
	4:15-4:45pm 5pm	Reconciliation Vigil Mass
Sun 27 Sept 26th Sun Ordinary Time	8.30am 10.00am	Mass Mass (live-streamed on Face- book)

## Planned Giving Envelopes 2020-2021

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

**Tax Receipts 2019-2020** Parishioners wishing to receive and 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

## Priests' Retirement Foundation Appeal 2020

The foundation aspires to look after our sick and retired priests by providing them with 'appropriate accommodation and assistance with transition into retirement, medical and dental care, pastoral and other practical support – to give them a life of relative comfort and dignity in retirement.'

'As a way of expressing your gratitude for our priests who've nurtured your Catholic faith and provided guidance, friendship and mercy through the years, we hope that you'll consider giving back and donate to the Priests' Retirement Foundation. Thank you.'

Envelopes can be found at the church entrance.

## Recently Deceased

Raul Santander, Gwendolyn Chater

## In Loving Memory

**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.

## Suscipe by St. Ignatius of Loyola

Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me. Amen.

## 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.

## Rosary Statue

Mrs P Johnson

53 Pallamala Pde

Ph: 9150 8793



### 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

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A wise priest once said to me, 'If we thought that we were working *for* the Lord, then, we would inevitably burn out. What we ought to remember instead is that we do the work *of* the Lord.' Imagine if our relationship with God was based on something like 'exchanges of goods and services:' if we did for God what he liked, then, in return, he would do for us what we liked, etc. But the trouble with having a transactional relationship with God is that we could only come to know him in limited, even distorted ways, that is, only by reference to things of this world such as health, wealth, good fortune, success, fame, etc. Of course, these are the very things which, if idolised, we could never have enough of, not even if we were to do 'a heavy day's work in all the heat,' to the point of burning out. Furthermore we would feel envious of those who were blessed even though, apparently, they worked less hard than we did. Again, the silence of the cross would be God's response to our self-induced indignation here. Do we not realise how utterly helpless we would have been under the weight of the entire world? Only Jesus could bear it. Where Jesus is - in the silence of the cross - there is the most meaningful and regenerative work in progress. For us to embrace the silence of the cross, instead of being distracted or complaining, is to participate in the most meaningful and regenerative work which is being done by God. We receive so much more than what we give in the process. Having a share in the heavenly economy is priceless, we couldn't ask for anything more, although, we are sorry that not everyone has joined in. But we hope to appeal to them - evangelise them - with something which is contagious, namely, the joy of doing the work *of* the Lord.

- 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.

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

To emerge from a pandemic, we need to look after and care for each other. To look after and care for each other. And we must support those who care for the weakest, the sick and the elderly... These people - well defined by the Spanish term "*cuidadores*" (caretakers), those who take care of the sick - play an essential role in today's society, even if they often do not receive the recognition and recompense they deserve. Caring is a golden rule of our nature as human beings, and brings with it health and hope (cf. Encyclical *Laudato Si'* [LS], 70). Taking care of those who are sick, of those who are in need, of those who are cast aside: this is a human, and also Christian, wealth.

We must also extend this care to our common home: to the earth and to every creature. All forms of life are interconnected (see *ibid.*, 137-138), and our health depends on that of the ecosystems that God created and entrusted to us to care for (see *Gen* 2:15). Abusing them, on the other hand, is a grave sin that damages us, and harms us, and makes us sick (cf. *LS*, 8; 66). The best antidote against this misuse of our common home is contemplation (see *ibid.*, 85, 214)... "If someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple" (*ibid.*, 215)... our common home, creation, is not a mere "resource". Creatures have a value in and of themselves and each one "reflects in its own way a ray of God's infinite wisdom and goodness" (*Catechism of the Catholic Church*, 339). This value and this ray of divine light must be discovered and, in order to discover it, we need to be silent, we need to listen, and we need to contemplate. Contemplation also heals the soul.

Contemplation, which leads us to an attitude of care, is not a question of looking at nature from the outside, as if we were not immersed in it... Rather, it is done from within, recognising us as part of creation, making us protagonists and not mere spectators of an amorphous reality that is only to be exploited. Those who contemplate in this way experience wonder not only at what they see, but also because they feel they are an integral part of this beauty; and they also feel called to guard it and to protect it... those who cannot contemplate nature and creation, cannot contemplate people in their true wealth. And those who live to exploit nature end up exploiting people and treating them like slaves. This is a universal law. If you cannot contemplate nature, it will be very difficult for you to contemplate people, the beauty of people, your brother, your sister. All of us... the problem is not how you are managing today; the problem is: what will be the legacy, life for future generations? Let us think of our children, our grandchildren: what will we leave if we exploit creation? Let us protect this path of the "guardians" of our common home, guardians of life and also guardians of hope. They safeguard the heritage that God has entrusted to us (people, all people) so that future generations may enjoy it.



# First Reading Is 55:6-9

*My thoughts are not your thoughts.*

Seek the Lord while he is still to be found,  
call to him while he is still near.  
Let the wicked man abandon his way,  
the evil man his thoughts.  
Let him turn back to the Lord who will take  
pity on him,  
to our God who is rich in forgiving;  
for my thoughts are not your thoughts,  
my ways not your ways – it is the Lord who  
speaks.  
Yes, the heavens are as high above earth  
as my ways are above your ways,  
my thoughts above your thoughts.

## Responsorial Psalm

**Ps 144:2-3. 8-9. 17-18. R. v.18**

*(R.) The Lord is near to all who call him.*

1. I will bless you day after day  
and praise your name for ever.  
the Lord is great, highly to be praised,  
his greatness cannot be measured. *(R.)*
2. The Lord is kind and full of  
compassion,  
slow to anger, abounding in love.  
How good is the Lord to all,  
compassionate to all his creatures. *(R.)*
3. The Lord is just in all his ways  
and loving in all his deeds.  
He is close to all who call him,  
who call on him from their hearts. *(R.)*

## Second Reading Phil 1:20-24. 27

*For me to live is Christ.*

Christ will be glorified in my body, whether by  
my life or by my death. Life to me, of course,  
is Christ, but then death would bring me  
something more; but then again, if living in  
this body means doing work which is having  
good results – I do not know what I should  
choose. I am caught in this dilemma: I want  
to be gone and be with Christ, which would  
be very much the better, but for me to stay  
alive in this body is a more urgent need for  
your sake.

Avoid anything in your everyday lives that  
would be unworthy of the gospel of Christ.

## Gospel Acclamation See Acts 16:14

**Alleluia, alleluia!**

**Open our hearts, O Lord,  
to listen to the words of your Son.  
Alleluia!**

## Gospel Mt 20:1-16

*Why are you jealous because I am generous?*

Jesus said to his disciples: 'The kingdom  
of heaven is like a landowner going out at  
daybreak to hire workers for his vineyard.  
He made an agreement with the workers  
for one denarius a day, and sent them to  
his vineyard. Going out at about the third  
hour he saw others standing idle in the  
market place and said to them, "You go  
to my vineyard too and I will give you a fair  
wage." So they went. At about the sixth hour  
and again at about the ninth hour, he went  
out and did the same. Then at about the  
eleventh hour he went out and found more  
men standing round, and he said to them,  
"Why have you been standing here idle all  
day?" "Because no one has hired us" they  
answered. He said to them, "You go into  
my vineyard too." In the evening, the owner  
of the vineyard said to his bailiff, "Call the  
workers and pay them their wages, starting  
with the last arrivals and ending with the  
first." So those who were hired at about the  
eleventh hour came forward and received  
one denarius each. When the first came,  
they expected to get more, but they too  
received one denarius each. They took it,  
but grumbled at the landowner. "The men  
who came last" they said "have done only  
one hour, and you have treated them the  
same as us, though we have done a heavy  
day's work in all the heat." He answered  
one of them and said, "My friend, I am not  
being unjust to you; did we not agree on  
one denarius? Take your earnings and go.  
I choose to pay the last-comer as much as  
I pay you. Have I no right to do what I like  
with my own? Why be envious because I am  
generous?" Thus the last will be first, and  
the first, last.'



## Reflection by Dianne Bergant CSA

Our attention shifts slightly in these  
last Sundays of Ordinary Time. We  
turn from concentration on the  
character and responsibilities of  
discipleship to reflection on the  
import of the end of time. As we  
move toward the close of the  
liturgical year, we are invited to  
consider the final coming of Christ  
and the last judgment.

The thought of judgment is enough  
to strike fear in the hearts of many.  
We sometimes experience tension  
between the idea of divine justice,  
which requires that the good be  
adequately rewarded and the evil  
be appropriately punished, and that  
of the mercy of God, which we hope  
will be generously extended to us.  
As seen in the readings for this  
Sunday, the justice of God does not  
conform to the standards of human  
justice. It is incomprehensible,  
because its foundation is mercy.  
While we might find consolation in  
this view of divine judgment when it  
is directed toward us, our hearts do  
not always seem to be generous  
enough to rejoice in the mercy  
extended to others. It is almost as if  
we feel that we have been cheated  
in some way, if God is merciful to  
others. However, divine mercy can  
work in us to abolish our pettiness  
and indignation and replace it with  
generosity of heart. We are called  
to conduct ourselves with this kind  
of generosity, this kind of love, this  
kind of mercy.