



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

**Twenty Sixth Sunday in Ordinary Time**  
**27 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



*A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. (Matthew 21:28-30)*

How does one say 'yes' and then fail to back it up with action? Here is a frivolous example which I share with you in the absence of better content (sorry!): Last weekend I was at St Mary's Cathedral for the priestly ordination of 4 young men. The joyous occasion was made more historic by the fact that it was the first large gathering of clergy since, you know, the world as we knew it ended in early 2020. The story goes that the archbishop had to ask the state government no less than three times (perhaps mirroring how Jesus was denied by Peter three times) in order to obtain the special exemption which would allow maximum attendance to be increased from 100 to 300. It was clear from the outset that the manner in which the ceremony would be celebrated was going to be "unprecedented." So, as I rushed off to the cathedral after having completed the Saturday morning routine at Regina Coeli (Mass followed reconciliation), I made sure to take with me the novel liturgical garment, namely, a mask.

After undergoing clergy screening which was conducted with corona-solemnnity on the premises, I was allowed into a room where I could be vested. There was no time to waste as Transport NSW had timed it perfectly so as to get me there just before the starting time. As I walked into the beautiful basilica of St Mary in the nick of time, I realised, to my own consternation, that my mask was still in the jacket which was left behind in the vesting room. A thousand thoughts seemed to rush into my head all at once: Would I be the only one without a mask on? Would I be asked to leave, or worse...? In contrast to usual practice only a select entourage of clergy were allowed to process in this time. The rest, including myself, were to be seated in our designated area immediately. It was there that I found myself surrounded by an army of masked priests. Their faces were familiar and yet simultaneously changed into something eerie due to the robotic manner in everyone was masked and then perfectly spaced out.

Two things surprised me. Firstly, knowing that I was the only one without a mask on (actually, there was one other priest who, unlike me, probably had medical reasons for not wearing a mask) made me feel, quite unexpectedly, *safe* rather than *vulnerable*. It was as though I was the only breathing creature in a perfectly sanitised world (also, I tried to do my own part by never opening my mouth). I was immensely proud of our presbyterate who made it so easy for a forgetful brother like myself to feel at ease under such uneasy circumstances. Secondly, once the initial daze caused by the spectrum of diverse masks wore off, I realised, to my own amazement, that the person sitting in front of me was none other than Cardinal George Pell (masked but not liturgically vested)! I had not seen him in person since, you know, life as he knew it ended in 2018/2019. I felt somewhat star-struck but also profoundly sad that it was still difficult for him to make public appearance, even though he had been vindicated in a resounding manner at the end of an excruciating ordeal. Australia came so close - unbelievably close - to losing any semblance of fairness in relation to its legal system and more. Chaos ensues when truth, justice and due process are overlooked in favour of expediency or sensationalism. Lest we forget!

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## The Week Ahead

Sun 27 Sept 26th Sun Ordinary Time	<b>No need to book for Mass!</b>	
Mon 28 Sept St Matthew, apostle, evangelist	No Mass	
Tues 29 Sept Sts Michael, Gabriel, Raphael	9.15am	Mass
Wed 30 Sept St Jerome	7am	Mass
Thur 1 Oct St Therese	9.15am 2.00pm	Mass <b>Afternoon Tea</b>
Fri 2 Oct Guardian Angels	9.15am	Mass
Sat 3 Oct	9.00am 9:25-9:55am	Mass Adoration & Reconciliation
	4:15-4:45pm 5pm	Reconciliation Vigil Mass (live-streamed on Facebook)
Sun 4 Oct 27th Sun Ordinary Time	8.30am 10.00am	Mass Mass

## 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:** Peter Peters, 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.

## Help for marriages under stress:

The BreakThrough Online Course created by SmartLoving will enable you to identify your conflict triggers, learn strategies to de-escalate an argument and find constructive ways to re-establish connection. Restore hope for your relationship's future.

Visit: [www.smartloving.org/breakthrough](http://www.smartloving.org/breakthrough)

## 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

Mr & Mrs Kelly

16 Tallawala Street

Ph: 9150 7172



### 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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Let us return now to what happened at St Mary's Cathedral last weekend. The story goes that when I showed up without a mask on a number of other priests laughed and jumped to the conclusion that this was being done by me deliberately as some form of protest. But who could blame them? Among certain clerical circles I had been unashamedly open about my opposition to the unsustainably radical, prolonged and yet prevalent responses to the coronavirus. So I guess it was understandable for them to assume that I was acting like a clerical version of "Karen" (at this juncture I offer my sincere condolences to all the Karens out there; it is absolutely terrible that your beautiful name has been hijacked for such derogatory purposes!). But no, I have never felt the need to protest, at least not yet; after all, this ain't Victoria! What happened last Saturday was a classic case of saying 'yes' and then failing to back it up with action, mostly due to forgetfulness on this particular occasion. But here is some food for thought - a final twist to the inane story: to what extent did I *want* to forget about the mask and then *choose* to not rectify the mistake even though I could have done so quite easily at anytime? As the prophet Jeremiah put it, 'The heart is deceitful above all things and beyond cure; who can understand it?' (Jeremiah 17:9) - **Fr Peter** -

### Excerpts from 'To Heal the world: the principle of subsidiarity' by Pope Francis

To emerge better from a crisis like the current one, which is a health crisis and is, at the same time, a social, political and economic crisis, every one of us is called to assume responsibility for our own part, that is, to share the responsibility. We must respond not only as individual people, but also from the groups to which we belong, out of the roles we have in society, from our principles and, if we are believers, from our faith in God...In some societies, many people are not free to express their own faith and their own values, their own ideas: if they express them freely, they are put in jail. Elsewhere, especially in the western world, many people repress their own ethical or religious convictions. This is no way to emerge from the crisis, or at least to emerge from it better.

After the great economic depression of 1929, Pope Pius XI explained how important the principle of subsidiarity was (see Encyclical Quadragesimo anno, 79-80). This principle has a double movement: from top to bottom and from bottom to top...On the one hand, and above all in moments of change, when single individuals, families, small associations and local communities are not capable of achieving primary objectives, it is then right that the highest levels of society, such as the State, should intervene to provide the necessary resources to progress...On the other hand, however, society's leaders must respect and promote the intermediate or lower levels.

Everyone needs to have the possibility of assuming their own responsibility in the process of healing the society of which they are a part...Let everyone speak! And this is how the principle of subsidiarity works. We cannot leave out the participation of the people; their wisdom; the wisdom of the humbler groups cannot be set aside. Unfortunately, this injustice happens often in those places where huge economic and geopolitical interests are concentrated...Today, this lack of respect of the principle of subsidiarity has spread like a virus. Let's think of the grand financial assistance measures enacted by States. The largest financial companies are listened to rather than the people or the ones who really move the economy. Multinational companies are listened to more than social movements. Putting it in everyday language, they listen more to the powerful than to the weak and this is not the way, it is not the human way, it is not the way that Jesus taught us, it is not how the principle of subsidiarity is implemented.

There is this motto in the collective unconscious of some politicians or some social workers: everything for the people, nothing with the people. From top to bottom without listening to the wisdom of the people, without activating the wisdom of the people in resolving problems, in this case to emerge from the crisis. Or let's think about the cure for the virus: the large pharmaceutical companies are listened to more than the healthcare workers employed on the front lines in hospitals or in refugee camps...To emerge better from a crisis, the principle of subsidiarity must be enacted, respecting the autonomy and the capacity to take initiative that everyone has, especially the least. All the parts of the body are necessary, as St Paul says, we've heard that those parts that may seem the weakest and least important, in reality are the most necessary (see 1 Cor 12:22).

The Lord's promise is: "I will make all things new". Let's encourage ourselves to dream big, seeking those ideals, not trying to reconstruct the past, above all the past that was unjust and already ill.... Let's construct a future where the local and global dimensions mutually enrich each other - everyone can contribute, everyone must contribute their share, from their culture, from their philosophy, from their way of thinking - where the beauty and the wealth of smaller groups, even the groups that are cast aside, might flourish - because beauty is there too - and where those who have more dedicate themselves to service and give more to those who have less. Thank you.



# First Reading Ez 18:25-28

*The sinner who decides to turn against sinfulness deserves to live.*

The word of the Lord was addressed to me as follows: 'You object, "What the Lord does is unjust." Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins; he shall certainly live; he shall not die.'

## Responsorial Psalm

**Ps 24:4-9. R. v.6**

**(R.) Remember your mercies, O Lord.**

1. Lord, make me know your ways.  
Lord, teach me your paths.  
Make me walk in your truth, and teach me:  
for you are God my saviour. **(R.)**
2. Remember your mercy, Lord,  
and the love you have shown from of old.  
Do not remember the sins of my youth.  
In your love remember me,  
because of your goodness, O Lord. **(R.)**
3. The Lord is good and upright.  
He shows the path to those who stray,  
he guides the humble in the right path;  
he teaches his way to the poor. **(R.)**

## Second Reading Phil 2:1-11

**or shorter form Phil 2:1-5**

*In your minds you must be the same as Christ Jesus.*

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus:

His state was divine,  
yet he did not cling

to his equality with God  
but emptied himself  
to assume the condition of a slave,  
and became as men are;  
and being as all men are,  
he was humbler yet,  
even to accepting death,  
death on a cross.  
But God raised him high  
and gave him the name  
which is above all other names  
so that all beings  
in the heavens, on earth and in the  
underworld,  
should bend the knee at the name of  
Jesus  
and that every tongue should acclaim  
Jesus Christ as Lord,  
to the glory of God the Father.

## Gospel Acclamation Jn 10:27

**Alleluia, alleluia!**

**My sheep listen to my voice,  
says the Lord;**

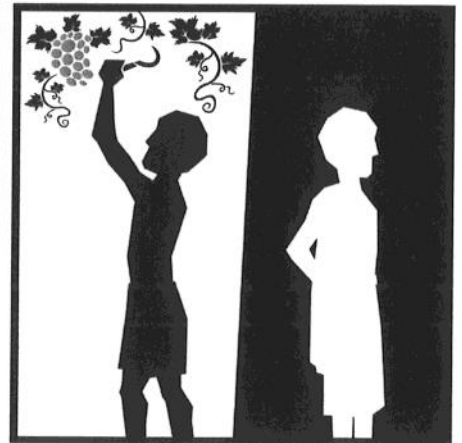
**I know them, and they follow me.**

**Alleluia!**

## Gospel Mt 21:28-32

*He went out moved by regret. The tax collectors and prostitutes will precede you into the kingdom of God.*

Jesus said to the chief priests and the elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' 'The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'



## Reflection by Dianne Bergant CSA

In every life there is a struggle between obedience and disobedience, and this struggle takes various twists and turns. At times we are willing to conform to regulations set from the outside, and at times we are not. We are invited to choose in favour of the reign of God, or we are free to ignore the invitation. Those who are fundamentally righteous sometimes fall from grace, and people considered evil to the core sometimes reform their lives. What ultimately counts are not the promises made, but the actions taken.

We are called to discipleship, and there may well be urgency in this call, but it is an invitation that is to be accepted freely. As is the case with life itself, options are placed before us all the way along the road. We are invited to choose in favour of the reign of God, or we are free to ignore the invitation. However, the invitation always remains open to us, because God's desire for our acceptance is persistent and enduring.

The real choice set before us today is the imitation of Christ. The specific characteristic of Christ today is his humility. Since demanding one's rights can undermine the loving quality of community, Jesus' humility is offered for our imitation. It is very clear that whichever aspect of discipleship we examine, some aspect of community is also present. To be a disciple of Jesus is to follow him humbly as a member of a believing community.

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