



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Baptism of the Lord 10 January 2021

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

Welcome to a whole new masked world! If someone had told me a year ago that wearing a mask would be mandated here, I would not have believed them. Most Australians would not have believed them. How times have changed!

Wearing a mask is one thing. Being forced to wear a mask is quite something else. No doubt, someone will write a book someday about the historic significance of that subtle difference!

Last weekend at all the masses, I wished in hindsight that I had greeted the parishioners with: 'Happy new year! I haven't seen you since last year and you all look so different; I can hardly recognise you!'

On Monday (my day-off) I was quietly thrilled by the thought that I could be extra relaxed with the help of anonymity offered by the mandatory wearing of a mask. But within a few minutes of putting on a mask and stepping into a shopping centre in a random suburb in Sydney, I was spotted by a parishioner who recognised me immediately, even though my face was 65% covered and I was dressed in casuals. I realised that the mask was not as effective as I thought it was. I think I need one of those "N95" masks ("No-less-than-95%-covered").

We used to talk about 'old normal versus new normal' (but even this seems like a lifetime ago now!). But the word 'normal' seems to have lost much of its meaning, especially given that the old normal seems like a vague memory from a forgotten past and the new normal is increasingly losing its aura of "newness." If someone told us now that the world would be an astonishingly different place in 12 months' time, then, we might even shrug our shoulders and casually go on with whatever we were doing as though nothing surprised us anymore.

So perhaps, more than ever, it is important for us to stop, reflect, remember and preserve our historical consciousness, speaking of which:

Commentary on *Fratelli Tutti*

(Pope Francis' encyclical on fraternity and social friendship)

Another form of "dark clouds" over our closed world, according to Pope Francis, has to do with 'the end of historical consciousness.' A quick google search would show that George Santayana, a Spanish philosopher, notably remarked: 'Those who cannot remember the past are condemned to repeat it.' A number of other famous persons have expressed slightly different versions of the same dictum. Remembering history is important, whether it is personal or societal history, not least because the remembrance of history provides us with invaluable perspective with which the current state of affairs can be assessed in a balanced manner.

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The Week Ahead

Sun 10 Jan Baptism of the Lord	8.30am 10.00am	No need to book for Mass
Mon 11 Jan Ordinary Time		No Mass
Tue 12 Jan OT	9.15am	Mass
Wed 13 Jan OT	7am	Mass
Thu 14 Jan OT	9.15pm 12pm	Mass Funeral Mass: George F. George
Fri 15 Jan OT	9.15am	Mass
Sat 16 Jan OT	9.00am 9:25- 9:55am	Mass Adoration & Reconciliation
	4:15- 4:45pm 5pm	Reconciliation Vigil Mass
Sun 17 Jan Second Sunday Ordinary Time	8.30am 10.00am	Mass Mass

Recently Deceased

Catherina Rechichi, Doris Beagley, Nitta McGree,

Please remember those who are in ill health especially:

Carmen Bajada, Anne Kensey, Peter Peters, Monica Costa, Quang Vo, Matt Nugent, Ann Mc Dowell, Christopher McDowell, Damiano Serravalle, Michelle Makin, George Dagher, Mrs Saba, Josephina Algozzina, Pat Mortimer, Mrs Donald Burch, Mary Daniels, Geoff McDowell, Elena Mura, Mr TD (Terry) Wall, Kim Delaney, Lauren Sotano, Sam Hy, Georgia Brown, Luke Compton, Paul Camelotti.

Rosary Statue

Mrs M Tesoriero

129 Morgan Street
Ph: 9150 5409



Parish Secretary

Mrs Margaret Doherty-Brady
9554 8155
Tues 8:30am-
1:30pm Wed & Fri
10.30am—3.30pm

Sacramental Coordinator/ PSSO

Mrs Elizabeth Gooley
9554 8155
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Tuesday and Thursday from
11.30am - 3.30pm

School Principal

Mr Chris Egan
Asst. Principal
Mr Peter Busch

REC
Mrs Elizabeth Webster

In this challenging time*

Lord Jesus Christ, our true physician and healer, be merciful to us and bring us your aid in these troubled times. Heal all our sickness and every affliction of your people. Drive out our infirmities of soul and body; free us from all disease and especially from this pestilence.

We place in your gentle Heart the elderly, the frail, people with disability, children, young people and families, our indigenous peoples, those who are poor, lonely and isolated. As you walk with us, free them from fear, and give them patience and hope together with our loving care.

In your mercy deal also with the causes of our pitiful condition, that in curing our lack of faith and spiritual weakness, you may also remedy our bodily ills.

We place our trust in you, the risen Lord, who lives and reigns for ever and ever.

Amen.

**Sourced from Sydney Archdiocese Website*

COVID-19 update (from the Archdiocese of Sydney)

In keeping with NSW Health directives, anyone attending a church now must wear a face mask. Children under the age of 12 are exempt from this rule, but are encouraged to wear face masks where practicable.

NSW Health can impose a \$200 fine on each individual failing to abide by this rule.

Up to 100 people can attend Masses as well as other ceremonies including funerals, baptisms and weddings, providing a four square metre rule is observed. Churches are required to keep records of all attending Masses for contact tracing purposes.

You'll find more information here: <https://www.sydneycatholic.org/coronavirus-frequently-asked-questions/>

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There is a movie called 'Memento' in which the main character suffers from a form of amnesia which prevents him from forming new memories. So his memory resets every fifteen minutes and he has to frantically scramble to make sense of the apparent chaos to which he has, as it were, just woken up. This could be thought of as an allegory of what it is like for humanity to wake up to existence without proper historical consciousness. But historical consciousness is under grave threat these days. In one of the Advent homilies I made the following point:

We live in a world which is inundated with so much information, so much data, which comes to us not only through books, newspapers, television and radio but also through the internet. And as we know the internet never takes a break. This means that we are barely able to keep up with new information. We are barely able to keep up with news, let alone remember history. But if we cannot remember history, if we cannot even remember all that has happened in 2020, then, how are we supposed to know what is and what isn't unprecedented? How are we supposed to have a sound perspective?

Pope Francis explains that there is a modern temptation for us to act as though the past or tradition has nothing to offer us and we can reinvent the wheel as though 'starting from zero.' (FT, 13) But the void left behind by the loss of historical consciousness makes us more vulnerable to the 'drive to limitless consumption and expressions of empty individualism.' One of the ways in which historical consciousness comes to be weakened is through important words being emptied of their meaning or being manipulated. For example, 'love' is now *whatever I do in the name of "love" so as to justify what I want* rather than what is truly good (and objectively so) for the other. 'Justice' is now *favours for my allies* and not justice for all. 'Truth' is now the *mainstream narrative promoted by the powerful establishment* rather than something whose truth-claim can be defended in a transparent manner. When words no longer refer to reality but instead devolve into mere vehicles for predetermined propaganda, then, it is only a matter of time before history comes to be censored and/or forgotten, because the inconvenient remembrance of history would reveal the folly of the manipulation of these words for what it really is. The pope writes:

If someone tells young people to ignore their history, to reject the experiences of their elders, to look down on the past and to look forward to a future that he himself holds out, doesn't it then become easy to draw them along so that they only do what he tells them? He needs the young to be shallow, uprooted and distrustful, so that they can trust only in his promises and act according to his plans. That is how various ideologies operate: they destroy (or deconstruct) all differences so that they can reign unopposed. To do so, however, they need young people who have no use for history, who spurn the spiritual and human riches inherited from past generations, and are ignorant of everything that came before them. (FT, 13)

- Fr Peter -



Have you thought? Baptism

Whilst today we celebrate the feast of the Baptism of the Lord, it is also a reminder and celebration of our own Baptism. Today's gospel is a reminder that we are baptised with the Holy Spirit not merely with water. To be baptised with the Holy Spirit means that we are drawn into communion with God and we are also empowered by that communion to make a difference in the world – to reach out a helping hand to those in need and to proclaim the good news of Jesus through our actions and our words.

gospel focus

A matter of fact approach

Unlike the other synoptic gospels of Matthew and Luke, the gospel of Mark includes no infancy narrative or genealogy of Jesus. It begins with John the Baptist proclaiming the coming of Jesus and the baptism scene takes place in just the ninth verse of the gospel. The gospel of Mark is something of a no-nonsense gospel. It is the shortest of the four and moves very swiftly through the events in Jesus' life. Just as Jesus emerged from the crowd to be baptised by John in an unremarkable manner, so too, the approach of the gospel throughout is very matter of fact.

scriptural context

Mark and Isaiah

Today's first reading from Isaiah 42 begins with the very words that come from heaven during the baptism of Jesus in the gospel. It comes from the first of four passages from the book of Isaiah that are known as the Servant Songs. The Servant Songs in Isaiah provided a great deal of inspiration to Mark. The imagery and even specific language used in Isaiah to describe the messiah who will come is scattered throughout the gospel of Mark and subsequently the other gospels as well. Mark's depiction of Jesus as the messiah is characterised by the image of the suffering servant.

First Reading Is 42:1-4. 6-7

Here is my servant, my chosen one in whom I am well pleased.

Thus says the Lord:

Here is my servant whom I uphold,
my chosen one in whom my soul
delights.

I have endowed him with my spirit
that he may bring true justice to the
nations.

He does not cry out or shout aloud,
or make his voice heard in the streets.

He does not break the crushed reed,
nor quench the wavering flame.

Faithfully he brings true justice;
he will neither waver, nor be crushed
until true justice is established on earth
for the islands are awaiting his law.

I, the Lord, have called you to serve the
cause of right;

I have taken you by the hand and formed
you;

I have appointed you as covenant of the
people and light of the nations,
to open the eyes of the blind,
to free captives from prison,
and those who live in darkness from the
dungeon.

Responsorial Psalm

Ps 28:1-4. 9-10. R. v.11

*(R.) The Lord will bless his people with
peace.*

1. O give the Lord you sons of God,
give the Lord glory and power;
give the Lord the glory of his name.
Adore the Lord in his holy court. (R.)
2. The Lord's voice resounding on the
waters,
the Lord on the immensity of waters;
the voice of the Lord, full of power,
the voice of the Lord, full of splendour. (R.)
3. The God of glory thunders.
In his temple they all cry: 'Glory!'
The Lord sat enthroned over the flood:
the Lord sits as king for ever. (R.)

Second Reading Acts 10:34-38

God anointed him with the Holy Spirit and with power.

Peter addressed Cornelius and his household: 'The truth I have now come to realise' he said 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

'It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ - but Jesus Christ is Lord of all men. You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.'

Gospel Acclamation See Mk 9:8

Alleluia, alleluia!

*The heavens were opened and the
Father's voice was heard:*

this is my beloved Son, hear him.

Alleluia!

Gospel Mk 1:7-11

You are my beloved Son, in whom I am well pleased.

In the course of his preaching John the Baptist said, 'Someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals. I have baptised you with water, but he will baptise you with the Holy Spirit.'

It was at this time that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. No sooner had he come up out of the water than he saw the heavens torn apart and the Spirit, like a dove, descending on him. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'



Reflection by Dianne Bergant CSA

With this feast, the Christmas cycle comes to a close. It expands the universality of God's presence proclaimed on the Epiphany and locates it in the messianic mission of Jesus established at his baptism. It might be seen as the summary of the entire liturgical cycle: the one born among us is the servant of God who brings to all the nations a universal promise of justice and the fulfilment of hope.

Jesus is mysterious servant through whom God's saving action is accomplished. He is the light that guides those in darkness. He has been given to the nations as the promise of liberation and the hope of the age to come. His mission is directed to all peoples. Since God's voice spoke over creation and over the head of Jesus as he emerged from the waters of the Jordan, God's regeneration of nature is accomplished in and through him.

Anointed by the Spirit, Jesus is commissioned to begin his prophetic work and ministry, a work of inclusivity and the relinquishment of bondage and fear. As the heavens opened, Jesus was identified as the beloved one of God. Now the community of believers is identified with Jesus the servant of God. Through Baptism, Christians share in his prophetic and divine ministry. They too receive at baptism a commission to commit themselves to the service of the poor and to the cause of compassion. The feast of the Baptism of Jesus is a reminder of the call to Christian service.