



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Second Sunday in Ordinary Time
17 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

Fr Dominic Nguyen was just a few years behind me in the seminary. This means that we have known one another for over 12 years. During those years we have had many interesting conversations. I always enjoy catching up with him from time to time. For the past few years Fr Dominic has been a full-time student. He has successfully completed a licentiate (a church equivalent of a masters degree). Now he is working on a doctoral thesis around the topic of 'Spirituality of Diocesan Priesthood with a particular focus on St John Vianney.' You might have wondered, 'What would it take for our hopeless parish priest to get his act together and improve in his role?' Well, Fr Dominic's work might be of great interest to you, as it attempts to understand and articulate what the holy pastor of a small village in France from nearly two centuries ago has to offer by way of example and inspiration to parish priests of today. Please pray for Fr Dominic that, under the guidance of the Holy Spirit, his dedicated work will bear an abundance of fruit which will benefit many parish priests and, through them, countless parishioners. It is hoped that, by the time you are reading this, I would be on a 5-day break. Of all priests, Fr Dominic has graciously agreed to help out during my absence. *Deo gratias!*

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, can be described as the problem of 'lacking a plan for everyone.' Short-sightedness or narrow-mindedness can cause the world to devolve into an exclusive place – a place where increasing numbers of people feel displaced or marginalized.

Everyone wants to be happy, but how? If one is to thrive as a football player, then, one has to abide by the rules of the game. The rules become, as it were, the foundation upon which excellence can be properly built. But there are not a small number of people in our world today who believe that the rules do not matter (the rules which guide human existence) and that therefore they can bend, break or even completely reinvent the rules so as to achieve their goals. St James put it in this way: 'What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and you do not have; so you kill. And you covet and cannot obtain; so you fight and wage war.' (James 4:1-2)

Human beings can be so desperate to dominate others that they are willing to cheat, lie and manipulate. Pope Francis writes: 'The best way to dominate and gain control over people is to spread despair and discouragement, even under the guise of defending certain values.'

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The Week Ahead

Sun 17 Jan Second Sun- day Ordinary Time	8.30am 10.00am	No need to book for Mass
Mon 18 Jan OT		No Mass
Tue 19 Jan OT	9.15am	Mass
Wed 20 Jan OT	7am	Mass
Thu 21 Jan OT	9.15pm	Mass
Fri 22 Jan OT	9.15am 2pm	Mass Wedding: Joshua & Hayley
Sat 23 Jan OT	9.00am 9:25- 9:55am	Mass Adoration & Reconciliation
	4:15- 4:45pm 5pm	Reconciliation Vigil Mass
Sun 24 Jan Third Sun- day Ordinary Time	8.30am 10.00am	Mass Mass

Recently Deceased

George F George

In Loving Memory

Maria Gieng Nguyen, Dominic Tuat Vu, Peter Carey, Spiro Bajada, Josephine Bajada,

Please remember those who are in ill

health especially: Josh Venture, Carmen Bajada, Anne Kensey, Peter Peters, Monica Costa, Quang Vo, Matt Nugent, Ann McDowell, 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 J Vincent
14 Warrawee Place

Ph: 9150 4996



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
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

[Potential] Distribution of Ashes on Ash Wednesday, in Time of Pandemic?*

The Congregation for Divine Worship has issued a Note concerning the Imposition of Ashes in this time of pandemic. From a practical point of view, it proposes a Covid-safe distribution of the blessed ashes:

1. The priest says only once “Turn away from sin and be faithful to the Gospel” or “Remember that you are dust and to dust you shall return”, rather than repeating the formula to each each person;
2. The priest puts on a facemask and sanitises his hands before distributing the ashes;
3. The priest sprinkles the ashes on the heads of the faithful who come forward;

Pastorally, given that the usual practice in Australia is for the ashes to be daubed on the foreheads of the faithful in the form of a cross rather than sprinkled on the head, it may be helpful to explain to the people that:

- a) The act of putting on ashes symbolizes fragility and mortality, and the need to be redeemed by the mercy of God. Far from being a merely external act, it symbolizes that attitude of internal penance to which all the baptized are called during Lent.
- b) The placing of ashes on top of the head is the more ancient practice;
- c) It is the common method in many parts of the world;
- d) In time of Covid-19 it has the advantage of not requiring the priest to contact the skin of many people one after another, risking inadvertent infection;
- e) The fact that the ashes are not readily visible to others is of no concern, since they are principally intended as a sign for the person receiving them and not for others.

**Written by Fr Don Richardson, Liturgy Office Director*

NOVEMBER 2020 CWF APPEAL

There were 15 donors who donated a total of
\$686.00

The quota for Regina Coeli was \$4,800.00

This was reduced by credits of \$2,638.65 from previous appeals.

A shortfall of \$1,475.35 is to be covered by parish funds.

Thank you very much for your support toward the Charitable Works Fund, Sydney Archdiocese!

There seems to be a recurrent pattern in our public sphere which, if continued, would drive our societies toward a very tragic end. The pattern goes like this: a crisis of sorts is announced. The crisis then becomes amplified/intensified in the depthless space of the internet & the 24-7 news cycle. The ominous character of the crisis becomes omnipresent, especially in the collectively manipulable psyche of the populace. Before you know it a warning is issued loud and clear: 'If you are not with us, then, you are against us!' But once the fiery frenzy to eradicate the crisis has burned through the landscape, the situation is only worsened. It turns out that the crisis has been used as a political means of "dividing and conquering" by those who are mostly concerned about no one but themselves. Hence the pope writes:

Today, in many countries, hyperbole, extremism and polarization have become political tools. Employing a strategy of ridicule, suspicion and relentless criticism, in a variety of ways one denies the right of others to exist or to have an opinion. Their share of the truth and their values are rejected and, as a result, the life of society is impoverished and subjected to the hubris of the powerful. Political life no longer has to do with healthy debates about long-term plans to improve people's lives and to advance the common good, but only with slick marketing techniques primarily aimed at discrediting others. In this craven exchange of charges and counter-charges, debate degenerates into a permanent state of disagreement and confrontation.

Amid the fray of conflicting interests, where victory consists in eliminating one's opponents, how is it possible to raise our sights to recognize our neighbours or to help those who have fallen along the way?

- Fr Peter -

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/>

Living the gospel

Vocation

These days, the word 'vocation' seems to be applied to whatever job someone happens to find themselves in. More traditionally, the word carries with it a sense of undertaking work that has a deliberate purpose about it and that is outwardly focused. Usually, there is a sense that there is 'importance' to the work and that it is linked to God's dream for the world. The Church has tended to use vocation in reference to religious life. The word comes from the Latin, vocare, meaning call or name. Realizing to what it is we are called can be one of the great challenges of life.

from the perspective

The Disciples

We'd been following John the Baptizer for nearly a year. He was a great man doing great work. He had called us to repent and baptized us in the river. We were so impressed with him that we began to follow him. There'd been plenty of other healers and preachers to follow but John seemed to be something special – some had talked about him being the messiah! Then all of a sudden John pointed out Jesus and called him the lamb of God. There was something different about this man and it just seemed right to leave John behind and go with Jesus.



Have you thought? Why disciples?

Why did Jesus call a group of people to follow him closely and share in his ministry? Certainly, it was not uncommon at the time that a charismatic leader might attract a group of followers and 'hangers-on' but Jesus appears to have deliberately called some people to travel with him and share in what he was about. So much of what Jesus spoke about was living in right relationships: with God; and with one another. Rather than simply being a 'back-up group' for Jesus, the disciples provided a lived example of trying to live in right relationships. They didn't always get it right, but they were on the way.

First Reading 1 Sm 3:3-10.19

Speak, O Lord, your servant is listening.

Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, 'Samuel! Samuel!' He answered, 'Here I am'. Then he ran to Eli and said, 'Here I am, since you called me.' Eli said, 'I did not call. Go back and lie down.' So he went and lay down. Once again the Lord called, 'Samuel! Samuel!' Samuel got up and went to Eli and said, 'Here I am, since you called me.' He replied, 'I did not call you, my son; go back and lie down.' Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, 'Here I am, since you called me.' Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, 'Go and lie down, and if someone calls say, "Speak, Lord, your servant is listening."' So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, 'Samuel! Samuel!' Samuel answered, 'Speak, Lord, your servant is listening.'

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

Responsorial Psalm

Ps 39:2. 4. 7-10. R. v. 8.9

*(R.) Here am I, Lord;
I come to do your will.*

1. I waited, I waited for the Lord.
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. (R.)
2. You do not ask for sacrifice and
offerings,
but an open ear.
You do not ask for holocaust and
victim.
Instead, here am I. (R.)
3. In the scroll of the book it stands
written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)
4. Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord. (R.)

Second Reading 1 Cor 6:13-15. 17-20

Your bodies are members of the body of Christ.

The body is not meant for fornication; it is for the Lord, and the Lord for the body. God, who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, which is in you since you have received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

Gospel Acclamation Jn 1:41. 17

Alleluia, alleluia!

We have found the Messiah:

**Jesus Christ, who brings us truth and
grace.**

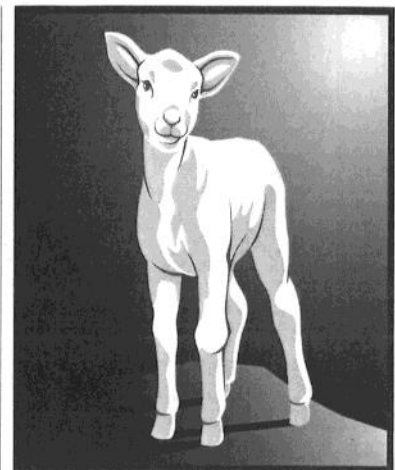
Alleluia!

Gospel Jn 1:35-42

They saw where Jesus lived and they stayed with him.

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of God.' Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, 'What do you want?' They answered, 'Rabbi,' - which means Teacher - 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' - which means the Christ - and he took Simon to Jesus. Jesus looked hard at him and said, 'You are Simon son of John; you are to be called Cephas' - meaning Rock.



Reflection by Dianne Bergant CSA

Today we consider the call to discipleship. The readings outline the various stages of this call and provide a sketch of some of the characteristics of each stage: the invitation, the discerning process and the resulting transformation.

The call is an invitation from God. It might come to us as inner sensitivity, a kind of a dream or inspiration. Our interest might be captured by a person or an event that first attracts us and then beckons us to investigate further. It can come in the innocence and naivete of childhood, in the vigour of young adulthood, or in the wisdom of years. It comes when God calls.

The second stage involves discernment. Most of us need help recognising moments of religious importance and so we seek out women and men who are practiced in the ways of God, who can help us test the spirit. They might be recognised religious leaders or prophetic guides, or they could be friends or loved ones who know us well and who are also attuned to the workings of God in their own lives.

Finally, when we respond to the call, we discover that we no longer belong solely to ourselves; as disciples, we belong to the body of Christ. We belong to the reign of God; we are now part of the mission of Christ. As disciples, we are called to proclaim to the world the justice of God. What a glorious honour this is!

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