



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

### Feast of the Epiphany 3 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

Happy new year! If you are reading this it means that the world did not end in 2020 and we are "safe"! Or are we? Like so many others I am hoping that this year would be much better than the last one. However, what I am really hoping for is not so much that the circumstances of the year would become easier (although that would certainly be a bonus) but that my response to the oncoming challenges would be wiser and more grace-filled this time.

About 2020 years ago the three wise men from the East travelled for who knows how many days in order to see the child Jesus, a brief encounter with whom was worth more than all the troubles of their lifetime put together. At the current juncture in our history the vaccine has become like a symbol of hope for the down-trodden survivors of 2020. But are we also able to see that the hope founded on the little child of Bethlehem is radically more profound and efficacious than any hope which even the best of science can offer us?

I once asked our school children, 'If you had to choose between these two options what would your choice be: an easier life or the strength to take on the challenges of life?' I was pleasantly surprised that all those who answered chose the latter.

Pope Francis said, 'Christmas is a decisive event, an eternal fire that God has kindled in the world.' In Jesus, God is truly in our midst; there is no distance, only closeness. This means that every aspect of our existence has been "vaccinated," that is, protected by the presence of the eternal fire which heals, purifies and strengthens us, even as we face challenges which take us by surprise. So let's place our trust in Jesus above all else and allow the strength of the eternal fire to gently carry us forward, as we hope to have a much better year in 2021!

On a different note, about two months ago (25 October 2020), I wrote the following in the parish bulletin:

Pope Francis has written a new encyclical called *Fratelli Tutti* (which means 'all brothers') on fraternity and social friendship. This seems quite timely when we consider the fact that our world is becoming polarised and frighteningly so, in ways which appear to be almost irreversible at times...So, how can we build up once again 'fraternity and social friendship' which are strong enough to allow a diversity of views to compete against one another in a fair and respectful manner? I am not sure what the answer is but Pope Francis, remaining true to his charism of surprising perspicacity, looks for it in an unexpected place...[St Francis of Assisi!] The pope writes: 'Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God. He understood that "God is love and those who abide in love abide in God" (1 John 4:16). In this way, he became a father to all and inspired the vision of a fraternal society. Indeed, "only the man who approaches others, not to draw them into his own life, but to help them become ever more fully themselves, can truly be called a father."' (FT, 4)

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## The Week Ahead

<b>Sun 3 Jan</b> Feast of Epiphany	8.30am 10.00am	<b>No need to book for Mass</b>
<b>Mon 4 Jan</b>		No Mass
<b>Tue 5 Jan</b>	9.15am	Mass
<b>Wed 6 Jan</b>	7am <b>10:30am</b>	Mass <b>Funeral Mass</b> <b>Catherina Rechichi</b>
<b>Thu 7 Jan</b>	9.15pm	Mass
<b>Fri 8 Jan</b>	9.15am	Mass
<b>Sat 9 Jan</b>	9.00am 9:25- 9:55am  4:15- 4:45pm 5pm	Mass Adoration & Reconciliation  Reconciliation Vigil Mass
<b>Sun 10 Jan</b> Baptism of the Lord	8.30am  10.00am	Mass  Mass

### Recently Deceased

Catherina Rechichi, Doris Beagley, George Cooley, Nitta McGree, Robert Henderson, Paul Kensey, John Bonner

### 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

**Mr & Mrs R. Sakr**  
**8 Stoddart Street**  
**Ph: 0421 306 411**



#### 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



### *Journey of the Magi by T.S. Eliot*

“A cold coming we had of it,  
Just the worst time of the year  
For a journey, and such a long journey:  
The ways deep and the weather sharp,  
The very dead of winter.”  
And the camels galled, sore-footed, refractory,  
Lying down in the melting snow.  
There were times we regretted  
The summer palaces on slopes, the terraces,  
And the silken girls bringing sherbet.  
Then the camel men cursing and grumbling  
And running away, and wanting their liquor and women,  
And the night-fires going out, and the lack of shelters,  
And the cities hostile and the towns unfriendly  
And the villages dirty and charging high prices:  
A hard time we had of it.  
At the end we preferred to travel all night,  
Sleeping in snatches,  
With the voices singing in our ears, saying  
That this was all folly.  
Then at dawn we came down to a temperate valley,  
Wet, below the snow line, smelling of vegetation;  
With a running stream and a water-mill beating the darkness,  
And three trees on the low sky,  
And an old white horse galloped away in the meadow.  
Then we came to a tavern with vine-leaves over the lintel,  
Six hands at an open door dicing for pieces of silver,  
And feet kicking the empty wine-skins.  
But there was no information, and so we continued  
And arrived at evening, not a moment too soon  
Finding the place; it was (you may say) satisfactory.  
All this was a long time ago, I remember,  
And I would do it again, but set down  
This set down  
This: were we led all that way for  
Birth or Death? There was a Birth, certainly,  
We had evidence and no doubt. I had seen birth and death,  
But had thought they were different; this Birth was  
Hard and bitter agony for us, like Death, our death.  
We returned to our places, these Kingdoms,  
But no longer at ease here, in the old dispensation,  
With an alien people clutching their gods.  
I should be glad of another death.



### *Continued from Page 1*

I have been quite conscious of the fact that I never followed up that particular front page of the parish bulletin by presenting what else the Holy Father had to say in the subsequent chapters of *Fratelli Tutti*. My intention was not to renege on the promise to do so; I failed to make any progress in my reading of the encyclical (apart from what I had read at the time of writing about it). But I have always been meaning to return to it and then share with you some of its insights. Warning: this might end up being a very gradual and slow process, since *Fratelli Tutti* is quite a lengthy document. But, hopefully, we can all learn something through this patience-requiring-exercise, as we look forward to doing better in 2021!

The next chapter (we are still only up to chapter 1!) is titled 'Dark Clouds over a closed world.' On 25 October 2020, without going into detail about its content, I wrote that, in this chapter, 'Pope Francis provides an excellent analysis of our tragically fragmented world, thereby showing that he is far from being naïve when he speaks of the ideals of fraternity and social friendship. In other words, he is by no means just a kumbaya-singing-hippie!'

One of the 'dark clouds' has to do with what the pope calls 'shattered dreams.' Exactly what dreams have been shattered? Dreams for a more integrated world which used to be shared by many around the world, especially after having undergone some excruciating experiences of division and war in the 20th century. Subsequently, there were optimistic and unified movements toward integration, with various groups of nations coming together to form unions, etc. Nevertheless, any success achieved at the time did not seem to last forever like in a fairy-tale, reminding us that, 'each new generation must take up the struggles and attainments of past generations... Goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day.' (FT, 11) Furthermore, the idea of "integration" itself has come to be understood in an increasingly narrow and therefore problematic sense, for example, as the ability to interfere with other nations, whether economically or politically, in manners which might benefit the powerful much more than the vulnerable. The pope writes, 'In this way, political life becomes increasingly fragile in the face of transnational economic powers that operate with the principle of "divide and conquer".' (FT, 12) To be continued...

- Fr Peter -



## First Reading Is 60:1-6

*The glory of the Lord shines upon you.*

Arise, shine out, Jerusalem, for your light  
has come,  
the glory of the Lord is rising on you,  
though night still covers the earth  
and darkness the peoples.

Above you the Lord now rises  
and above you his glory appears.  
The nations come to your light  
and kings to your dawning brightness.  
Lift up your eyes and look round:  
all are assembling and coming towards you,  
your sons from far away  
and your daughters being tenderly carried.

At this sight you will grow radiant,  
your heart throbbing and full;  
since the riches of the sea will flow to you;  
the wealth of the nations come to you;

camels in throngs will cover you,  
and dromedaries of Midian and Ephah;  
everyone in Sheba will come,  
bringing gold and incense  
and singing the praise of the Lord.

## Responsorial Psalm

**Ps 71:1-2, 7-8, 10-13, R. see v.11**

*(R.) Lord, every nation on earth will  
adore you.*

1. O God, give your judgement to the king,  
to a king's son your justice,  
that he may judge your people in justice  
and your poor in right judgement. (R.)
2. In his days justice shall flourish  
and peace till the moon fails.  
He shall rule from sea to sea,  
from the Great River to earth's bounds. (R.)
3. The kings of Tarshish and the sea coasts  
shall pay him tribute.  
The kings of Sheba and Seba  
shall bring him gifts.  
Before him all kings shall fall prostrate,  
all nations shall serve him. (R.)
4. For he shall save the poor when they cry  
and the needy who are helpless.  
He will have pity on the weak  
and save the lives of the poor. (R.)

## Second Reading Eph 3:2-3, 5-6

*The revelation means that pagans now share the same  
inheritance, that they are parts of the same body.*

You have probably heard how I have been  
entrusted by God with the grace he meant  
for you, and that it was by a revelation that  
I was given the knowledge of the mystery.  
This mystery that has now been revealed

through the Spirit to his holy apostles and  
prophets was unknown to any men in past  
generations; it means that pagans now  
share the same inheritance, that they are  
parts of the same body, and that the same  
promise has been made to them, in Christ  
Jesus, through the gospel.

## Gospel Acclamation Mt 2:2

*Alleluia, alleluia!*

*We have seen his star in the East;  
and have come to adore the Lord.*

*Alleluia!*

## Gospel Mt 2:1-12

*We have come from the East to worship the king.*

After Jesus had been born at Bethlehem in  
Judaea during the reign of King Herod, some  
wise men came to Jerusalem from the east.  
'Where is the infant king of the Jews?' they  
asked. 'We saw his star as it rose and have  
come to do him homage.' When King Herod  
heard this he was perturbed, and so was  
the whole of Jerusalem. He called together  
all the chief priests and the scribes of the  
people, and enquired of them where the  
Christ was to be born. 'At Bethlehem in  
Judaea,' they told him, 'for this is what the  
prophet wrote:

And you, Bethlehem, in the land of Judah,  
you are by no means least among the  
leaders of Judah,  
for out of you will come a leader  
who will shepherd my people Israel.'

Then Herod summoned the wise men to  
see him privately. He asked them the exact  
date on which the star had appeared, and  
sent them on to Bethlehem. 'Go and find  
out all about the child,' he said 'and when  
you have found him, let me know, so that  
I too may go and do him homage.' Having  
listened to what the king had to say, they  
set out. And there in front of them was the  
star they had seen rising; it went forward  
and halted over the place where the child  
was. The sight of the star filled them with  
delight, and going into the house they saw  
the child with his mother Mary, and falling  
to their knees they did him homage. Then,  
opening their treasures, they offered him  
gifts of gold and frankincense and myrrh.  
But they were warned in a dream not to go  
back to Herod, and returned to their own  
country by a different way.



## Reflection by Dianne Bergant CSA

The Christmas season reaches an  
apex with the Epiphany. In some  
liturgical traditions, it is the central  
celebration of Christmas. It  
commemorates not only the birth of  
Christ and the visit of the Magi, but  
also his baptism in the Jordan and  
the manifestation of his glory at the  
wedding feast of Cana. In the Roman  
Catholic tradition, the focus is on the  
visit of the Magi and the implications  
of that visit for the glorious  
manifestation of God to all the  
peoples of the world.

There is a wonderful summons to  
alertness and presence of mind and  
heart, a call for all the nations to  
witness the marvellous works of God  
that shine as light in the midst of the  
surrounding darkness. The light of  
God is known in the ways in which  
the most vulnerable in the city are  
cared for and acknowledged. In just  
action and righteousness, the city  
becomes the beacon of God, and all  
the nations are attracted by this light.  
The quality of the light leads the way  
through the darkness and sustains  
the world in goodness and peace.

The manifestation of God among us  
changes the ways in which we  
perceive each other. Christ's birth  
provides us with the light by which  
we see a new criterion for relating.  
The Magi represent the multi-ethnic  
and cultural diversity in civic and  
parish situations, as well as the  
many religions of the world. All  
people, regardless of race or ethnic  
origin, can be co-heirs with Christ.

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