



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

**18th Sunday in Ordinary Time  
1 August 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

What started as a two week lockdown has become nine weeks long. With the inclusion of Georges River Council as one of the LGAs of concern, the whole parish of Regina Coeli is now on the same boat: unable to travel more than 5km from home and mandated to wear a mask even outdoors. Anyone who knows me would not be surprised to hear that I am not impressed. I have done some self-reflection and inquired about the possible reasons for my seemingly nonconformist outlook. Among other things, I think that I do not like to state the obvious. After all, everyone says it and therefore they don't need to hear it from me. I much prefer to highlight what is *not* being said or what is not being said *enough*. What I am about to address is a controversial topic which would require calm patience on the part of the reader. Challenging though it may be, I feel that it is important to say something about the unsaid (or the poorly said), namely, some of the legitimate concerns of those who protested last Saturday.

I am told that there was a lot of community anger toward the protestors. This made sense because, after all, there is a lot of stress and fear in our communities at the moment. But did the protestors really deserve all of the heated emotion with which they were condemned, even though much of it probably had been brewing over the past five weeks irrespectively of the protest? Furthermore, how well do we understand our own anger? Let me illustrate the point with the help of another example: the bushfires of the Black Summer of 2019-2020. This was a painful period when we even wondered if the normal of clear sky and fresh air would ever return. But heated emotion quickly found political expression as loud cries to act on climate change came to dominate our mental space. One could be torn to pieces in those days for asking, 'Climate change is the direct cause of the current bushfires, really?' Contrary to the prophecies of doom and gloom, we have been blessed with generous amounts of rain since then. We no longer feel afraid to express the view that climate change might not be the biggest cause of our bushfires. But how was it that so many people believed then that it was? Furthermore, what allowed them to feel *justified* in their anger toward anyone who did not subscribe to the same view? In other words, who planted the idea in their minds and by what method?

About a month ago it came to light that a certain state premier in Australia (not Gladys) has, as her media advisors, no less than a staff of 18! Apparently, this was a scandal even to some of the other politicians. But I imagine that many of them would have set themselves up similarly if they were in her position. What does the fact that our public officials place excessive importance on the role of media advisor imply? A Christ-like way to lead would be to describe *how things really are* in the hope that the power of truth might convert hearts and minds and set the people free to do what is right. But this does not seem to be the way of our contemporary politics which, instead, already has pre-determined ideas about what it wants the people to do and then crafts clever narratives accordingly so as to engineer compliance, less with gentle truth and more with emotional manipulation. For example, the current pandemic has hit the world like a tsunami out of nowhere, but so has the prevailing corona-narrative:

*Continued on Page 2*



#### Pastoral Team:

Fr Peter Kwak PP  
beverlyhillspriest@gmail.com

#### Parish Office Address:

5 Tarrilli Street

#### Postal Address:

PO Box 100

Beverly Hills NSW 2209

**Telephone:** 9554 8155

**Email:** reginaparish@gmail.com

**Web:** reginacoeliparish.org.au

## The Week Ahead

Sun 1 August 18th Sunday	8.30am Mass 10.00am Mass
Mon 2 August	No Mass
Tue 3 August St Dominic	9.15am Mass
Wed 4 August St John Vianney	7am Mass
Thu 5 August	9.15am Mass
Fri 6 August The Transfiguration	9.15am Mass
Sat 7 August	7.00am Mass 8.25-9.55am Adoration & Reconciliation 4.15-4.45pm Reconciliation 5pm Vigil Mass
Sun 8 August St Mary of the Cross MacKillop	8.30am Mass 10.00am Mass

### Recently Deceased

Raja Reegon, Eruthai Marie Reegon & Christopher Reegon, Bernie Langtry, Ron Sang, John Harnett, Patricia Hay, Luigia Zegarelli, Peter Peters, Christopher McDowell, Frank Capra

### In Loving Memory

John Bridge, Vanessa Succar, Rosa Germano, Bernie Crawford, Georgia & Philip Spiteri, Fouad Attia, Jeanette Cardoz

### Please remember those who are in ill

**health especially:** Josephina Algozzina, Mil-dred Petit, James Ybasco, Josh Venture, Carmen Bajada, Anne Kensey, Monica Costa, Quang Vo, Matt Nugent, Ann McDowell, Damiano Serravalle, George Dagher, Mrs Sabba, 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 Stoddard Street  
Ph: 0421 306 411



**Parish Secretary**  
TBC  
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

### Continued from Page 1

*The virus is extremely lethal and there is no treatment for it. We must stay home and avoid it at all cost until there is a vaccine. But even with the vaccine the case numbers must be kept to an absolute minimum until everyone has been vaccinated, hence the reason for the recurring lockdowns. Anyone who thinks differently is a bad person who does not care about human life and deserves to be torn to pieces.*

How will history judge the prevailing corona-narrative which has been propagated with the help of tireless work by the media advisors the world over? When the storm of the pandemic finally passes, how would we then feel about the confidence with which many subscribed to the popular narrative and the contempt with which others who questioned it were treated? Whether or not one agrees with what happened last Saturday, it was clear that the media and public officials portrayed the protestors in the worst possible light. But I think (and evidence supports this) that there were many conscientious people who, after 18 months of patient discernment, came to be seriously concerned about the current response to the pandemic but found that their voice was being not only ignored but also silenced. I will now attempt to list some of their concerns:

*Even if every Australian was vaccinated right now there would still be cases because the virus mutates. Furthermore, the most vulnerable in our society have already been vaccinated (e.g. practically everyone in nursing homes and over 80% of the 70+) or have had the opportunity. So, does the benefit of a prolonged lockdown still outweigh the cost? Speaking of cost, wouldn't the astronomical amounts have been better spent if they were used for targeted care toward the most vulnerable and for upgrading our healthcare infrastructure and resources? If the vaccinated can still be infected by the newer strains and pass them on to others, then, why are the conscientious objectors to the current vaccines being emotionally blackmailed? Should our children be forcibly vaccinated too then? Over 440 Australians depart from this world every day. Shouldn't we also extend the "lockdown logic" to them, that is, try to prolong their lives at the cost of extreme control and unfettered spending? Could the human society function if something like the prevailing corona-narrative had to inform our response to every threat to public health? So why do we take just one segment of human reality (to do with the virus) and then act like it is the only standard by which our care for human life can be measured? Science itself lacks consensus but the experts who don't agree with the popular strategy are systematically marginalised. When, if ever, will the time-honoured principles of freedom and due process be restored?*

Perhaps the protest last Saturday happened at the wrong time. Nevertheless, it expressed some legitimate concerns which ought to be taken with seriousness and sympathy - think of those who feel viscerally the harm caused by the lockdowns! After all, the current response to the pandemic is *unprecedented* in so many ways and therefore must be scrutinised, not just to complain, but for the sake of *correcting our perspective* in preparation for the future. I must confess that I could not help but feel at least some gratitude toward the protestors who had no idea how severely they might be punished and yet still took great personal risks to express what many Australians - probably a surprisingly large number - must be feeling right now. - Fr Peter -



## Liturgy of the Word the 18th Sunday in Ordinary Time.

### Entrance Antiphon (or a choice of song):

O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

**All: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.**

Leader: In our responsorial psalm today we hear the words, 'The Lord gave them bread from heaven.' *(Pause)* Let us remember with gratitude all the moments during the past week when our lives were broken into by grace from above. *(Pause)* Let us now ask Jesus the bread of life to restore in us health and strength with his love *(Pause)*

Leader: You were sent to heal the contrite of heart: Lord, have mercy.

**All: Lord, have mercy.**

Leader: You came to call sinners: Christ, have mercy.

**All: Christ, have mercy.**

Leader: You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

**All: Lord, have mercy.**

Leader: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

**All: Amen.**

Leader: Let us pray. *(Pause)* Draw near to your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

**All: Amen.**

- Please go *slowly* through the readings on Page 4.
- Pause after each of the readings. Discuss, if you like, what was striking about the reading, perhaps with the help of the reflection questions below.
- Also, if you like, after the Gospel reading, you can listen to the homily Fr Peter hopes to put up on Facebook/parish website by Sunday morning.

### Reflection Questions:

#### *After the 1st reading:*

Mana was the divine response to the murmurings of the Israelites. Where could we find divine response to the current murmurings of our hearts?

#### *After the 2nd reading:*

Most of us, if not all of us, still participate in some way in the 'aimless kind of life that pagans live.' What benefit does this kind of life bring us in the end? Is it what we really want?

#### *After the Gospel reading:*

An 'aimless kind of life' leaves us addicted and dissatisfied. By contrast the joy of following Jesus means that we will never be hungry; we will never thirst. What can we let go of and fill the vacuum with instead so that we may get a fuller taste of Jesus the bread of life?

### The Prayer of the Faithful

Leader: God is always ready to give us our daily bread - what is enough for today. Let us place our trust in his loving providence as we offer our petitions.

Reader: We pray that the Church throughout the world may continue to feed all who come through her doors with spiritual nourishment, especially when the lockdown is lifted.

*(Pause)* We pray to the Lord...

**All: Lord hear our prayer**

We pray that world governments and Christian Churches will work together to assist those who need food, education and medical supplies, particularly in the face of the pandemic. *(Pause)* We pray to the Lord...

**All: Lord hear our prayer**

We pray for those who work in hospitals, aged care homes and medical centres, that they may be inspired to serve Christ in the sick people who are placed in their care.

*(Pause)* We pray to the Lord...

**All: Lord hear our prayer**

We pray for those who hunger for justice. May they be supported in their efforts to provide positive resolutions for those who are suffering and therefore restore their hope and dignity. *(Pause)* We pray to the Lord...

**All: Lord hear our prayer**

*(Other intentions may be mentioned here)*

Leader: Let us pray in the words our Saviour gave us.

**Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

### Prayer for spiritual communion

My Jesus, I believe that you are present in the Blessed Sacrament. I love you above all things and desire to receive you into my soul. Since I cannot receive you sacramentally at present, come at least spiritually into my heart. I embrace you as if you were already here, and unite myself wholly to you. Never permit me to be separated from you. Amen.

*(Pause)*

### Communion Antiphon (or a choice of song):

I am the bread of life, says the Lord; whoever comes to me will not hunger and whoever believes in me will not thirst.

Leader (while everyone makes a sign of the cross): the Lord bless us, keep us from all evil and bring us to everlasting life.

**All: Amen.**



**First Reading Ex 16:2-4, 12-15**

*I will rain bread from heaven upon you.*

The whole community of the sons of Israel began to complain against Moses and Aaron in the wilderness and said to them, 'Why did we not die at the Lord's hand in the land of Egypt, when we were able to sit down to pans of meat and could eat bread to our hearts content! As it is, you have brought us to this wilderness to starve this whole company to death!'

Then the Lord said to Moses, 'Now I will rain down bread for you from the heavens. Each day the people are to go out and gather the day's portion; I propose to test them this way to see whether they will follow my law or not.'

'I have heard the complaints of the sons of Israel. Say this to them, "Between the two evenings you shall eat meat, and in the morning you shall have bread to your hearts content. Then you will learn that I, the Lord, am your God."' And so it came about: quails flew up in the evening, and they covered the camp; in the morning there was a coating of dew all round the camp. When the coating of dew lifted, there on the surface of the desert was a thing delicate, powdery, as fine as hoarfrost on the ground. When they saw this, the sons of Israel said to one another, 'What is that?' not knowing what it was. 'That' said Moses to them 'is the bread the Lord gives you to eat.'

**Responsorial Psalm**

**Ps 77:3-4. 23-25. 54. R. v.24**

**(R.) The Lord gave them bread from heaven.**

1. The things we have heard and understood,  
the things our fathers have told us,  
we will tell to the next generation:  
the glories of the Lord and his might. (R.)
2. He commanded the clouds above  
and opened the gates of heaven.  
He rained down manna for their food,  
and gave them bread from heaven. (R.)
3. Mere men ate the bread of angels.  
He sent them abundance of food.  
He brought them to his holy land,  
to the mountain which his right hand had won. (R.)

**Second Reading Eph 4:17, 20-24**

*Put on the new person that has been created in God's image.*

I want to urge you in the name of the Lord, not to go on living the aimless kind of life that pagans live. Now that is hardly the way you have learnt from Christ, unless you failed to hear him properly when you were

taught what the truth is in Jesus. You must give up your old way of life; you must put aside your old self, which gets corrupted by following illusory desires. Your mind must be renewed by a spiritual revolution so that you can put on the new self that has been created in God's way, in the goodness and holiness of the truth.

**Gospel Acclamation Mt 4:4**

**Alleluia, alleluia!**

**No one lives on bread alone,  
but on every word that comes from  
the mouth of God.**

**Alleluia!**

**Gospel Jn 6:24-35**

*Whoever comes to me will never be hungry; whoever believes in me will never thirst.*

When the people saw that neither Jesus nor his disciples were there, they got into boats and crossed to Capernaum to look for Jesus. When they found him on the other side, they said to him, 'Rabbi, when did you come here?' Jesus answered:

'I tell you most solemnly,  
you are not looking for me  
because you have seen the signs  
but because you had all the bread you  
wanted to eat.

Do not work for food that cannot last,  
but work for food that endures to eternal  
life,  
the kind of food the Son of Man is offering  
you,  
for on him the Father, God himself, has set  
his seal.'

Then they said to him, 'What must we do if we are to do the works that God wants?' Jesus gave them this answer, 'This is working for God: you must believe in the one he has sent.' So they said, 'What sign will you give to show us that we should believe in you? What work will you do? Our fathers had manna to eat in the desert; as scripture says: He gave them bread from heaven to eat.'

Jesus answered:

'I tell you most solemnly,  
it was not Moses who gave you bread from  
heaven,  
it is my Father who gives you the bread  
from heaven,  
the true bread;  
for the bread of God  
is that which comes down from heaven  
and gives life to the world.'

'Sir,' they said 'give us that bread always.'  
Jesus answered:

'I am the bread of life.  
He who comes to me will never be hungry;  
he who believes in me will never thirst.'



**Reflection by Dianne Bergant CSA**

In many ways the Exodus story of the bread from heaven is very similar to last Sunday's accounts. However, the focus today is not divine prodigality shown through the overabundance of food, but total dependence on God. The bread comes from heaven, not merely because the food seems to come down from the sky, but because it comes from God. The restriction about collecting it was meant to emphasise this point. Our survival is in God's hands, not ours.

Jesus insists that he is the true bread from heaven; he is the real basis of our survival. The people followed him because they saw him as a source of bread; they did not realise that he is really the source of life. If we fill ourselves with all that the world provides as nourishment we will still hunger. Only faith in Jesus can satisfy our deepest hungers, and we will not be able to survive apart from him.

Acceptance of Jesus as the source of our life and the very nourishment of our spirits effects a total transformation in us. We will no longer be content to live with full bellies but empty minds. We will put aside our old selves steeped in ignorance and self-interest and put on a new self, created in his image. Having fed on the bread from heaven, we will be mysteriously transformed into it. The spirit of our minds will be renewed by his teaching. As a result, we will be able to launch out into a way of living that witnesses to our new understanding, our new life.

The psalm responses are from the English Translation of the Lectionary for the Mass ©1981 International Committee on English in the Liturgy Inc. (ICEL). All rights reserved. The psalm texts, from The Psalms, A New Translation, ©1963 by The Grail, England and used by permission of the publishers. The scriptural quotations are taken from the Jerusalem Bible, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers.  
© 2017 Creative Ministry Resources Pty Ltd  
All use must be in accordance with your user licensing agreement.