



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

**17th Sunday in Ordinary Time
25 July 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



Tokyo Olympics has started, a fact of which might be hard to believe for us who are still in the middle of a hard lockdown (I express my sympathy to those most adversely affected by the lockdown, including parishioners in the Canterbury Bankstown LGA). Gavin Hubbard was born in Auckland, New Zealand, in 1978. He trained as a weightlifter and showed potential in his junior years. But then not much was written about him as he faded from the world of weightlifting and eventually stopped competing. In 2012 he underwent hormone treatment and became 'Laurel Hubbard.' Since then he (or she) has been gaining fame not only as a gold medallist in female weightlifting but also as the first transgender athlete to compete at the Olympics. To say that there has been controversy about this would be an understatement. And yet the decision has been supported at the highest levels of our institutions, such as the International Olympic Committee and the Office of Prime Minister (NZ), as though this was now the perfect new normal. How did we end up here?

If the premise is wrong then the conclusion is going to be wrong too. Everyone one has a worldview - not only their understanding of the world but also a set of assumptions with which they make sense of the world. These assumptions, many of which, quite often, people are not even conscious of, come to form, as it were, the premise upon which we develop our thoughts and arrive at conclusions. It used to be the case that the Judaeo-Christian worldview was responsible for forming the premise which was shared by many, especially in places known for their Judaeo-Christian heritage such as Australia. This allowed people to pursue common values and have the tools for working out the best option when they were in disagreement. But the Judaeo-Christian worldview, as we know, has been not only gradually forgotten but also actively subverted over many decades, if not centuries. But if not the Judaeo-Christian worldview, then, what is responsible for forming the premise of our contemporary thinking?

The premise of our contemporary thinking is that there is no premise. There is no worldview or set of assumptions which we can rely upon because, after all, God does not exist and neither does *objectivity*, especially when it comes to metaphysical questions like who we are or why we are here. This means that we must become creators of our own reality because, after all, everything is fluid and changeable. As a matter of fact, the more we break free from traditional values (in particular Christian values) the more godlike and fulfilled we are supposed to become. In other words, the premise of our contemporary thinking is that the sky is the limit and we must create and re-create ourselves limitlessly in order to find joy in our existence which is intrinsically empty of meaning.

In 2017 there was a plebiscite on the legalisation of same sex marriage in Australia. Many people missed the most crucial point about the debate: the real question was not whether or not same sex couples should be allowed to get married but, rather, whether or not marriage was even a possibility for them as a matter of *fact*. After all, sexual difference, which is required for childbearing, has always been an essential aspect of the reality referred to by the term 'marriage.' But it seems that the majority voted to re-define marriage (in words not in reality) and, by doing so, allowed *subjective desire* to trump *objective reality*, even if inadvertently. **Continued on Page 1**

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 25 July 17th Sunday	8.30am Mass 10.00am Mass
Mon 26 July Sts Joachim & Anne	No Mass
Tue 27 June	9.15am Mass
Wed 28 June	7am Mass
Thu 29 July St Martha	9.15am Mass
Fri 30 July	9.15am Mass
Sat 31 July St Ignatius Loyola	9.00am Mass 9.25- 9.55am Adoration & Reconciliation
	4.15- 4.45pm Reconciliation 5pm Vigil Mass
Sun 1 August 18th Sunday in Ordinary Time	8.30am Mass 10.00am Mass

Recently Deceased

Bernie Langtry, Ron Sang, John Harnett, Patricia Hay, Luigia Zegarelli, Peter Peters, Christopher McDowell, Frank Capra

In Loving Memory

Vanessa Succar, Rosa Germano, Bernie Crawford, Georgia & Philip Spiteri, Stanley Sang, Fouad Attia, Jeanette Cardoz

Please remember those who are in ill

health especially: Josephina Algozzina, Mildred Petit, James Ybasco, Josh Venture, Carmen Bajada, Anne Kensey, Monica Costa, Quang Vo, Matt Nugent, Ann McDowell, Damiano Serravalle, George Dagher, Mrs Saba, 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 T. Saify
107 Taylor St South
Ph: 0405 323 974



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 This, I believe, accelerated the trend of limitless re-creation or re-definition of everything. There has been a significant surge in the numbers of people who claim to be trapped in the bodies of the wrong gender. Speaking of gender, it is now argued that there are not two but virtually innumerable genders. Individuals who even identify as another ethnic group or age group, other than that to which they belong in objective reality, keep emerging.

Thus the cult of limitless self-invention has been born and we have found ourselves in a serious predicament: on the one hand, strange things are being not only condoned but even coerced at the highest levels of our institutions; on the other hand, even though it is plainly obvious that what is happening is absurd and unsustainable, we still feel helpless to resist it because, after all, we have lost the shared premise upon which to think through these issues and arrive at the best solution as a society. So the irony is that the cult of limitless self-invention does not actually lead to every person being able to enjoy equal freedom. In the absence of objectivity (or guiding principles which transcend our own subjectivity), the rules are set by the powerful, arbitrarily and without accountability, and we are told to show compliance or else. If the premise is wrong then the conclusion is going to be wrong too. *What other premises might be false which have led us to untenable conclusions at the moment?* We need to return to the basics and find a reliable premise - an inspired premise - upon which we can start to rebuild with confidence. Knowing Jesus as the Good Shepherd who takes pity on those who are 'lost like sheep without a shepherd' would be the ideal starting point. - Fr Peter -

The St Vincent de Paul Men's Conference decided that due to the uncertainty of when the Church will reopen we would mail Winter Appeal Receipts to those who provided their address. We felt that many of you might wish to take the opportunity to prepare your yearly tax return. **The receipts have been mailed on Thursday 15th July. The very few who did not provide their address will be able to collect their receipt when the Church is permitted to reopen.** We thank those very generous Parishioners who donated it is always greatly appreciated. Keep well & stay safe.

What Satan put into the heads of our remote ancestors was the idea that they could be like gods: set up on their own as if they had created themselves, be their own masters, invent some sort of happiness for themselves outside God, apart from God. And out of that hopeless attempt has come nearly all that we call human history: money, poverty, ambition, war, prostitution, classes, empires, slavery - the long terrible story of man trying to find something other than God which will make him happy.

The reason why it can never succeed is this. God made us: invented us as a man invents an engine. A car is made to run on gasoline, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There is no other. That is why it is just no good asking God to make us happy in our own way without bothering about religion. God cannot give us a happiness and peace apart from Himself, because it is not there. There is no such thing.

- C.S. Lewis in *Mere Christianity* -

Liturgy of the Word the 17th Sunday in Ordinary Time.

Entrance Antiphon (or a choice of song):

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

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 hand of the Lord feeds us; he answers all our needs.' *(Pause)* Let us remember with gratitude all the moments when we felt nourished by the merciful presence of God during the past week. *(Pause)* Let us now share with Jesus the places of greatest hunger in us *(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)* O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those ever endure. 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:

Have you ever been surprised by God's abundance when you least expected it?

After the 2nd reading:

St Paul is writing from prison. He is literally a prisoner. However, in his heart, he is the happiest 'prisoner of the Lord.' Spiritually speaking, what could set us free from the current situation of hard lockdown?

After the Gospel reading:

The crowd and the disciples fell in love with Jesus because they met him in a desperate situation and, at the very limits of their own capabilities, were touched by the nourishment of his mercy. Where do I feel most desperate at the mo-

ment? What would it mean to encounter Jesus there?

The Prayer of the Faithful

Leader: Trusting that Jesus feeds us with his merciful presence in our inmost need, let us share with him our heartfelt prayers at the very limits of our own capabilities.

Reader: We pray for Pope Francis and all the leaders of our Church that they will have confidence in the power of faith to feed the hungry of this world through the work they are privileged to do. *(Pause)* We pray to the Lord...

All: Lord hear our prayer

We pray for all the families that they will behave as St Paul exhorts us to – in selflessness, gentleness and patience. *(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 all those in our community who particularly work to help the homeless and the disadvantaged to be fed. May they find joy in the work of Jesus. *(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):

Bless are the merciful, for they shall receive mercy. Blessed are the clean of heart, for they shall see God.

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 2 Kgs 4:42-44

They will eat and have some left over.

A man came from Baal-shalishah, bringing Elisha, the man of God, bread from the first-fruits, twenty barley loaves and fresh grain in the ear. 'Give it to the people to eat,' Elisha said. But his servant replied, 'How can I serve this to a hundred men?' 'Give it to the people to eat' he insisted 'for the Lord says this, "They will eat and have some left over."' He served them; they ate and had some over, as the Lord had said.

Responsorial Psalm

Ps 144:10-11, 15-18. R. v.16

(R.) *The hand of the Lord feeds us; he answers all our needs.*

1. All your creatures shall thank you,
O Lord,
and your friends shall repeat their blessing.
They shall speak of the glory of your reign
and declare your might, O God. (R.)
2. The eyes of all creatures look to you
and you give them their food in due time.
You open wide your hand,
grant the desires of all who live. (R.)
3. The Lord is just in all his ways
and loving in all his deeds.
He is close to all who call him,
who call on him from their hearts. (R.)

Second Reading Eph 4:1-6

There is one body, one Lord, one faith, one baptism.

I, the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, through all and within all.

Gospel Acclamation Lk 7:16

Alleluia, alleluia!

*A great prophet has appeared among us;
God has visited his people.*

Alleluia!

Gospel Jn 6:1-15

He distributed to those who were seated as much as they wanted.

Jesus went off to the other side of the Sea of Galilee – or of Tiberias – and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for these people to eat?' He only said this to test Philip; he himself knew exactly what he was going to do. Philip answered, 'Two hundred denarii would only buy enough to give them a small piece each.' One of his disciples, Andrew, Simon Peter's brother, said, 'There is a small boy here with five barley loaves and two fish; but what is that between so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted.' So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, 'This really is the prophet who is to come into the world.' Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself.

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Reflection by Dianne Bergant CSA

Today we are reminded of God's providence. We live in a world that feeds us and shelters us and supplies us with everything that we need to grow and to thrive, and all of this comes to us from the hand of God. It is usually when we are in desperate straits that we become painfully conscious of our dependence on God, but this dependence is always there. God does not merely intervene when we are helpless; God's providence operates in our lives at all times.

Living in a society that promotes individualism, we sometimes undervalue the communal dimension of life. God certainly cares passionately for each of us (not even a sparrow falls without God knowing it), but God's concern is for the whole people. We are first and foremost members of a people. We would never have seen the light of day, we would not endure or develop, without others. As unique as we may be, we are a unique expression of a communal reality. God created a race; God formed a people; Jesus died for the world. By the grace of God, we belong to the community.

As members of the people of God, we are called to a way of life that is noble, not selfish. We are to live with each other in humility and gentleness, with patience. We are to bear with one another in love. Through baptism we all live by the same Spirit of Jesus; we are all united through the bond of God's love. The bread that we receive from the hand of God is the bread of full life, life in all its dimensions, life in Christ.