



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

**23rd Sunday in Ordinary Time  
5 September 2021 (Father's Day)**

### 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

I just finished a novel called 'Klara and the Sun' by Kazuo Ishiguro. Klara is an "Artificial Friend" (a machine with artificial intelligence). She does two things really well: seeing and remembering. She sees with the non-bias of a newborn consciousness, and remembers with the reliability of a photographic memory. This allows her to be consistent in her choices and faithful to the purpose for which she has been made, namely, to be a good friend to her purchaser. By contrast, human beings around her, although they are "good people," are sadly inconsistent, even unfaithful. Now, I did not read the story of Klara as a serious exploration of how artificial intelligence could actually work; instead, I thought that artificial intelligence was a literary device for expressing how a human conscience *should* work, by seeing and remembering, and making choices which are most conducive to integrity.

The disciplines of seeing and remembering are essential to all human beings, especially to fathers. Here is why, but please be patient ;) St Paul wrote, 'For the husband is the head of the wife as Christ is the head of the church, his body...' (Eph 5:23) Here are two reasons why St Paul shouldn't be suspected of sexism: firstly, he went on to say a few verses later that husbands should love their wives as Christ loved the Church, that is, with a total, sacrificial love! Secondly, 'headship' is best understood in terms of mission rather than power. Within the ecology of family life, generally speaking, men seem to represent the head and women the heart. Of course, there are exceptions, as well as huge overlaps between the roles. But it might even be an evolutionary fact that women rely on their affective powers more than men, not least for the purpose of childbearing and nurturing. Well, where does this leave men? The answer is somewhat elusive. Let's say there is much more to fatherhood than mere "hunting and gathering." They are called to be the spiritual head that sees and remembers, so as to have a vision by which the family can be guided. And herein lies the great challenge.

The author of 'Klara and the Sun' was awarded the Nobel Prize for Literature in 2017, whereupon he made the following statement: 'The world is in a very uncertain moment and I would hope all the Nobel Prizes would be a force for something positive in the world as it is at the moment.' He said this in 2017!!! I tend to think that the pandemic has brought to the fore what was already present, namely, the problem of *uncertainty*. But what caused it? At the top of the list, at least for me, would be *relativism* - how we have lost reverence for truth and bred confusion by allowing subjective desire to overshadow objective reality time and time again. Another contributor would be *technology* which has been developing so fast that we barely had time to blink, let alone grow an ethical vision for its usage. We are ruled in so many ways by what Pope Francis called 'technocratic paradigms'. Think of the corporatisation of all things on a global scale, as well as the ever-increasing power of government bureaucracies, all of which can seem like one monolithic movement which cannot be resisted. But when a technocratic vision of life is suddenly found to be wanting, a sea of uncertainty swells up, especially after a long neglect of the disciplines of seeing and remembering.



#### 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 5 September 23rd Sunday	8.30am Mass 10.00am Mass
Mon 6 September	No Mass
Tue 7 September	9.15am Mass
Wed 8 September Nativity of BVM	7am Mass
Thu 9 September	9.15am Mass
Fri 10 September	9.15am Mass
Sat 11 September	7.00am Mass 7.25-8.00am Adoration 9.55am & Reconciliation 4.15-4.45pm Reconciliation 5pm Vigil Mass
Sun 12 September 24th Sunday in Ordinary Time	8.30am Mass 10.00am Mass

No Public Mass  
During Lockdown

### Recently Deceased

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

### In Loving Memory

Bartolo Tesoriero, Frank Grima, Doreen Simmons, Roy Mitchell, John Bridge, Vanessa Succar, Rosa Germano, Georgia & Philip Spiteri, 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. Woodford**  
**31 Elouera Street**  
**Ph: 0418 251 947**



**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

Fathers are called to see and remember, with humility and patience, so as to be inspired with a vision of life, firstly for their family and then through them for the society. But the whole process can feel like a heavy cross, especially in times of uncertainty. Nevertheless, here are two reasons for embracing such a cross: firstly, the world needs it, especially children, because 'where there is no vision the people perish.' (Proverbs 29:18) Maybe it's just me but some of the most urgent problems today seem traceable to the crisis of fatherhood. Secondly, the fathers themselves need it! What might feel like a cross at times is in fact a profound gift, whereby what is given far outweighs what is demanded. After all, an authentic act of seeing and remembering, so as to be blessed with the knowledge of the next right step, would not be possible without divine assistance. Fathers are best in communion, not in isolation! To be a father is to become a channel of grace for others - a means by which the most gracious Fatherhood of God is allowed to be revealed to the world. May our fathers be reminded of the inexpressible importance of their mission and be graced with the strength to persevere. Happy Father's Day!

- Fr Peter -

### Prayer for Fathers

*Lord, we thank you for our fathers who help us experience on earth your fatherly care for us from heaven. We thank you for the inspiration with which you have empowered them to show us bounties of sacrificial love, humbly and courageously.*

*Please console them in their sorrow and renew them in their fatigue.*

*Enlighten their hearts and minds so that they can continue to be a guiding light for those under their care and all others in need of hope.*

*Help them hear, now and forever, your words echoing in their hearts, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'*

*May the example of St Joseph, in whom you have formed a worthy guardian over the Holy Family, encourage our fathers to imitate the same journey. St Joseph, Protector of the Holy Church, pray for us!*



**Last year, over 40,000 people from over 116 different countries participated in the first-ever, online rosary event.**

This comes highly recommended from a very reliable person of faith who said, 'I did it last year and was inspired on many occasions by some of the speakers. It was a time I looked forward to each day to stop and breathe. From memory it was just 10-15 minutes a day prompted by a daily email which you can watch at a time that works for you.'

The pilgrimage starts on Wednesday 8 September – the Birthday of Our Lady! All you need to do is to go and sign up here:

<https://www.parousiamedia.com/the-spiritual-rosary-pilgrimage/>



## Liturgy of the Word

### 23rd Sunday in Ordinary Time

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

You are just, O Lord, and your judgment is right; treat your servant in accord with your merciful love.

**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, 'Praise the Lord, my soul.' *(Pause)* Let us recall to mind some of the endless reasons why praise is an appropriate response for all the blessings which have been bestowed upon us. *(Pause)* Let us ask for the grace to recognise some of the restrictions on our soul, so as to be opened up, through the power of God's mercy, and praise the Lord afresh! *(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, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. 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: **Courage! Do not be afraid...vengeance is coming, the retribution of God...***

Vengeance and retribution for what? All that oppresses us not just from without but also from within. When the moment comes, it will be like "freedom day" for the blind, deaf, lame, etc. In other words, there will be a reversal of the hierarchy of worldly values. As Mary put it, the mighty will be cast from their thrones and the lowly raised up. (C.f. Luke 1:52) What does it mean for us to prepare for such coming of the Lord?

*After the 2nd reading:* St James warns us against the grave danger of making 'distinctions between classes of people.' Classism might not exist here so explicitly, but there can be no doubt that plenty of it exists in subtler forms. How do

we treat the weakest and most vulnerable amongst us, especially in contrast to how we behave around the most glamorous? St James reminds us that 'it was those who are poor according to the world that God chose, to be rich in faith.'

*After the Gospel:* What do you think of Jesus' lack of concern for hygiene in healing the deaf man who had an impediment in his speech? Just kidding. He does not hesitate to come into contact with us and liberate us from oppression, starting from within. He said, 'Ephphata,' which means 'Be opened!' How amazing would it be for us to be fully opened up spiritually? Where could we start from?

#### The Prayer of the Faithful

Leader: With praise as a natural consequence of being opened up by the saving presence of the Lord, let us offer our petitions with hope and joy.

Reader: We pray for the Church; that we may always be active, engaged and caring in all we do to bring about the kingdom. *(Pause)* We pray to the Lord...

**All: Lord hear our prayer**

We pray for justice and equality in all communities particularly during this time of COVID-19. May all people recognise the inherent dignity in each person, which is no greater or smaller than their neighbour. *(Pause)* We pray to the Lord...

**All: Lord hear our prayer**

We pray for fathers. May all our fathers be happy today in the (spiritual) company of their children and be rewarded for having shared with them the love of God the Father. *(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 light of the world, says the Lord; whoever follows me will not walk in darkness, but will have the light of life.

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 Is 35:4-7**

*Then the ears of the deaf shall be opened and the tongues of the dumb speak.*

Say to all faint hearts,  
'Courage! Do not be afraid.

'Look, your God is coming,  
vengeance is coming,  
the retribution of God;  
he is coming to save you.'

Then the eyes of the blind shall be opened,  
the ears of the deaf unsealed,  
then the lame shall leap like a deer  
and the tongues of the dumb sing for joy;

for water gushes in the desert,  
streams in the wasteland,  
the scorched earth becomes a lake,  
the parched land springs of water.

**Responsorial Psalm**

**Ps 145:7-10. R. v.1**

*(R.) Praise the Lord, my soul!*

*or:*

*(R.) Alleluia!*

1. It is the Lord who keeps faith for ever,  
who is just to those who are oppressed.  
It is he who gives bread to the hungry,  
the Lord, who sets prisoners free. (R.)
2. It is the Lord who gives sight to the  
blind,  
who raises up those who are  
bound down,  
the Lord who loves the just,  
the Lord, who protects the stranger. (R.)
3. The Lord upholds the widow and  
orphan,  
but thwarts the path of the wicked.  
The Lord will reign for ever,  
Zion's God, from age to age. (R.)

**Second Reading Jas 2:1-5**

*Has not God chosen the poor of the world to inherit the kingdom?*

My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people. Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes,

and you take notice of the well-dressed man, and say, 'Come this way to the best seats'; then you tell the poor man, 'Stand over there' or 'You can sit on the floor by my foot-rest.' Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that?

Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.

**Gospel Acclamation Mt 4:23**

**Alleluia, alleluia!**

**Jesus preached the Good News of the kingdom**

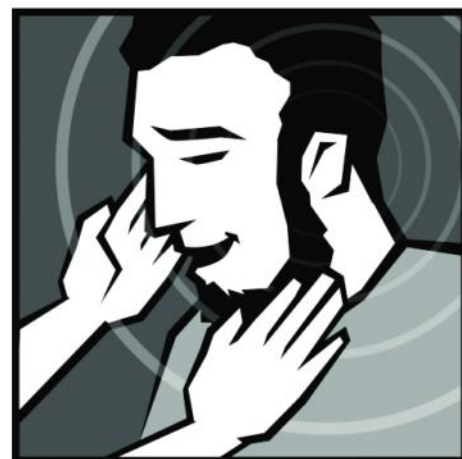
**and healed all who were sick.**

**Alleluia!**

**Gospel Mk 7:31-37**

*He makes the deaf hear and the dumb speak.*

Returning from the district of Tyre, Jesus went by way of Sidon towards the sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, 'Ephphatha,' that is, 'Be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. 'He has done all things well,' they said 'he makes the deaf hear and the dumb speak.'



**Reflection by Dianne Bergant CSA**

Jesus opens our eyes to the reality of God's presence in our midst, in the goodness of people and in the tenderness of life, even in its vulnerability. He opens our ears to hear the word of God spoken to us by others, revealed to us through the created world.

There is an eschatological dimension to being open to the word of God, because we are opened to hear something from the future. The prophets always speak about this future in the present tense. They see it happening already. Isaiah proclaims, 'Here is your God!' and the world is transformed. Jesus says 'Be open.' The good news always opens us to future possibilities, to personal and communal transformation, to a new creation. With the word of God, the future invades our present.

Although the eschatological future is already present to us, it is only unfolding, it has not yet opened completely. We still judge each other by appearances. We still miss the presence of God in the poor and the dispossessed, in those who suffer from disease or war or loneliness. We still shun those of another race, or those who have been shaped by another culture, or those who worship God in a different way. Although the eschatological future is already present, we have not yet put aside all of the biases of the past, we have not yet been fully transformed. But God has spoken, God has come to save us. God is trustworthy; God keeps faith forever.

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