



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

**2nd Sunday in Ordinary Time
16 January 2022**

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 was not too surprised when I received the email. The far greater surprise was that it had taken this long. For the first time ever I, as Parish Priest of Regina Coeli, received an email from Service NSW which informed me that the parish had been visited by a confirmed case while *potentially infectious*. The alleged visitation took place on Wednesday 29 December 2021. The email from the government arrived on Sunday 2 January 2022 - more than 100 hours after the incident. There was no way of knowing if the confirmed case had attended the 7AM morning mass or was just passing by at some point during the course of the day.

Fortunately, the first ever case alert at Regina Coeli Parish happened under circumstances which were far less intense than they used to be. [Since then there has been **another case alert re Sunday 9 January 2022**, again, without reference to any specific time.] Think of the earliest days of the pandemic when every business which had a case alert gained instant notoriety, not to mention the fact that they were forced to close for a week or two! In our case, however, there was no longer any requirement to close the church or even pay for what used to be called 'deep cleaning.' To those who had signed in using the QR code Service NSW itself was to send the following notification:

You may have been in contact....Unless otherwise advised by NSW Health, you must monitor for symptoms. If you are unwell, get a COVID-19 test.

The number of people whom I personally know, both in and outside the parish, who have tested positive or have been close contacts has increased exponentially in recent times. I have stopped counting! And, thanks be to God, they all seem to be doing fine! We could almost greet one another these days by asking, 'Have you had COVID or do you know someone who has?' And the chances are that the person in front of us would be able to give us quite a list. It seems that the virus has gone well and truly mainstream and is no longer the symbol of catastrophic misfortune which it once was, especially here in Australia.

I remember talking to a friend who had family in Europe. He said that by the end of 2020 most people over there either had had the virus or knew numerous others who had. This meant that, conceptually speaking, the virus had become normalised in their collective consciousness by the time they entered 2021 and life moved on accordingly for many. The virus no longer held for them the same aura of *terror* as it did for many Australians even to the end of 2021. For example, when there was a case alert at St Ursula's toward the end of last year, I was told, everyone fled as though there had been a terrorist attack at the school! Therefore, in spite of high case numbers which might seem alarming to some, there is a sense in which Australia is naturally progressing toward where the vast majority of humanity have already gone before us. We are definitely not alone in this.

- Fr Peter -

Pastoral Team:

Fr Peter Kwak PP

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The Week Ahead

Sun 16 2nd Sunday in Ordinary Time	8.30am Mass 10.00am Mass
Mon 17 January St Antony	No Mass
Tue 18 January	9.15am Mass
Wed 19 January	7am Mass
Thu 20 January	9.15am Mass
Fri 21 January St Agnes	9.15am Mass
Sat 22 January	9.00am Mass 9:25- Adoration 9:55am & Reconciliation 4:15- Reconciliation 4:45pm 5pm Vigil Mass
Sun 23 January 3rd Sunday in Ordinary Time	8.30am Mass 10.00am Mass

Recently Deceased

Nea Gooley, Gloria Fisher, Gennaro Sacco, Dorothy Browne, Kathleen Coleman, Gabriel Stanghieri, David Brown, Bill Gately, June Roebuck, Bradley Murphy, Bernie Langtry, Peter Peters, Frank Capra

In Loving Memory

Barbara Bubnij, Carmelo Algozzino, Josephine & Spiro Bajada, Maria Addolorata Tesoriero, Salvatore Russo, Barbara Chater, Michelle Makin, Peter Pezzutti, Valerie Zacka, Ron & Steven Xuereb, Giuseppe Graniero, Garry Langridge

Please remember those who are in ill

health especially: Brian Moore, Josephina Algozzino, 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

Mrs M. Pettit
2 Ponyara Road
Ph: 02 9502 3036



Parish Secretary
TBC
9554 8155
Tues 11am-4pm
&
Fri 11am-4pm

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

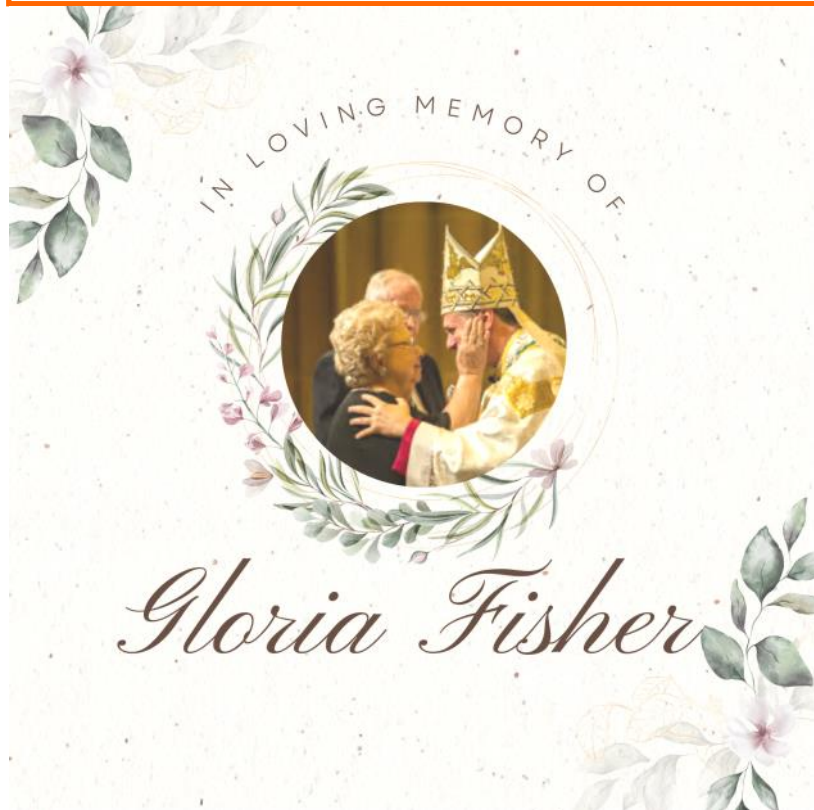
REC
Mrs Elizabeth
Webster

Safety rules regarding Mass attendance

The latest rules:

- Please sign in for the purpose of potential contact tracing
- Mask-wearing is (again) required
- Practise social distancing where possible
- Max. capacity is 260 according to the 2 square metre rule
- There is no need to make a booking
- Congregational singing is discouraged

PS: Some might not feel ready to return to Mass yet due to health concerns. Holy Communion can be brought to you (please contact the parish office). Alternatively, you could start gradually by attending one or more of the weekday Masses where social distancing is never an issue.



Mrs Fisher grew up in China and the Philippines, with a Spanish-Basque father and an Egyptian-born (half-Italian, half-Romanian mother) and was a registered nurse.

Alongside her husband Colin, Mrs Fisher was a committed St Vincent de Paul Society volunteer over many years and no doubt helped inspire Archbishop Fisher in his vocation to religious life.



Last Weekend 9 January 2022	
2nd Collection	\$997.35
1st Collection	\$426.95

Attendance	
5PM	65
8.30AM	78
10AM	?
Total	?



Commentary by Bishop Robert Barron on Marriage at Cana John 2:1-12

Throughout the Old Testament, the motif of the wedding is used to symbolise the marriage of God and his people...thus it is no accident that in the context of John's Gospel, Jesus' first public "sign" takes place at a wedding feast, for he himself is the marriage of divinity and humanity.

Mary is a rich and multivalent symbolic figure in all of the Gospels...As mother of the Lord, she is, once again, Israel, that entire series of events and system of ideas from which Jesus emerged...So in the Cana narrative, Mary will speak the pain and the hope of the chosen people, scattered and longing for union.

When we are linked to [the Spirit of God, the divine life], when we partake freely of it, we are brought to personal joy and a deep sense of community connection...To be in sin is nothing other than to be sundered from that source and hence to fall into a depression of the spirit, a listlessness and loneliness. When Mary quietly suggests to Jesus that the wedding party has run out of wine, she is ancient Israel speaking to its God, reminding him that the people have run out of joy, purpose, and connection to one another..."How long, O Lord?"

Like 'the third day,' 'hour' is code for the Paschal Mystery, Jesus' passage through death to life. In that event, God will effect the perfect marriage between himself and the human race, for he will enter into the most intimate union with us, embracing even death itself and leading us into the bridal chamber of the divine life.

What they (Israel, the human race) require is not just the ordinary nourishment that water provides but rather intoxication, elevation, something greater...



Gennaro Sacco*

DOB:

23.02.1946 – Gizzeria, Pr. Catanzaro, Italy

DOD:

31.12.2021 - Sydney, Australia

Excerpts from the Words of Remembrance delivered by the daughters

Dad made his way to Australia at the age of 22 to pave a better life for himself. He was a dedicated son and brother...

Dad was a proud and hardworking man. He couldn't order a Coca-Cola at a restaurant without telling the waiter he'd worked there for 39 years. On the side, he continued working in his original trade as a tailor. He would hem our pants and on occasion even patch up our ripped jeans. As such a well dressed man, he could never understand why we'd pay money for ripped jeans. 'Oh bloody no' he'd say.

Dad was a gentle soul and was always making new friends, calling everyone either 'my friend' or 'my brother'...But after 75 years, life set him some challenges and in the end his glorious spirit outgrew his tired body. Dad was very present in our lives, reminding us that a life well spent is a life shared together with family and loved ones.



***Gennaro is also the person who knocked on the door of the presbytery one day (about three years ago) because he wanted to donate to the church a wooden dinner table. The table has greatly enhanced the ambience of the dining room at the Parish Centre and continues to be appreciated by those who come for afternoon tea every Thursday. May Gennaro be welcomed at the table of God's children in heaven.**

First Reading Is 62:1-5

As the bridegroom rejoices in his bride, so will your God rejoice in you.

About Zion I will not be silent,
about Jerusalem I will not grow weary,
until her integrity shines out like the dawn
and her salvation flames like a torch.

The nations then will see your integrity,
all the kings your glory,
and you will be called by a new name,
one which the mouth of the Lord will
confer.

You are to be a crown of splendour in the
hand of the Lord,
a princely diadem in the hand of your God;
no longer are you to be named 'Forsaken',
nor your land 'Abandoned',
but you shall be called 'My Delight'
and your land 'The Wedded';
for the Lord takes delight in you
and your land will have its wedding.
Like a young man marrying a virgin,
so will the one who built you wed you,
and as the bridegroom rejoices in his
bride,
so will your God rejoice in you.

Responsorial Psalm

Ps 95:1-3. 7-10. R. v.3

**(R.) Proclaim his marvellous deeds to all
the nations.**

1. O sing a new song to the Lord,
sing to the Lord all the earth.
O sing to the Lord, bless his name. (R.)
2. Proclaim his help day by day,
tell among the nations his glory
and his wonders among all the
peoples. (R.)
3. Give the Lord, you families of peoples,
give the Lord glory and power,
give the Lord the glory of his name. (R.)
4. Worship the Lord in his temple.
O earth, tremble before him.
Proclaim to the nations: 'God is king.'
He will judge the peoples in fairness. (R.)

Second Reading 1 Cor 12:4-11

One and the same spirit distributes different gifts as he chooses.

There is a variety of gifts but always the
same Spirit; there are all sorts of service
to be done, but always to the same Lord;
working in all sorts of different ways in
different people, it is the same God who is
working in all of them. The particular way
in which the Spirit is given to each person
is for a good purpose. One may have the

gift of preaching with wisdom given him
by the Spirit; another may have the gift
of preaching instruction given him by the
same Spirit; and another the gift of faith
given by the same Spirit; another again the
gift of healing, through this one Spirit; one,
the power of miracles; another, prophecy;
another the gift of recognising spirits;
another the gift of tongues and another
the ability to interpret them. All these are
the work of one and the same Spirit, who
distributes different gifts to different people
just as he chooses.

Gospel Acclamation See 2 Thes 2:14

Alleluia, alleluia!

**God has called us with the gospel
to share in the glory of our**

Lord Jesus Christ.

Alleluia!

Gospel Jn 2:1-11

The first of the signs given by Jesus was at Cana in Galilee.

There was a wedding at Cana in Galilee.
The mother of Jesus was there, and Jesus
and his disciples had also been invited.
When they ran out of wine, since the wine
provided for the wedding was all finished,
the mother of Jesus said to him, 'They have
no wine.' Jesus said, 'Woman, why turn to
me? My hour has not come yet.' His mother
said to the servants, 'Do whatever he
tells you.' There were six stone water jars
standing there, meant for the ablutions that
are customary among the Jews; each could
hold twenty or thirty gallons. Jesus said to
the servants, 'Fill the jars with water,' and
they filled them to the brim. 'Draw some
out now' he told them, 'and take it to the
steward.' They did this; the steward tasted
the water, and it had turned into wine.
Having no idea where it came from – only
the servants who had drawn the water
knew – the steward called the bridegroom
and said, 'People generally serve the best
wine first, and keep the cheaper sort till the
guests have had plenty to drink, but you
have kept the best wine till now.'

This was the first of the signs given by
Jesus: it was given at Cana in Galilee. He let
his glory be seen, and his disciples believed
in him.



Reflection by Dianne Bergant CSA

The readings that are offered to us as
we begin Ordinary Time carry over
some of the themes that we
considered during the Christmas
season. Then we celebrated the new
era that God inaugurated through the
birth of Jesus. Now we look deeply
into our minds and hearts to see just
how open we are to the demands of
that new year. Last Sunday we
considered the manifestation of the
Spirit at the time of the baptism of
Jesus. This Sunday we contemplate
the various manifestations of that
same Spirit in our own lives. Finally,
we are brought to realise that this
variety of Spirit-filled ministries is
intended to be a source of Christian
unity and not of fragmentation or
division.

One of the major themes gleaned
from the readings for today is that of
the call to newness. God summons us
to something new, gives us a new
name, provides us with new
experiences, launches us into new
ministries, and calls us to sing a new
song of praise. Even Jesus
experienced a call to newness.
Through Mary, God called him out into
ministry, a ministry that would bring
the fruits of the eschatological age of
fulfilment to the whole world. We may
be inclined to think of Pentecost as
the season of the Spirit, but in reality
the newness of God always comes to
us through the Spirit regardless of the
season of the year. In the world of the
new age, the real glory of Jesus will
be manifested in the variety of the
gifts of the Spirit given to the church.

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