



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Sunday of the Resurrection 21 April 2019

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 a horrible way to start Holy Week!’ So I thought to myself as the news about the devastating fire at the Cathedral of Notre Dame poured in. At first it was predicted that the entire building would be devoured by the ferocious fire; fortunately, however, the prediction proved to be premature and the main body of the cathedral still remained standing after the last of the flames petered out. Some food for thought: what if the Cathedral of Notre Dame had been irretrievably lost? Quite clearly, the thought of Notre Dame’s non-existence seemed so horrible to many that, for example, the president of France declared the tragedy a ‘national emergency’ and about \$1 billion has already been pledged toward the restoration project by individuals and organisations. This, for me, seems to reflect something of the love-hate relationship that exists between Christianity and the world.

Someone who has been making headlines lately and bringing Christianity into a controversy is Israel Folau. I strongly disagree with the particular way in which he spoke out; I am confounded as to why he did not try a little harder to be *persuasive* rather than inflammatory (but then again some people might think that I am no better!). Nevertheless, an important question still remains: Was Israel Folau punished in the end for *what* he said or *how* he said it? What if he had articulated in the following (more balanced) manner what has now become a politically incorrect doctrine of Christianity: ‘God loves *everyone*. But in order for the medicine of love to take full effect in us we need to humbly acknowledge that we are sinners - all of us! I believe that homosexual *acts* are sinful (i.e. not in accord with God’s plan for human flourishing), just as lying, fornicating and stealing are sinful.’ Would he still have come under fire then? The fact itself that we are unsure and even feel frightened to find out for ourselves is indicative of how far our society might have swung toward becoming “post-Christian.”

A world without Christianity? I believe that those who actually want such a world are in fact a small minority, albeit an outspoken one. The vast majority are feeling uninspired if not scandalised by church leadership or poor Christian witness in general; or they simply have not had the authentic Gospel proclaimed to them (something which is becoming increasingly common with the secularisation of our culture). Some might feel tempted to gloat over the Church being grilled on all sides but, surely, not too many actually want the Church to be burnt all the way to the ground, because in some way they still love it - they cannot help being drawn to Jesus - even if only as an awkward uncle or a frail grandmother whose family tree they are secretly proud to be part of. When Jesus rose from the dead, he only appeared to a relatively small number who, in turn, were commanded to make him known to...the whole world! But why the need for such *mediation* (via the *Church* which we love and hate)? Because a church that consists of fallible members (whilst being sustained by an infallible Spirit) can do what the risen Christ cannot: we can fall and rise, and thereby witness to his regenerative power which really works even in the most horrible of situations and therefore remains as pressingly relevant as ever to our time - all the more reason to say, Happy Easter! - *Fr Peter* -

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Fr Peter Kwak

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The Week Ahead

Sun 21 Apr Sunday of the Resurrection	8.30am Mass 10.00am Mass
Mon 22 Apr Easter Time	No Mass
Tues 23 Apr Easter Time	8:30am Exposition of the Blessed Sacrament 9.15am Mass
Wed 24 Apr Holy Week	7.00am Mass
Thurs 25 Apr Easter Time	9:15am Mass
Fri 26 Apr Easter Time	8:30am Exposition of the Blessed Sacrament 9:15am Mass
Sat 27 Apr Easter Time	9.00am Mass 4:25pm Reconciliation 5:00pm Vigil Mass
Sun 28 Apr 2nd Sunday of Easter	8.30am Mass 10.00am Mass

Please pray for...

Recently Deceased

In Loving Memory

Mary Crawford, Antonia Falzon, Sam Xerri, Edward Cantwell, Ugo Buracchi, Joseph Ovens, Carl John Sollazzo, Irene Hall, Neville Gittany, Margherita Campisi, Jim Campisi, Giovanni Battiato, Alfia Cocco, Giuseppa Leotta, Rossa Leotta, Donato Tozzi, Angela Maria Pinto, Nicola Repole, Peter Repole, Doris Micallef, Judith Partlin, Annamaria Cicuto, Vicko Hrdalo, Kate Hrdalo, Joe Poolice, Mara & Ivan Puljic, Lambert Glaudemans, Vicky Brown, Carmelo Algozzino, Vito Maida, Patricia Freeman, Henry Walter Bullock, Christopher Pezuti, Tony Tesoriero.

Please remember those who are in ill health especially:

Geraldina Civitarese, Pat Mortimer, Greg Weekes, Mrs Donald Burch, Mary Daniels, Geoff McDowell, Peter Campbell, Greg Daniels, Elena Mura, Carmen Aquilina, Mr TD (Terry) Wall, Kim Delaney, Mary Emery, Lauren Sotano, Sam Hy, Mary Sortwell, Georgia Brown, Luke Compton, Paul Camelotti, Anne Maree Michels, Slavica Markotic.

Parish Secretary

Mrs Margaret Doherty-Brady
9554 8155
Tues, Wed, 8.30-3.30
Fri 8.30am-2.30pm
Business Manager
Mr Peter Crawford

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

2019 ANZAC Eve Mass of Remembrance

Sydneysiders are invited to join Archbishop Anthony Fisher OP, active and retired members of the Defence Force for Mass, prayer and reflection on the Eve of ANZAC Day. There will be a Wreath laying ceremony with the Governor of NSW and the Australian army band Sydney will join the Cathedral choir to provide a beautiful musical accompaniment to the Mass.

Date: 24th April 2019

Time: 5.30pm

Location: St Mary's Cathedral

GETHSEMANE 1914-1918

By Rudyard Kipling

The garden called Gethsemane
In Picardy it was
And there the people came to see
The English Soldiers pass.

We used to pass - we used to pass,
Or halt, as it might be,
And ship our masks in case of gas
Beyond Gethsemane.

The garden called Gethsemane,
It held a pretty lass,
But all the time she talked to me,
I prayed my cup might pass.

The officer sat on the chair,
The men lay on the grass,
And all the time we halted there
I prayed my cup might pass.

It didn't pass - it didn't pass,
It didn't pass from me.
I drank it when I met the gas
Beyond Gethsemane.

Rosary Statue

Mr & Mrs F Capra
168 Moorefields Road

Ph: 9750 4051



Last Weekend
14 April 2019

2nd Collection \$2291.55

1st Collection \$1681.90

Attendance

5PM	?
8.30AM	199
10AM	369
Total	?

Thank you! I wish to thank all those who made our celebration of Easter Triduum possible. The “usual suspects” have been at it again! They are a bit like Santa Claus: sometimes I would turn up to the church and discover, to my pleasant surprise, that they had been there just before me, having left behind them a gift of their faithful work for our Lord and the parish community.

You might have noticed that the list of roles for parish volunteers which I put out in the past few weeks included a few things which actually do not exist yet e.g. the liturgy committee. There is a school of thought that says that having a liturgy committee is a risk ;) But I would like to take that risk!

Many of our liturgical practices were established by Fr Paul Hilder (whom I would call a *liturgical visionary*!) and I am grateful to him whenever I feel “saved by the bell” because, in spite of my lack of planning, I can still depend on the reliable *status quo* which bears the traces of his touch (and no doubt, the touch of some legendary parishioners). Nevertheless, I think it is still important and necessary to have a group of people I can work with in order to enhance our liturgical practices not just for the immediate future but also for beyond. Besides, practically speaking, we already have a liturgy committee, albeit an unofficial one, consisting of the “usual suspects” of liturgical masterminding. Maybe it is time to formalise the role for some of them.

Holy Thursday’s Mass of the Lord’s Supper was followed by adoration of the Blessed Sacrament in the chapel of repose which, again, was decorated with enough flowers to fill up a small room and lit up by an extravaganza of candles (photo below). There were many visitors through the night, predominantly of the Lebanese Catholic background, and quite a few familiar faces too. When the last visitors left not long before midnight I was secretly glad that I could get to bed without turning into something; it was nearly full moon after all!

Good Friday Stations of the Cross was a little different this year, having taken place entirely inside the church. But it was still re-enacted, officially by our Youth Group, with guest appearances from a few “actors” who brought their talented children with them (a special thanks to the Aoun and Awad family!). Stephanie and Gillian touched many hearts with their songs; Nathaniel prepared the PowerPoint slides of excellent quality. Carmel was the one who initiated the effort to try a new format and did much of coordinating as well as behind-the-scenes work. Without her, especially given my weakness in regard to planning, the live stations of the cross as we had it this year (which, apparently, was well received) could not have happened. All in all, it was both moving and adorable at the same time!

A comment on this year’s RCIA (Rite of Christian Initiation for Adults): hopefully by now you know at least something about Pat, Diana, Kim and Cici whose profiles were placed in parish bulletins during Lent. They have been a fine group: respectful, attentive, patient and easy-going. There seemed to be a good dynamic in the group - something which was possibly formed at the start on account of the fact that they were all mothers and wives who had stories in common. We are very blessed to have them as new and promising members of our parish community. I hope you won’t be shy about welcoming them and getting to know them better.

Thank you and Happy Easter!

- Fr Peter -



First Reading Acts 10:34, 37-43

We have eaten and drunk with him after his resurrection from the dead.

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

Responsorial Psalm

Ps 117:1-2. 16-17. 22-23. R. v.24

**(R.) This is the day the Lord has made;
let us rejoice and be glad.**

or

(R.) Alleluia.

1. Give thanks to the Lord for he is good,
for his love has no end.
Let the sons of Israel say:
'His love has no end.' (R.)
2. The Lord's right hand has triumphed;
his right hand raised me up.
I shall not die, I shall live
and recount his deeds. (R.)
3. The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. (R.)

Second Reading Col 3:1-4

Look for the things that are in heaven, where Christ is.

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

or: 1 Cor 5:6-8

Throw away the old yeast, that you may be new dough.

You must know how even a small amount of yeast is enough to leaven all the dough, so get rid of all the old yeast, and make yourselves into a completely new batch of bread, unleavened as you are meant to be. Christ, our passover, has been sacrificed; let us celebrate the feast, then, by getting rid of all the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth.

Gospel Acclamation 1 Cor 5:7-8

Alleluia, alleluia!

**Christ has become our paschal sacrifice;
let us feast with joy in the Lord.**

Alleluia!

Gospel Jn 20:1-9

The teaching of scripture is that he must rise from the dead.

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the

linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

or: Mk 16:1-7

Jesus of Nazareth, who was crucified, has risen.

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone – which was very big – had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you."'

or at Evening Mass: Lk 24:13-35

They recognised him at the breaking of the bread.

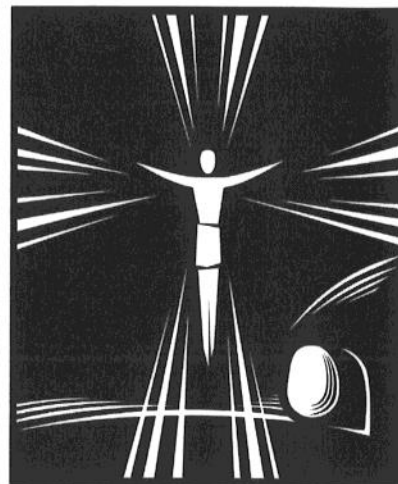
Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us; they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.



Reflection by Dianne Bergant CSA

Easter is the season of mystagogical catechesis, that instruction that unpacks the hidden mystery of the experience of the sacraments of initiation received or renewed at Easter. The readings of each Sunday concentrate on some aspect of this mystery. The central theme of this Sunday is newness of life in Christ. This newness is not without its historical context. It burst forth first in the resurrection of Christ, and then through the preaching of the first Christians.

The readings testify that if we die with Christ, we will appear with him in glory; if we cast out the old yeast, we will be fresh dough. And when this wondrous transformation takes place, everything is new; everything is fresh. To what newness are we called? To what must we die in order to rise transformed? What old yeast of corruption must be cast out in order that we might be fresh dough? At Easter we renew our baptismal vows. What is it that we really renounce? Ours is a world of violence, of prejudice, of indifference. Too often we harbour feelings of anger and resentment, of selfishness and disdain. Easter proclaims that Christ has died and has risen; with him we die to all of the wickedness in our lives and in our world, and we set our hearts on higher things, on sincerity and on truth.

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