



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

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



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Easter Sunday 12 April 2020

Happy Easter! - also known as Day 21 After Church Closure ;) On the one hand this is perhaps the least Easter-like Easter of our lifetime, with nearly all Catholics being unable to participate in any public worship, at least not physically. But on the other hand Easter 2020 could potentially be remembered as perhaps one of the holiest. After all, to be 'holy' means to be 'set apart for God.' Most of us have never been as set apart (or socially distanced) as we are now. Of course, we still have to contend with things like television and Netflix which are vying for dominance over our unusually uninterrupted solitude. Nevertheless, no one would disagree with the claim that, collectively speaking, we have slowed down and become more "grounded" in more ways than one, which would have to count for something when it comes to spiritual life!

Easter 2020 is also going to be remembered as one during whose Holy Week Cardinal Pell, after over 400 days of wrongful imprisonment, at the age of 78, was finally exonerated by the High Court, *unanimously*. On the morning of Holy Thursday, in place of Chrism Mass which would have occurred at this time if it wasn't for the coronavirus, there was a Zoom conference instead (an online video conference) for Sydney Clergy. The experience became rather surreal for me when the cardinal joined us and became one of the faces on the screen. I was astonished that, after all he had been put through, there was still more smile on his face than what I myself can muster even on a good day. I wondered if I could have survived being in his shoes. I pray that he be consoled in ways that words cannot describe. Now, I have already spoken extensively about the unjust conviction of Cardinal Pell (e.g. parish bulletins on 3, 17 March & 1 September 2019) and so I won't repeat myself. But I do wish to reflect on what has happened through the lens of an Easter motif, namely, *light and darkness*.

Scripture tells us, 'The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not.' (John 1:9-11) This is quite strange, even startling, when we stop to think about it. How is it possible that we can be exposed to light and yet fail to recognise it as light? What could be so complicated about noticing something as basic as light? It must be the case that sometimes we convince ourselves that light is darkness and darkness light! Strange as it may seem, human beings have been doing it since the very beginning.

Adam and Eve were enticed by what seemed like a good idea at the time - 'Do what God told you not to do and then you will become like gods, that is, you will find your ultimate fulfilment!' But where did this "bright" idea come from? All that exists has been created by God and therefore bears divine splendour - the splendour of truth. By contrast a lie or falsehood manufactured by the evil one (a fallen angel) only bears counterfeit splendour, also known as *glamour*, which exists not in reality but in fantasy or imagination. Adam and Eve *believed as they wanted not as they ought* when they fell for the great lie which exposed them to false light. As soon as false light (or darkness) entered them, true light became overbearing, almost unbearable for them, hence the reason why they felt afraid and hid. This was the origin story of how human beings started to feel more at home in darkness than in light, to the point of developing proclivities for convincing themselves that light is darkness and darkness light.

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The Week Ahead

Sun 12 April
Easter
Sunday

**Private Mass by Fr Peter,
offered for the whole parish,
everyday at 7.30pm!**

Mon 13 April
Easter-Octave

Tues 14 April
Easter-Octave

Wed 15 April
Easter-Octave

Thurs 16 April
Easter-Octave

Fri 17 April
Easter-Octave

Sat 18 April
Easter-Octave

**5pm Mass live-streamed on Facebook
from Regina Coeli**

Sun 19 April
2nd Easter
(Divine Mer-
cy) Sunday



Rosary Statue

Mr & Mrs M Moore

**67 Tallawalla Street
Ph: 9502 1755**



Dear Parishioners,

I wish you a Happy Easter. Even though we are unable to come together and celebrate Easter our faith can still be sustained through the power of the Risen Lord. Jesus will hear your prayers and feel your presence, if we do it together.

Don't forget to stay tuned for the Easter Vigil Mass tonight at 7:30 via Facebook under **Regina Coeli Catholic Church**.

- Stephanie Boccanfuso -

Jesus will Rise!

God brought his Only Son to this world,
Ripples of faith and strength were witnessed from birth,
Light has been shone through times of worth,
True words and actions changed everything.

Jesus showed the need to love and share,
Humanity was dependant on his word,
Today we mention his Holy name in prayer,
He will never forget his human yet divine touch.
Jesus has risen after his death and will rise again,
Never give up on his name - especially during times of doubt.

He is the hope of the future and will forever reign,
Sing praises from home and even feel to shout.
Trust in him and proclaim his doings.
He will rise in your thoughts and actions.
Celebrate the rising of our God and our dignity,
In knowing that he will rise one more time.
Have the peace and wisdom to be kind and live by his ways.

To live-stream or not to live stream...

Livestreaming turned out to be more challenging than I expected, and as I prepared to live-stream the Easter Vigil, there were at least a few times when I decided to call off the entire thing and then the next day changed my mind! I was very fortunate to have the right people helping me:

- * Lauren, Gillian and Stephanie on music
- * Michael and Matthew on video-recording
- * Herman provided us with indispensable audio equipment
- * The Lim's on miscellaneous tasks
- * The members of Altar Society who continued to look after the sanctuary even during the lockdown!

If, fingers crossed, the live-streaming of the Easter Vigil goes well, we might try to live-stream at least one mass every weekend. **Whilst being open to trying different times for live-streaming, we might start with 5pm next weekend, so, if you like, please stay-tuned!**

<https://www.facebook.com/pages/category/Catholic-Church/Regina-Coeli-Catholic-Church-696738427074740/>

In my teenage years I read many “cheap novels,” by which I mean ‘page-turners’ which might have sold many copies but had little or no depth. The heroes in these stories were usually, for lack of a better word, one-dimensional; they were “perfect” but in rather manufactured ways: smart, talented, good-looking, athletic, confident, ambitious, invulnerable...with more than enough willpower to achieve anything they desired. I remember walking in solitude one morning at school and longing to discover *who I wanted to become*. Then a word came to me: *self-made (or self-sufficient)*. I wanted to become like those characters who had no one to thank except themselves for their shining “perfection.” This was an illustrative instance of how false light used to enter me (and still does), imbuing me with false hope.

False hope is seductive for two reasons: firstly it gives a (false) sense of purpose which can be rather invigorating, at least for a while; secondly it provides an easy escape from having to face the issues that matter the most. In my case, as a teenager, I was seriously struggling to adapt to a new culture which was not only foreign but also ever-evolving especially during those adolescent years, but I was too proud even to admit it to myself, let alone talk about it with anyone else. So, I kept repeating to myself the false narrative that I was destined to become an eminently self-assured person who needed help from no one. Fortunately for me, there was at least one person in my life who cared enough about me to notice that I was caught up in something *dark* - a false dream - which was quietly destroying me from within and simultaneously preventing me from opening up to those who could help by bringing light into my life. Unfortunately for my mum, I would go on to spend the next several years resisting the light of solicitude that came from her, adamantly arguing that she was wrong and that I knew exactly what I was doing. In other words, I would systematically convince myself that light was darkness and darkness light.

We are all hoping at the moment that the spread of the coronavirus has reached its peak and that life will start to return to normality before too long. In a similar way I am hoping that the widespread folly of *believing as we want not as we ought* has reached its peak and that the virtue of humility or reverence for truth will start to be valued in our culture again. We are so used to getting what we want when we want it that the debilitating habit of bending the truth in order to accommodate our untempered desires has become like an epidemic. For example, we pretend that what used to raise eyebrows is now “normal” just because we have given it a palatable new name. In other words we participate in *self-deception* which is another word for *believing as we want not as we ought*. When self-deception is practiced on epidemic scales, then, our collective ability to tell the difference between light and darkness becomes seriously compromised, which, in turn, leaves us extremely vulnerable to being deceived by darkness when it presents itself as light.

False light is always looking for a way to enter us, the successful outcome of which is greatly facilitated by the fact that we are so wired to the world and not nearly enough to God. The relationship we have with the world is like a “friendship with benefits”: we lose ourselves in the world in order to feel “normal” about not listening to the Word of God, but in exchange we must allow the world to influence us in some serious ways. The metaphorical market place we frequently visit (or that which we are perennially wired to) is flooded with false light packaged as false ideas and false narratives, calling out to unsuspecting buyers: *Let’s remake the world in our own image, join us, sky is the limit! Forget about God! Let’s prove how worthless religion is by completely dismantling, you guessed it, the Catholic Church! Let’s show the world how “advanced” Australia is by bringing down their highest ranking cleric. Who cares what the actual charges are, we know he is guilty of something, we know someone has to pay! Since we have done nothing wrong, someone else must be responsible for our pain; maybe God is to blame after all for everything that is wrong.*

There is one thing about which we cannot easily deceive ourselves, namely, the fact that we are suffering. When we pay attention we cannot help but notice that something has gone wrong with the world, starting with ourselves. We are in pain but do not know what to do about it. Self-awareness itself is a pain we are tempted to be rid of. The question is, who is going to rescue us from this seemingly inescapable misery? Whatever else the answer may be it is definitely not falsehood or darkness disguised as light. When humanity was begging for an answer God spoke not with glamour but through the silence and poverty of the cross, which has the surprising effect of gradually revealing the depth of darkness humanity has fallen victim to, much of it usually well hidden. Through the death and resurrection of Jesus, the light shone in the darkness and the darkness could not overcome it (c.f. John 1:5). This means that there is hope even in our most troubled state; there is grace, forgiveness and renewal more powerful than the oppression of darkness, even the darkness of death itself. As the sun rises each morning the light of the Risen Lord is certain to reveal the truth of all things in the end, and our relationship with Jesus, based on trust, will allow that process to become consoling, healing and therefore surprisingly joyful! It is possible for us to *believe as we ought not as we want* and to learn to distinguish between light and darkness; in fact we should desire nothing less, because anything less than what is real - what is truly of God - will fail to deliver, like a carefully planned ploy of a conman.

So it was fitting that in his first official statement after the High Court decision Cardinal Pell said, ‘The only basis for long term healing is truth and the only basis for justice is truth, because justice means truth for all.’

- Fr Peter -

PS: I will try not to write so long next time. I got lost while writing this and am not sure I have found my way again!

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.'

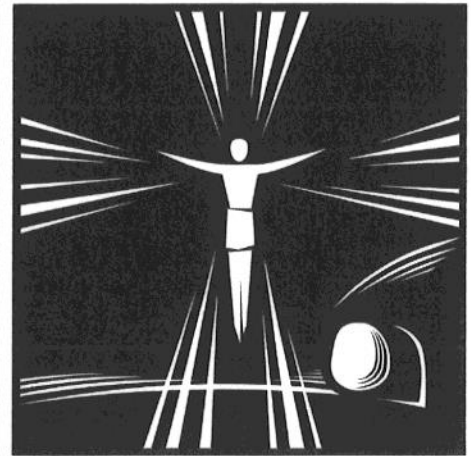
So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, 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 Mt 28:1-10

He has risen from the dead and now he is going before you to Galilee.

After the Sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, "He has risen from the dead and now he is going before you to Galilee; it is there you will see him." Now I have told you.' Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples.

And there, coming to meet them, was Jesus. 'Greetings,' he said. And the women came up to him and, falling down before him, clasped his feet. Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; they will see me there.'



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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