



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

**Fourth Sunday in Lent  
14 March 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



The interview of Harry and Meghan seems to have been the biggest news story of the week. I am not sure what is wrong with me but I am struggling to relate to the hype. But the fact that this interview has become by far the biggest news story of the week is of some interest to me. I discern in it both good news and bad news. The good news is that the pandemic must be no longer as threatening as it once was (or at least no longer perceived to be), if tabloid stories can become, once again, the biggest news stories in the world. Something must have changed, although I am not quite sure what.

The bad news is...*now what?* We have been here before. There was a time when the next big thing which everyone was most excited about was a new Star Wars movie! Even as I myself participated in the folly by going to the cinema to watch it on NYE several years ago, I remember thinking to myself that something was sadly missing in a civilisation which had nothing greater to be enthused about than a shallow form of entertainment. I felt embarrassed about the whole situation and yet not strong enough to pioneer a radically different way of life, not even for myself, let alone for others.

The pandemic has had the unexpected effect of dispelling at least some of the glamour surrounding the mainstream popular culture. It was as though many people realised that a lot of the things which used to be hyped up weren't very important after all; it turned out that, beneath the hype, there wasn't much which was essential and, even though we had known this all along, it took us something like the pandemic to finally come to admit it. But are we strong enough to venture anew, henceforth, in our aspiration to find a more meaningful way of life? Or are we simply going to be groomed again into mindlessly devouring whatever is put before us? Here is a short reflection on fasting:

Why do we fast (or practice detachment)? Not to prove how strong we are, not to demonstrate that we can live like stoics. The reason why we fast has to do with love. We do it out of love for the one with whom we hope to be more closely united. We need the support of fasting because our hearts can so easily go astray. We need to watch our hearts, ask what it is we love the most (is it God or something else?); we need to guard our hearts and look after them. What we need is 'a broken and contrite heart.' (Psalm 51:17)

To have a broken and contrite heart is to know that we are nothing without God. To have a broken and contrite heart is to know that if we love other things more than we love God, then, we are in trouble. To use the expression of the prophet Isaiah, for us to have a broken and contrite heart is to be a 'nation who wants to act with integrity and not ignore the law of its God.' (Isaiah 58:2)

Let us ask for the grace to live with less, voluntarily, so that as we wait in silence, we may be surprised by the Lord who comes to save us - the heavenly bridegroom who comes to wed us - so as to make us new! - Fr Peter -

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Fr Peter Kwak PP  
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## The Week Ahead

<b>Sun 14 March</b> 4th Sun of Lent	8.30am 10.00am	<b>No need to book for Mass</b>
<b>Mon 15 March</b> 4th week Lent		No Mass
<b>Tue 16 March</b> 4th week Lent	9.15am	Mass
<b>Wed 17 March</b> St Patrick	7am 9am	Mass School Only Mass
<b>Thu 18 March</b> 4th week Lent	9.15pm	Mass
<b>Fri 19 March</b> St Joseph	9.15am 10am	Mass School Only Mass
<b>Sat 20 March</b> 4th week Lent	9.00am 9:25- 9:55am	Mass Stations of the Cross & Reconciliation
	4:15- 4:45pm 5pm	Reconciliation Vigil Mass
<b>Sun 21 March</b> 5th Sunday of Lent	8.30am 10.00am	Mass Mass

### Recently Deceased

William Cheung

### In Loving Memory

Judith Partlin, Jusuf Susanto Oentojo, Nadia Hobeika, Joseph Ghibely, Spiro Bajada, Josephine Bajada, Manuel & Gloria Vieire, Asia & Damia Dagher, Sam Xerri

### Please remember those who are in ill

**health especially:** James Ybasco, Josh Venture, Carmen Bajada, Anne Kensey, Peter Peters, Monica Costa, Quang Vo, Matt Nugent, Ann Mc Dowell, Christopher McDowell, Damiano Serravalle, George Dagher, Mrs Saba, Josephina Algozzina, 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 V. Cardoz**  
**67 Melvin St North**  
**Ph: 02 9591 9402**



#### Parish Secretary

Mrs Margaret  
Doherty-Brady  
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

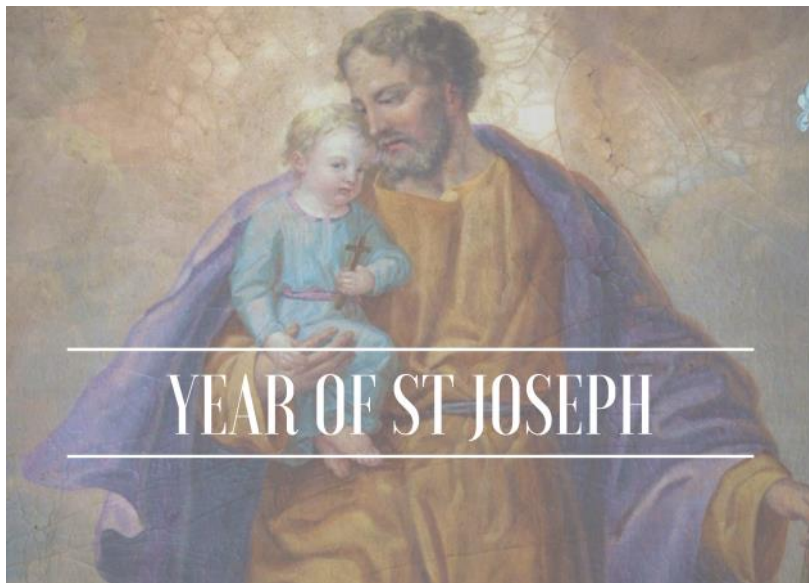
Mr Chris Egan  
Asst. Principal  
Mr Peter Busch  
  
**REC**  
Mrs Elizabeth  
Webster

## Candidate #4 Phillip Wilson\*

My name is Phillip, I am 36 and was raised by my father and mother, who are Catholic and Anglican. As a child, I was baptised into the Anglican church as too were my siblings, and we learnt of Christianity in our earlier years.

Although, when growing up my understanding and knowledge of the Christian faith was minimal but instilled and adhered to. As I grew, I became distanced from my interest in learning more about religion and faith, until I started to travel and became immersed in other cultures and faiths, where I reflected on my own life and my beliefs. Upon reflecting on my life experiences and my Christian upbringing I wanted to learn more and found greater interest in the catholic church. As I began attending mass with my partner and services with my family, I began to feel drawn to the catholic church and its teachings.

*\*No, he is not the late Archbishop of Adelaide!*



*Hail, Guardian of the Redeemer,  
Spouse of the Blessed Virgin Mary.  
To you God entrusted his only Son;  
in you Mary placed her trust;  
with you Christ became man.*

*Blessed Joseph, to us too,  
show yourself a father  
and guide us in the path of life.  
Obtain for us grace, mercy and courage,  
and defend us from every evil. Amen.*

## St Joseph: A tender and loving father

By POPE FRANCIS, ON THE 150<sup>th</sup> ANNIVERSARY OF THE PROCLAMATION OF SAINT JOSEPH  
AS PATRON OF THE UNIVERSAL CHURCH

*The evil one makes us see and condemn our frailty, whereas the Spirit brings it to light with tender love. Tenderness is the best way to touch the frailty within us. Pointing fingers and judging others are frequently signs of an inability to accept our own weaknesses, our own frailty. Only tender love will save us from the snares of the accuser (cf. Rev 12:10). That is why it is so important to encounter God's mercy, especially in the Sacrament of Reconciliation, where we experience his truth and tenderness. Paradoxically, the evil one can also speak the truth to us, yet he does so only to condemn us. We know that God's truth does not condemn, but instead welcomes, embraces, sustains and forgives us. That truth always presents itself to us like the merciful father in Jesus' parable (cf. Lk 15:11-32). It comes out to meet us, restores our dignity, sets us back on our feet and rejoices for us, for, as the father says: "This my son was dead and is alive again; he was lost and is found" (v. 24).*

*Even through Joseph's fears, God's will, his history and his plan were at work. Joseph, then, teaches us that faith in God includes believing that he can work even through our fears, our frailties and our weaknesses. He also teaches us that amid the tempests of life, we must never be afraid to let the Lord steer our course. At times, we want to be in complete control, yet God always sees the bigger picture.*

## St Patrick\*

*On March 17, Catholics celebrate St. Patrick, the fifth century bishop and patron of Ireland, whose life of holiness set the example for many of the Church's future saints.*

*St. Patrick is said to have been born around 389 AD in Britain. Captured by Irish raiders when he was about 16, St. Patrick was taken as a slave to Ireland where he lived for six years as a shepherd before escaping and returning to his home.*

*At home, he studied the Christian faith at monastic settlements in Italy and in what is now modern-day France. He was ordained a deacon by the Bishop of Auxerre, France around the year 418 AD and ordained a bishop in 432 AD.*

*It was around this time when that he was assigned to minister to the small, Christian communities in Ireland who lacked a central authority and were isolated from one another.*

*When St. Patrick returned to Ireland, he was able to use his knowledge of Irish culture that he gained during his years of captivity. Using the traditions and symbols of the Celtic people, he explained Christianity in a way that made sense to the Irish and was thus very successful in converting the natives.*

*In March of 2011, the Irish bishops' conference marked their patron's feast by remembering him as "pioneer in an inhospitable climate."*

*As the Church in Ireland faces her own recent difficulties following clerical sex abuse scandals, comfort can be found in the plight of St. Patrick, the bishops said.*

*They quoted The Confession of St. Patrick, which reads: "May it never befall me to be separated by my God from his people whom he has won in this most remote land. I pray God that he gives me perseverance, and that he will deign that I should be a faithful witness for his sake right up to the time of my passing."*

*The shamrock, which St. Patrick used to explain the Holy Trinity, is a symbol that has become synonymous with Irish Catholic culture.*

\*Sourced from: <https://www.catholicnewsagency.com/saint/st-patrick-of-ireland-180>

## Communications Survey for Parishes

Following the launch of the new Mission Plan, *Go Make Disciples* in December 2020, the Sydney Centre for Evangelisation (SCE) is planning a series of workshops to support parishes across the Archdiocese of Sydney in the great work you're already doing in communications as outposts of the Great Commission, making disciples who bear fruit for God (Romans 7:4).

To help us better support your parish communications, we would appreciate your time in completing an online survey at this address: <https://www.surveymonkey.com/r/9SGHFWJ>



**First Reading 2 Chr 36:14-16. 19-23**

*The wrath and the mercy of the Lord are revealed in the exile and liberation of his people.*

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke: through Jeremiah, 'Until this land has enjoyed its Sabbath rest, until seventy years have gone by, it will keep Sabbath throughout the days of its desolation.'

And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus king of Persia, "The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up."'

**Responsorial Psalm**

**Ps 136. R. v.6**

**(R.) Let my tongue be silenced,  
if ever I forget you!**

1. By the rivers of Babylon  
there we sat and wept,  
remembering Zion;  
on the poplars that grew there  
we hung our harps. (R.)
2. For it was there that they asked us,  
our captors, for songs,  
our oppressors, for joy.  
'Sing to us,' they said,  
'one of Zion's songs.' (R.)
3. O how could we sing  
the song of the Lord  
on alien soil?  
If I forget you, Jerusalem,  
let my right hand wither! (R.)
4. O let my tongue  
cleave to my mouth  
if I remember you not,  
if I prize not Jerusalem  
above all my joys! (R.)

**Second Reading Eph 2:4-10**

*When we were dead through sins, he brought us to life.*

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ - it is through grace that you have been saved - and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

**Gospel Acclamation Jn 3:16**

**Glory and praise to you, Lord Jesus Christ!**

**God loved the world so much, he gave us  
his only Son,**

**that all who believe in him might have  
eternal life.**

**Glory and praise to you, Lord Jesus Christ!**

**Gospel Jn 3:14-21**

*God sent his Son into the world that we might be saved through him.*

Jesus said to Nicodemus:

'The Son of Man must be lifted up  
as Moses lifted up the serpent in the desert,  
so that everyone who believes may have eternal  
life in him.

Yes, God loved the world so much  
that he gave his only Son,  
so that everyone who believes in him may not  
be lost  
but may have eternal life.

For God sent his Son into the world  
not to condemn the world,  
but so that through him the world might be  
saved.

No one who believes in him will be condemned;  
but whoever refuses to believe is condemned  
already,

because he has refused to believe  
in the name of God's only Son.  
On these grounds is sentence pronounced:  
that though the light has come into the world  
men have shown they prefer  
darkness to the light  
because their deeds were evil.  
And indeed, everybody who does wrong  
hates the light and avoids it,  
for fear his actions should be exposed;  
but the man who lives by the truth  
comes out into the light,  
so that it may be plainly seen that what he does  
is done in God.'



**Reflection by Dianne Bergant CSA**

Each reading provides us with an example of divine mercy. God's use of Cyrus to deliver the Israelites, even though he was not a believer, shows that every circumstance and any person can demonstrate the scope of God's love. In fact, it is often the situation or the individual that we least expect that has been chosen to manifest God's mercy to us. This same mercy is seen as God brings us to life with Christ even when we were dead in sin.

Mercy means that strict justice is set aside in favour of compassion. Dispossessed people are raised out of defeat and given another chance. Sinners condemned to severe punishment are raised out of despair and offered a reprieve. The whole world is raised up out of darkness when God's own Son is sent into that world as saviour rather than as judge. God's mercy raises us out of loss and hopelessness, out of darkness and sin, so that we might enjoy the blessings of life.

We too have been raised up so that we might live in truth and might become the visible sign of God's mercy in the world. We have been made a new people, free from the restraints of the past. Joined with Christ we become God's handiwork, creations that bear the seal of the great creator. We are the very sacrament of God's mercy. The forgiveness that we have experienced and the new life within us shine forth as witness to the mercy of God.

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