



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



Pastoral Team:

Fr Peter Kwak PP

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Passion Sunday 28 March 2021

70 children have just completed the parish program for First Reconciliation. That might seem like a large number but Elizabeth Gooley our sacramental co-ordinator made them feel personally cared for. On the actual evening of Reconciliation (last Thursday) three priests came to help out, including two former priests of Regina Coeli - our 90s parish priest and the very last assistant priest.

As usual, the Parable of the Prodigal Son (c.f. Luke 15:11-32) became the central text for all three lessons. The son was tempted by the false idea that if he had the father's money but not the father himself, then, he could do whatever he wanted and become inexpressibly happy. Of course, the moment his heart turned from the father was the beginning of inescapable misery. Sin never delivers what it appears to promise; to sin is to, quite literally, 'miss the target.'

The Parable of the Prodigal Son is also known as the Parable of the Forgiving Father. The father ran out to embrace the son, as if to indicate that, in his heart, he never stopped loving him, not even for a second. The heart of the forgiving father was entirely ready to reach out to the son with tender love and forgiveness, leaving absolutely no room for the poison of resentment to seep in. Astounding was the fact that he wanted to throw a great party, for, it showed that he loved the son, a great sinner, without any reservation whatsoever, with undivided love!

But here is a crucial question: Why do we believe that God is just like the forgiving father from the parable? After all, a parable is still a story. On what basis do we believe that the story about the forgiving father is not some wishful thinking but an accurate reflection of true reality? Interestingly enough, there is usually a noticeable pause between when the question is asked and when someone finally manages to connect the dots: because Jesus died for us on the cross!

'God forgives.' We tend to utter the statement as though it was self-evident. But it is not. Deep down, we struggle to believe that God forgives. A case in point is the fact that we struggle to love not just others but even *ourselves*! If we allowed the medicine of God's mercy to reach the most neglected parts of our soul, then, surely, there would be no self-pitying or self-loathing. But there is, a lot of it, all too often. So what does this say about our so called belief in God's forgiveness?

Holy Week has come around and not by accident. If a random person claimed to love us unconditionally, we would be obliged to run or ensure that the person was under the careful watch of the authorities. So how could Jesus, after rising from the dead, say to the disgraced disciples, 'Peace be with you,' as though there was not an ounce of resentment in him? How could he claim that if they (the Church) forgave the sins of any they were truly *forgiven*? Let's behold, through the eyes of faith, the mysteries Holy Week - what Jesus did in order to reveal the heart of God to us - so that 'God forgives' becomes not an empty statement but the most substantive one which saves us all! - Fr Peter -



EASTER TRIDUUM @ REGINA COELI

HOLY THURSDAY

7pm The Lord's Supper
followed by Reconciliation

GOOD FRIDAY

10am Stations of the Cross
followed by Reconciliation

3pm The Passion of the Lord
followed by Reconciliation

HOLY SATURDAY

7:30pm Easter Vigil

EASTER SUNDAY

8:30, 10am Mass

Happy Easter!

HOLY WEEK ROSTER

Dear Readers and Acolytes,

Please take a look at the roster at the back of the church. There is still vacancy. Please write your name down for the ceremonies at which you wish to volunteer.

Thank you very much.

Rosary Statue

Mr & Mrs Chater
39 Glendale Ave
Ph: 0416 036 283



Chrism Mass on Holy Thursday*

You are invited to the Chrism Mass which will be held at **10:30am on Holy Thursday** (1 April), at St Mary's Cathedral. Join with the priests, deacons and parish representatives for the blessing of the Holy Oils for use in the sacraments over the coming year.

**There will be no morning mass at the parish.*

Recently Deceased

Chris Byrne, Anna Madau, William Cheung

In Loving Memory

Giuseppe Graniero

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.

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

priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said,

- O** 'The one I kiss, he is the man. Take him in charge, and see he is well guarded when you lead him away.'
- N** So when the traitor came, he went straight up to Jesus and said,
- O** Rabbi!
- N** and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.
- Then Jesus spoke,
- J** Am I a brigand that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.
- N** And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.
- They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.
- The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,
- C** We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'
- N** But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,
- O** Have you no answer to that? What is this evidence these men are bringing against you?
- N** But he was silent and made no answer at all. The high priest put a second question to him,
- O** Are you the Christ the Son of the Blessed One?
- N** Jesus said,
- J** I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.
- N** The high priest tore his robes, and said,
- O** What need of witnesses have we now? You heard the blasphemy. What is your finding?
- N** And they all gave their verdict: he deserved to die. Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,
- C** Play the prophet!
- N** And the attendants rained blows on him.
- While Peter was down below in the courtyard, one of the high-priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,
- O** You too were with Jesus, the man from Nazareth.
- N** But he denied it, saying
- O** I do not know, I do not understand what you are talking about.
- N** And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,
- O** This fellow is one of them.
- N** But he again denied it. A little later the bystanders themselves said to Peter,
- C** You are one of them for sure! Why, you are a Galilean.
- N** But he started calling curses on himself and swearing,
- O** I do not know the man you speak of.
- N** At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.
- First thing in the morning, the chief priest together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.
- Pilate questioned him,
- O** Are you the king of the Jews?
- N** He answered,
- J** It is you who say it.
- N** And the chief priests brought many accusations against him. Pilate questioned him again,
- O** Have you no reply at all? See how many accusations they are bringing against you!
- N** But to Pilate's amazement, Jesus made no further reply.
- At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who

had committed murder during the uprising. When the crowds went up and began to ask Pilate the customary favour, Pilate answered them,

- O** Do you want me to release for you the king of the Jews?
- N** For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again.
- O** But in that case, what am I to do with the man you call king of the Jews?
- N** They shouted back.
- C** Crucify him!
- N** Pilate asked them,
- O** Why? What harm has he done?
- N** But they shouted all the louder,
- C** Crucify him!
- N** So Pilate, anxious to placate the crowd, released Barabbas for them and having ordered Jesus to be scourged, handed him over to be crucified.
- The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,
- C** Hail, king of the Jews!
- N** They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.
- They led him out to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.
- They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The king of the Jews.' And they crucified two robbers with him, one on his right and one on his left.
- The passers-by jeered at him; they shook their hands and said,
- C** Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!
- N** The chief priests and the scribes mocked him among themselves in the same way. They said,
- C** He saved others, he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.
- N** Even those who were crucified with him taunted him.
- When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,
- J** Eloi, Eloi, lama sabachthani?
- N** This means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said,
- C** Listen he is calling on Elijah.
- N** Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying,
- O** Wait and see if Elijah will come to take him down.
- N** But Jesus gave a loud cry and breathed his last.
- All kneel and pause a moment.**
- And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he died, and he said,
- O** In truth this man was a son of God.
- N** There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger, and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.
- It was now evening, and since it was Preparation day (that is the vigil of the Sabbath), there came Joseph of Arimathea, a prominent member of the Council, who himself lived in hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who brought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance of the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.



Reflection by Dianne Bergant CSA

In this final Lenten Sunday, we see that we have been saved through the kenotic (partial renunciation of divine nature) humility of Jesus, not through military power. We have a saviour who was crushed for our iniquities, nailed to a cross as a convicted criminal, and there endured the sense of abandonment. However, this saviour was later lifted up and exalted precisely because he emptied himself of his divine prerogatives.

Jesus became one of us in order to show us how we are to live. He was raised up because he himself was first willing to be put down. The passion recounts the extent to which he willingly offered himself. We have a saviour who first offered himself for us and then continues to offer himself to us as an example to follow. As he was willing to empty himself for our sake, so we are told to empty ourselves for the sake of others.

The best way to enter Holy Week with him is in the company of those with whom he has identified himself: the poor and the broken; the humiliated and the marginalised; those who suffer the abuse of others; those who never use rank to force their will. If we are to be saved, we must go where salvation takes place: in our streets and in our homes where violence rages; in the dark corners of life where despair seems to hold sway; wherever the innocent are abused or the needy are neglected; wherever there is misunderstanding or fear or jealousy. We must go wherever Christ empties himself for us.