



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

**3rd Sunday of Lent  
20 March 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

***'Come on,' they said, 'let us concoct a plot against Jeremiah; the priest will not run short of instruction without him, nor the sage of advice, nor the prophet of the word. Come on, let us hit at him with his own tongue; let us listen carefully to every word he says.'* (Jeremiah 18:18)**

Jeremiah features more prominently as the season of Lent progresses and Easter Triduum approaches. But who was Jeremiah? He was a prophet - not just any prophet but *the* prophet for his time chosen by God (five to six centuries before Christ). He was, as it were, the "best bridge" there was between God and humanity at the time. Jeremiah was faithful to the Word of God and pleaded on behalf of the people. And yet the very people whom he served turned on him and plotted to get rid of him.

Fascinating are the justifications that they give: 'We don't need Jeremiah. Everything will be fine. We will still have priests, sages and prophets. We will still be holy, good and wise. We won't be missing much!' If, indeed, these people were serious about their commitment to God, then, why did they feel the urge to destroy Jeremiah who had done nothing wrong? What was it that they were "kicking and screaming" to reject? Of course, it was not Jeremiah whom they were rejecting but the One who spoke through him, namely, God!

There is a temptation for us to *want* the gifts of God but *not* God Himself. This temptation, which might sound strange at first, upon further reflection, can be discerned everywhere! Adam and Eve were told, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.' (Genesis 2:17) They did not disobey because they did not have enough. Rather, they were deceived into thinking that they could do a lot more with the gifts if they no longer had to obey the Giver.

The Parable of the Prodigal Son tells the same story. The younger son was presumably happy and well looked after in the father's house. But a temptation entered him: What if I could take everything from the father and then enjoy them *without the father himself*? Won't I be overwhelmed with happiness hitherto unknown? Of course, this was a temptation - a false idea which could not deliver what it promised. And the rest was history.

There were numerous causes which contributed to the crucifixion of Jesus. But I imagine that at the very root of all these causes was the same impulse which led to the persecution of Jeremiah, as well as to the eating of the forbidden fruit and the self-destruction of the prodigal son: we want God but not too close; we want to be able to enjoy the gifts without the Giver. Therefore we are riddled with temptations to scorn the sacred and prefer a non-transcendent society. But what happens to a once virtuous society which no longer worships (or only pretends to worship) the One from whom all good things come? What happens to the gifts we once thought were ours when we lose contact with the Giver?

- Fr Peter -



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Fr Peter Kwak PP

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## The Week Ahead

<b>Sun 20 March</b> 3rd Sunday of Lent	8.30am Mass 10.00am Mass
<b>Mon 21 March</b>	No Mass
<b>Tue 22 March</b>	9.15am Mass with Year 6 Reconciliation Year 5
<b>Wed 23 March</b>	7am Mass 9am Adoration with children
<b>Thu 24 March</b>	9.15am Mass
<b>Fri 25 March</b> Annunciation	9.15am Mass
<b>Sat 26 March</b>	9.00am Mass 9:25- Stations of the Cross 9:55am & Reconciliation 4:15- Reconciliation 4:45pm 5pm Vigil Mass
<b>Sun 27 March</b> 4th Sunday of Lent	8.30am Mass 10.00am Mass

**THURSDAY AFTERNOON TEA (2-4PM) IS BACK**

### Recently Deceased

Patricia McMellon, Peter Lyle, Nea Gooley, Gloria Fisher, Gennaro Sacco, Dorothy Browne, Kathleen Coleman, David Brown, Bill Gately

### In Loving Memory

Jimmy Simmons, Giuseppe Graniero, The Hayes Family, Anna Maria Cicuto, Joe Poolice, Mara & Ivan Puljic, Kate & Vicko Hrdalo, Giacomo Campisi, Bernie Orbell

**Please remember those who are in ill health especially:** Boaz Ilija Radocaj (child), 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 Camellotti.

**Rosary Statue**  
Mrs M. Weeks  
23 Yoorami Road  
Ph: 02 9554 3250



**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

## Day of the Unborn Child Sunday 27 March

Remembering the lives of unborn children lost to the grave injustice of abortion. Held to coincide with the Feast of the Annunciation, marking the day of Our Lord's conception in the womb of His Blessed Mother. Archbishop Anthony Fisher OP will celebrate at a Mass at St Mary's Cathedral at 10.30am. A rosary procession will follow which will make its way past the NSW Parliament House. It will conclude with Benediction at 1:30pm.



## Women in the Church Today & Tomorrow

Monica Doumit

Adjunct Senior Lecturer in Law and  
Director of Public Affairs and Engagement  
in the office of the Archbishop of Sydney



Lenten Lecture Series: Talk 3 7pm Thursday 24 March @ St. Catherine Labouré Catholic Church, Gympie

## Online Renewal Series 2021-2022 RECLAIMING EVANGELISATION

How Jesus' Great Commission Will Renew Our Parishes

Can We Make Disciples  
Today? Evangelising  
with the Holy Spirit

Live online with

**Fr Jacques  
Philippe**

Wednesday 23 March  
7 - 8:30pm

**GO MAKE DISCIPLES**  
Registration and information  
gomakedisciples.org.au



**Last Weekend  
13 March 2022**

**2nd Collection \$1550.05**

1st Collection \$586.00

### Attendance

5PM	~100
8.30AM	~102
10AM	~120
<b>Total</b>	<b>~322</b>



## Introducing 2022's participants of the RCIA program: #1 Janis

*I am a mother, wife, sister, daughter, friend. I was born and raised in Beverly Hills. I have always loved to travel and learn. I look forward to being baptised this Easter as I want to enter a life of faith and continue to learn about God, about Jesus, building a firm foundation to allow faith into my life.*

*I have felt like something was missing from my life and searched for guidance and as I continue to learn more about the Catholic Faith through the Rite of Christian Initiation for Adults (RCIA) with Father Peter I feel more at peace and protected, not so alone or confused. I have become more drawn to becoming a Catholic since having my own children who I will be sharing this with.*

*Prayer has helped to give me strength and a belief and focus on something greater than myself. Having a relationship with Jesus and feeling his love, acceptance and forgiveness is a wonderful feeling. I am excited to be part of a community, a home where myself and my family can belong.*

## The Diocese of Lismore 2022 Flood Appeal

**The Most Reverend Gregory Homeming OCD, Bishop of Lismore offers his message of comfort, support and hope to the people of Northern NSW.**

The Diocese of Lismore today launched its 2022 Flood Appeal. To donate in Australia, please transfer funds to: BSB: **037-889**

Account No: **1061 5829**

Account Name: **DOL Flood Appeal**

Unfortunately this appeal is not tax deductible. If you are having trouble donating, please email [appeals@lismore.catholic.org.au](mailto:appeals@lismore.catholic.org.au).

*Alternatively, you can donate via the parish Wishing Well.*

*Right: St Carthage's Cathedral, Lismore*



## Bishop Barron on the Annunciation

*The Church Fathers were fond of exploring the relationship between Eve, mother of all the living, and the new Eve, Mary the Mother of God. Where Eve grasped and lost, Mary surrendered and received; where Eve said no to the alluring mystery, Mary said yes.*

*“The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Luke 1:35). In other words: someone much more powerful than you will overwhelm your physical, moral, intellectual, and spiritual capacities, and in the measure that you cooperate with this intervention, you will come to a life you hadn't imagined.*

*When Mary says, “Here am I, the servant of the Lord; let it be with me according to your word,” she exhibits such faith and thereby undoes the refusal of Eve. And this fiat to the impossible made possible the Incarnation of God.*

*In accepting the seduction of the alluring Mystery, Mary allowed God's love to become enfleshed for the transformation of the world.*

*Meister Eckhart said that all believers become “mothers of Christ,” bearers of the incarnate word, in the measure that they acquiesce to the divine passion to push concretely into creation.*



## First Reading Ex 3:1-8, 13-15

*This is what you must say to the children of Israel: I Am has sent me to you.*

Moses was looking after the flock of Jethro, his father-in-law, priest of Midian. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was not being burnt up. 'I must go and look at this strange sight,' Moses said, 'and see why the bush is not burnt.' Now the Lord saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am' he answered. 'Come no nearer' he said. 'Take off your shoes, for the place on which you stand is holy ground. I am the God of your father,' he said 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, afraid to look at God.

And the Lord said, 'I have seen the miserable state of my people in Egypt. I have heard their appeal to be free of their slave-drivers. Yes, I am well aware of their sufferings. I mean to deliver them out of the hands of the Egyptians and bring them up out of that land to a land rich and broad, a land where milk and honey flow.'

Then Moses said to God, 'I am to go, then, to the sons of Israel and say to them, "The God of your fathers has sent me to you." But if they ask me what his name is, what am I to tell them?' And God said to Moses, 'I Am who I Am. This' he added 'is what you must say to the sons of Israel: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you." This is my name for all time; by this name I shall be invoked for all generations to come.'

## Responsorial Psalm

**Ps 102:1-4. 6-8. 11. R. v.8**

**(R.) The Lord is kind and merciful.**

1. My soul, give thanks to the Lord,  
all my being, bless his holy name.  
My soul give thanks to the Lord  
and never forget all his blessings. (R.)
2. It is he who forgives all your guilt,  
who heals every one of your ills,  
who redeems your life from the grave,  
who crowns you with love and compassion.  
(R.)
3. The Lord does deeds of justice,  
gives judgement for all who are oppressed.  
He made known his ways to Moses  
and his deeds to Israel's sons. (R.)
4. The Lord is compassion and love,  
slow to anger and rich in mercy.  
For as the heavens are high above the earth  
so strong is his love for those who fear him. (R.)

## Second Reading 1 Cor 10:1-6, 10-12

*All this that happened to the people of Moses in the desert was written for our benefit.*

I want to remind you how our fathers were all guided by a cloud above them and how they all passed through the sea. They were all baptised into Moses in this cloud and in this sea; all ate the same spiritual food and all drank the same spiritual drink, since they all drank from the spiritual rock that followed them as they went, and that rock was Christ. In spite of this, most of them failed to please God and their corpses littered the desert.

These things all happened as warnings for us, not to have the wicked lusts for forbidden things that they had. You must never complain: some of them did, and they were killed by the Destroyer.

All this happened to them as a warning and it was written down to be a lesson for us who are living at the end of the age. The man who thinks he is safe must be careful that he does not fall.

## Gospel Acclamation Mt 4:17

**Glory to you, Word of God, Lord Jesus Christ!**

**Repent, says the Lord;**

**the kingdom of heaven is at hand.**

**Glory to you, Word of God, Lord Jesus Christ!**

## Gospel Lk 13:1-9

*Unless you repent you will all perish as they did.*

Some people arrived and told Jesus about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them, 'Do you suppose these Galileans who suffered like that were greater sinners than any other Galileans? They were not, I tell you. No; but unless you repent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell and killed them? Do you suppose that they were more guilty than all the other people living in Jerusalem? They were not, I tell you. No; but unless you repent you will all perish as they did.'

He told this parable: 'A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none. He said to the man who looked after the vineyard, "Look here, for three years now I have been coming to look for fruit on this fig tree and finding none. Cut it down: why should it be taking up the ground?" "Sir," the man replied "leave it one more year and give me time to dig round it and manure it: it may bear fruit next year; if not, then you can cut it down."

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## Reflection by Dianne Bergant CSA

One major theme emerges from today's readings: incomprehensibility of God. We see it in the mysterious divine name, which distinguishes the God of Israel from all others and yet leaves us in the dark as to its meaning. We see it as God communicates with us through inanimate objects and the people in our lives. Finally, we see that God both pardons iniquities and decides to root out unfruitful branches, and we are confused by such inconsistency.

In the midst of this ambiguity we have one sure source of stability – Christ. It is Christ who reveals the nature and meaning of the divine name; it is Christ who intercedes for us before God. Christ, the one who set his face toward Jerusalem, there to suffer and die, is the great messenger through whom God is revealed. He is the one who reveals majesty through the simplicity of a bush; he is the one who judges with the patience of a gardener. However, the limits of the experience and mercy of God in our lives are defined by our own openness. Despite the blessings that we receive in the wildernesses of our lives, it could happen that God is not pleased with us. We must not take God's goodness for granted.

These readings close on a note of caution. Take care! We might be able to rest secure in the knowledge of the love and mercy of God, but these readings tell us that we should not dare to rest passively or complacently.