



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

### 2nd Sunday of Easter (Divine Mercy) 24 April 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

Easter is the greatest of all feasts days in the Church. It would be hard for us, especially in our cultural climate of scepticism toward serious religious claims, to overstate the festiveness of Easter, which flows from the earth-shattering significance of the Resurrection of Christ. Therefore the Church has extended the feast of Easter into 8 days of solemn celebration, also known as the Easter Octave. What this means, at least for me, is that it is OK to participate in celebratory activities for 8 straight days, as if for the first time since the start of Lent!

So I was pleased to learn that public transport was made free for the exact duration of the Easter Octave. Did *City Rail* inadvertently make a theological statement here? Getting on a train to go to the city happens to be one of my favourite Monday (day-off) activities. I felt as though the offer of free public transport was almost an invitation for me to extend my day-off into an octave as well. So I obliged, within reason. Let's just say that I have been visiting the city this week like it was IGA down the road.

Over the 3 Easter Masses alone (Vigil, 8:30 & 10AM), approximately 850 people came to the church of Regina Coeli. Furthermore, the church was full on Good Friday both at the stations of the cross and at the commemoration of the Passion of Our Lord. The church was not as full on Holy Thursday for the commemoration of the Lord's Supper but still the attendance was good enough to inspire in me delight. In my estimation, about 1100~1300 Catholics might have visited the church of Regina Coeli at least once over the Easter Triduum. .

Some might have noticed that I was giving a "booster shot" to the promotion of the Easter Vigil this year. I had a very positive experience of the Easter Vigil last year which felt extra special given the cancellation of (public) Easter celebrations in 2020. The Easter Vigil of 2021, perhaps more than any other, converted me to what is known as *the most solemn liturgy of the entire year!* One cannot blithely dismiss such a statement which has the weight of over 2000 years of tradition behind it. So here are a few reasons WHY EASTER VIGIL:

The Easter Vigil commemorates probably the most important moment in the entire history of creation: the old creation, destined for death and decay, was offered a lifeline through the new creation which came into being the very moment when Jesus rose from the dead. One could argue that this moment was like the second "Big Bang" which was even more significant than the first. Pope Benedict once wrote, 'The Christian faith stands or falls with the truth of the testimony that Christ is risen from the dead.'

#### Pastoral Team:

Fr Peter Kwak PP

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## The Week Ahead

Sun 24 April 2nd Sunday Easter	8.30am Mass 10.00am Mass
Mon 25 April ANZAC Day	No Mass
Tue 26 April St Mark	9.15am Mass
Wed 27 April	7am Mass 9am School Mass I 10am School Mass II
Thu 28 April	9.15am Mass
Fri 29 April	9.15am Mass
Sat 30 April	9.00am Mass 9:25- Adoration 9:55am & Reconciliation 4:15- Reconciliation 4:45pm 5pm Vigil Mass
Sun 1 May 3rd Sunday Easter	8.30am Mass 10.00am Mass

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

### Recently Deceased

Giuseppa Campagna, Patricia McMellon, Peter Lyle, Nea Gooley, Gloria Fisher, Gennaro Sacco, Dorothy Browne

### In Loving Memory

Ugo Burracchi, Tabita Lindarti, Irene Hall, Ariel Fiorini, Tarcisius Sujono Setio Kunoro, Mary Crawford, Jimmy Simmons, Giuseppe Graniero, The Hayes Family

### Please remember those who are in ill

**health especially:** 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 Camelotti.

### Rosary Statue

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



**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

# Clothing Drive



St Vincent de Paul Clothing Drive dates for 2022

MAY	7
AUGUST	6
NOVEMBER	5

The St Vincent de Paul Clothing Drive will commence again on Saturday 7<sup>th</sup> May 2022.

Please place bags out by 8:00am on Saturday 7<sup>th</sup> May in a place where they can be seen from the street. This will help our collectors which will be most appreciated.

Thank you for your continuing support of our Clothing Drives it is greatly appreciated.

## Love & Truth - Retreat Day for Married and Engaged Couples

"Together we are Called" is a retreat day for married and engaged couples organised by the Love and Truth Team of the Emmanuel Community. This is a great opportunity to spend quality time away from the busyness of life as a couple and reflect on the meaning of marriage and listen to talks. There will be time for personal prayer, reflection and opportunities to share both as a couple and in a group setting. Practical workshops on living our life as a couple will be held in the afternoon. Mass will be celebrated on the day. The cost of \$80 per couple will include all meals and use of the facilities. For further information or questions, email [emmanueldevents@gmail.com](mailto:emmanueldevents@gmail.com) or phone Bernadette on 0423102066.

The **next Charitable Works Fund (CWF) Parish Appeal** will be held on Saturday 7th and Sunday 8th of May. Your generosity will benefit the good works of the Good Shepherd Seminary, our chaplaincies, the Ephpheta Centre for the deaf and hearing impaired, CatholicCare, the Congregation for the Doctrine of Faith, and so much more. Appeal envelopes will be provided for your use, so please keep an eye out for them! You can also make a donation and find out more at [www.ourfaithourworks.org/cwf](http://www.ourfaithourworks.org/cwf)

**Last Weekend**  
**17 April 2022**

**2nd Collection \$1992.15**

1st Collection \$1175.90

### Attendance

7PM	~251
8.30AM	~256
10AM	~330+
<b>Total</b>	<b>~840+</b>

**Continued from Page 1** Speaking of new creation, the Easter Vigil showcases the rite of baptism by which adults (and also their young children at times) are born anew as Christians. There were 14 baptisms this year - possibly a new record here at Regina Coeli. Every convert has a story, just as we all do. What an opportune moment, therefore, for reflecting on the meaning of being Christian and getting a glimpse of where we ought to be heading! This helps to explain why we renew our own baptismal promises every Easter.

One of my favourite reasons for the Easter Vigil is that it challenges us to be patient, so as to enter into silence, stillness and contemplation. Whatever else Jesus showed us by dying and rising, he showed us that the way to the most certain victory is through trust and surrender, which also happens to be the best way to participate in divine worship. After all, the work of true worship is done by God and not by us. What better way to allow the risen Lord to do his work in us, gently and patiently, than through the most solemn liturgy of the entire year!

- Fr Peter -

## Camino of St Joseph: An Overnight Pilgrimage for Men

**Friday 29-Saturday 30 April.**

Join in this challenge in honour of our Spiritual Father for the Feast of St Joseph the Worker!

The Camino will begin with 9pm Mass on Friday April 29 at St Jerome's, Punchbowl with Bishop Richard Umbers and conclude on Saturday April 30 with 5.30am Mass at St Michael's, Meadowbank followed by a hearty bbq breakfast.

The entire walk from start to finish will include 7 locations with 6 churches: from St Jerome's – Punchbowl, to St Felix – Bankstown, Immaculate Heart of Mary – Sefton, St Peter Chanel – Berala, St Joachim's – Lidcombe, Sydney Olympic Park and St Michael's, Meadowbank. Each location will feature a reflection on St Joseph and a short time in Adoration of the Blessed Sacrament.

Register Here - <https://www.trybooking.com/BXRIT> - Cost is \$15!

Sign up and share the Facebook event: <https://www.facebook.com/events/528752638482107>

## Excerpts from Archbishop Anthony Fisher's homily on ANZAC Day 2017

*Those of us lucky enough never to fight for God and Empire, never to lose a relative for Queen and country, never even to suffer the effects of war on liberties and economies at home, are tempted in many directions: to romanticise war and exaggerate courage; to ignore war as something distant and alien; or to wag fingers at generals and soldiers as naive or worse. The war that made the ANZACs is now commonly seen as a total war fought without reason or moderation; a terrible combat directed by warlords who from a safe distance sent millions to their deaths and destroyed the social fabric upon which their own world depended; a conflict in which the war poet Robert Graves said all the 'Big Words' like honour, loyalty, peace, faith and love came to naught. And certainly as we track the poets or the letters home we note how 'the initial patriotic fervour ... (collapsed) into cynicism and anger'.*

*As we gather each year to commemorate that first ANZAC Day in 1915 and all it has come to mean for our nation; as we pray for eternal life for those who have died in service of this country and in the hope of a better future; as we intercede, likewise, for the injured and the grieving and those presently in harm's way; so also we pray never to be tested as they were tested and never to romanticise what tested them. We pray that if and when the hour comes that 'our soul is troubled' (Jn 12:27), as theirs was, that we shall prove worthy of them and of the country for which they fought. When our time comes, may we be glorified as Christ was, and as were all His own: not by worldly triumphs but by that victory which is holding fast to what is true and good and beautiful, standing by your mates, your family, your country and your character.*

## Catholic Help with Alcoholism and Addiction

Do you, a family member, or friend need help with an addiction concern? You can reach out to the Calix Society. Calix is an association of Catholic alcoholics, drug addicts, and family members and friends affected by addiction, who are maintaining their sobriety through participation in their Catholic faith and a 12 Step program. We welcome anyone concerned with the illness of alcoholism or addiction who wish to join with us in prayer for the virtue of total abstinence, promoting our spiritual development, and striving for the sanctification of the whole personality of each member. Contact [calixsydney@outlook.com](mailto:calixsydney@outlook.com) for meeting times and resources. Perhaps this could be a crucial step toward recovery and saving a life.



**First Reading Acts 5:12-16**

*The numbers of men and women who came to believe in the Lord increased steadily.*

The faithful all used to meet by common consent in the Portico of Solomon. No one else ever dared to join them, but the people were loud in their praise and the numbers of men and women who came to believe in the Lord increased steadily. So many signs and wonders were worked among the people at the hands of the apostles that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past. People even came crowding in from the towns round about Jerusalem, bringing with them their sick and those tormented by unclean spirits, and all of them were cured.

**Responsorial Psalm**

**Ps 117:2-4. 22-27. R. v.1**

**(R.) Give thanks to the Lord for he is good, his love is everlasting.**

**or**

**(R.) Alleluia.**

1. Let the sons of Israel say:  
'His love has no end.'  
Let the sons of Aaron say:  
'His love has no end.'  
Let those who fear the Lord say:  
'His love has no end.' (R.)
2. The stone which the builders rejected  
has become the corner stone.  
This is the work of the Lord,  
a marvel in our eyes.  
This day was made by the Lord;  
we rejoice and are glad. (R.)
3. O Lord, grant us salvation;  
O Lord grant success.  
Blessed in the name of the Lord  
is he who comes.  
We bless you from the house of the Lord;  
the true God is our light. (R.)

**Second Reading Rv 1:9-13, 17-19**

*I was dead and now I am to live for ever and ever.*

My name is John, and through our union in Jesus I am your brother and share your sufferings, your kingdom, and all you endure. I was on the island of Patmos for having preached God's word and witnessed for Jesus; it was the Lord's day and the Spirit possessed me, and I heard a voice behind me, shouting like a trumpet, 'Write down all that you see in a book.' I turned round to see who had spoken to me, and when I turned I saw seven golden lamp-stands and, surrounded by them, a figure like a Son of man, dressed in a long robe tied at the waist with a golden girdle.

When I saw him, I fell in a dead faint at his feet, but he touched me with his right hand and said,

'Do not be afraid; it is I, the First and the Last; I am the Living One. I was dead and now I am to live for ever and ever, and I hold the keys of death and of the underworld. Now write down all that you see of present happenings and things that are still to come.'

**Gospel Acclamation Jn 20:29**

**Alleluia, alleluia!**

**You believe in me, Thomas, because you have seen me;**

**happy those who have not seen me, but still believe!**

**Alleluia!**

**Gospel Jn 20:19-31**

*After eight days Jesus came in and stood among them.*

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.'

'As the Father sent me,  
so am I sending you.'  
After saying this he breathed on them and said:  
'Receive the Holy Spirit.  
For those whose sins you forgive,  
they are forgiven;  
for those whose sins you retain,  
they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him:

'You believe because you can see me.  
Happy are those who have not seen  
and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.



**Reflection by Dianne Bergant CSA**

The readings for the Sundays after Easter all provide mystagogical catechesis for the entire church, with a special emphasis for the newly baptised. This instruction is meant to help us recognise the presence of the Risen Lord in our midst. The overarching theme for the Second Sunday of Easter is the celebration of this presence in several manifestations.

While we might seek some obvious, tangible manifestation, each reading speaks of the presence of Christ in a way that we would not expect Christ to be present. He is there in the very throes of sickness, in fear and doubt, in the celebration of the liturgy. These presences challenge us to go beneath appearances, beneath the mundane and banal of life, and there discover the risen Lord in personal mystical experience, in the ministry of the believing community, and in the transformative possibilities of the liturgy.

Experiences of the Risen Lord are not reserved for extraordinarily holy people. Any one of us can be invited into a deep personal encounter when we least expect it, in the most unlikely places, with effects that overwhelm us. In fact, the Risen Christ is always just around the next corner, eager to enter our lives with the transforming power of the resurrection. Being part of a community of believers in prayer can be one of the most profound religious experiences. It not only transforms the present, but it also entrusts us with a vision of what is yet to be, an eschatological hope for a glorious future.

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