



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

1st Sunday of Lent 26 February 2023

I am susceptible to being distracted as easily as the next person. This might have started when I was a movie-loving child and could be glued to a screen a little too easily, even when there was nothing in particular worth watching. *Being distracted* may seem harmless. After all, isn't merely one form of relaxation among many? I cannot speak for everyone but, at least in my case, I find that even my body tenses up when, deep down, I know that I am being distracted (as opposed to *relaxing with intent*). But the worst thing about being distracted might be the missed opportunity to encounter the One who said, 'Come to me, all who labour and are overburdened, and I will give you rest.' (Matthew 11:28) - *Fr Peter* -

Here is an excerpt from a talk given by Fr Vincent Lampert, an exorcist(!), under the title of **'8 ways people give foothold to the devil'** (available on Youtube):

What are the main ways that people give the devil a foothold in their life? So again, the truth is if we're living out our faith, as Catholics, praying and going to church, celebrating the sacraments, the devil is already on the run. We don't have anything to worry about. But when people don't live out their faith, then that does seem to be where the devil can try to enter in. So in the 15 years that I've done the ministry, there are countless ways that people play the devil's game. But I want to share with you eight main ways that I have seen that people can open up a doorway to evil in their lives.

[One of the ways in which people] open up a doorway to evil is through the entertainment industry. So movies, TV shows, literature, games, computer and it gadgets, etc. Children today are growing up in front of a screen that is leaving them in isolation and not in community. Whoever goes somewhere and there's a group of people, are they engaging with each other most of the time, or most of us are just looking at our own device. So we're missing out on the sense of community. Jesus came and gave us the church. The church is a word that means community. The devil's goal would be to isolate us, where we just become a collection of individuals trapped in our own little worlds. Living by those three guiding principles: You may do whatever you wish; nobody has the right to command you; and you're the God of yourself.

If you think about certain types of literature, they promote being a witch or a wizard as a position of power. Evil is presented as something good. The diabolic is not presented as something evil. Curses, spells, Alchemy, necromancy are presented as things that are good. We need to realize that books on evil are catechetical in nature. They're trying to teach our young people a message and it's certainly not a message that is consistent with a true and genuine relationship with God. And just think for a moment, especially within our public schools. What books can you find their books on magic and all that but you will not be able to find a Bible. The Bible is banned...

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The Week Ahead

Sun 26 February 1st Sunday of Lent	8.30am Mass 10.00am Mass
Mon 27 February	No Mass
Tue 28 February	9.15am Mass with Yr5 9.50am Reconciliation w. 6B
Wed 1 March	7.00am Mass 9.00am Adoration Yr2
Thu 2 March	9.15am Mass with Yr4
Fri 3 March	9.15am Mass 9.00am Mass 9.30-9.55am Adoration & Reconciliation
Sat 4 March	4.15-4.45pm Reconciliation 5.00pm Mass
Sun 5 March 2nd Sunday of Lent	8.30am Mass 10.00am Mass

Recently Deceased

Pauline Patti, Cardinal George Pell, Maria Bila, Bridget Costello, John McCoy, June Coyle, Veronica Kellert, Francis Law, Therese Foster, Noel Smith, Paolo Melia, Mark Alexander, Irene Daly, Mildred Pettit, Margaret Harnett, Carmel Bantoft

In Loving Memory

Jusuf Oentojo, Domenico Tripodi, Anna Maria Cicuto, Tony Tesoriero, Carmelo Algozzino, Lucy Wong, Gennaro Sacco, Ronald & Steven Xureb, Bob Henderson, Fouad Attia, Maria Debono, Peter Peters, Frank Capra

Please remember those who are in ill

health especially: Ryan Henderson, Dennis McInerney, Peter Phillips, Mary Patricia Hanrahan, Alida Clemente, Jane Abalos, Mitchell Morris, Brian Moore, Josephina Algozzino, Josh Venture, Carmen Bajada, Anne Kenney, Monica Costa, Quang Vo, Matt Nugent, Ann McDowell, Damiano Serravalle, George Dagher, Mrs Saba, Pat Mortimer, Mary Daniels, Geoff McDowell, Elena Mura, Mr TD (Terry) Wall, Kim Delaney, Lauren Sotano, Sam Hy, Luke Compton, Paul Camelotti.

Rosary Statue

Mr. & Mrs A. McKenzie
1 Shirley Ave.
Ph: 02 9759 8006



**ARCHBISHOP ANTHONY'S
NEWSLETTER**



The biggest threat to religious schools in a generation

Last week, along with more than 30 other faith leaders across Australia, I wrote to the federal Attorney-General to express our grave concerns about proposed changes to the laws governing religious schools.

The Australian Law Reform Commission is conducting an inquiry into religious schooling, and a consultation paper just released indicates an intention to place severe limitations on the ability of Catholic and other faith-based schools to provide an authentic, faith-filled education.

This is the biggest threat to religious schooling in a generation.

If the proposals by the Commission are made into law, they would jeopardise our ability to keep our Catholic schools Catholic. We would have very little say in who we hire, losing our ability to prefer teachers who are Catholic and who actively live out their Catholic faith. We would lose our ability to ensure our schools are communities of faith, partnering with parents to form children in the faith.

Kids deserve better than this.

Even though our schools accept students from other faiths and of no religious faith, those who come to our schools expect the Catholic ethos to be upheld.

Will you help me in raising these concerns to the highest levels of government?

Please send an email to Education Minister, the Hon. Jason Clare MP, asking him to preserve authentic religious education in this country.

First Friday Monthly Rosary

The Holy Rosary will be recited in Our Lady's Chapel at Regina Coeli on Friday the 3rd March at 11am.
All are welcome!



Parish Secretary
TBC
9554 8155
Tues 11am-4pm
&
Fri 11am-4pm

**Sacramental Coordinator/
PSSO**
Mrs Elizabeth Gooley
9554 8155
reginasacramental@gmail.com
Tuesday & Friday from
10.30am - 3.30pm

School Principal
Mr Chris Egan
Asst. Principal
Mr Peter Busch

REC
Mrs Elizabeth
Webster

Last Weekend 19 February 2023

2nd Collection \$1545.05

1st Collection \$1317.50

Cashless Giving \$150

Attendance

5PM	122
8.30AM	139
10AM	~250
Total	~511



LENTEN PENANCE

In this season of Lent, we seek to experience the mercy of God the Father, and to practice it in our daily lives. But first we must experience our need for mercy, that is, our brokenness and, indeed, our sinfulness, insofar as we have failed to love God above all, and to love our fellow men and women as ourselves. This is why the Church's Canon Law reaffirms the obligation to do penance – to interrupt the usual comforts of life, to rediscover in prayer the merciful love of God, and to practice charity and justice towards those in need. The special times of penance are all Fridays throughout the year and the season of Lent.

- Archbishop Anthony Fisher -

DAYS OF PENANCE

1. Abstinence from meat, and fasting, must be observed on Ash Wednesday and Good Friday. All who have completed their eighteenth year and have not yet begun their sixtieth year are bound to fast. All who have completed their fourteenth year are bound to abstain.
2. On all other Fridays of the year including the Fridays of Lent, the law of the common practice of penance is fulfilled by performing any one of the following:
 - (a) prayer – for example, Mass attendance; family prayer; a visit to a church or chapel; reading the Bible; making the Stations of the Cross; praying the rosary.
 - (b) self-denial – for example, not eating meat; not eating sweets or dessert; giving up entertainment to spend time with the family; limiting food and drink so as to give to the poor of one's own country; limiting use of social media, smart phones or television.
 - (c) helping others – for example, special attention to someone who is poor, sick, elderly, lonely or overburdened.

All are welcome to attend a prayer meeting after 5pm mass at the Parish Centre starting about 6.15pm. We will pray the rosary together for each other's intentions, the parish and our world and read a Lenten reflection. Hope you can attend.



Marist College Kogarah



Join us for:

- College tours
- Open classrooms
- Live music and refreshments

**OPEN
AFTERNOON
2023**
Wednesday, 15 March
3.00 pm - 6.00 pm
Enrolling for Year 7, 2025

Entry via the Washington Street gate

52 Wolseley Street, Bexley
9587 3211

www.mckogarah.catholic.edu.au



Sydney Alliance: NSW State Election Assembly

The Archdiocese of Sydney's Justice and Peace Office invites you to a forum exploring key issues for voters ahead of the March 25 election including:

- Fairer rental laws
- Cost of living support
- Affordable, renewable energy

Speakers include: NSW Treasurer Matt Kean and Shadow Treasurer Daniel Mookhey

Date: Tuesday 28 February

Time: 6:00pm for 6:15pm-8:15pm



You are invited to take home a Project Compassion box or a set of donation envelopes to support Caritas Australia this Lenten season and help support vulnerable people around the world, now and **For All Future Generations**. With your support, Caritas Australia has been able to support vulnerable communities around the world to tackle poverty, food security, education, water and sanitation and disaster risk reduction to build a better future for all.

First Reading Gn 2:7-9; 3:1-7

Creation of our first parents, and sin.

The Lord God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being.

The Lord God planted a garden in Eden which is in the east, and there he put the man he had fashioned. The Lord God caused to spring up from the soil every kind of tree, enticing to look at and good to eat, with the tree of life and the tree of the knowledge of good and evil in the middle of the garden.

The serpent was the most subtle of all the wild beasts that the Lord God had made. It asked the woman, 'Did God really say you were not to eat from any of the trees in the garden?' The woman answered the serpent, 'We may eat the fruit of the trees in the garden. But of the fruit of the tree in the middle of the garden God said, "You must not eat it, nor touch it, under pain of death."' Then the serpent said to the woman, 'No! You will not die! God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil.' The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realised that they were naked. So they sewed fig-leaves together to make themselves loin-cloths.

Responsorial Psalm

Ps 50:3-6. 12-14. 17. R. see v.3

(R.) Be merciful, O Lord, for we have sinned.

1. Have mercy on me, God, in your kindness.
In your compassion blot out my offence.
O wash me more and more from my guilt
and cleanse me from my sin. (R.)
2. My offences truly I know them;
my sin is always before me.
Against you, you alone, have I sinned;
what is evil in your sight I have done. (R.)
3. A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit. (R.)
4. Give me again the joy of your help;
with a spirit of fervour sustain me.
O Lord, open my lips
and my mouth shall declare your praise. (R.)

**Second Reading Rom 5:12-19
(or Shorter form Rom 5:12, 17-19)**

Where sin increased, there grace abounded all the more.

Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of 'law-breaking', yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law.

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift. The results of the gift also outweigh the results of one man's sin: for after one single fall came judgement with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

Gospel Acclamation Mt 4:4

***Praise to you, Lord Jesus Christ, king of
endless glory!***

No one lives on bread alone,

***but on every word that comes from the
mouth of God.***

***Praise to you, Lord Jesus Christ, king of
endless glory!***

Gospel Mt 4:1-11

Jesus fasted for forty days and nights.

Jesus was led by the Spirit out into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, after which he was very hungry, and the tempter came and said to him, 'If you are the Son of God, tell these stones to turn into loaves.' But he replied, 'Scripture says:

Man does not live on bread alone
but on every word that comes from the mouth
of God.'

The devil then took him to the holy city and made him stand on the parapet of the Temple. 'If you are the Son of God,' he said, 'throw yourself down; for scripture says:

He will put you in his angels' charge,
and they will support you on their hands
in case you hurt your foot against a stone.'

Jesus said to him, 'Scripture also says:

You must not put the Lord your God to the test.'

Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendour. 'I will give you all these', he said, 'if you fall at my feet and worship me.' Then Jesus replied, 'Be off, Satan! For scripture says:

You must worship the Lord your God,
and serve him alone.'

Then the devil left him, and angels appeared and looked after him.



Reflection by Dianne Bergant CSA

The readings for the First Sunday of Lent act as a kind of overture to the entire season. They enable us to engage in a double confession: a confession of sin and the repentance which follows; and a confession of praise for the mercy of God which is shown us in spite of our sin.

The very first reading reminds us of our fragility. We are made of the dust of the ground, the very stuff that represents death and decay. We were reminded of this when ashes were used to sign us on Ash Wednesday. At the beginning of Lent we are invited to acknowledge honestly and realistically our fundamental human weakness.

Despite our weaknesses, the situation within which we find ourselves is not hopeless. Somewhere deep within ourselves we know that we are not helpless prisoners of our limitations. God has not deserted us to our guilt. The form that God's compassion takes is outlined in the reading from Romans. It is in the death and resurrection of Jesus that we see the extent of this divine compassion. Its scope is first measured by the yardstick of human sinfulness, and then it outstrips those dimensions. God's gracious gift far exceeds the effects of human transgression.

The gospel reading moves us from both the anthropological and the theological considerations to the crowning Christological reflections. As we look to Jesus, we see humanity at its best, tempted but not overcome. There will certainly always be human limitations, human weaknesses that will open the door to temptation. But Jesus shows us that we are not thereby doomed. Jesus is a model for our own journey to new life.

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