



# 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

beverlyhillspriest@gmail.com

#### Parish Office Address:

5 Tarrilli Street

#### Postal Address:

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### Corpus Christi

23 June 2019

Recently I was at a Catholic conference where a priest, who was himself a participant, made a comment to the following effect (I am paraphrasing):

*Most of his congregation will no longer be "around" (bless their souls) in ten years' time. What will he do with an empty church then? We need to "think outside the box" and learn to be "churches" in ways other than by being places of worship e.g. as agencies of social services. After all, our parishes tend to sit on real estate of great value!*

Well, how is one supposed to respond to a comment like *that*? Of course, what the priest described was not a far-fetched scenario; it was, as it were, the "elephant in the room" - the uncomfortable question begging to be asked in not a few parishes in Sydney: if mass attendance continued to decline without being counter-balanced by a surprising revival, then, what would happen to our parishes when the dreaded time of "unsustainable emptiness" finally arrived?

There is nothing wrong with *contemplating the possibility of empty churches per se*; in fact, I think it is necessary for us to do this as a matter of facing challenging reality in the hope of learning something. And it would make far more sense for us to undertake such contemplation with an acute sense of sadness than to do it nonchalantly as though *closing down churches* were merely some form of natural progression or evolution. After all, Catholics are still the largest religious group in Australia and the Catholic Church employs more people than any other non-government organisation does. So, the real problem is not that there are no Catholics but that, quite tragically, not enough are coming to Mass in order to be nourished by the Body and Blood of Jesus Christ. [This is not to blame any particular group, for, the blame in its entirety would be quite a complex matter.]

Even if some parishes were eventually to be found unsustainable, the matter of what we then do with them would need to be approached with caution and wise discernment. Here is a key question: To whom does "church property" belong? I would argue that it belongs to *the People of God* who consist of not just those currently living but also our forebears (from whom we have inherited much of our *patrimony*) as well as future Catholics still to come; in other words, any good decision regarding "church property" would need to be made with profound respect for *all* of these Catholics and not be exclusively determined by what seems profitable to our economic sensibility informed by the logic of efficiency and productivity. Come to think of it, we would struggle to think of a better way - a more timelessly beneficial way - to utilise our parish than by allowing it to blossom as a spiritual garden/oasis - powered by the Body and Blood of Jesus Christ - for anyone in need, especially those who felt that there was nowhere else for them to turn to.

- Fr Peter -

## The Week Ahead

<b>Sun 23 Jun</b> <b>CORPUS</b> <b>CHRISTI</b>	8.30am Mass 10.00am Mass
<b>Mon 24 Jun</b> <b>Nativity of St</b> <b>John Baptist</b>	10.00am Funeral Mass for Carmen Aquilina
<b>Tues 25 Jun</b> <b>OT</b>	8:30am Exposition of the Blessed Sacrament 9.15am Mass with Yr
<b>Wed 26 Jun</b> <b>OT</b>	7.00am Mass
<b>Thurs 27 Jun</b> <b>OT</b>	9:15am Mass
<b>Fri 28 Jun</b> <b>Sacred Heart</b> <b>of Jesus</b>	8:30am Exposition of the Blessed Sacrament 9:15am Mass
<b>Sat 29 Jun</b> <b>St Peter</b> <b>St Paul</b>	9.00am Mass 4:25pm Reconciliation 5:00pm Vigil Mass
<b>Sun 30 Jun</b> <b>13th Sun in</b> <b>Ordinary</b> <b>Time</b>	8.30am Mass 10.00am Mass

## Please pray for...

### Recently Deceased

Carmen Aquilina,

### In Loving Memory

Caterina Tesoriero, Viet Dinh, Pio Gonano, Donato Tozzi, Damia & Assia Dagher, Manuel & Gloria Vierira, Terzino Ventresca, Antonia Falzon, Sam Xerri, Edward Cantwell, Ugo Buracchi, Joseph Owens, Carl John Sollazzo, Irene Hall,

### Please remember those who are in ill health especially:

Ron Daniels, Genevieve Shedden, Geraldina Civitarese, Pat Mortimer, Greg Weekes, Mrs Donald Burch, Mary Daniels, Geoff McDowell, Peter Campbell, Greg Daniels, Elena Mura, Carmen Aquilina, Mr TD (Terry) Wall, Kim Delaney, Mary Emery, Lauren Sotano, Sam Hy, Mary Sortwell, Georgia Brown, Luke Compton, Paul Camelotti, Anne Marree Michels, Slavica Markotic.

### Parish Secretary

Mrs Margaret Doherty-Brady  
9554 8155  
Tues, Wed, 8.30-3.30  
Fri 8.30am-2.30pm  
**Business Manager**  
Mr Peter Crawford

### 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

## Regina Parish

**From:** Fr Peter Kwak <beverlyhillspriest@gmail.com>  
**Sent:** Thursday, 20 June 2019 4:45 PM  
**To:** 'Regina Parish'  
**Subject:** Bulletin insert, thank you.

### Sacramental Life in the Archdiocese of Sydney during 2018

1. Number of infant baptisms	6660
2. Number of adult baptisms	688
3. Number of First Holy Communions	6634
4. Number of Confirmations	6298
5. Marriages	1621

6. Sunday Mass attendance	(Measured in 2016)
- Number of attendance	93,365
- Attendance percentage	15.7%
- Males	37.2%
- Females	62.8%
- Aged 15-29 years	10.3%
- Aged 30-49 years	24.6%
- Aged 50-69 years	37.3%
- Aged 70+	27.8%

\*Figures based on 2016 National Count of Attendance, National Church Life Survey, Australia Census.

### Tribunal of the Catholic Church

Outreaching to all of those who have experienced a marriage breakdown and question the validity of their first marriage as understood by the Church. Inquiries: 9307 8300 or email: [admin@sydneytribunal.org.au](mailto:admin@sydneytribunal.org.au)

### Life Ascending Meeting times are:

Third Thursday at 7:30pm  
Second and fourth Fridays after the 9.15 Mass.

## Rosary Statue

**Mrs V Kellert**  
**67 Warrarong Street**

**Ph: 9150 7169**




Last Weekend 16 June 2019		Attendance	
		5PM	?
		8.30AM	108
		10AM	?
		<b>Total</b>	<b>?</b>
2nd Collection	\$1903.90		
1st Collection	\$1,139.90		






Happy 90<sup>th</sup> Birthday!

Margaret Weeks turned 90 on Friday 21 June 2019, with a well-deserved series of celebrations to follow. Happy birthday and may you continue to shine as a lamp of faith in our parish!



# Jesus Club

Because everyone matters to God



**Jesus Club** is a fortnightly program that caters for adults with intellectual disabilities. We meet together for friendship, food, fun activities, and, most importantly, to learn about Jesus.

**Where:** Beverly Hills Baptist Church, 9 Warrawee Pl, Beverly Hills

**Phone:** Michael Leader (Pastor) on 0414 810 138

**When:** Every second Monday in Term time (July 29, 12 Aug, 26 Aug, 9 Sep, 23 Sep, then 21 Oct, 4 Nov, 18 Nov, 2 Dec, 16 Dec 2019)

**Time:** 7-9pm

### About flowers

Flowers! They marvellously enhance our modestly magnificent sanctuary, such that it becomes quite...*sublime*! Lately, we have enjoyed some gorgeous flowers, free of charge, thanks to parishioners who wanted to commemorate their joyful as well as sorrowful occasion by getting flowers which they then donated to the parish for the benefit of all. For the past three weeks we have not had any flowers paid by the parish.

Unfortunately, as you know, flowers are rather expensive. The cost of weekly supply of flowers has just gone up by about 60% (at least from our regular supplier). This means that flowers are now going to cost the parish just under 10% of its 2nd collection income, which would seem 'excessive' even if flowers were very lovely. Accordingly, two things are likely to happen:

- Flowers will be ordered on a less frequent basis.
- Artificial flowers will be explored as an option at times.

Quite "naturally", artificial flowers, once obtained, will be used for the long haul, and therefore it would be quite important for us to get the ones that are appropriate for our church. So, I am looking for your help in finding the right set(s) of artificial flowers which could serve our parish quite satisfactorily. Would you know of any? - Fr Peter -

### Counselling available with no waitlist

Several highly qualified relationship counselling professionals have joined our CatholicCare team in Fairfield, Liverpool, Bankstown, Lewisham and Sydney CBD. They offer services in family law, post-separation, parenting, domestic and family violence.

Call CCareline on 13 18 19 to find out more

**First Reading Gn 14:18-20**

*Melchizedek brought bread and wine.*

Melchizedek king of Salem brought bread and wine; he was a priest of God Most High. He pronounced this blessing:

'Blessed be Abraham by God Most High, creator of heaven and earth, and blessed be God Most High for handing over your enemies to you.'

And Abraham gave him a tithe of everything.

**Responsorial Psalm**

**Ps 109:1-4. R. v.4**

**R. You are a priest for ever,  
in the line of Melchizedek.**

1. The Lord's revelation to my Master:  
'Sit on my right:  
I will put your foes beneath your feet.' (R).
2. The Lord will send from Zion  
your sceptre of power:  
rule in the midst of all your foes. (R).
3. A prince from the day of your birth  
on the holy mountains;  
from the womb before the daybreak I  
begot you. (R).
4. The Lord has sworn an oath he will not  
change.  
'You are a priest for ever,  
a priest like Melchizedek of old.' (R).

**Second Reading 1 Cor 11:23-26**

*Every time you eat this bread and drink this cup, you are proclaiming the death of the Lord.*

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming to his death.

**Sequence (shorter form)**

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God's true children meant,  
That may not unto dogs be given:

Of in the olden types foreshadowed;  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
And in the manna sent from heaven.

Come then, good shepherd, bread divine,  
Still show to us thy mercy sign;  
Oh, feed us still, still keep us thine;  
So may we see thy glories shine  
In fields of immortality;

O thou, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
With saints whose dwelling is with thee.

**Gospel Acclamation Jn 6:51-52**

**Alleluia, alleluia!**

**I am the living bread from heaven,  
says the Lord;**

**whoever eats this bread will live  
for ever.**

**Alleluia!**

**Gospel Lk 9:11-17**

*They all ate and were filled.*

Jesus made the crowds welcome and talked to them about the kingdom of God; and he cured those who were in need of healing.

It was late afternoon when the Twelve came to him and said, 'Send the people away, and they can go to the villages and farms round about to find lodging and food; for we are in a lonely place here.' He replied, 'Give them something to eat yourselves.' But they said, 'We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people.' For there were about five thousand men. But he said to his disciples, 'Get them to sit down in parties of about fifty.' They did so and made them all sit down. Then he took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.



**Reflection by Dianne Bergant CSA**

This Feast combines the previous feasts of Corpus Christi and the Precious Blood of Christ. It reminds us that the body and blood of Christ were offered as a sacrifice for us, and every time we re-enact this sacrifice, we renew his sacrifice. The Body and Blood of Jesus is the interim meal for the Christian community. We are to feed on it until the Lord returns. We see again the already-but-not-yet character of Christian eschatology, for the Lord has already returned. That means that the Eucharist meal is a re-enactment of Christ's death, an anticipatory celebration of his coming, and a thanksgiving banquet with him present.

The multiplication of the loaves and the fishes prefigures the eschatological banquet of fulfilment. Its miraculous bounty assures us of the abundance of that future banquet.

Its miracle of multiplication prefigures the miracle of Jesus as he changed the bread and wine into his own body and blood. Jesus handed himself over as food and drink on the very night that he was handed over by others. The banquet that he prepared was a celebration of the new covenant; it was an eschatological banquet of thanksgiving. This feast invites us to enter through either the past, the present or the future, for each one will lead us to the mystery that we celebrate: the mystery of the sacrifice of Christ; the mystery of the sacred bread and wine of the future; the mystery of the eschatological banquet of the present.

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