



# 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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### Body and Blood of Christ 14 June 2020

The unbelievable strangeness of Year 2020 has helped me realise one thing: our world is crazier than I thought! [This is not to claim that I am somehow completely sane myself!] I cannot help but feel that what we are seeing right now are the cracks on the edifice of our culture, a significant part of which has been built on sand. It is hard to pinpoint exactly when this malpractice started, but there can be no denying that its disastrous effects are coming to the fore, fraught with alarm and a sense of rapid collapse. How is it possible that so much extremism has become supposedly “mainstream” now? How did we end up here? You might be wondering what I have in mind when I speak of madness unfolding before our eyes. Well, first of all, I hope that I am not the only person who feels that something like a crazy countenance of the world has been revealed in 2020, for, if I was alone in this, then, it would mean that the perceived madness has been, really, all inside my own head! But I have spoken to enough people to know that, if I was indeed the one in most need of mental care, then, at least I would have some company! I feel that what is at the root of the problem is so complex that I am unable to address it properly at the moment. I need more time, I guess we all do. So what I might do instead is to point out some of the symptoms:

- Some government officials implied that religious worshippers (and Australians in general to a lesser extent) ought to abide by the restrictions so as to “prove themselves worthy” and hasten the eventual loosening of the restrictions. But the same government officials then said that there was little they could do to stop the mass protests from happening and that therefore the best they could do was to support the protesters, lest they became violent!
- Some health experts (in the US) said that everyone should stay home for months in the interest of public health. But the same health experts then said that the mass protests should be supported also in the interest of public health! There has been no shortage of politicians and journalists around the world who encouraged the mass protests, thereby contradicting their previous position regarding the coronavirus and lockdowns (“politicisation gone mad!”).
- Institutional racism was said to be a problem of epidemic proportions. And yet most of the anger was pointed at the relatively new president of the US and not at the leaders/groups (usually belonging to the other political faction) who had held power for many years over the very institutions which were said to have been plagued with “institutional racism” - a deliberately ill-defined accusation.
- Police brutality was said to be, allegedly, a widespread problem. So it was argued that the police should be defunded, even as the riots and looting were still going unchecked to the horror of local residents who felt helpless.
- Black Lives Matter! And yet the black lives the protesters were interested in seemed highly selective. Forgotten were the black victims (not to mention countless others) of the very protests which purported to care about their lives, as well as the exceedingly high numbers of victims of black-on-black crimes - an ongoing scourge which, surely, needs to be addressed as a matter of priority.

The recurrent pattern here seems to be that priorities are determined not based on objective evidence or transparent reasoning but according to the political leanings of those whose voice tends to be the loudest. Furthermore, these arbitrarily determined priorities are then promoted and pushed with “religious fervour” (of the worse kind) as though nothing else really mattered, as though “salvation” itself depended on them!

- Continued on Page 3 -

## The Week Ahead

Sun 14 Jun	The Body & Blood of Christ	
Mon 15 Jun	No Mass	
Tues 16 Jun	9.15am 11:00am	Mass with children <b>Funeral Mass Alice Nelson</b>
Wed 17 Jun	7am 10:30am	Mass <b>Funeral Mass Greg Weekes</b>
Thurs 18 Jun	9.15am	Mass with children
Fri 19 Jun	9.15am	Mass
Sat 20 Jun	9.00am 9:25-9:55am	Mass Adoration & Reconciliation
Sun 21 Jun	4:15-4:45pm 5pm	Reconciliation Vigil Mass (live-streamed)
12th Sunday Ordinary Time	8.30am 10.00am	Mass Mass

*Funerals this week are by invitation only due to corona-restrictions. If you wish to attend the funeral Mass for Greg Weekes please contact Jule (daughter) on 0406726533.*

## Please pray for...

### Recently Deceased

Greg Weekes, Alice Nelson

### In Loving Memory

Carmen Aquilina

**Please remember those who are in ill health especially:** Matt Nugent, Bob Handerson, Beven Kelly, Ann Mc Dowell, Christopher McDowell, Damiano Serravalle, Michelle Makin, Pat Johnson, George Dagher, Mrs Saba, Josephina Algozzina, Geraldina Civitarese, Pat Mortimer, Greg Weekes, Mrs Donald Burch, Mary Daniels, Geoff McDowell, Elena Mura, Mr TD (Terry) Wall, Kim Delaney, Mary Emery, Lauren Sotano, Sam Hy, Mary Sortwell, Georgia Brown, Luke Compton, Paul Camelotti, Anne Maree Michels, Slavica Markotic.

## Rosary Statue

Mrs M Tesoriero

129 Morgan Street  
Ph: 9150 5409



### Parish Secretary

Mrs Margaret Doherty-Brady  
9554 8155  
Tues 8:30am – 1:30pm  
Wed & Fri 10:30am-3:30pm  
**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

## What does it mean that we are now re-opened?

- ⇒ Catholics in Sydney are still dispensed from their Sunday Mass obligation.
- ⇒ Those who are particularly vulnerable to infection are strongly encouraged to remain protected.
- ⇒ **Please contact Fr Peter if you wish to receive Holy Communion at home.**
- ⇒ All parish masses and reconciliations are as advertised in the parish bulletin.
- ⇒ Please try to book, either in person or by phone/email, if you wish to attend one of the three weekend Masses.
- ⇒ Please do consider attending a weekday Mass instead so as to reduce “traffic” at weekend Masses. There is no need to book before coming to a weekday Mass.
- ⇒ ~~Children and~~ volunteers are not counted as part of the 50 attendees and therefore do not need to book.
- ⇒ Please register (once and once only) and sign up (each time you enter the church) at the door.
- ⇒ Please uphold reasonable social distancing inside the church. Explore new, unoccupied seats! Please sanitise your hands and minimise physical contact. Please feel free to wear a mask if you think it prudent!

## The Centers for Disease Control and Prevention (a.k.a CDC)

...is the ‘leading, national public health institute of the United States.’ (Wikipedia) CDC has been frequently quoted by politicians and media alike as an eminent authority on the coronavirus. A few weeks ago CDC made headlines by making an interesting modification to its guidelines:

*It may be possible that a person can get COVID-19 by touching a surface or object that has the virus on it and then touching their own mouth, nose, or possibly their eyes. **This is not thought to be the main way the virus spreads**, but we are still learning more about how this virus spreads.*

Now, given the fact that a number of contradictory updates have already been made even by the most “eminent” of authorities (I won’t say WHO, suffice it to say that a certain organisation initially reported, quite falsely, that the coronavirus did not spread from person-to-person!), we would do well not to become overly excited about the particular update mentioned above regarding surface contamination. But if true, or even partially true, that would be good news for us for a few reasons:

- \* We would not need to be worried about surface contamination to the point of acquiring OCD!
- \* Churches might be safer places than previously perceived! (I think that a disproportional level of scrutiny given to churches might have made churches seem more dangerous than they really are. But please do continue to uphold reasonable social distancing when you enter the church. After all, CDC still states that the coronavirus is ‘thought to spread mainly from person-to-person,’ through respiratory droplets, especially when social distancing is not maintained.

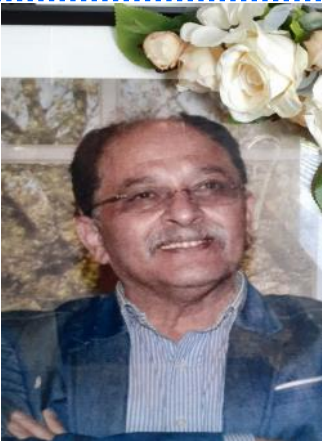


What is going on here? How is possible that apparently good intentions can be carried out in such contradictory and counter-productive manners? I might allow the words of Pope Francis to offer us some wisdom here. Interestingly enough, the following is an excerpt from his address to, of all people, the US Congress in 2015! - Fr Peter -

*All of us are quite aware of, and deeply worried by, the disturbing social and political situation of the world today. Our world is increasingly a place of violent conflict, hatred and brutal atrocities, committed even in the name of God and of religion. We know that no religion is immune from forms of individual delusion or ideological extremism. This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology or an economic system, while also safeguarding religious freedom, intellectual freedom and individual freedoms. But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. We know that in the attempt to be freed of the enemy without, we can be tempted to feed the enemy within. To imitate the hatred and violence of tyrants and murderers is the best way to take their place. That is something which you, as a people, reject.*

### **The silver lining in the madness**

It seems that there is a real silver lining in the madness, particularly relating to the riots, looting and other irresponsible behaviour. Just as a large number of people responded to the call to protest in the wake of the killing of George Floyd, a surprising number of people, many of them young, have been quietly coming out to help clean up after the devastation left behind by the riotous mobs. One particular television interview stood out for me. A shop owner said that he had been feeling exhausted and disheartened after having spent the entire night cleaning up his shop which had been ransacked by the looters on the previous night. But when he saw all these volunteers coming out to help him in the morning his sorrow turned into joy! The fact that this man, after all that had happened, could claim to have joy in him was undoubtedly a cause of inspiration for me, as well as a reason for hope. What was going through the hearts and minds of these volunteers who quietly went about doing good and being heroic? One person said that she loved her city and would do whatever she could to look after it. Another person said that he had decided that the best thing he could do at such a time was to offer his help to the work of...rebuilding! There will have to be a lot of rebuilding not just in the US but also in Australia - rebuilding of our families, communities, economy and, last but not least, parishes! Something tells me that time spent in rebuilding, especially when it is motivated by love, might be like a prelude to a glorious era of blessing and flourishing which will prove once again that love is never wasted, love always builds up!



### **Fouad Guindy Moawad Attia (on the one year anniversary)**

Born in Egypt. Worked as a civil engineer, police officer and as a judge in Egypt before migrating to New Zealand. He worked his way up until he came to Australia with his wife Hala and two sons Arsany and Abanob. Together with his wife Hala they owned pharmacies in their community of Beverly Hills. He was a simple but tough man, who out of everything loved God and was very religious. He taught his family this and tried his best to show his love until the day God took him to heaven. We will never forget you and you will live on in our memories until we meet you again in eternal life. May he rest in eternal life.

### **STAGE THREE OF RE-OPENING**

Scott Morrison has just indicated that when the time finally arrives for Australia to enter Stage Three of Re-opening there will not be one maximum number of people allowed for all indoor spaces (e.g. '100' as previously announced). Instead, and quite rightly so, the maximum number of people allowed for each indoor space will be determined by its actual capacity. So, the rule is that there must be at least four square metres available to each person who is in an indoor space.

It so happens that during the week I, with the help of a few people, undertook the novel exercise of taking rough measurements of our church. What we discovered was that **the Church of Regina Coeli (including upstairs) has enough indoor space for approximately 130 people according the rule of four square metres per person.** We are not at Stage Three of Re-opening yet but I thought that this interesting fact was worth noting and sharing.

**First Reading Dt 8:2-3, 14-16**

*He gave you food which you and your ancestors did not know.*

Moses said to the people: 'Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord.

'Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.'

**Responsorial Psalm**

**Ps 147:12-15. 19-20. R. v.12**

**(R.) Praise the Lord, Jerusalem.**

*or*

**(R.) Alleluia.**

1. O praise the Lord, Jerusalem!  
Zion, praise your God!  
He has strengthened the bars of your gates,  
he has blessed the children within you. (R.)
2. He has established peace on your borders,  
he feeds you with finest wheat.  
He sends out his word to the earth  
and swiftly runs his command. (R.)
3. He makes his word known to Jacob,  
to Israel his laws and decrees.  
He has not dealt thus with other nations;  
he has not taught them his decrees. (R.)

**Second Reading 1 Cor 10:16-17**

*Though we are many, we form a single body because we share this one loaf.*

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

**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 Jn 6:51-58**

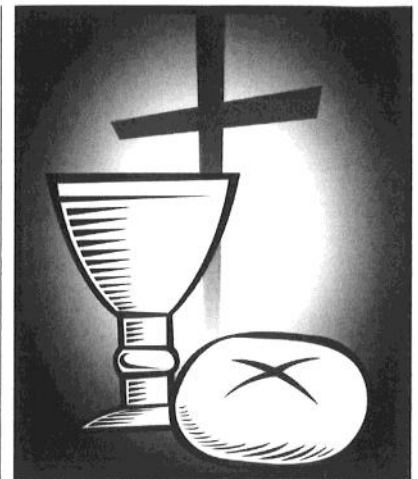
*My flesh is real food and my blood is real drink.*

Jesus said to the Jews:

'I am the living bread which has come down from heaven.  
Anyone who eats this bread will live for ever;  
and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his

flesh to eat?' they said. Jesus replied:  
'I tell you most solemnly,  
if you do not eat the flesh of the Son of Man  
and drink his blood,  
you will not have life in you.  
Anyone who does eat my flesh and drink my blood  
has eternal life,  
and I shall raise him up on the last day.  
For my flesh is real food  
and my blood is real drink.  
He who eats my flesh and drinks my blood  
lives in me  
and I live in him.  
As I, who am sent by the living Father,  
myself draw life from the Father,  
so whoever eats me will draw life from me.  
This is the bread come down from heaven;  
not like the bread our ancestors ate:  
they are dead,  
but anyone who eats this bread will live for ever.'



**Reflection by Dianne Bergant CSA**

This feast harkens back to the celebration of Holy Thursday. By way of the metaphors of food and drink, its readings provide us with a look at the mystery of divine presence. They first provide a picture of a God who feeds us. In the past God set a table in freedom, and then provided food that enabled our ancestors to survive. God fed those who were needy, not those who were worthy. Jesus offered sustenance to the crowds that gathered around him. It was not manna from heaven that he offered but his own flesh and blood as food and drink. This food and drink are the pledge of eternal life.

Those who eat this bread and drink this cup are caught up in a profound unity with God, a unity not envisioned in the wilderness experience. There is a new overlay of significance. Jesus' claim to give his flesh and blood was a bold one, Paul's seems even bolder. He states that partaking of the bread and the cup not only joins us with Christ, but actually makes us participants in the body and blood of Christ. Humanity and divinity are joined as one. The Eucharist is a sign of unity in another way. Joined to the body and blood of Christ, we are joined to each other. We are one body and that body is Christ. The Eucharist is truly a celebration of thanksgiving: thanksgiving for our transformation and thanksgiving for our unity.

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