



# Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



## Weekly Newsletter

**Fifth Sunday in Ordinary Time  
9 February 2020**

### 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



Warning: a long article ahead! Moreover, it probably needs to be read in conjunction with the second half of last week's bulletin front page. Both bulletins can be viewed/downloaded on our parish website. If, upon further reflection, you would like to contribute to the discussion, then, please email me ([beverlyhillspriest@gmail.com](mailto:beverlyhillspriest@gmail.com)), handwrite to me or speak to me within the next few weeks. Now, back to the matter at hand: we hope, with good reasons, that the work of expansion/renovation for the school will have been completed by the start of 2022, by which time the unpopular demountables will have been banished once and for all. The question is, what will then happen to the vacant corner block? There are a number of possible options, let us explore a few of them.

#### Option 1: The landswap-agreement stands

A few things you might not have known about the agreement include, firstly, the condition that the corner block must be used for the purpose of primary education. Please note that the newly expanded and renovated school will have gained a significant increase in terms of overall footprint. Nevertheless, with the extra stream of students, school families will undoubtedly embrace with open arms the possibility of retaining what has been colloquially referred to as 'RCG' (Regina Coeli Ground) as play-space for their children. Secondly, another condition in the agreement stipulates that the corner block be developed in such a way that also allows for regular parking for parishioners.

SCS, in the end, will have made an enormous amount of investment in the building project here at Regina Coeli. In view of the fact that there are other schools in need as well, SCS might it consider RCG to be too much of a luxury for our soon-to-be-upgraded school. Furthermore, SCS works in close collaboration with the Chancery (the Administrative Office of Sydney Archdiocese) who, in turn, might have a certain vision it wants to pursue when it comes to church properties. And so the possibility of a reverse-landswap looms over, with not a small amount of bureaucratic weight. If, however, there was to be no reverse-landswap and the current landswap-agreement was to stand, then, the parish might be interested in using the money in the bank (given by SCS at the landswap of 2017) to purchase a property e.g. 3 Tarrilli Street (if the price was right) which SCS currently owns.

#### Option 2: Reverse-landswap & E.L.C.

The first good thing about a reverse-landswap is that it does not matter who might have got the better end of the deal in 2017 because everything will be restored to how they used to be. Of course, astute parishioners will point out that the parish has incurred the loss of a building (the old parish centre) which was demolished in order to make room for the demountables on the corner block. This would certainly be true, even though it would also be true that the building was old and possibly turning into a liability. Regardless, the fact remains that the parish will be minus a building: no presbytery. And no money in the bank either! (Don't worry, we will still have what we had in the bank before the landswap of 2017, plus some more which has been saved up since then).

As for what to do with the vacant corner block, a strong advice coming from the Chancery is as follows: establish a childcare centre (these days referred to as Early Learning Centre). Different people might have different reasons for either welcoming the idea or disliking it. In terms of logistics, there will be hardly any work for the parish; everything

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#### Pastoral Team:

Fr Peter Kwak PP  
[beverlyhillspriest@gmail.com](mailto:beverlyhillspriest@gmail.com)

#### Parish Office Address:

5 Tarrilli Street

#### Postal Address:

PO Box 100

Beverly Hills NSW 2209

**Telephone:** 9554 8155

**Email:** [reginaparish@gmail.com](mailto:reginaparish@gmail.com)

**Web:** [reginacoeliparish.org.au](http://reginacoeliparish.org.au)

## The Week Ahead

<b>Sun 9 Feb</b> 5th Sunday in Ordinary Time	8.30am Mass 10.00am Mass
<b>Mon 10 Feb</b> St Scholastica	No Mass
<b>Tues 11 Feb</b>	8:30am Exposition of the Blessed Sacrament 9:15am Mass with Year 4 10:00am Reconciliation Year 6
<b>Wed 12 Feb</b>	7.00am Mass
<b>Thurs 13 Feb</b>	9:15am Mass
<b>Fri 14 Feb</b> Sts Cyril & Methodius	8:30am Exposition of the Blessed Sacrament 9:15am Mass
<b>Sat 15 Feb</b>	9.00am: Mass, Adoration and Reconciliation 4:25pm Reconciliation 5:00pm Vigil Mass
<b>Sun 16 Feb</b> 6th Sunday in Ordinary Time	8.30am Mass 10.00am Mass

## SHARE A STORY PROJECT

Could you share a story about a time when *faith* helped you (or someone else you know) in life? In order to be able to tell such a story we need to be attentive to and reflective about the (usually) gentle, quiet and yet surprising ways in which God's grace works. Surely, there are plenty of stories between us all and sharing them can help us become more *collectively awake* in our spiritual journey! Your story only needs to be brief and simple (preferably between 150~350 words but exceptions can be made). Whether you wish to be identified or remain anonymous is entirely up to you. Please email me ([beverlyhillspriest@gmail.com](mailto:beverlyhillspriest@gmail.com)), handwrite to me or speak to me, so that your story can be published in the parish bulletin. I really hope that 'Share a story' will become a regular feature in our parish bulletin, as one of the catalysts for our collective spiritual growth in 2020!

- Fr Peter -

## Please pray for...

### Recently Deceased

#### In Loving Memory

Gino Morassut, Jim Campisi, Jovito Canonizado, Tony Tesoriero, Gertrude Smith, Mark Smith, Assia & Damia Dagher, Bob Pettit

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

Beven Kelly, Peter Daniels, 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.

### Catholic Schools Guide

This guide, in booklet form, is available free of charge, at all doors of the church and is a handy reference for those interested in a Catholic Secondary Education for their children.

The Lenten program will commence on Tuesday 3rd of March after 9:15am Mass. If interested please contact Sr Patricia on 9554 3227

### Life Ascending Meetings

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

## Rosary Statue

Mrs P Johnson

53 Pallamalla Pde  
Ph: 9150 8793



#### 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](mailto: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

Last Weekend 2 February 2020		Attendance	
2nd Collection \$2,407.25		5PM	
1st Collection		8.30AM	
\$1,072.35		10AM	219
		<b>Total</b>	<b>?</b>

will be set up and operated by Sydney Catholic Early Childhood Services (SCECS) who will make an annual lease payment to the parish, the amount of which will be determined by the number of enrolment. I have been assured that the lease payment will be quite substantial - enough to signal, quite possibly, a new era in parish finance. Once settled, ELC might provide us with the kind of income that easily exceeds our current 2nd collection and I would personally feel conflicted then about asking parishioners to continue to give as per usual. Of course, if I am still here, I fully intend to reveal all of the essential financial figures.

Putting aside all the other concerns for now, let's think about what having such a "lucrative" alternative source of income might mean for the parish. On the one hand, some could argue that no longer needing to ask for money (or needing to ask for much less) will be a great blessing. All pastoral activities will be driven by something other than the need of money, and more overtly so. I guess we could thank our forebears for the patrimony that allows us the very fortunate option and just get on with the "job" - our mission - hopefully with a purer heart! On the other hand, however, others could argue that our church might be in danger of becoming, for lack of a better word, too "business-like" in this way. Also, how might the loving sense of pride and ownership - that which is felt by parishioners who support the parish steadfastly and generously - be affected by the fact of the parish being funded primarily by commercial enterprises rather than by voluntary giving? In the end, the best argument for this option might be that it is the safest way to ensure there is going to be enough for the maintenance of our beautiful church which is nearly 60 years old and is going to require majors works of repair sooner rather than later. There is *probably* more to come next week, thank you for your attention!

- Fr Peter -

### The "other" financial report

For the past two financial years now, annual parish financial report has been published (the last one on 18/25 August 2019, the bulletins of which you can view/download on our parish website). These financial reports relate to *SECOND COLLECTION*—the one which goes to the parish and supports its operations. But, as we know, there is another collection, namely *first collection*. What is it?

First collection (a.k.a. pastoral revenue) covers priest-related expenses such as monthly stipends, presbytery housekeeping/utilities, etc. But any *surplus* in first collection gets transferred to a central body known as Clergy Remuneration Board whose function is to manage a common fund and to support clergy who cannot be sufficiently supported by first collection in their own parishes.

From now on, the "other" annual financial report on *pastoral revenue* (a.k.a. first collection) will also be published each year. I am happy to announce that Regina Coeli is comfortably in surplus when it comes to first collection and I sincere-

\$ Income	2018-9*	2017-8	2016-7	\$ Expenditure	2018-9	2017-8	2016-7
1st collection	64,486	64,026	64,687	Housekeeping	6,064	9,828	24,218
Stole fees**	2,350	6,239	4,695	Utilities	5,744	3,473	4,270
Dues***	1,864	5,289	1,629	Monthly Stipend	21,290	36,075	47,868
<b>Total</b>	<b>68,700</b>	<b>75,651</b>	<b>71,056</b>	Supply	1,375	2,050	220
				<b>Total</b>	<b>34,473</b>	<b>51,426</b>	<b>76,576</b>

	2018-9	2017-8	2016-7
<b>Surplus/deficit sent to the fund</b>	<b>34,330</b>	24,225	-5,520

\*Each year period is a financial year period

\*\*Optional offerings to the priest at baptisms or weddings

\*\*\*Easter and Christmas dues (the special envelopes for which I am not in the habit of putting out).

### Next Weekend: 16 February 2020

	Welcomers	Readers	Extraordinary Ministers
5PM	E Chipman, Pat, Rhona	Charles, Iris, Geraldine	Lauren, Geraldine
8.30AM	Brian, Rosa, Frances	Brian, Frances	Bev, Laura
10.00AM	Maria, Maureen, Mildrid	Maria, Kim	Jessica, Sybil

**First Reading Is 58:7-10**

*Your light will shine like the dawn.*

Thus says the Lord:

Share your bread with the hungry,  
and shelter the homeless poor,  
clothe the man you see to be naked  
and turn not from your own kin.  
Then will your light shine like the dawn  
and your wound be quickly healed over.

Your integrity will go before you  
and the glory of the Lord behind you.  
Cry, and the Lord will answer;  
call, and he will say, 'I am here.'

If you do away with the yoke,  
the clenched fist, the wicked word,  
if you give your bread to the hungry,  
and relief to the oppressed,  
your light will rise in the darkness,  
and your shadows become like noon.

**Responsorial Psalm**

**Ps 111:4-9. R. v.4**

**(R.) A light rises in the darkness for  
the upright.**

*or*

**(R.) Alleluia!**

1. He is a light in the darkness for the upright:  
he is generous, merciful and just.  
The good man takes pity and lends,  
he conducts his affairs with honour (R.)
2. The just man will never waver:  
he will be remembered for ever.  
He has no fear of evil news;  
with a firm heart he trusts in the Lord. (R.)
3. With a steadfast heart he will not fear;  
open-handed, he gives to the poor;  
his justice stands firm for ever.  
His head will be raised in glory. (R.)

**Second Reading 1 Cor 2:1-5**

*I came to you to proclaim Christ crucified.*

When I came to you, brothers, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great 'fear and trembling' and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

**Gospel Acclamation Jn 8:12**

**Alleluia, alleluia!**

**I am the light of the world,  
says the Lord;**

**the man who follows me  
will have the light of life.**

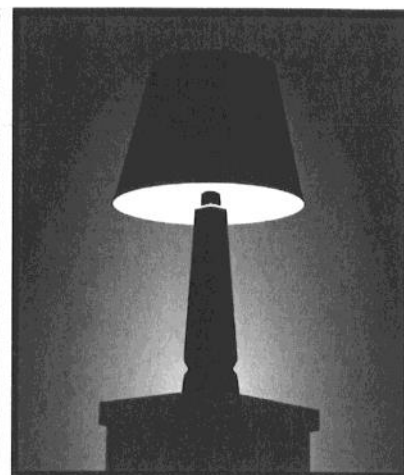
**Alleluia!**

**Gospel Mt 5:13-16**

*You are the light of the world.*

Jesus said to his disciples: 'You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men.

'You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven.'



**Reflection by Dianne Bergant CSA**

We live in a world where appearances frequently matter more than they should. Contrary to this predominating tendency, Jesus teaches us that what we do flows from who and what we are. We can enlighten the world with the message of the gospel, because our lives have been transformed by that gospel and now we ourselves are light for others. We can serve others in various ways, only because we have been saved by God's grace and now we are agents of that grace in the lives of others. Our own renewal becomes the means through which God renews the world.

This may sound grandiose, but it isn't. It is the truth about the way God works. Extraordinary things are accomplished through ordinary people. Jesus grew up as the son of a carpenter; some of the apostles were fishermen; Paul was a tentmaker; we are clerks and teachers, bus drivers and doctors, bank tellers and engineers. Like Paul we come to ministry in weakness and fear and much trembling. It is the Spirit and power of God that work the wonders, and God works them through mundane elements of life such as light and salt.

As children, many of us learned the corporal and the spiritual works of mercy. We learned that we can practise them in every walk of life. Today's readings remind us of this. We may not be asked to perform extraordinary feats, but all disciples of Jesus are called upon to do the ordinary things of life in an extraordinary way.