



Regina Coeli Parish

Beverly Hills - In the Archdiocese of Sydney



Weekly Newsletter

Twentieth Sunday in Ordinary Time
16 August 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

There have been two moments of great puzzlement for me during the corona-pandemic. The first happened in March - at the very height of global panic - when the entire world changed and would never quite be the same again. It was said that the fatality rate of the common cold was around 0.1%. But some scientific experts came out claiming that the fatality rate of the coronavirus was thirty to fifty times greater, that is, around 3-5%. Lest we failed to appreciate the gravity of the situation, the fatality rate of the coronavirus in Italy was said to be as high as 10%, as a consequence of which it was reported that people were dying because there weren't enough beds for them in hospitals. Many western governments in particular opted for unprecedentedly radical responses, abandoning any hope of choosing a more conservative response. This was the unforgettable turning point in history when the coronavirus came to be perceived as not just another virus but possibly the greatest threat to humanity in living memory.

But then something changed, quietly but surely, within the subsequent week or two. As soon as the delirium of global panic cooled down a little, some people started to realise what should have been obvious from the beginning, namely, the fact that the presumed fatality rates of the coronavirus had been significantly exaggerated. Of course! Testing resources had been highly limited, especially in the early days of the pandemic. Those who were tested and confirmed to have the coronavirus represented only a small fraction of all the infected, and many of them tended to be sick enough to require hospital care. This meant that the fatality and hospitalisation rates calculated from the available data were bound to be distortedly high and therefore highly unfit for the purpose of generating projections for entire populations. All of this realisation, I was convinced, was very positive, especially given the dire outlook at the height of global panic in March. So I could not wait to share it with as many others as possible. On 29 March 2020 I wrote:

It is politically incorrect of me to say this but things are starting to look up as far as I am concerned! There is an emerging view that the coronavirus is even more widespread than we think, but the majority of those who are infected have not been tested because their symptoms are mild or non-existent... This means that the commonly used fatality rate (above 4%), as well as the rate of critically ill cases (above 15%), has been significantly exaggerated... Yes, the coronavirus is very serious and we would do well to exercise reasonable social distancing, but things are not as catastrophic as we have been led to believe at times! It will be fascinating for us to look back on all of this in hindsight and wonder, 'How on earth...?'

What I wrote then was definitely not a "conspiracy theory," although, these days, anything that does not conform to the mainstream media narrative often gets labelled as one. In May the US Centre for Disease Control announced that a fatality rate between 0.26% and 0.65% was their best estimate in regard to the coronavirus. Even the World Health Organisation, which was responsible for propagating the inflated rate of 3.4% in March, now thinks that the fatality rate of the coronavirus could be between 0.5% and 1%. But here was the puzzling part - the incomprehensibly puzzling part - which I struggle to make sense of even to this day: there was almost total silence about the fact that the presumed fatality rate of the coronavirus, on the basis of which unprecedentedly radical policies had been made, was seriously wrong.

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The Week Ahead

Sun 16 Aug 20th Sun Ordinary Time		No need to book for Mass!
Mon 17 Aug		No Mass
Tues 18 Aug	9.15am 10.30am	Mass Funeral Mass Luigi Stillone
Wed 19 Aug	7am	Mass
Thur 20 Aug St Bernard abbot, doctor	9.15am 10.30am 2.00pm	Mass Funeral Mass Michael Barsi Afternoon Tea
Fri 21 Aug St Pius X pope	9.15am 10.00am	Mass School Only Mass
Sat 22 Aug Queenship of the BVM	9.00am 9:25-9:55am 4:15-4:45pm 5pm	Mass Adoration & Reconciliation Reconciliation Vigil Mass (live-streamed on Facebook)
Sun 23 Aug 21st Sunday Ordinary Time	8.30am 10.00am	Mass Mass

Recently Deceased

Luigi Stillone, Michael Barsi

In Loving Memory

Please remember those who are in ill

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

Rosary Statue

Mr R Carnevale

20 Mayfair Crescent

Ph: 0401 934 348



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

Excerpts from 'To heal the world: on faith and human dignity' by Pope Francis

The pandemic has highlighted how vulnerable and interconnected everyone is. If we do not take care of one another, starting with the least, with those who are most impacted, including creation, we cannot heal the world...However, the coronavirus is not the only disease to be fought, but rather, the pandemic has shed light on broader social ills. One of these is a distorted view of the person...At times we look at others as objects, to be used and discarded. In reality this type of perspective blinds and fosters an individualistic and aggressive throw-away culture, which transforms the human being into a consumer good.

In the light of faith we know, instead, that God looks at a man and a woman in another manner. He created us not as objects but as people loved and capable of loving; He has created us in His image and likeness (see Gen 1:27). In this way He has given us a unique dignity, calling us to live in communion with Him, in communion with our sisters and our brothers, with respect for all creation...Creation is the harmony in which we are called to live...Seeking to climb in life, to be superior to others, destroys harmony. It is the logic of dominion, of dominating others. Harmony is something else: it is service.

Therefore, let us ask the Lord to give us eyes attentive to our brothers and sisters, especially those who are suffering. As Jesus's disciples we do not want to be indifferent or individualistic...Indifferent: I look the other way. Individualist: looking out only for one's own interest...Harmony leads you to recognise human dignity, that harmony created by God, with humanity at the centre.

The Second Vatican Council emphasises that this dignity is inalienable, because it "was created in the image of God" (Pastoral Constitution Gaudium et Spes, 12). It lies at the foundation of all social life and determines its operative principles...The human being, indeed, in his or her personal dignity, is a social being, created in the image of God, One and Triune. We are social beings; we need to live in this social harmony, but when there is selfishness, our outlook does not reach others, the community, but focuses on ourselves, and this makes us ugly, nasty and selfish, destroying harmony.

This renewed awareness of the dignity of every human being has serious social, economic and political implications. Looking at our brother and sister and the whole of creation as a gift received from the love of the Father inspires attentive behaviour, care and wonder. In this way the believer, contemplating his or her neighbour as a brother or sister, and not as a stranger, looks at him or her compassionately and empathetically, not contemptuously or with hostility...

While we all work for a cure for a virus that strikes everyone without distinction, faith exhorts us to commit ourselves seriously and actively to combat indifference in the face of violations of human dignity. This culture of indifference that accompanies the throwaway culture: things that do not affect me, do not interest me. Faith always requires that we let ourselves be healed and converted from our individualism, whether personal or collective...

May the Lord "restore our sight" so as to rediscover what it means to be members of the human family. And may this sight be translated into concrete actions of compassion and respect for every person and of care and safeguarding of our common home.

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Most political leaders around the world did not acknowledge this point publicly, at least not at the time, and neither did the mainstream media. Certainly, there were a small number of journalists who were quietly correcting the error but their articles were released clandestinely and never became one of the pronounced headlines. But why not?

The second moment of great puzzlement for me during the corona-pandemic came in late July. I stumbled upon an article which reported that, according to Dr Kerry Chant who is the Chief Medical Officer of NSW, there could be up to 500,000 Australians who have had the coronavirus already. If true, then, this would mean that the true case number in Australia is more than 20 times greater than our officially confirmed case number, which, in turn, would mean that the fatality rate of the coronavirus in our country has been around 0.07%. Her statement was based on the initial findings from a study which is currently being conducted by the researchers at the National Centre for Immunisation Research and Surveillance and the Kirby Institute at UNSW. They have been testing random blood samples for the presence of coronavirus antibodies and hope to produce a more conclusive report by September. A similar study conducted in Mumbai, India, has discovered that about half of all the slum residents appear to have had the coronavirus already, thereby making 'herd immunity' a real possibility for them, which could explain why there has been a drastic decline in their new cases/deaths as of late. If true, then, the fatality rate of the coronavirus in Mumbai could be said to be between 0.05-0.1%. Granted, the fatality rates based on antibody testing seem a little too good to be true, not that I am complaining.

All of this realisation, I was convinced once again, was very positive, especially given the worrying trends in Victoria which are also starting to manifest themselves in NSW. But, again, here was the incomprehensibly puzzling part: there was virtually no media coverage of either Dr Chant's aforementioned statement or the rationale behind it, even though it could have provided us with so much by way of perspective. But why? Did they not realise how significant the implications potentially were? Or was it precisely because of the implications themselves that the mainstream media refused to give them airtime because they did not fit the narrative? If it is true that the prevalence of the coronavirus is far greater than we tend to think and its fatality rate far less, then, that would portray a picture very different from that which is imprinted in our imagination after having been relentlessly exposed to frightening numbers which are taken out of context (or presented without the context of all other forms of human suffering). Any so-called "elimination" strategy was always going to be wishful thinking at best and a fatal mistake at worst. After all, since when did we start to believe that we could quickly eradicate highly contagious viruses through some brazenly implemented grandiose policies? Even a suppression strategy, if too aggressive/prolonged, was always going to be more harmful than helpful by proving to be unsustainable; after all, we were most likely to be in this for the long haul.

These two moments of great puzzlement for me during the corona-pandemic seem to indicate that our society suffers from a lack of perspective. Just because we insist on a highly edited and sensationalised version of reality does not make it any more real. What is it about reality we are so afraid to face? Why do we keep on pretending that we are cleverer and more in control of our universe than we really are? Could it be that we compulsively act like "masters" of our own existence (with governments as our substitute "gods") because, in the absence of faith in God, the alternative to the illusion of control seems utterly terrifying?

- Fr Peter -

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 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 (this is now strongly recommended)!**
- ⇒ Please register (once only) and sign in at the door (each time when entering the church).
- ⇒ Please refrain from loud speaking or singing so as to reduce the spread of respiratory droplets.
- ⇒ **Under the latest rules, we are allowed to have up to 100 people at Mass There is no need to make a booking.**

A few parishes in Sydney had to close down due to the coronavirus.

Could this happen at Regina Coeli? Generally speaking, something like the following could happen to a parish: Suppose a person tests positive to the coronavirus. NSW Health will determine when the person was likely to have been infectious and identify some of the places the person visited during that period. If named, then, the parish will be contacted by NSW Health. All who might have been in the parish church around the same time will be recommended to be tested. Even though potential contact with an infected person might have occurred several days previously the parish would still be instructed to close down the church until "deep cleaning" has been conducted to the satisfaction of NSW Health which might then give clearance for the re-opening of the church. During the entire ordeal it is asked that the parish informs and works with the Arch-diocesan office.

First Reading Is 56:1-7

I will lead the foreigners to my holy mountain.

Thus says the Lord: Have a care for justice, act with integrity, for soon my salvation will come and my integrity be manifest.

Foreigners who have attached themselves to the Lord to serve him and to love his name and be his servants – all who observe the sabbath, not profaning it, and cling to my covenant – these I will bring to my holy mountain. I will make them joyful in my house of prayer. Their holocausts and their sacrifices will be accepted on my altar, for my house will be called a house of prayer for all the peoples.

Responsorial Psalm

Ps 66:2-3 5-6. R. v.4

(R). O God, let all the nations praise you!

1. O God, be gracious and bless us
and let your face shed its light upon us.
So will your ways be known upon earth
and all nations learn your saving help.
(R.)
2. Let the nations be glad and exult
for you rule the world with justice.
With fairness you rule the peoples,
you guide the nations on earth. (R.)
3. Let the peoples praise you, O God;
let all the peoples praise you.
May God still give us his blessing
till the ends of the earth revere him. (R.)

Second Reading Rom 11:13-15. 29-32

The gifts and call of God are irrevocable.

Let me tell you pagans this: I have been sent to the pagans as their apostle, and I am proud of being sent, but the purpose of it is to make my own people envious of you, and in this way save some of them. Since their rejection meant the reconciliation of the world, do you know what their admission will mean? Nothing less than a resurrection from the dead! God never takes back his gifts or revokes his choice.

Just as you changed from being disobedient to God, and now enjoy mercy because of their disobedience, so those who are disobedient now – and only because of the

mercy shown to you – will also enjoy mercy eventually. God has imprisoned all men in their own disobedience only to show mercy to all mankind.

Gospel Acclamation Mt 4:23

Alleluia, alleluia!

**Jesus preached the Good News
of the kingdom**

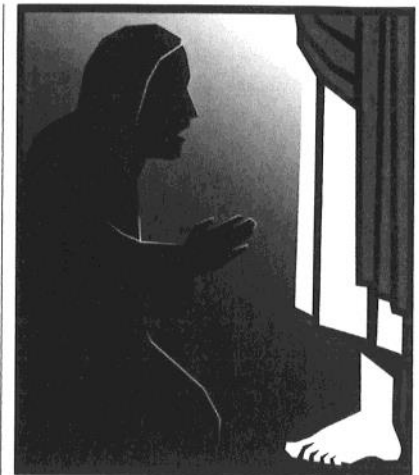
and healed all who were sick.

Alleluia!

Gospel Mt 15:21-28

Woman, you have great faith.

Jesus left Gennesaret and withdrew to the region of Tyre and Sidon. Then out came a Canaanite woman from that district and started shouting, 'Sir, Son of David, take pity on me. My daughter is tormented by a devil.' But he answered her not a word. And his disciples went and pleaded with him. 'Give her what she wants,' they said 'because she is shouting after us.' He said in reply, 'I was sent only to the lost sheep of the House of Israel.' But the woman had come up and was kneeling at his feet. 'Lord,' she said 'help me.' He replied, 'It is not fair to take the children's food and throw it to the house-dogs.' She retorted, 'Ah yes, sir; but even house-dogs can eat the scraps that fall from their master's table.' Then Jesus answered her, 'Woman, you have great faith. Let your wish be granted.' And from that moment her daughter was well again.



Reflection by Dianne Bergant CSA

The overarching theme derived from today's readings is the question of insider-outsider. We see here that the divisions and barriers that emerge out of human experience have been shattered by the graciousness of God. Jesus' openness to "the other" finds a precedent in the prophetic tradition. Isaiah spoke of a time when outsiders would join insiders in worshiping God, thus dissolving the categories of insider and outsider. He was, of course, referring to the age of eschatological fulfillment. This age dawned with the coming of Jesus. Jesus himself moved out of the constraints of his own cultural worldview, and he directs us to do the same. People are either excluded because of gender, culture, or religious perspective, or included only because they are able and willing to conform to discriminatory standards. In the reign of God, this should not be the case. People are accepted along with their own cultural profiles.

God's embrace first enclosed even those who rejected Jesus, and then God's plan of salvation unfolded in a new way. An invitation to enter the kingdom was issued to the Gentiles, those who had been considered outsiders. If outsiders are now insiders, what has happened to the former insiders? Paul insists that they are still insiders. God has not simply shifted the identifying boundaries; God has dissolved them. In the interim between the dawning of the eschatological age and the end of time, the invitation to be included remains open to all.

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