

BURLEIGH HEADS CATHOLIC PARISH



BURLEIGH WATERS - MARY, MOTHER OF MERCY - 3 Sunlight Dr, Burleigh Waters

BURLEIGH HEADS - INFANT SAVIOUR - 4 Park Av, Burleigh Heads

PALM BEACH - OUR LADY OF THE WAY - Eleventh Ave, Palm Beach

MIAMI - CALVARY - Redondo Av, Miami

MUDGEERABA - ST. BENEDICT'S - Wallaby Dr, Mudgeeraba

SPRINGBROOK - ST TERESA'S CATHOLIC COMMUNITY

PARISH OFFICE: Mon - Fri 9.00am - 5.00pm

3 Sunlight Dr, Burleigh Waters

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PARISH PASTORAL TEAM:

Fr Morgan Batt - Parish Priest

Fr Jack Ho - Parochial Vicar

Parish Business & Finance Manager

Neil Segerdahl - manager.burleigh@bne.catholic.net.au

Parish Sacramental Co-Ordinator - Angela Williams

Parish Women's Advisory - Bev Tronc, Maree Wright

Parish Advisory Council Chair - David Sewell

Parish Safeguarding Officer - Bren Milsom, OAM

Parish Weekly Diary....

Friday 24 December

5.00pm **Mass** - Miami
6.00pm **Mass** - Burleigh Waters
6.30pm **Mass** - Palm Beach
9.00pm **Mass** - Burleigh Heads
Midnight **Mass** - Burleigh Waters

Saturday 25 December

7.00am **Mass** - Burleigh Heads
7.00am **Mass** - Palm Beach
8.30am **Mass** - Miami
8.30am **Mass** - Mudgeeraba
10.00am **Mass** - Burleigh Waters
5.00pm **Mass** - Miami
6.00pm **Mass** - Palm Beach

Sunday 26 December

7.00am **Mass** - Burleigh Heads
7.00am **Mass** - Palm Beach
8.30am **Mass** - Mudgeeraba
8.30am **Mass** - Miami
10.00am **Mass** - Burleigh Waters (live-streamed)
5.30pm **Mass** - Burleigh Waters (live-streamed)

Monday 27 December - St John

9.00am **Mass** - Miami

Tuesday 28 December - Holy Innocents

7.30am **Mass** - Burleigh Waters

Wednesday 29 December

5.30pm **Mass** - Palm Beach

Thursday 30 December

5.15pm Reconciliation - Mudgeeraba

5.30pm **Mass** - Mudgeeraba

Friday 31 December - St Sylvester

10.00am **Mass** - Burleigh Waters

Saturday 1 January - Mary Mother of God

8.00am **Mass** - Burleigh Heads (+ cuppa)

4.15pm Reconciliation - Miami

5.00pm **Mass** - Miami

5.15pm Reconciliation - Palm Beach

6.00pm **Mass** - Palm Beach

Sunday 2 January

7.00am **Mass** - Burleigh Heads

7.00am **Mass** - Palm Beach

8.30am **Mass** - Mudgeeraba

8.30am **Mass** - Miami

10.00am **Mass** - Burleigh Waters (live-streamed)

5.00pm Reconciliation - Burleigh Waters

5.30pm **Mass** - Burleigh Waters (live-streamed)

The Holy Family of Jesus, Mary and Joseph

26 December, 2021

Year C: 1 Sam 1:20-22; 1 Jn 3:1-2,21-24; Lk 2:41-52

next week's Readings: Is 60:1-6; Eph 3:2-3,5-6; Mt 2:1-12

This Sunday's gospel has a familiar ring. We have heard stories of famous people who showed signs of future greatness while they were still young. Jesus, while still only twelve, declares his primary allegiance. He is to be in God's house, God's work will be his life's work.

Jesus belonged to an observant Jewish family and so his parents take their firstborn to the Temple in Jerusalem. They are teaching him his Jewish heritage. St. Luke is brief about something that must have seemed like an eternity for Mary and Joseph – for "three days" they search for their missing child. Read into that succinct narrative the anguish Jesus' parents must have felt searching for their son. What parent has not had a hint of that feeling when turning around in a mall they notice their child has wandered? How much greater the anguish experienced by those parents whose child has run away, or made decisions they were much too young to make, with consequences that may last the rest of their lives?

Parenting has profound joys and more than its share of worry, fright and anguish. I can only imagine the relief Mary and Joseph felt when, at last, they found Jesus. Mary's statement to him, about his parents having "great anxiety," gives us a clue what the parents were feeling. The original Greek for "anxiety" suggests severe mental distress, sadness and intense anguish. For example, in Luke, it is the same expression used by the rich man who, having ignored the beggar Lazarus at his gate, winds up in hell begging Abraham for a drop of water to cool his tongue. He says, ". . . For I am in agony in these flames" (Lk. 16: 24). In Greek, "agony" is the same word Luke uses when Mary tells Jesus, "Your father and I have been looking for you with great anxiety". Mary's tone sounds like what one would expect from a parent who has just gone through "great anxiety" – she is correcting Jesus. But his response isn't the humble request for forgiveness we might have expected. Instead, he seems to reproach them for their worry. Jesus, as Luke depicts him here, is a young man finding his calling for life. He will be about God's business and his choice of vocation will take him outside the influence of family and village.

Jesus's response doesn't clarify the matter for Mary and Joseph; they "did not understand what he said to them." The call he has heard, "to be in my Father's house", and to dedicate himself to God's ways, is exactly right for him – and for us. But we can't ignore the mystery. That call will require him to be faithful to it all the way to his death. Others in religious and political power will take such exception to the way he lived out his vocation that they will seek his death This is just the beginning. Jesus will always cause continued questions and anguish for his parents, most especially for Mary, when she stands and wonders at the foot of his cross.

Let's look at the context of the passage, this may help in our interpretation. Luke begins his gospel with a two-part prologue (1:5-2:52). The first part (1:5-2:40) appears in the Lectionary readings during Advent, the Christmas celebrations and on the feast of the Immaculate Conception. This part of the prologue is about Jesus' origins. The second part (2:41-2:52) is much shorter and relates to his destiny. He will return to God. Hence, today's selection begins to show this destiny, when Jesus says his place is in his "Father's house." Through this liturgical year Luke's gospel will follow a similar division. The first part will be about the origins of the Christian community in Galilee (4:14-9:50). In the second we will travel with Jesus to Jerusalem and discover our destiny with him.

Earlier in the Gospel Luke tells us that the Spirit of God "overshadows" Mary enabling her to become the mother of the Saviour. This young, unlettered peasant girl discerns the voice of God and responds in the affirmative to God's will, becoming a partner with God in the work of redemption. Her "yes" began the story of God's taking flesh – but it also turned her world upside down. Her "yes" to God's ways required personal sacrifice.

We begin to see today some of the consequences in Mary's life as a result of her consent to God. She must undergo the suffering of a parent whose son's ways cause her pain and questions. Besides the Spirit's presence in her life, the cross is also showing signs of its presence. We know that through Luke's gospel the cross "overshadows" Jesus' life – but we begin to see that it overshadows the family's life as well. It has already begun to show itself as Jesus chooses a way of life that will bring suffering before it brings new life. Luke tells us that the parents "did not understand what he said to them." They, like Jesus' disciples – and we as well – will have to walk by the light of faith that enables them to trust God, even when an answer to problems and pain is not immediately forthcoming.

Growing up I heard too many sermons that waxed eloquently on "the Holy Family." Preachers imagined an idyllic family which made me feel my loving family fell short of the ideal painted by the preachers. Painted images of the Holy Family in church and home only helped reinforce the unreality and distance between them and the families I knew. Jesus, Mary and Joseph, in their immaculate, but simple home, seemed so peaceful, clean and starched. I used to think Jesus had it easy, he had no brothers or sisters to argue with over the biggest piece of birthday cake. Mary and Joseph looked like they never disagreed, worried about finances, or had fears for the safety of their child growing up in an all-too-cruel world. I think we need to bring our human experience to today's gospel and not sanitize it to fit our preconceptions or pious presumptions about the kind of life the Holy Family lived. Having an unreal idealized view of Jesus' family only further separates us from his life and the lives of other saints.

The closing line tells us that when they returned to Nazareth, Jesus was obedient to his parents and that he "advanced in wisdom and age and favour before God and humans." This growth didn't happen in his sleep. Jesus is part of a human family, devout Jews, who passed on their faith and their family customs to their son. As his parents, they taught and nourished Jesus into manhood. God's taking flesh among us means Jesus grew and matured the way we do -- under the influence of his parents, extended family, friends and neighbours. Jesus was not raised in the Temple, in a rarefied atmosphere, far from the influence of his family. Instead, he was very much immersed among people who cherished, nourished and stood by him, even though they didn't fully understand him.



Artwork: "The Nativity", Gari Melchers

The Priests would like to give joyful thanks for all those who minister in the parish - those who wash and iron the altar linen, take up collections, extraordinary ministers, readers, those who visit the sick and elderly, those who clean and care for the churches, our youth leaders and supporters, those on committees, RCIA co-ordinators, St Vincent de Paul, Care and Concern, children's liturgy, sacramental program leaders, sacristans, newsletter deliverers and the many others.

And thank you for your understanding and help throughout COVID.

May you have a blessed, happy Christmas.

Padre and Fr Jack

- ◆ **PLANNED GIVING** - Thank you for the generosity and support of all who contribute to the Parish Planned Giving. Details for electronic banking are as follows: **BSB: 064 786; A/c No: 100010144.** Reference: Planned Giving/Surname.
- ◆ **THE WCCM MEDITATION GROUP** will recommence on Monday 7 February. For further information contact Paul 0499 487270.



In October 2023, the Catholic Church will gather to reflect on the theme "**For a Synodal Church: Communion, Participation and Mission**".

Pope Francis is inviting everyone to share their experiences of synodality (walking together): a decisive theme for the life and mission of the Church.

Your voice matters! You are invited to be a part of this journey by reflecting on the Synod themes and sharing your story.

Visit <https://www.catholic.org.au/synodalchurch> for more information OR scan the QR code.



A CHRISTMAS STORY OF THE ARCHANGEL GABRIEL



As the tall, stately angel rose and walked toward the front of the chapel, there was a buzz among the cadets. Gabriel was a living legend. He cleared his throat.

I've been asked to speak to you today about what I've learned throughout my career. Foremost is this: we are servants of the Most High God. This lesson I learned not during my days here at the academy, but from a human being, a girl.

I had been summoned before God to be briefed on a new mission. He told me:

"Gabriel, you have a most delicate assignment. I am sending my Son to redeem the earth. To do this he must become a human himself. Your mission is to announce this plan to the young woman I have chosen to be his mother.

"Her name is Mary. She lives in the village of Nazareth in Galilee. She is betrothed to be married. That means that she is already considered a wife, though she is living at home until the final ceremonies a few months from now. And Gabriel ... she is a virgin."

He went on to describe my role and brief me on the various contingencies, concluding with these words. "Gabriel, by all means, be gentle."

I arrived one spring morning as Mary was climbing the path from the well and came to where I was sitting on a large boulder.

She's only a child, I thought when I first saw her — only twelve or thirteen. Betrothed at that age? But such were the customs of that place and I was assured that the Father knows what he is doing. As she approached, I stood, dressed as I always dress — long white robe, golden sash, and so forth.

"Greetings, Mary," I began.

She gasped.

"Hail, you who are highly favoured! The Lord is with you!"

All the colour drained from her face. I motioned for her to sit. She carefully removed the full water jug from her head, set it down, then eased herself onto the far end of the rock.

"Don't be afraid, Mary," I said. "You have found favour with God." I waited a moment for her to calm down.

"You will conceive in your womb and bear a son. You are to name him Jesus." She appeared stunned by these words, but I continued.

"Your son will become a great man. He will be called the Son of the Most High God. What's more, the Lord God will give him the throne of David his ancestor. And he will reign as Messiah over Israel forever. Of his kingdom and reign there will be no end!"

I paused. The message shocked me; I couldn't imagine the impact it must have had on her! She was quiet for a time. Then she asked in her young teenager voice:

"How will this happen, since I am not yet married?"

I answered:

"The Holy Spirit will come to you,
The Power of the Most High will overshadow you,
Therefore, your son to be born will be holy,
He will be called 'Son of God.'"

Amazing! The Father was prepared to rest his entire Christ-enterprise on this young girl — her response, her whim, her decision. She was to be the mother of God's own Son — so young. I continued to reassure her.

"And now, your relative Elizabeth in her old age has conceived a son."

Mary murmured, "Old Elizabeth? Really? Oh!" I could see just a glimmer of a twinkle return to her eyes.

"Yes, they called her 'barren,' but she's already six months pregnant."

Mary was almost grinning for a moment. Then I saw her smile fade. I couldn't read her thoughts, but could only imagine what she must be thinking.

How could she ever explain this to anyone? Who would understand? Who would ever believe her? Her father would be furious, her mother deeply hurt. And Joseph? There would be no wedding. Her dreams of marriage and family vanished in an instant. And the town fathers? Would they try to stone her?

I had been given one sentence by the Father with which to respond: "Nothing will be impossible with God," I said. "Nothing!" She was quiet a moment longer, lost in her thoughts. Then she looked up at me with clear eyes and said intently: "Here I am. I am the Lord's servant, his handmaid. Let what you have said come to pass."

She stood up. As she began to lift the heavy water jug to her shoulder and then hoist it up to her head, I reached to help, but she shook her head and lifted it up herself. As she made her way up the path to the village, her steps were assured, almost a spring to them. At the top of the hill she steadied the jar with one hand and waved to me with the other. Then she was lost from view.

And that is how I met Mary. She taught me what it means to be a servant when it's hard to obey, when there seems to be no hope except God's promise. Mary took the words, "For nothing will be impossible with God," and believed them. Whenever I struggle with obedience, I think of this young girl who began a servant's journey with the words:

"I am the servant, the handmaid of the Lord. Let it be! Let it come! I am His servant."

The tall angel touched the corner of his eye for a moment, then stepped down and took his seat. Gabriel had learned servanthood from an even greater servant than himself — a young virgin from Nazareth named Mary.

FUNERALS

Last week we celebrated the funerals of Dennis Kevin Ward, Margaret Ann Davies, John Bourke Nowland and Thomas Reginald Boland who have died in Christ.

Let us remember their families and friends in our prayers this week.

God will raise you up on eagle's wings

SICK & SPECIAL NEEDS

Your prayers have been requested for Michael Allan, Noreen Andersen, Patricia Ashton, Brent Bennett, Leigh Boulcher, James Burke, Diane Busutil, Bernard Clark, Jacqui & Emile Cloete & family, Peter Freeman, Irene Garland, Geromy Grima, Fred Grioli, Vera Havlik, Jean Hokin, Anne Lord, Denis McEnery, Carmel Meldon, Terezia Meleg, Pat Moy, Stephen Murray, Josie Nicolas, Eileen O'Neill, Michael Onn, Sean O'Reilly, Sean Roche, Anne Owens, Phyllis Pola, Maureen Reti, Peter Smith, Andrew Supple, Olivia Tonner, Graham Zendler, Norah Zipf, the sick of our Parish and all in need of God's healing Spirit.

DECEASED

Masses have been requested for the recently deceased and for friends and relatives whose anniversaries occur at this time: Tom Boland, Annie Dahler, Esme Haupt, John Nowland, Robyn Giddins, Colin Randazzo, Caterina Randazzo, John Costigan, Len Rowan.

*May the choirs of angels come to greet you ...
May you find eternal life.*

Music for this Sunday

Gathering: O Come, All Ye Faithful

O come, all ye faithful, joyful and triumphant,
O come, ye, O come ye to Bethlehem;
come and behold him born the King of Angels:

*O come, let us adore him,
O come, let us adore him,
O come, let us adore him,
Christ the Lord!*

God of God, light of light,
lo! He comes forth from the Virgin's womb.
Son of the Father, begotten not created,

Sing, choirs of angels, sing in exultation,
sing, all ye citizens of heav'n above;
Glory to God in the highest:

Yea, Lord, we greet thee, born this happy morning,
Jesus to thee be glory giv'n;
word of the Father, now in flesh appearing:

Psalm Response:

Today, today a Saviour has been born;
a Saviour has been born to us.
He is Christ the Lord, Christ the Lord,
Jesus Christ the Lord.

Communion: Mary's Boy Child

Long time ago in Bethlehem so the Holy Bible say,
Mary's boy child, Jesus Christ
was born on Christmas day.

*Hark, now hear the angels sing,
a new King born today,
and man will live for evermore,
because of Christmas day.
Trumpets sound and angels sing,
listen to what they say,
that man will live for evermore,
because of Christmas day.*



While shepherds watched their flocks by night,
them see a bright new shining star,
them hear a choir sing,
the music seemed to come from afar.

Now Joseph and his wife Mary,
come to Bethlehem that night,
them find no place to born she child,
not a single room was in sight.

By and by they find a little nook
in a stable all forlorn,
and in a manger cold and dark,
Mary's little boy was born.

Thanksgiving: Silent Night

Silent night, holy night,
All is calm, all is bright.
Round yon Virgin Mother and Child,
Holy infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, holy night,
Shepherds quake at the sight;
Glories stream from heaven afar,
Heav'nly hosts sing alleluia;
Christ, the Saviour, is born!
Christ, the Saviour, is born!

Silent night, holy night,
Son of God, love's pure light
Radiant beams from thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at thy birth,
Jesus, Lord, at thy birth.

Recessional: Hark! The Herald Angels Sing

Hark! the herald angels sing,
"Glory to the new-born King;
Peace on earth, and mercy mild
God and sinners reconciled!"
Joyful, all you nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
"Christ is born in Bethlehem!"
Hark! the herald angels sing,
"Glory to the new-born King!"

Christ, by highest heaven adored,
Christ the everlasting Lord:
Late in time behold him come,
Offspring of the Virgin's womb.
Veiled in flesh the God-head see:
Hail the incarnate Deity,
Pleased as man with us to dwell,
Jesus, our Emmanuel.
Hark! the herald angels sing,
"Glory to the new-born King!"

Hail the heav'n born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all he brings,
Ris'n with healing in his wings,
Mild he lays his glory by,
Born that we no more may die,
Born to raise us from the earth,
Born to give us second birth.
Hark! the herald angels sing,
"Glory to the new-born King!"