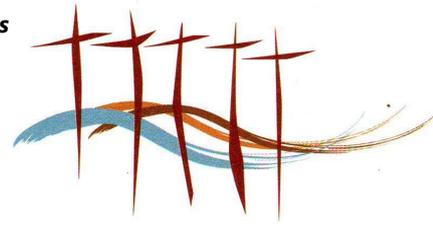


BURLEIGH HEADS CATHOLIC PARISH

- **BURLEIGH WATERS - MARY, MOTHER OF MERCY CHURCH, 3 Sunlight Dr, Burleigh Waters**
- **BURLEIGH HEADS - INFANT SAVIOUR CHURCH, 4 Park Av, Burleigh Heads**
- **PALM BEACH - OUR LADY OF THE WAY CHURCH - Eleventh Ave, Palm Beach**
- **MIAMI - CALVARY CHURCH - Redondo Av, Miami**
- **MUDGEERABA - ST. BENEDICT'S CHURCH - Wallaby Dr, Mudgeeraba**
- **SPRINGBROOK - ST TERESA'S CATHOLIC COMMUNITY**



PARISH OFFICE: Mon - Fri 9.00am - 5.00pm
3 Sunlight Dr, Burleigh Waters
[PO Box 73 Burleigh Heads]
www.burleighheadscatholic.com.au

Phone: 5576 6466 [also for After Hours]
e-mail: burleigh@bne.catholic.net.au
facebook: BurleighCatholicParish



PARISH PASTORAL TEAM:

Fr Morgan Batt - Parish Priest
Fr Jacob Kalu - Parochial Vicar

Parish Business & Finance Manager
Mr 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
Parish Youth Minister - Darcy Rogers

Fifth Sunday of Lent 29 March, 2020

Year A: Ezek 37:12-14; Rom 8:8-11; Jn 11:1-45

next week's Readings: Is 50:4-7; Phil 2:6-11; Mt 26:14-66

PADRE'S UPDATE

Church buildings are closed but the Church is not closed - you are **The Church** - stay open to God and each other. Prayer, Rosary, piety, spiritual communion, and reading scriptures are important and will ground us in our daily isolations and physical distancing. But remain connected. Therein lies the irony of where we find ourselves.

Mass is not cancelled - but - public Masses are suspended until further notice. Fr Jacob, Fr John and myself will celebrate "Mass without a Congregation" everyday for you and your intentions. The Parish is open for the new normal.

We are scared but we are sacred. We won't and can't go back to where we were and hungering for that is probably not helpful. We go forward into a new way of being people with God and each other. Its a new normal we are carving out. We go forward being scared with fear and doubts and uncertainty but not without the light of hope. Just maybe this is a great humanising of humanity to be with each other and take time in our daily lives. And therein lies the sacred. The God dimension that we hunger for.

A few points:

1. Mass will be live streamed every weekday 9am and Sunday 10am. burleighheadscatholic.com.au - click on live stream (it will be recorded permanently there too).
2. Mass will be live streamed every weekday 9am.
3. The Parish Office is open as normal
4. Please transfer your Planned Giving to direct debit/credit by ringing the Office - we need this if you can afford it but if you can't that's Ok too.
5. The Blessed Sacrament is permanently exposed 24/7 at Infant Saviour Burleigh Heads.
6. Funerals will be celebrated but only Prayers with a congregation of no more than the immediate family.
7. Weddings are only the immediate family and these need to be the witnesses too.
8. Baptisms that can be suspended till later will be but those that can't will be private and only immediate family.
9. Reconciliation - the Pope urges people to pray for forgiveness from God which God clearly forgives. The Church's sacramentality of confession is about being reconciled to the Church and each other - and we will celebrate this in great joy sometime in the future.
10. All Holy Week and Easter Liturgies will be live streamed - please stay connected in this.

We will electronically send out a newsletter every Friday. The Newsletters will also be available at the church front doors every Saturday. Please stay safe and blest.

Padre

Parish Weekly Diary....

WEEKDAY MASSES

Mass for the People

- celebrated by the Priest each day at 9am and live-streamed

SUNDAY, 4 April *

Palm Sunday of the Passion of the Lord

10.00am Mass for the People

- celebrated by the Priest and live-streamed (go to www.burleighheadscatholic.com.au and click on "livestream")

* **BLESSED PALMS WILL BE AVAILABLE AT ALL CHURCHES FOR YOU TO COLLECT**

Sacrament of Penance by appointment

PARISH WEBSITE

www.burleighheadscatholic.com.au

FACEBOOK

[BurleighCatholicParish](https://www.facebook.com/BurleighCatholicParish)

ARCHDIOCESE PRAYER FOR END OF THE PANDEMIC

Almighty and all-merciful God, lover of the human race, healer of all our wounds, in whom there is no shadow of death, save us in this time of crisis; grant wisdom and courage to our leaders; watch over all medical people as they tend the sick and work for a cure; stir in us a sense of solidarity beyond all isolation; if our doors are closed, let our hearts be open. By the power of your love destroy the virus of fear, that hope may never die and the light of Easter, the triumph of life, may shine upon us and the whole world. Through Jesus Christ, the Lord risen from the dead, who lives and reigns for ever and ever. Amen.

Infant Saviour Pray with us; Holy Mary, health of the sick, pray for us.

St Joseph, guardian of us all, pray for us. St Stephen and St Mary of the Cross Mackillop, pray for us.

One Form of the Prayer for receiving Communion Spiritually:

1. Pray together Archdiocese Prayer
 2. Read aloud and Meditate as a family, friends, or individually on the Sunday Scriptures
 3. A time of private prayer and intercessions – for an end to the virus, for the nation, for the church, personal intentions, for the sick and deceased.
 4. Pray the OUR FATHER
 5. Prayer for Reception: My Jesus, I believe that You are in the Blessed Sacrament. I love You above all things, and I long for You in my soul. Since I cannot now receive You sacramentally, come at least spiritually into my heart. As though You have already come, I embrace You and unite myself entirely to You; never permit me to be separated from You. Amen.
 6. Sing together and join in some form of fellowship after if in small group gatherings.
-

God is standing outside the tomb – this is the strong image that touches me in today's readings. The tomb – our last stop on our journey to God. And what a terrible stopping-off-place it is! And the grave seems not far from many thoughts as we live through day by day the COVID19 pandemic.

At cemeteries the undertakers and grave diggers do their jobs well. The hole is dug, the excavated soil placed off to the side and the area surrounding the grave is covered with artificial green turf. (It looks like the astro-turf of indoor football stadiums.) Over the grave is a metal framed contraption and thick straps are hung from it to support the coffin. Family and friends remain in their cars until the workers ready the site with flowers. If the weather is foul, there is an awning to protect the mourners and the casket from rain or snow. When all is neatly arranged the mourners are invited to come to the grave site. The coffin is suspended over the grave, supported by that frame and straps. The grave diggers take their break off to the side, some grabbing a smoke during their idle moments. Soon they will be needed again, but not till after everyone has left.

The final prayers are said, each mourner takes a flower from the nearby floral arrangements, bids farewell to the deceased and places it on the coffin before they leave. But no matter how antiseptic the grave site and how orderly the process, we know what we are looking at – it's a grave to which we are assigning one we have loved, perhaps all of our lives. Those nearby grave diggers will soon be placing our loved one into the earth and we will see them no more.

Of course, I know I am describing first-world funeral practices. In the poorest lands the body is wrapped in a simple cloth, or placed in a wooden coffin made by a family member, a grave is scratched out of rocky soil by friends, and perhaps a flower or two is left on the earth that has been scrapped back into the grave. But in our culture, most of us leave before we get to see the casket lowered into the earth. We can't watch the final triumph of the grave as it claims our beloved dead. We also have our ways of camouflaging death with cosmetics and euphemisms. But no matter where and how we bury the dead, the grave finds us at our most vulnerable and seems to have its triumphant moments over us.

Hold this burial scene, the one you are most familiar with, in your imagination. Then look at the scriptures for today and see the graves in the first and third readings and hear the life-assuring words of the Romans passage. The scriptures assure us we are not alone at our most desolate moments. They don't avoid recognizing our pain and voicing our questions and even our disappointment in God. "If you had only been here...." But while they acknowledge our grief and feelings of impotency, as we stare at death's handiwork, the grave – they also tell us something unimaginable. The scriptures say that, in our most vulnerable moments, God stands with us at the grave and makes a promise of life that seems to mock the evidence before us. Death, by all logical conclusions, has defeated us. But God says, "NO!!!!" – in capital letters with a few exclamation points. As Ezekiel puts it, "Then you shall know that I am the Lord, when I open your graves and have you rise from them, O my people!" (Check out the text: it has an exclamation point, and should have a few more to emphasize the impact of those words!) Only God can speak with such authority and certainty, for we are in no place to make such a promise on our own. Ezekiel is not writing to console a family or a few friends over the death of a loved one. He is writing for an entire people over the death of their nation and the destruction of their religious holy places. The prophet is speaking to the Jewish exiles in Babylon who have seen their beloved Jerusalem destroyed and their Temple desecrated. (587 B.C.E.) Using the vivid dead-bones vision (37: 1-10) Ezekiel evokes the hope that God can raise these people, these "dry bones," by means of God's Spirit and Word. The prophet is God's instrument for proclaiming this promise. Ezekiel's vision isn't addressing a final resurrection, but today's reading suggests God will raise up the people who feel cut off, not only from their homeland, but also from God, as they languish in foreign captivity. Can God do the impossible and restore Israel, take the people home to Jerusalem and help them rebuild the Temple? Yes – God is that powerful, promises Ezekiel. "I will put my spirit in you that you may live and I will settle you upon your land."

Hearing Ezekiel address the people we wonder: can people leaving a loved one behind for burial rebuild their lives? Can a family hold together as a family when its mother or father dies young? When a sibling is tragically killed in a random act of violence, or an overdose? When a war causes civilian upheaval and displacement? Death has so many co-workers dealing out death in so many forms. What will happen to the survivors? Hear what God has to say: "I will settle you upon your land; thus you will know that I am God." Let's see how else the promise is made and to whom. We turn to the gospel.

The story gets more personal in the gospel, for in it we get: a sick person who dies, a reprimand, an expression of faith in the impossible, weeping, disbelief, seeing the impossible and then coming to belief. In addition, Jesus will have to pay personally and dearly for this miracle, for it will intensify opposition to him and begin the scheming that leads to his own grave. While God doesn't stand helplessly by Lazarus' grave; this miracle of life will cost God dearly as well. Lazarus is Jesus' friend and, as we hear this story, we are encouraged to believe that we are friends as well. As Jesus said earlier in John, "...an hour is coming in which all those in their tombs shall hear his [the Son of Man's] voice and come forth." (5: 28) We friends of Jesus trust these words as we stand by the open graves of so many loved ones and anticipate that a similar grave awaits us as well.

Jesus is very much in charge here. No one can rush him, not even the urgent pleas of the dying Lazarus' sisters. He risks the appearance of not being their true friend, of seeming unconcerned. Why does he wait so long? (And why are we also left with questions and doubts when a word from him could raise us from our death beds?) One thing is for sure – after the delay we know Lazarus is really dead! Practical Martha names the reality, "Lord, by now there will be a stench, he has been dead four days."

What a scene; the dead man emerging from the dark, dank tomb with his burial cloths dangling from his resuscitated body! Soon Jesus will suffer a violent death. They will also wrap him, as was their custom, in burial cloths and place him in a tomb. Another group of family and friends will stand by yet one more grave and peer into its coldness. They too will feel helpless as they huddle to comfort one another. But all is not totally lost. God will visit this grave and speak a word of life over Jesus and God's Spirit will raise him up to a completely new life. Who could have imagined? With his resurrection all of us who suffer death will be given the gift of hope and respond, "We too will rise."

As we interpret this passage, note this about John's gospel: the life God promises in Jesus is already present to the baptized. Our new life does not begin after we have breathed our last breath, or when our bodies are surrendered to the grave – it begins now. To call upon another verse from John, "I solemnly assure you, an hour is coming, has indeed come, when the dead shall hear the voice of the Son of God, and those who have heeded it shall live. (5:25) We have new life in us even as we stare at the many grave sites in the course of our lives.

There are the deaths of family and friends, of course. It seems all of us have a metaphorical dying to the old ways every day. Life is changing so fast. We also face death if we; lose our jobs; drop out of college; get a crippling disease; lose our physical or mental strengths in old age; give up plans of being married and having children; have our last child go off to school, or get married, etc. Is new life possible beyond these and other dyings? In this life? The believer, hearing today's scriptures, is encouraged to believe that God has not abandoned us at our graves and will call out our names, utter a life-giving Word and breathe into us a resurrecting Spirit. "I am the resurrection and the life; whoever believes in me, even if he/she dies, will live, and everyone who lives and believes in me will never die. Do you believe this?"

And we respond with Martha, "Yes, Lord, I have come to believe that you are the Christ, the Son of God, the one who is coming into the world." The Lord commands to unbind us and let us go free.



Parish News and Happenings

• THE PARISH FINANCE COUNCIL

has reworked our budget for 2020 in the light of little to no planned giving and loose money Sunday collections and no After School Care. The Parish may face a loss of \$174k this year. We ask that if you wanted to keep giving and can do this without personal hardship, please continue. But we ask if you can use direct debit/credit card which the Parish Office can set up for you.

Neil - Parish Manager

- **THE CATHOLIC LEADER** will be free for readers to access at the Leader's website - catholicleader.com.au until Parishes return to normal across the Brisbane archdiocese. This is a generous gesture from The Leader to help Catholics feel connected at this time.

- **An INTRODUCTION TO LIFE LIVED IN THE DIVINE WILL** according to the teachings of Jesus to the Servant of God, Luisa Piccarreta who Padre Pio called "The Angel of Corato" and whose writings were examined, published and given the nihil obstat by Saint Annibale de Francia her Church appointed confessor of 17 years. If interested please contact Geraldine Ryan on 0408 904085 or email halcyonsancta4@gmail.com



PALM SUNDAY

Blessed palms will be available for your collection outside each church on Palm Sunday (5 April).

• SACRAMENTAL PROGRAM 2020 -

The Sacrament of Penance - First Rite of Reconciliation - has been completed. For any enrolled families who may have needed to postpone their celebration, please phone the Parish Office to make an appointment to meet with one of the Priests. Preparation for the Sacraments of Confirmation and First Holy Communion has been paused for now and will be reviewed as time progresses.

DECEASED

Masses have been requested for the recently deceased and for friends and relatives whose anniversaries occur about this time: Anni Cornwall, Patrick McDonald, Anne-Marie McDonald, Michael Ashe, Elizabeth Ashe.

May the chairs of angels come to greet you ...

May you find eternal life.



Please connect at Facebook - BurleighCatholicParish

BAPTISMS

We welcome to our faith community Hadley who was baptised last week.

FUNERALS

Last week we celebrated the funeral of Peter Kim Sharpe who has died in Christ. Let us remember his family 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, Glenys Bailey, Peter Bennett, Ida Ida Bonke, Leigh Boulcher, Peter Briggs, William Buckley, Lily Burgstaller, James Burke, Diane Busutil, Jan Carmont, Stephen Cochrane, Maria Fiore, Fr Des Fitzgerald, Angelita Freda, Geromy Grima, Fred Grioli, Kath Hare, Vera Havlik, Cheryl Hingerty, Jean Hokin, Norman Ingle, Stuart Ingram, Denis McEnery, Barry McKnoulty, Fay & John Mooney, Pat Moy, Stephen Murray, Josie Nocolas, Mary O'Brien, Sr Annette O'Connor, Paul O'Connor, Eileen O'Neill, Michael Onn, Sean O'Reilly, Anne Owens, Maureen Pocock, Phyllis Pola, William Sheehan, Peter Smith, Pacing Soriano, Isaac Stafrace, Andrew Supple, Sarra Tyler, Dan Wilson, Graham Zender, Norah Zipf, the sick of our Parish and all in need of God's healing Spirit.



Death threatens life in the story of the raising of Lazarus, and János Vaszary's *Resuscitation of Lazarus* invites us into the scene. This 1912 painting is a striking collision of styles: the figures recall the standardized style of Byzantine icons, while the background, color, and expression have a modern, vivid quality. This is revered tradition unfolding in the here and now, much like the Gospel message seeks to imbue our present day.

Vaszary isn't as much telling the story as inviting us into the heart of it. Instead of a narrative, he offers three key realities symbolized by these figures. On the left, the women crying and imploring are Martha and Mary folding us into the sorrow of fear and loss as their brother is consumed by illness. In the middle, Lazarus hangs naked and limp in the arms of an imposing figure in red - Death. Lazarus's body brings to mind the body of Christ off the cross, an anti-*Pietà* with a body that is held here not by a sorrowful mother but a triumphant and defiant Death. On the right, Jesus and the disciples enter to stop him.

Jesus, hand held up in blessing, stops Death in his tracks. As his disciples look to him in wonder, Jesus looks out at us, with a steady confidence that humbles Death's assumed triumph. Christ addresses us, the viewers, with eternal truth: "I am the resurrection and the life; whoever believes in me, even if he dies, will live."

A notable expression of the modern style of this icon is the background. Instead of solid gold, we see a dawning sky, another sign of the awakening that is taking place. In the Gospel passage, Jesus teaches the disciples about walking by day versus stumbling at night. With the dawning sky, we can anticipate a steady road ahead, a sure way that leads to salvation and fullness of life. There is powerful symbolism here as Christ's own path will soon lead him to Jerusalem, Golgotha, and the cross. Knowing the way ahead, Jesus' act of faith is profound encouragement to dare to look further down the road and trust in God as the Author of Life.

On this fifth Sunday of Lent, we may be at different points along the way: wailing with the women in our sorrow, in the grip of death like Lazarus, wondering at the possibility of faith like the disciples, or facing a hard road ahead. Christ engages us from the painting directly: *I am the Way; follow me to the fullness of life.*

Commentary is by Daniella Zsupan-Jerome, assistant professor of liturgy, catechesis, and evangelization at Loyola University New Orleans.



PROJECT COMPASSION:

Tawonga is a 10-year-old girl, living with a disability. She lives in a village in northern Malawi in a region plagued by food insecurity and poverty. For most of her life, her parents have struggled to put meals on the table. Tawonga often had to miss school because she was too sick from hunger. The family also faced discrimination in their community due to her disability. Since participating in a Caritas Australia supported program, Tawonga's life has transformed. Her family now grows enough food to provide three meals a day, ending the struggle of malnutrition, and helping her thrive at school.

Please donate to Project Compassion 2020 so this transformational program can continue to empower vulnerable women, men and children, and strengthen the communities around them.