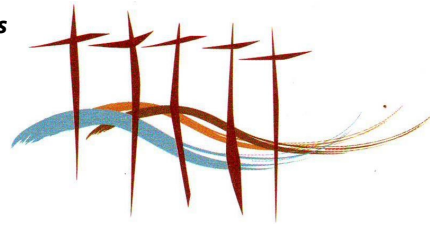


# BURLEIGH HEADS CATHOLIC PARISH

- **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:

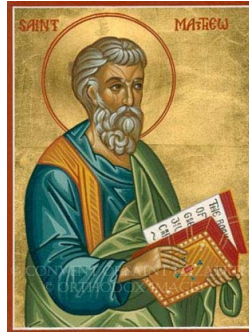
**Fr Morgan Batt** - Parish Priest  
**Fr Jacob Kalu** - Parochial Vicar

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

## Second Sunday in Ordinary Time 19 January, 2020

Year A: Is 49:3,5-6; 1 Cor 1:1-3; Jn 1:29-34

next week's Readings: Is 8:23-9:3; 1 Cor 1:10-13,17; Mt 4:12-23



## GOSPEL OF MATTHEW

This year (2020) we shift our Gospel reading to Year A of the 3 Year Liturgical Cycle and read the Gospel of Matthew.

It is true that every book in the Bible is equally important, since every book of the Bible comes from God. Still, there are some Bible books that have a special significance because of their location in the Scriptures. Genesis and Revelation are key examples, since they serve as the bookends of God's Word - they reveal both the beginning and the end of His story.

The Gospel of Matthew is another structurally significant book in the Bible because it helps readers transition from the Old Testament to the New Testament. In fact, Matthew is especially key because it helps us understand how the entire Old Testament leads up to the promise and the Person of Jesus Christ.

In a nutshell we could say that the Gospel of Matthew was written to prove that Jesus Christ is Israel's long-awaited, promised Messiah, the King of all the earth, and to make plain the Kingdom of God. The expression "**kingdom of heaven**" is used 32 times in Matthew.

## So what are the key Facts?

**Author:** Like many books of the Bible, Matthew is officially anonymous. Meaning, the author never reveals his or her name directly in the text. This was a common practice in the ancient world, which often valued community more than individual achievements.

However, we also know from history that the earliest members of the church understood Matthew to be the author of the Gospel that was eventually given his name. The early church fathers recognized Matthew as the author, church history has recognised Matthew as the author, and there are many internal clues that point to Matthew's role in writing his Gospel.

So, who was Matthew? We can learn a bit of his story from his own Gospel:

*As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples (Matthew 9:9-10).*

Matthew was a tax collector before he met Jesus. This is interesting because tax collectors were often despised within the Jewish community. They worked to collect taxes on behalf of the Romans - often escorted in their duties by Roman soldiers. Many tax collectors were dishonest in the amount of taxes they collected from the people, choosing to keep the extra for themselves. We don't know if this was true of Matthew, of course, but we can say that his role as a tax collector would not have made him loved or respected by the people he encountered while serving with Jesus.

The evangelist who composed the gospel of Matthew was probably a Jewish Christian, possibly a scribe. And addressed his work to a community in conflict: Jewish Christians who were being pushed out of the larger communities, located in northern Galilee or Syria. These communities were led by Pharisees, rabbis who assumed leadership of the Jewish people in the aftermath of the destruction of Jerusalem.

Matthew is at pains to place his community squarely within its Jewish heritage, and to portray a Jesus whose Jewish identity is beyond doubt. He begins by tracing Jesus' genealogy. To do this, Matthew only needed to show that Jesus was a descendant of King David. But Matthew takes no chances. He traces Jesus' lineage all the way back to Abraham.

continued next page ...

## Parish Weekly Diary....

### Monday, 20 January

9.00am **Mass** - Miami  
- followed by Adoration of Blessed Sacrament until 11am

### Tuesday, 21 January

**St Agnes**  
7.30am **Mass** - Burleigh Waters  
6.30pm Brazilian Catholic Community - Miami

### Wednesday, 22 January

7.00am **Mass** - Miami  
9.30am **Mass** - Ozanam Villa  
5.30pm **Mass** - Palm Beach

### Thursday, 23 January

7.00am **Mass** - Burleigh Heads  
5.30pm **Mass** - Mudgeeraba

### Friday, 24 January

**St Francis de Sales**  
10.00am **Mass** - Burleigh Waters  
11.00am Funeral for Terence Power - Mudgeeraba

### Saturday, 25 January

**The Conversion of St Paul**  
8.00am **Mass** - Burleigh Heads  
4.30pm Sacrament of Penance - Miami  
5.30pm Sacrament of Penance - Palm Beach  
5.45pm Sacrament of Penance - Burleigh Heads

### Saturday, 25 January

**Third Sunday in Ordinary Time**  
Sat 5.00pm **Mass** - Miami  
Sat 6.00pm **Mass** - Palm Beach  
Sat 6.15pm **Mass** - Burleigh Heads

### SUNDAY, 26 January

**Third Sunday in Ordinary Time**  
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 Sacrament of Penance - Burleigh Waters  
5.30pm **Mass** - Burleigh Waters  
7.00pm University Student Mass

## UNIVERSITY STUDENT MASS:

26 January, 7pm

In the words of Helmut Koester, "It is very important for Matthew that Jesus is the son of Abraham." In short, Jesus is a Jew.

**Date:** The question of when Matthew's Gospel was written is an important one. Many modern scholars believe that Matthew had to write his Gospel after the fall of Jerusalem in A.D. 70. That's because Jesus predicts the destruction of the temple in Matthew 24:1-3. Many scholars are uncomfortable with the idea that Jesus supernaturally predicted the future fall of the temple, or that Matthew wrote down that prediction without first seeing it come true.

However, if we don't disqualify Jesus from being able to predict the future, there are a number of evidences both inside the text and outside that point to Matthew writing his Gospel between A.D. 55-65. This date makes a better connection between Matthew and the other Gospels (especially Mark), and better explains the key people and places included in the text.

What we do know is that Matthew's Gospel was either the second or third record of Jesus' life and ministry. The Gospel of Mark was the first to be written, with both Matthew and Luke using Mark's Gospel as a primary source. The Gospel of John was written much later, near the end of the first century.

**Background:** Like the other Gospels, the main purpose of Matthew's book was to record the life and teachings of Jesus. It's interesting to note that Matthew, Mark, and Luke were all written about a generation after Jesus' death and resurrection. This is important because Matthew was a primary source for Jesus' life and ministry; he was present for the events he described. Therefore, his record carries a high degree of historical reliability.

The world in which Matthew wrote his Gospel was complicated both politically and religiously. Christianity grew quickly after the death and resurrection of Jesus, but the church was only just beginning to spread beyond Jerusalem when Matthew wrote his Gospel. In addition, the early Christians had been persecuted by the Jewish religious leaders since the time of Jesus -- sometimes to the point of violence and imprisonment (see Acts 7:54-60). However, during the time Matthew wrote his Gospel, Christians were also beginning to experience persecution from the Roman Empire.

In short, Matthew recorded the story of Jesus' life during a time when few people had actually been alive to witness Jesus' miracles or hear His teachings. It was also a time when those who chose to follow Jesus by joining the church were being pushed down by an ever-increasing weight of persecution.

#### **Major Themes in Matthew's Gospel:**

Matthew had two primary themes, or purposes, in mind when he wrote his Gospel: biography and theology.

The Gospel of Matthew was very much intended to be a biography of Jesus Christ. Matthew takes pains to tell Jesus' story to a world that needed to hear it - including Jesus' birth, His family history, His public ministry and teachings, the tragedy of His arrest and execution, and the miracle of His resurrection.

Matthew also strove to be accurate and historically faithful in writing his Gospel. He set the background for Jesus' story in the real world of His day, including the names of prominent historical figures and the many places Jesus visited throughout His ministry. Matthew was writing history, not a legend or tall tale.

However, Matthew wasn't writing *just* history; he also had a theological goal for his Gospel. Namely, Matthew wanted to show the Jewish people of his day that Jesus was the promised Messiah - the long-awaited King of God's chosen people, the Jews.

In fact, Matthew made that goal plain from the very first verse of his Gospel:

*This is the genealogy of Jesus the Messiah the son of David, the son of Abraham (Mat 1:1).*

By the time Jesus was born, the Jewish people had been waiting thousands of years for the Messiah God had promised would restore the fortunes of His people and lead them as their true King. They knew from the Old Testament that the Messiah would be a descendant of Abraham (see Genesis 12:3) and a member

of King David's family line (see 2 Samuel 7:12-16).

Matthew made it a point to establish Jesus' credentials right off the bat, which is why the genealogy in chapter 1 traces Jesus' ancestry from Joseph to David to Abraham.

Matthew also made it a point on occasions to highlight other ways in which Jesus fulfilled different prophecies about the Messiah from the Old Testament. In telling the story of Jesus' life, he would often insert an editorial note to explain how a specific event was connected to the ancient prophecies. For example Mt 2:13-18.

**Key Verses:** The Gospel of Matthew is one of the longest books in the New Testament, and it contains several important passages of Scripture -- both spoken by Jesus and about Jesus. Rather than list many of those verses here, I'll conclude by revealing the structure of Matthew's Gospel, which is important.

The Gospel of Matthew can be divided into five major "discourses," or sermons. Taken together, these discourses represent the main body of Jesus' teaching during His public ministry:

1. **The Sermon on the Mount (chapters 5-7).** Often described as the world's most famous sermon, these chapters include some of Jesus' most famous teachings, including the Beatitudes.
2. **Instructions to the twelve (chapter 10).** Here, Jesus' offered crucial advice to His main disciples before sending them out on their own public ministries.
3. **Parables of the kingdom (chapter 13).** Parables are brief stories that illustrate one major truth or principle. Matthew 13 includes the Parable of the Sower, the Parable of the Weeds, the Parable of the Mustard Seed, the Parable of the Hidden Treasure, and more.
4. **More parables of the kingdom (chapter 18).** This chapter includes the Parable of the Wandering Sheep and the Parable of the Unmerciful Servant.
5. **The Olivet Discourse (chapters 24-25).** These chapters are similar to the Sermon on the Mount, in that they represent a unified sermon or teaching experience from Jesus. This sermon was delivered immediately before Jesus' arrest and crucifixion.

In addition to the key verses described above, the Book of Matthew contains two of the best-known passages in the entire Bible: the Great Commandment and the Great Commission.

The Gospel of Matthew is concerned with the position of these early Christian churches within Israel, or in its relationship to what we call Judaism. And these are concerns that belong to the time after the fall of Jerusalem. How do these Christian communities, who don't even call themselves Christian, and probably don't even have a consciousness that they're something different than Israel, how do they relate to others who claim to be Israel? And it's very important that Jesus for Matthew is fully a man from Israel. Therefore, Matthew begins his gospel by taking all the genealogy of Jesus; he wanted to show that Jesus was the son of David, and now traces this back to Abraham. For Matthew, Jesus is not the son of David, but he is the son of Abraham. He is truly a man from Israel. And thus Jesus' teaching also is one that is fully in the legitimate tradition of Israel's teaching of the law. So in Matthew, not in any other gospel, we have Jesus saying he has not come to dissolve the law but to fulfil it. And that no part of the law will disappear....

Matthew has some hesitation to show that this is also the community for the gentiles. It is clear that yes, there is the gospel for the gentiles. The disciples at the end of the gospels are sent out to all nations, and are asked to teach them what Jesus had taught the disciples. That is, teach them also that Jesus had not come to dissolve the law. Now apparently the understanding of the law is not identical with that of emerging Judaism after the destruction of Jerusalem. Because notice there's no emphasis on ritual law. No circumcision, no Sabbath commandment. So the ritual commandments of the law have disappeared. But nevertheless, Matthew wants this to be understood as a legitimate new interpretation of the law of Moses.

## Who was Matthew writing for?

Matthew's gospel is clearly written for a Jewish Christian audience living within the immediate proximity of the homeland itself. Matthew's is the most Jewish of all the gospels. The community for which Matthew was written was a Jewish Christian community that was encountering some new tensions in the period of reconstruction after the first revolt. It would appear that they've been there for quite some time. They actually show a consciousness of an older legacy of Jesus' tradition, going back to before the war. But now they're experiencing new tensions and new problems in the aftermath of the revolt as a political and social reconstruction is taking place.

## What is the reconstruction that is taking place, just in every day human terms?

What may lie behind the social tensions reflected in Matthew's gospel may be the massive population shift that resulted after the first revolt. When most of the Jewish population moved to the Galilean region of north. That's the situation [in] which Matthew's gospel seems to be written. But, as this new population has to be organised, the new political realities of village life begin to produce some new tensions, as well. It's in this context that the Pharisaic movement would become the new dominant force for the reconstruction of Jewish life and thought in the period after the first revolt. From the early Pharisaic tradition would emerge the Rabbinic tradition and ...the Rabbis as the leaders and teachers of Jewish tradition and interpreters of Torah, of law, would set the stage for the normative development of Judaism, down to modern times.

Now, we have to remember that it's precisely in Matthew's gospel that the Pharisees are Jesus' main opponents throughout his life. In Jesus' own times, the Pharisees weren't that prominent a group. Why does Matthew tell the story this way, so that a group that was less consequential during Jesus' own life time now becomes the main opponent? It's precisely because that's what's going on in the life of Matthew's community after the war. The Pharisees are becoming their opponents and we're watching two Jewish groups, Matthew's Christian Jewish group and the local Pharisaic groups in tension over what would be the future of Judaism. Naturally, they have very different answers.

## What are their answers? What are the specific things they disagree about?

Matthew's community observes Torah. In Matthew, in the Sermon on the Mount, Jesus says, "think not that I've come to destroy the law and the prophets - I've come not to destroy them but to fulfil them." In Matthew, Jesus is a proponent of Torah piety, just like the Pharisees. So, on the one hand, they follow the law in a way that makes them very good Jews. On the other hand, there are tensions over what is the proper form of piety for them.

One of the indications of the situation of Matthew's community comes up when Matthew's gospel gives regulations for how to discipline members within the community if they get out of hand. It says if one of the members of the congregation sins, go and tell them about it, and if they refuse to listen to you, take a friend and tell them about it and if they refuse to listen to them, take them to the church and if they refuse, kick them out. You actually throw them out of the church, out of the congregation. But, what's really interesting in this, this set of disciplinary regulations from Matthew 18, is that when you kick them out, when you excommunicate them or disfellowship them, you say, "you now are a gentile and a tax collector." You treat them as an outsider. But if kicking someone out means they're considered a gentile, those who are inside clearly must think of themselves still as thoroughly Jewish.



Why an angel to symbolise Matthew? Well the symbol is actually a divine man. St. Matthew is represented by a divine man because the Gospel highlights Jesus' entry into this world, first by presenting His family lineage - "A family record of Jesus Christ, Son of David, son of Abraham" (Mt 1:1) - and His incarnation and birth: "Now this is how the birth of Jesus Christ came about" (Mt 1:18). "This then," according to St. Irenaeus, "is the Gospel of His humanity; for which reason it is, too, that the character of a humble and meek man is kept up through the whole Gospel."

Blessings, Padre

Based on the writings by O'Neal, Sam. "Introduction to the Book of Matthew." Learn Religions, Jun. 25, 2019, learnreligions.com/introduction-to-the-book-of-matthew-363165.

## Parish News and Happenings

### SACRAMENTAL PROGRAM 2020

Parish Sacramental Preparation for this year will be commencing soon. Families with children in Year 4 and upwards are invited to attend an Enrolment and Parent Information Session to register for the three Sacraments of Penance, Confirmation and First Holy Communion. Please attend one Enrolment and Parent Information Session on Wednesday 19<sup>th</sup> February at either 9.30am or 5.30pm in Mercy Community Centre, Sunlight Drive, Burleigh Waters. Enrolments will be accepted on this day. Further information to follow.

**Expressions of Interest:** We are looking for expressions of interest from potential Catechists (training and resources provided) and from anyone who would be able to assist with administration on the Enrolment Day.

Thank you to our group of dedicated sewing ladies, who have commenced the task at hand. We very much appreciate your time and talent.

Inquiries - Email: [sc.burleigh@bne.catholic.net.au](mailto:sc.burleigh@bne.catholic.net.au) or contact the Parish Office on 5576 6466.

- **SUNDAY OF THE WORD OF GOD - 25/26 January 2020.** Pope Francis has proclaimed the third Sunday of Ordinary Time each New Year as the **Sunday of the Word of God**. A Sunday to highlight the significance of the Bible in our lives. To do this I ask each person to bring their home bible to Church next Sunday (25/26 January) for a blessing over the bibles.
- The **VINNIES' BUSHFIRE APPEAL** will take place at Masses next weekend, as part of the Church's National response to the crisis.
- **CHOIR REHEARSAL** will resume on Monday 3 February in Mary, Mother of Mercy Church from 5.30pm. New singers and musicians welcome.

- **ALTAR SERVERS WANTED** - Boys and girls (Yr 4 - 12) are invited to become Altar Servers. Contact Ritchie 0421 486470 or [ritchie.tantengco@gmail.com](mailto:ritchie.tantengco@gmail.com). \*Could existing Altar Servers in all Churches also please make contact.
- **BIBLE STUDY** - Tuesday 28 January we will hold an Adult Formation Night on **Understanding Matthew's Gospel** - Mercy Community Centre, 6.30 - 8.30pm. Wine and cheese provided. Bring bible and note book. We will also recommence bible study in Infant Saviour Meeting Room each Saturday, 8.30am, from 1 February.
- **RCIA** recommences on Monday 20 January at 6.45pm in the Parish boardroom.

## DECEASED

Masses have been requested for the recently deceased and for friends and relatives whose anniversaries occur about this time: Len Rowan, Ian Doherty, Paul Gamin, John & Maureen Meekin, Ignacio & Natalia Abarquez, Rogelio & Edgie Martin Pesebre, Romeo & Shery Ann Abarquez, Nieves & Salome Abarquez, Francisco & Ramona Abarquez, Nicanor Guab Jr.

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

### PLANNED GIVING LAST WEEK - ☺

CODE: ☺☺ = very good;  
☺ = good;  
☺ = hangin' in there;  
☺ = help!

Counting roster this week: Burleigh Waters

### 2018 EXPENSES:

Youth Ministry Expenses - \$6,000.00

■ **THE RECOVERY COURSE** **New Recovery Course starts Monday 10 February** at 6.30pm Infant Saviour meeting room. Enquiries Damien Kinnear - 0401 313258 - [kinnear@bigpond.net.au](mailto:kinnear@bigpond.net.au)

## Family Groups

**Have-A-Chats** Sunday 19 January 11.30am, Lunch at "The Miami" Tavern, Esplanade, North Burleigh (access via up ramp on Southern side)  
Phone Margaret 5520 0186.



# Liturgical Music for Second Sunday in Ordinary Time

## INTRODUCTORY RITES:

### Gathering:

#### We Are Called

Come, live in the light.  
Shine with the joy and the love of the Lord.  
We are called to be light for the kingdom,  
to live in the freedom of the city of God.

*We are called to act with justice,  
we are called to love tenderly,  
we are called to serve one another;  
to walk humbly with God.*

Come, open your heart.  
Show your mercy to all those in fear.  
We are called to be hope for the hopeless  
so all hatred and blindness will be no more.

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## LITURGY OF THE WORD:

### Psalm Response:

Here I am, Lord; I  
come to do your will.

© 2012, Amanda McKenna, Willow Publishing

## LITURGY OF THE EUCHARIST:

Save us, Saviour of the world,  
for by your cross and resurrection  
you have set us free.

### Psalm Responses for Weekday Masses this week:

#### Monday:

To the upright I will show the saving power of God.

**Tuesday:** I have found David, my servant.

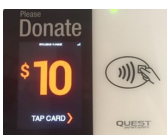
**Wednesday:** Blessed be the Lord, my Rock!

**Thursday:** In God I trust; I shall not fear.

**Friday:** Have mercy on me, God, have mercy.

#### Saturday:

Go out to all the world, and tell the Good News.



**PARISH PAY WAVE** - In line with the Cathedral and other Archdiocesan parishes we are introducing a Sunday collection paywave point.

We will trial the paywave at Mercy Church before rolling out stations in the rest of the communities.

The paywave is set at \$10. All you need do is tap your card as you leave church. Please look for the paywave station at the front door. Thank you.

## LITURGY OF THE EUCHARIST:

### Communion: Prayer For Peace

Peace before us, peace behind us, peace under our feet.  
Peace within us, peace over us, let all around us be peace.

Love before us, love behind us, love under our feet.  
Love within us, love over us, let all around us be love.

Light before us, light behind us, light under our feet.  
Light within us, light over us, let all around us be light.

Christ before us, Christ behind us, Christ under our feet.  
Christ within us, Christ over us, let all around us be Christ.

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### Thanksgiving: Only A Shadow

The love we have for you, O Lord,  
is only a shadow of your love for us;  
only a shadow of your love for us,  
your deep abiding love.  
The bread we take and eat, O Lord,  
is your body broken and shared with us;  
your body broken and shared with us,  
the gift of your great love.

*Our lives are in your hands,  
our lives are in your hands.  
Our love for you will grow, O Lord;  
your light in us will shine.*

Our own belief in you, O Lord,  
is only a shadow of your faith in us;  
only a shadow of your faith in us;  
your deep and lasting faith.  
Our dreams we share today, O Lord,  
are only a shadow of your dreams for us;  
only a shadow of your dreams for us;  
if we but follow you.

© 1971, Carey Landry, NALR

## CONCLUDING RITES

### Dismissal: Deep In The Spirit

If the Spirit of God lives in you, sing to the Lord.  
Praise him for his goodness.  
Deep in the Spirit your song.

I will play for him. Joy filled is my song.  
My life is my melody. To him I belong.

Deep in Christ I live. Faith in him my prayer.  
When my soul is torn and dry, faith to sense him there.

Spirit in my heart, sing for me my prayer.  
Deep within my heart I know: you are always there.

© 1979, Frank Andersen, Chevalier Press

