



St Patrick's Cathedral Newsletter



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Office hours: 9am-4pm Mon-Thu 9am-3pm on Friday

Dean of St Patrick's Cathedral and Administrator: Fr. Michael O'Brien.
Associate Pastors: Fr. Tom Duncan and Fr. Nandana Saparamadu
Safeguarding Officer: Ann Marie Pawsey (safeguarding@stpats.org.au)

St Patrick's, in communion with St Saviour's Primary School - Madonna Sleba (4637 1700)
St Saviour's College - Sharon Collins (4637 1600)

We acknowledge and respect the Traditional Owners of this place, the Jarowair and Giabal peoples.



FIFTH SUNDAY OF LENT [Year B]

Sunday 21st March, 2021

First Reading: Jeremiah 31:31-34 The days are coming when I will make a new covenant with Israel and I will forgive their iniquity.

Responsorial Psalm: Create a clean heart in me, O God.

Second Reading: Hebrews 5:7-9 He learnt to obey and became for all the source of eternal salvation..

Gospel Acclamation: **Glory to you, Word of God, Lord Jesus Christ! If you serve me, follow me, says the Lord; and where I am, my servant will also be. Glory to You, Word of God, Lord Jesus Christ!**

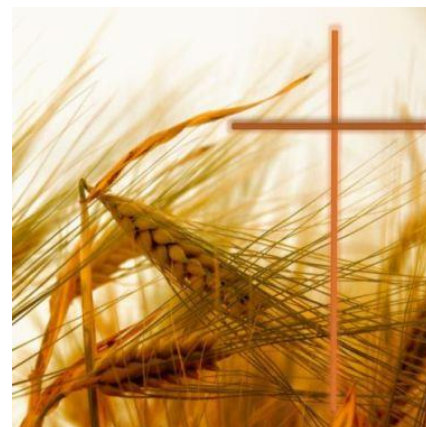
Gospel: John 12:20-33 If a grain of wheat falls on the ground and dies, it yields a rich harvest.

5th Sunday of Lent Year B

Just as we find ourselves now drawing near to the summit of Lent with the horror of Calvary, our Gospel today captures a piece of the nervous anticipation and rapidly growing intensity that our Lord experienced as he himself drew near to that summit. What began with some Greek visitors' simple desire to see Jesus, erupts in a clap of thunder and a passionate yet veiled sermon on death, glory and eternal life. My sense is that besides listening and making sense of the key teachings Jesus offers here, our task at this point is to *imagine*. Imagine what he was going through as he approached that dread "hour". But don't just imagine with images— feel. We ought to allow ourselves to feel in our guts the agitation and the trembling of his heart so that we join him in that. This is *compassion*, which literally means to "suffer with". Remember, Lent and its ascetic disciplines are not an end in themselves. The process of the 40 days of intensified Christianity are meant to serve to draw us to himself, to allow us entry into the *experience* of his passion and death so that we too might rise from the dust of earth with him in his glorious resurrection.

These days are a time of living precisely what our Lord spoke of in the Gospel this weekend: Unless the grain of wheat falls into the earth and dies, it remains alone – useless and sedentary. But if it should die, it comes to carry much fruit. And whoever "loves" his life is even now losing it, whereas the one who "hates" his life in this world will keep hold of it for eternal life. This language of "love" and "hate" is not so much tied to the strong emotions we associate with these words, but in the Hebrew mindset they refer to preference and desire. Do we cling to our life and the task of satisfying it above all else? Or do we strive to give our lives to God and to others, even when this costs us or when we are not so inclined? Our Lenten disciplines of prayer, fasting and almsgiving are ways of "hating" our life in this sense, ways of dying, ways of breaking us out of the shell of our "singularity" and sedentary living so that living with and for Jesus we might hold a transformed and fruitful life in him. But let us remember to imagine. We mustn't allow our Lenten observance become divorced from the compassion and imagination of Jesus' experience, which is ultimately what grounds our practice and makes it spiritual.

My prayer for you in the coming weeks is that you seize what is left of this time of grace and compassionately enter into the life of Jesus, which is our life. – Fr Tom



We remember in our prayers all those who have died recently Bidy Rose (Gdi) and those who have died from Covid-19. May perpetual light shine upon them, may they rest in peace.

We hold in our hearts the memories of those whose anniversaries occur at this time:

Fr Patrick Brady [1954]

✠ **For all those who are ill in our community, especially,** Levi Smith, Eileen Hanna, Rohitha Jayamanna, Ray Frelek, Patsy Quinn, Brian Machin, Graham McGovern, Madeline Gray, Loan Smith, Maria Brown, Kim Ireland, Christine [Faus] Barron, Greta Berge, Matt Vlietstra, Dr Peter Reiter, Elijah Rolls, Hayden Smith, Patricia Whyte (nee Stark), Margaret Walker, Rita Blacker, Kristina Dawidowicz, Nora Machin, Mary Allen, Tina Hobson, Bev Boundy, Joanne Essey [Sydney], Braxton Rayner, Kate Gibbs, Max Shearer, Saturnino Bustamante, Hannah Marie Marasigan, Stephanie Shine, Andrew Supple, Mary-Ann Hine, Kathy Allan, John Morgan, Patricia McCracken, Reggie James, Teresita Pamulaklakin, and those in our nursing homes and hospitals, and those suffering from Covid-19.

St Saviour's College, Toowoomba Boarding School for Girls in Years 7–12 OPEN DAY, Thursday 29 April, 3pm – 6pm Register online at www.ssctwb.catholic.edu.au

Enquiries: welcomestsav@twb.catholic.edu.au

Second Rite of Reconciliation will be celebrated at St. Patrick's on the 23rd March at 5.30pm. Another opportunity is available on the same day at St Thomas More's at 9.30am.

URGENT: EASTER ROSTERS: READERS, WELCOMERS, MUSICIANS AND SINGERS are invited to be part of the Liturgies during Holy Week and Easter. There are folders with blank rosters on a table in the Eastern transept. If you are available please put your name on one of the forms this weekend. Please note extra Readers will be needed for Palm Sunday. Readers will be required to attend a practice session beforehand. Please indicate if you will be away at Easter.

Please make sure you have a **GREEN** sheet to explain the process of TryBooking and the other options that are available. Extra copies are available on the table. Thank you for your cooperation. A huge thank you to Celia and Melissa in the office for all their work on this future approach! Much appreciated. Fr. Michael

TRY BOOKING: As from this Monday 15th March on the parish website (www.stpats.org.au) you will find TryBooking available for the following events: **Masses** 27th/28th March; Mass of the **Chrism** 5.30pm 29th March; **Holy Thursday** 6.00pm 1st April; Good Friday **Stations** 2nd April 10.00am; Good Friday **Solemn Service** 2nd April 3.00pm; **Easter Vigil** 3rd April 7.00pm; **Easter Sunday** Masses 7am, 9am and 5.30 4th April; **Masses** 10th/11th April.

YOU MAY BOOK ALL OF THESE EVENTS USING THE TRYBOOKING SITE AS INDICATED ON THE PARISH WEBSITE. Any queries please phone St Pat's office on 4637 1500.

Ecumenical Palm Sunday Everyone is invited to participate in an ecumenical service for the blessing of palms on Palm Sunday, 28th March at St Stephen's Uniting Church in Neil Street at 8.15am. This allows enough time to walk back to St Patrick's for the 9.00am Mass. It is preferable to prebook via the following link: <https://ucaqlld.ucareapp.com/events/499/booknow>

Sunday 21 March	7am, 9am, 5.30pm Mass 9am Live stream available SPC	11am Baptism of Syklah Marie Wallace 2pm Wedding of Jacob Thurgood & Lara Ritchie 4.30pm Bingo in the Cathedral Centre
Monday 22 March	9am Mass STM 5.30pm Mass SPC	
Tuesday 23 March	7am Mass SPC 5.30pm Mass STM	6.30am Rosary Second Rite of Reconciliation 5.30pm
Wed 24 March	7am Mass SPC	7.15pm Bingo in the Cathedral Centre
Thurs 25 March <small>The Annunciation of the Lord</small>	7am Mass SPC	ROSARY at SPC 11am – 1pm ADORATION 5pm – 6pm SPC
Friday 26 March	7am Mass SPC 9am Mass STM	7.15pm Bingo in the Cathedral Centre
Saturday 27 March	7am Mass 6pm Mass	11am Baptism of William Gregory Bryant 12pm Baptism of Arthur Daniel Krisanski
Sunday 28 March	7am, 9am, 5.30pm Mass 9am-Live stream available SPC	11am Baptism of Sophie Maree Boden 4.30pm Bingo in the Cathedral Centre
Planned Giving \$1479; Loose \$922; PayPoint \$440; Helen Hoddle, Mick Cuskelly, Jo Meacle. Thank you for your generous giving to assist the works of St. Patrick's.		

Taking time to Prepare and Reflect

For next Sunday..... Palm Sunday

Gospel

(extracts from Jn 12: 1, 12-13 & Mk 14:1 – 15:47)



Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him; in their hands they carried palm branches and with a loud voice cried out:

Hosanna in the highest! Blessed are you, who have come in your abundant mercy!...

...On the night he was betrayed, the chief priests together with the elders and the scribes had Jesus bound and handed him over to Pilate.

Pilate questioned him, 'Are you the king of the Jews?' 'It is you who say it' he answered. And the chief priests brought many accusations against him. Pilate questioned him again, 'Have you no reply at all? See how many accusations they are bringing against you!' But to Pilate's amazement, Jesus made no further reply...

Now a man called Barabbas was in prison for murder. Pilate asked the crowd, 'Do you want me to release for you the king of the Jews?' But the chief priests had incited the crowd to demand for the release of Barabbas. Pilate spoke again. 'But what am I to do with the man you call the king of the Jews?' The crowd shouted back, 'Crucify him! Crucify him!'.....

Reflecting on the Gospel

How quickly praise can turn to derision. We see it in business, politics, even with friends and family. One minute somebody is singing praises, the next it's insults and scorn. The gospel readings display that very juxtaposition today. We come into church singing "Hosanna!" and fifteen minutes later we cry, "Crucify him!"

The people wanted an earthly king to shake off Roman occupation and achieve political independence. But how quickly they turned on Jesus when they realized that he would not fulfill their plans. God had something else in store.

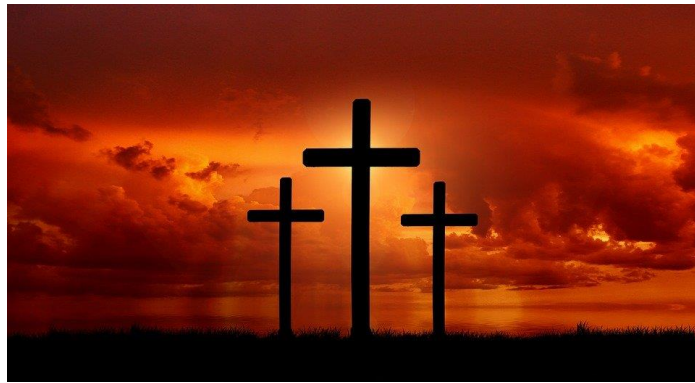
As Jesus did not meet the expectations of the crowd, or even his disciples, they turned and fled. One disciple ran so fast he ran out of his clothes (Mark 14:51-52)! Peter, of course, denied he even knew Jesus. The crowd chose to have an insurrectionist released to them rather than Jesus. By the time Jesus was on the cross the only remaining friends were some women and Joseph of Arimathea, though it seems Jesus wouldn't have known about Joseph's act of courage. The women were said to have ministered to him and followed him when he was in Galilee. Though the women lacked the "disciple" title, they were clearly his followers, offering a ministry of presence up to and during his death and subsequent burial. They stand in contrast to the behavior of the "real" disciples (those who bear the name) who denied Jesus, or simply fled the scene.

The entire passion narrative in Mark shows the confusion, bewilderment, and misunderstanding that punctuated the horrific scene of Jesus' crucifixion. The crowds believe Jesus is calling for Elijah, the chief priests and scribes mock Jesus as one who cannot save himself, Pilate acquiesces to the crowd's demands and participates in a miscarriage of justice. The centurion alone (a Gentile) is the only one to face the crucified after death and proclaim faith in him. Peter (a Jew) confessed Jesus as Christ (Mark 8:29) and now the centurion (a Gentile) confesses Jesus as Son of God, only after his death.

To be the Christ, the Son of God, necessarily means suffering and death. To have come down from the cross would have been to deny Jesus' own identity as Christ and Son of God. Rather than a political military leader commanding armies in a revolution, Jesus is the crucified Son of God.

God's plans are not our own.

We are fickle human beings, often in search of entertainment. We are designed by eons of evolution to look toward the future rather than the past. Palm Sunday is our conscious effort to root ourselves in our past, the very foundation of our faith, the paschal mystery. This week we celebrate the most ancient and fundamental mysteries of faith. Without this effort to reach our touchstone we would likely be fleeting from one moment to the next, seeking to fulfill various desires and cravings. Being in touch with the paschal mystery reminds us that this life has meaning beyond the here and now. We have a future that is eternal. The love, relationships, and bonds we create in this life will endure. The passion and death of Jesus necessarily result in his resurrection, which gives us a promise and foretaste of that eternal life. Rather than seek the next best thing, upon entering this Holy Week we recall that our faith is rooted in the past, and our destiny is eternal.



When has a cross you have had to take up been the means of new life and resurrection?

When have you felt abandoned by God, but discovered him again in your life?

How do we experience "redemption" in our time and place?

Why do the crowds change from welcoming Jesus with palms today to calling for his crucifixion five days from now?