



St Patrick's Cathedral Newsletter



T: 4637 1500 F: 4637 1511
Email: admin@stpats.org.au
www.stpats.org.au

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.



SECOND SUNDAY OF LENT [Year B]

Sunday 28th February, 2021

First Reading: Genesis 22:1-2,9-13,15-18 – The sacrifice of Abraham, our father in faith.

Responsorial Psalm: I will walk in the presence of the Lord, in the land of the living.

Second Reading: Romans 8:31-34 – God did not spare his own Son.

Gospel Acclamation: Glory and praise to you, Lord Jesus Christ! From the shining cloud the Father's voice is heard:
this is my beloved Son, hear him. Glory and praise to you, Lord Jesus Christ!

Gospel: Mark 9: 2-10 – This is my Son, the beloved; listen to him.

Transfiguration

There's a very ancient understanding of the event put before us this Sunday that merits thinking about – especially during our quiet prayer times during Lent.

At first reading (or hearing), the Gospel passage offered to us this weekend seems to be saying that “on the mountain top” the body of Jesus was transformed, taking on a glorified form. But many of the early Fathers of the Church – like Ephraim of Syria, Leo the Great, Augustine, John Chrysostom – suggest that it is really the three disciples of Jesus who are transformed. **They are enabled to see more deeply, their eyes are opened to see, in Jesus, their God among them and come to know “what” God is really like.**

In the quiet of that mountain top, away from the hub-bub and busyness of the streets, the presence of God among them is unveiled. For some time at least they really see who He is, and that glimpse will remain with them, sustain them and play a decisive part ultimately in their belief and faith in Him. They will come to understand the wonder and truth of God's faithful tender love as they watch Him healing, forgiving, embracing the outcast, breathing new life into the dead. Then, finally, after seeing Him patiently suffering, unjustly condemned and dying, they'll begin to realise how profound and life changing God's love is.

So it is that early in Lent we are invited by God and encouraged by a Church community to spend quality time, often, on a mountain top or in our own desert: there to be transformed by new insights into Who our God is.

What do we take with us into these quiet places apart?

- we take the Gospels and enter into, as keen observers and participants, the experiences of Jesus described there.
- we take our own joys and struggles, our own questions and answers, the ordinary events, relationships and challenges of daily life.
- and we open our minds and hearts welcoming and embracing the transforming presence of God among us.

Please God, like Peter and James and John we re-enter every part of our daily lives renewed – seeing more deeply and clearly, our eyes opened, focused on what really does matter in life. Game enough to give and suffer and die, in line with the way of Jesus as we are slowly drawn into fully living in communion with Him.

Let's be faithful companions on the journey that is Lent 2021.

Hal Ranger

We remember in our prayers all those who have died recently; Bishop Emeritus Bede Heather (Parramatta), Judith Phillips 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: Peter Kahlil Saide, Sol and Patricia Betros, Elizabeth Eiser (Betty), Pat Murphy, Daniel Gainey, Fr Dominic Burke [1968]

✠ **For all those who are ill in our community, especially,** Rohitha Jayamanna, Ray Frelek, Patsy Quinn, Brian Machin, Graham McGovern, Madeline Gray, Richard Jones, 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.

The Queensland Government has allowed churches to arrange seating similar to Cinemas or theatres. This requires all seats to be numbered. This will allow us to double our capacity from 200 to 400.

However in order to achieve this we need YOUR help.

From 15th March, the number of the seat you occupy will need to be noted.

This is to reduce the amount of people that will be required should COVID tracing be needed. In order to make this change as easy and effective as possible we need to use TRY BOOKING. This change will not happen until 15th March, and there will be extensive information regarding the process of TRY BOOKING made available over the coming weeks. What you need to do at the moment is to note your preferred seat number so that when TRY BOOKING is available you can choose the seat you prefer.

We will need more people to assist with the registration at the church door, so if you can help in this regard, please contact the parish office.

DO NOT PANIC – all will be explained more fully over the coming weeks.

Applications are invited for **Office Coordinator for the Catholic Social Justice Commission**. This position's purpose is to provide administrative assistance and support to the Catholic Social Justice Commission Executive Officer and Commission members. The role will focus on handling general inquiries, maintaining records and support activities undertaken by the Catholic Social Justice Commission. The position is casual, up to 10 hours per week. Send your application with a cover letter, resume and 2 referees to David Tutty dtutty@twb.catholic.org.au by 5:00 pm on Friday 5 March 2021. The position description is available by contacting David Tutty.

Celebrating 50 Years of St Pat's Bingo: Wednesday 17 March – Sunday 21 March 2021

Part of our 50 year Celebrations is a **Reunion Lunch** for our current and former Bingo volunteers. If you have been involved with St Pat's Bingo over the past 50 years I would love to hear from you. Please email anthony@stpats.org.au



Unit for Rent: One bedroom unit for an elderly person at St Patrick's Community Village is available for rent. Applications are to be made in writing to the Secretary, Board of Management, St Patrick's Cathedral, PO Box 7062, Toowoomba 4350 or may be dropped in at the Parish Office.

Sunday 28 Feb	7am, 9am, 5.30pm Mass 9am Live stream available SPC	11am Baptism of Olivia Jane Haaijer 4.30pm Bingo in the Cathedral Centre
Monday 1 March	9am Mass STM 5.30pm Mass SPC	
Tuesday 2 March	7am Mass SPC 5.30pm Mass STM	6.30am Rosary
Wed 3 March	7am Mass SPC	6pm SVdP Meeting in Parish Centre 7.15pm Bingo in the Cathedral Centre
Thursday 4 March	7am Mass SPC	ADORATION 5pm – 6pm SPC
Friday 5 March	7am Mass SPC 9am Mass STM	10.00am World Day of Prayer Service at St. Luke's Anglican Church. Pray for Vanuatu. 7.15pm Bingo in the Cathedral Centre
Saturday 6 March	7am Mass 6pm Mass	11am Baptism of Alaia Reign Hovey
Sunday 7 March	7am, 9am, 5.30pm Mass 9am-Live stream available SPC	4.30pm Bingo in the Cathedral Centre
Planned Giving \$796; Loose \$925; PayPoint \$650; Sam and Fina Ginardi, Wendy Heelan Thank you for your generous giving to assist the works of St. Patrick's.		

Taking time to Prepare and Reflect

For next Sunday..... the 3rd Sunday Lent

Gospel

Jn 2:13-25



Just before Passover, Jesus went up to Jerusalem and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.'The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I

will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this.

During his stay in Jerusalem for the Passover many believed in his name when they saw the signs that he gave.

Reflecting on the Gospel

Today we depart from the Gospel of Mark and enter into the Gospel of John. The story of Jesus driving out the money changers happens during Holy Week in the Synoptic Gospels, but early in Jesus' ministry in John's gospel. In John's gospel, Jesus goes back and forth to Jerusalem throughout his ministry.

At the time of Jesus, the temple had become in some senses a place of commodification. Oxen, sheep, and doves were sold to be sacrificed. It wasn't enough for one to bring one's own animals. They had to pass an inspection, and were "pre-certified," so to speak, guaranteed to be without blemish and therefore worthy of sacrifice. Of course, there might have been a markup for this quality assurance. For a nice price you could buy a worthy sacrifice. How quickly and easily does religion seem to fall into a trap of commodification? Similar things have happened in our own church history, the selling of indulgences comes to mind.

The challenge of commodification of religion is not limited to Jesus' day, or the annals of church history. Commodification of God's grace happens today too. Jesus responds to this scandal as the Scriptures foretold (Ps 69:9). He is zealous, passionate for his Father's house, which has been turned into a bazaar.

Those with the vested interest in the status quo are upset. But Jesus replies with his parabolic riddle-speech. "Destroy this temple and in three days I will raise it up." Of course, he is referring to the temple of his own body. But the stallholders do not see the deeper meaning of his speech. They see only literal realities and they know that the temple took nearly half a century to build. To them, Jesus must have seemed a wild-eyed zealot, off his rocker and half-baked. He was dangerous, a threat to business and religious interests, and would have to be stopped.

The example Jesus gives us today demands consideration. We must recoil at every instance of commodified religion, or a selling of God's grace. God's presence is not to be bartered; it is not a commodity. God's grace is freely given to all.

The gospel tells us something today that we often overlook. The temple is not only a physical place in Jerusalem, but metaphorically it is Jesus' very self.

By extension, the human body is a place of God's presence. To be holy is not merely to go to the physical temple to purchase a "pre-certified and quality assured" sacrifice.

If the human being is a dwelling place of God, then true worship becomes how we treat ourselves, and how we treat the other. But treating another kindly, patiently, and with love is much more difficult to commodify. It seems easier to say, "buy this" and all will be well with you and God. But God's grace is not dependent on somebody else, what they sell us, in deed or in word.

Rather, our relationship with God is dependent upon how we treat the other, who is a dwelling place of God in our midst. It can be difficult to die to our preconceived notions of God, to let go of the idea of an accountant God who takes stock of each and every sacrifice, ensuring it is without blemish. Instead, Jesus invites us to a relationship with God based on Jesus himself, the manifestation of God. If Jesus is the incarnation of God, then humanity is a dwelling place for the divinity. Our worship and love of God can be defined by how we treat our neighbour.

Have you struggled to "drive out" of your life an attitude, situation, or set of circumstances that deadened you to the real joy and purpose of life?

In what ways does your parish realize Jesus' vision of "my Father's house" in today's gospel?

How has a particular ministry in your parish been an experience of unexpected grace for both those who serve and those served?

