

HOLY WEEK : 30 March -5 April

Monday: Chrism Mass (Canberra)

Tuesday: 5.00 pm Mass

Wednesday: 9.00am Mass

Holy Thursday: 6.00pm Mass

Good Friday: Stations at 10.00am

Passion of the Lord at 3.00pm

Holy Saturday: 8.00am Morning Prayer

Easter Saturday Vigil: 7.00pm

Easter Sunday: 9.00am Mass

Indian Community

Good Friday Liturgy : 11.00am

Easter Saturday Night: 11.00pm

EASTER OCTAVE : 6-12 APRIL

Monday: 9.00am Mass

Tuesday: 5.00 pm Mass

Wed - Saturday: 9.00 am Mass

Saturday Vigil : 5.00pm Mass

Divine Mercy Sunday: 9.00am Mass

Reconciliation

Tues: 4 - 4.45pm

Sat: 3.30 - 4.30pm

Adoration & Benediction

Tue: 4-5pm

Gratitude: A heartfelt thank you to all who have contributed to and sponsored the parish's recent liturgical items. Your generosity is deeply appreciated. Be assured that your intentions are lovingly remembered in my masses and prayers, with sincere gratitude for your faithful support. May the Lord continue to bless you abundantly.

Fr Joshy

WE THANK YOU FOR YOUR ONGOING SUPPORT OF OUR PARISH

A/C: Name: St Bernard's

Operating

BSB: 062 786

Account No: 000 12939

Ref: Family Name

A joyful step in faith: Congratulations to all the children who have celebrated their First Reconciliation. This is a joyful and important step in your faith journey, and we are very proud of you.

Thank you to your parents, families, our sacramental team, especially Carolyn Evenden, and St Bernard School, particularly Sarah Davis for their time and support. We are also grateful to our parishioners who have supported these children with their prayers and encouragement from the very beginning.

May this be the beginning of a lifelong journey of faith, forgiveness, and love.

Fr Joshy

MASSES IN AGED CARE

The Glen Every Second Wednesday
10.30am

The Manor Every Third
Wednesday 2pm

Maranatha Every Fourth
Wednesday 2pm

Flowers for Holy Week: Dear Parishioners, during Holy Week, you are most welcome, if you wish, to bring flowers from your gardens to help decorate our altar.

Flowers may be brought on:

- Holy Thursday morning
- Easter Saturday morning

Thank you for your kindness and generosity. Fr Joshy



Good Friday Collection for Holy Land: Traditionally in Australia, a special Collection has been taken up on Good Friday to support the Franciscans who administer and maintain the Holy Land pilgrimage sites. Please consider giving generously this Good Friday

Sacrament Spotlight

Forgiving & Being Forgiven – A Heart Full of Love

Forgiveness is one of the most beautiful gifts God gives us—and one we are called to share with others.

At times, people hurt us, and we may feel sad, angry, or upset. These feelings can weigh heavily on our hearts, like carrying a large stone. Choosing to forgive does not mean that what happened was acceptable; rather, it means choosing love instead of holding on to anger. With God's help, we can let go, and our hearts become lighter and filled with peace.

We also make mistakes and sometimes hurt others. When we sincerely say sorry, something wonderful begins to happen. When forgiveness is given, love has the power to heal what was broken.

When we both forgive and are forgiven, relationships are restored. This is called reconciliation—coming back together in friendship, love, and unity.

Jesus beautifully teaches this in the Parable of the Prodigal Son. No matter how far we may wander, God is always ready to welcome us back with open arms, full of mercy, compassion, and joy.

In the Sacrament of Reconciliation, we encounter this same loving mercy. God forgives our sins, heals our hearts, and restores our friendship with Him and with one another.

PARISH ROSTERS

28/29 MARCH
Cleaning
30 March-3 April D & L May

5.00PM MASS
Welcomer K Conway
Commentator: M Weatherall
Reader: B Maynard
Eucharistic Ministers E Butt
Computer Screen M O'Neill

9.00 AM MASS:
Welcomer L May
Commentator J Whiteford
Reader: N Beatty
Eucharistic Ministers M & C Lowe
Computer Screen D May

MORNING TEA:
N Beatty

COUNTERS:
G Norris/J O'Sullivan

4/5 APRIL
Cleaning
6-10 M deSmet/J Maher

7.00PM EASTER VIGIL
Welcomer B Oerder:
Commentator: P. O'Kelly
Old Testament: J O'Sullivan, M O'Neill,
J Mackay
Epistle: D Herring
Eucharistic Ministers J McCarthy
Computer Screen T Jackson

9.00 AM MASS:
Welcomer M Britt
Commentator B Basevi
Reader: N Beatty
Eucharistic Ministers J Wain, K Corbin
Computer Screen T Priest

MORNING TEA:
Filipino Community
COUNTERS:
B Basevi/C Meade

Divine Mercy Sunday - 12 April

Divine Mercy Chaplet and Novena are available in the church foyer. The faithful are encouraged to pray the Divine Mercy Novena, beginning on Good Friday and continuing for nine days, in preparation for Divine Mercy Sunday. In this novena, we entrust various intentions to the Lord's mercy, uniting ourselves more closely with His Passion and Resurrection.

A plenary indulgence may be obtained under the usual conditions: Sacramental Confession (within about 20 days), Holy Communion, Prayer for the Holy Father's intentions, Detachment from all sin. Additionally, one must:

Participate in Divine Mercy devotions in a church or chapel **OR** In the presence of the Blessed Sacrament, pray the Our Father and the Creed, adding: "Jesus, I trust in You."

Caritas AUSTRALIA PROJECT COMPASSION As Project Compassion 2026 comes to a close, we thank you for your generous support throughout Lent. This year, we shared the stories of four inspiring people whose lives are being uplifted through your compassion.

Your support is helping them overcome challenges and build stronger futures. There is still time to donate! Together, we can continue nurturing hope and empowering communities facing poverty and injustice.

PLEASE DONATE TODAY



A gentle reminder to return your Compassion Boxes to the church.

Prayers for the Sick

Jesus, Divine Healer, we entrust all the sick into your loving hands

Frankie Pepper, Declan Holmes, Joy & John Dillon, Jan Simpson, Nan Reidy, Natalie Matthews, Jordan Ambler, John Hyland, Ken Evenden, Travis Roth, Piper Roth, Maya Roth, Jeanette Clarke, Brendan Blyton, Wendy & Pat Roberts, Mark O'Neill, Karen Nixon, Kevin Totterell, Dawn Robinson, Maria de Rocco, Myrna Glenn, Norma Dean, Ann Marie McLoughlin, Christine Norman, Anne Gatehouse, Tony Vogel, Sr Marie McAlister, Peter O'Neill.

Recently Deceased

We have loved them in life; let us not forget them in death. May they live forever in God's love. Deborah Eddington, Nick Hum, Fiona Wearne, Bettye Ison, Fr Frank Fuchs, Chris Bowditch, Shirley Carroll, Pavla Pinkawa, William Gallagher, Teresa Lewis, Bob & Suzanne Hughes, Bishop Pat Power, Diana Ebbelaar, Sr Maria Goretti, Maria Mendes, Gregy Elchico, Bob & Judy Spruce, Rod & Letitia Baz, Wido Melis, Zora Domitrovic, Margaret Priest, Linda Vogel, Ivan Backo, Jean McSmith, David Wick, Margaret Silversides, Joseph Quigley, Patricia Totterdell, Joanne Rogers, Josephine Beckhaus. **Anniversaries:** are listed in the Memorial Book at the Church and names can be added to it if dates are provided.

Pope's Monthly Prayer Intentions
March

For disarmament and peace

Let us pray that nations move toward effective disarmament, particularly nuclear disarmament, and that world leaders choose the path of dialogue and diplomacy instead of violence.

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Kate & Tara your vets
at Surf Beach
EUROCOAST Veterinary Centre
4471 3400

Liturgy of the Word Palm Sunday Year A



First Reading

Isaiah 50:4-7

A reading from the prophet Isaiah

*I did not cover my face against insult
and I know I will not be ashamed.*

The Lord has given me
a disciple's tongue.
So that I may know how to reply to the wearied,
he provides me with speech.
Each morning he wakes me to hear,
to listen like a disciple.
The Lord has opened my ear.
For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face
against insult and spittle.
The Lord comes to my help,
so that I am untouched by the insults.
So, too, I set my face like flint;
I know I shall not be shamed.

Responsorial Psalm

Ps 21:8-9. 17-20. 23-24. R. v.2

**(R.) My God, my God, why have you
abandoned me?**

- All who see me deride me.
They curl their lips, they toss their heads.
'He trusted in the Lord, let him save him; let
him release him if this is his friend.' (R.)
- Many dogs have surrounded me, a
band of the wicked beset me.
They tear holes in my hands and my feet.
I can count every one of my bones. (R.)
- They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me! (R.)
- I will tell of your name to my brethren
and praise you where they are assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons.' (R.)

Second Reading

Philippians 2:6-11

A reading from the letter of St Paul to
the Philippians

*He humbled himself to become like us and
God raised him on high.*
His state was divine, yet Christ Jesus did not
cling to his equality with God
but emptied himself to assume the condition
of a slave, and became as men are, and being
as all men are,
he was humbler yet, even to accepting death,
death on a cross.
But God raised him high and gave him the
name which is above all other names, so that
all beings
in the heavens, on earth and in the under-
world,
should bend the knee at the name of Jesus
and that every tongue should acclaim

Jesus Christ as Lord,
to the glory of God the Father.

Gospel Acclamation

Philippians 2:8-9

Praise to you, Lord Jesus Christ, king of end-
less glory!
Christ became obedient for us even to death
dying on the cross.
Therefore God raised him on high
and gave him a name above all other names.
Praise to you, Lord Jesus Christ, king of end-
less glory!

Gospel

Matthew 27:11-54

*The passion of our Lord Jesus Christ accord-
ing to Matthew*

Jesus was brought before Pontius Pilate, the
governor, and the governor put to him this
question, 'Are you the king of the Jews?'
Jesus replied, 'It is you who say it.' But when
he was accused by the chief priests and the
elders he refused to answer at all. Pilate then
said to him, 'Do you not hear how many
charges they have brought against you?' But
to the governor's complete amazement, he
offered no reply to any of the charges.

At festival time it was the governor's practice
to release a prisoner for the people, anyone
they chose. Now there was at that time a no-
torious prisoner whose name was Barabbas.
So when the crowd gathered, Pilate said to
them, 'Which do you want me to release for
you: Barabbas, or Jesus who is called Christ?'
For Pilate knew it was out of jealousy that
they had handed him over.

Now as he was seated in the chair of judge-
ment, his wife sent him a message, 'Have
nothing to do with that man; I have been up-
set all day by a dream I had about him.'

The chief priests and the elders, however, had
persuaded the crowd to demand the release of
Barabbas and the execution of Jesus. So when
the governor spoke and asked them, 'Which
of the two do you want me to release for
you?' they said 'Barabbas'. 'But in that case,'
Pilate said to them 'what am I to do with Je-
sus who is called Christ?' They all said, 'Let
him be crucified!' 'Why?' he asked 'What
harm has he done?' But they shouted all the
louder, 'Let him be crucified!' Then Pilate
saw that he was making no impression, that in
fact a riot was imminent. So he took some
water, washed his hands in front of the crowd
and said, 'I am innocent of this man's blood.
It is your concern.' And the people, to a man,
shouted back, 'His blood be on us and on
our children!' Then he released Barabbas
for them. He ordered Jesus to be first
scourged and then handed over to be
crucified.

The governor's soldiers took Jesus with
them into the Praetorium and collected
the whole cohort around him. Then they
stripped him and made him wear a scar-
let cloak, and having twisted some thorns
into a crown they put this on his head and
placed a reed in his right hand. To make
fun of him they knelt to him saying, 'Hail,
king of the Jews!' And they spat on him

and took the reed and struck him on the head
with it. And when they had finished making
fun of him, they took off the cloak and
dressed him in his own clothes and led him
away to crucify him.

On their way out, they came across a man
from Cyrene, Simon by name, and enlisted
him to carry his cross. When they had
reached a place called Golgotha, that is, the
place of the skull, they gave him wine to
drink mixed with gall, which he tasted but
refused to drink. When they had finished cru-
cifying him they shared out his clothing by
casting lots, and then sat down and stayed
there keeping guard over him.

Above his head was placed the charge against
him; it read: 'This is Jesus, the King of the
Jews.' At the same time two robbers were
crucified with him, one on the right and one
on the left.

The passers-by jeered at him; they shook their
heads and said 'So you would destroy the
Temple and rebuild it in three days! Then
save yourself! If you are God's son, come
down from the cross!' The chief priests with
the scribes and elders mocked him in the
same way. 'He saved others,' they said 'he
cannot save himself. He is the king of Israel;
let him come down from the cross now, and
we will believe in him. He put his trust in
God; now let God rescue him if he wants
him. For he did say, "I am the son of God."' Even
the robbers who were crucified with
him taunted him in the same way.

From the sixth hour there was darkness over
all the land until the ninth hour. And about
the ninth hour, Jesus cried out in a loud voice,
'Eli, Eli, lama sabachthani?' that is, 'My God,
my God, why have you deserted me?' When
some of those who stood there heard this,
they said, 'The man is calling on Elijah,' and
one of them quickly ran to get a sponge
which he dipped in vinegar and putting it on a
reed, gave it him to drink. 'Wait!' said the
rest of them 'and see if Elijah will come to
save him.' But Jesus again crying out in a
loud voice, yielded up his spirit.

At that, the veil of the Temple was torn in
two from top to bottom; the earth quaked; the
rocks were split; the tombs opened and the
bodies of many holy men rose from the dead,
and these, after his resurrection, came out of
the tombs, entered the Holy City and ap-
peared to a number of people. Meanwhile
the centurion, together with the others guard-
ing Jesus, had seen the earthquake and all that
was taking place, and they were terrified and
said, 'In truth this was a son of God.'

The Gospel of the Lord
R. Praise to you Lord Jesus Christ

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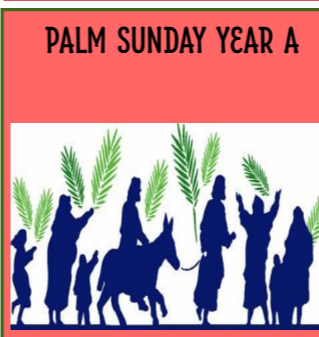
**ST BERNARD'S PARISH
BATEMANS BAY**
2 David Avenue, Batehaven NSW 2536

Welcome to
our church

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Tel: 4472 4153
E: batemansbay@cg.org.au
Website: www.cg.org.au/batemansbay
Office Hours: 10am to 2pm
Wednesday-Friday

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E: joshy.kurien@cg.org.au, 0412 358 222
Secretary: Roslynne Trompp
Finance Admin: Anne Jackson JP
PC Co-ord: Marie Weatherall
Asst. PC Co-ord: Carolyn Evenden

St. Bernard's Primary School, Batehaven
Principal: Karen Hadley
R.E.C.: Rebecca Keough
Carroll College, Broulee
Principal: Andrew Kenneally
R.E.C.: Anna Smart



Community Corner

Choir Practice
Every Monday
1.00pm - 2.30 pm
Easter Preparation

Cenacle Prayer 9.30 am
Fridays after Mass

"Enjoy the Good News"
Wednesdays after mass
CMR

**Mass with the Anointing of
the Sick**
Saturday 28 March 2026
Mass: 9:00am
Holy Hour: 8:00am
Confession: 8:00am –
8:45am

Wrap With Love
TUESDAY 14TH April
10 am BB Library
Wednesday 29th 1-3pm
CMR

COFFEE CLUB
Thursdays after 9am
Mass
Venue: Corrigan's Cove

Craft Group—
Thursdays 10-12 Thurs-
days
10am CMR

Palm Sunday brings us to the doorway of Holy Week, where celebration and suffering stand side by side. The liturgy begins with the joyful procession of palms and ends with the solemn proclamation of the Passion. In this contrast, we encounter the deep paradox at the heart of the Christian mystery: triumph revealed through humility and love revealed through sacrifice.

As Jesus enters Jerusalem, the crowd welcomes him with enthusiasm, waving palms and shouting "Hosanna!" They expect a victorious king, perhaps a political liberator. Yet Jesus enters not on a warhorse but on a humble donkey. His kingship is not about power or domination but about service and self-giving love.

The first reading from the prophet Isaiah presents the image of the Suffering Servant, one who listens deeply to God and remains faithful even in the face of rejection and suffering: "I have set my face like flint." This quiet resolve mirrors Jesus' journey toward the cross. He does not turn away because he trusts completely in the Father's will.

Saint Paul's hymn in Philippians expresses the heart of Christ's mission: though he was in the form of God, he emptied himself, taking the form of a servant and becoming obedient even to death on a cross. Here we see the radical humility of God made visible in Christ.

The Franciscan spiritual writer Richard Rohr often speaks of what he calls the "pattern of transformation"—the movement of order, disorder, and reorder. According to Rohr, the Gospel consistently reveals that new life emerges not by avoiding suffering but by passing through it with trust in God. Palm Sunday illustrates this pattern vividly: the order of celebration quickly becomes the disorder of betrayal, suffering, and death, yet this very path leads toward the reordered life of resurrection. Rohr also describes the cross as revealing the "universal pattern of death and rebirth." In Jesus we see that God does not stand apart from human suffering but enters fully into it. The Passion shows us that divine love is willing to absorb pain rather than return violence with violence. In this way, the cross becomes not a symbol of defeat but of transformative love.

The Passion narrative places us among the many characters surrounding Jesus—the cheering crowds, the fearful disciples, the questioning authorities, and the silent bystanders. Each of them reflects something of ourselves. At times we are enthusiastic followers; at other times we falter, misunderstand, or keep our distance when faith demands courage.

Palm Sunday therefore invites us to examine our own discipleship. Are we willing to follow Christ not only in moments of praise but also along the difficult road of self-giving love? As Rohr reminds us, the path of transformation often involves letting go of our expectations so that God can lead us into a deeper and truer life.

The palms we carry symbolize victory, yet they point toward a victory that will only be revealed through the cross. Jesus teaches us that God's power is made known not through domination but through humility, mercy, and faithful love.

As Holy Week begins, we are invited to walk with Christ through each step of the journey—the Last Supper, the garden of Gethsemane, the cross, and finally the empty tomb. If we remain with him in the mystery of suffering, we will also share in the joy of resurrection.

May this Palm Sunday open our hearts to the transforming love of Christ and lead us more deeply into the sacred journey of Holy Week.

Brendan Maynard

We acknowledge the traditional custodians of the land, the Walbunja people of the Yuin Nation.
We pay our respects to their elders, past, present and emerging.