



FIRST READING: Acts of the Apostles 10:34. 37-43
 Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and With power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

RESPONSORIAL PSALM: Ps 117:1-2. 16-17. 22-23. R. v.24
 (R.) **This is the day the Lord has made; let us rejoice and be glad.**

1. Give thanks to the Lord for he is good, for his love has no end. Let the sons of Israel say: 'His love has no end.' (R.)
2. The Lord's right hand has triumphed; his right hand raised me up. I shall not die, I shall live and recount his deeds. (R.)
3. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. (R.)

SECOND READING: 1 Corinthians 5:6-8
 You must know how even a small amount of yeast is enough to leaven all the dough, so get rid of all the old yeast, and make yourselves into a completely new batch of bread, unleavened as you are meant to be. Christ, our Passover, has been sacrificed; let us celebrate the feast, then, by getting rid of all the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth.

GOSPEL ACCLAMATION: 1 Corinthians 5:7-8

Alleluia, alleluia!
 Christ has become our paschal sacrifice; let us feast with joy in the Lord.
 Alleluia!

SEQUENCE:

Christians, to the Paschal Victim offer sacrifice and praise. The sheep are ransomed by the Lamb; and Christ, the undefiled, hath sinners to his Father reconciled. Death with life contended: combat strangely ended!
 Life's own Champion, slain, yet lives to reign. Tell us, Mary: say what thou didst see upon the way. The tomb the Living did enclose; I saw Christ's glory as he rose!
 The angels there attesting; shroud with grave-clothes resting.
 Christ, my hope, has risen: he goes before you Into Galilee.
 That Christ is truly risen from the dead we know. Victorious king, thy mercy show!

GOSPEL: John 20:1-9

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'
 So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

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WEEKEND MASSES

Saturday - 9am OLOF Goulburn
 6pm SPP Goulburn
 6pm Taralga
 Sunday - 8am (OLOF), 10 am (SPP)
 9am (Crookwell)
 Binda - 10.30am (1st Sunday)
 Marulan - 8.30am (2nd Sun)
 Tarago - 8.30am (3rd Sun)
 Bungonia: 7pm, Thurs Rosary

CONFESSIONS

SPP: 11.30 -12 (Fri), Sat *5.15pm
 OLOF: 9.30am -10am
 Taralga: *5.30pm (1st Sat)
 Crookwell: 8.30am (2nd Sun)
 *An hour earlier from May to September

ADORATION & BENECTION

SPP 11am Fridays
 Syra Malabar- Mass: 1st & 3rd Tuesday 5.30pm OLOF
 Guided Adoration Friday: 5.30-6pm OLOF

WEEKDAY MASSES

Tuesday - 5pm (OLOF),
 Wednesday, Thursday 7.30 am OLOF,
 Friday- 9.30am STM Crookwell
 Friday - 12 noon (SPP)
 Sat - 9am (OLOF)

Mass Offerings: Please send to office, or central Collection boxes.

ROSTER Coordinator- judith.stuart11@gmail.com

BAPTISMS: QKR, WEBSITE OR OFFICE
 PLEASE USE THIS QR CODE FOR PARISH INFORMATION

our website:



We are a safe Church.
 We have committed to zero tolerance of abuse, and the Protection of all our people.

MISSION CALENDAR DATES

APR 05: DAYLIGHT SAVING CHANGES

OFFICE REOPENS Tuesday 14th April
 APR 08: Crookwell Morning Tea 10am Meeting room
 APR 15: Taralga Prayer meeting 10.30am School Hall
 APR 18: Men's Breakfast Tatts, 7.00 for 7.30 start.
 APR 25: ANZAC DAY MASSES 9am. NO OLOF MASS
 MAY 02: VIGIL MASS TIMES CHANGE TO 5pm

The Community of the Goulburn Mission works hard to ensure we are a Safe Community for all our parishioners, visitors and residence. Healthy inclusion and safeguarding practices are at the heart of our administration. Please read the information regarding inclusion and accessibility on your church notice boards as we strive to be compliant and compassionate.

REFLECTION:

This Sunday begins the Octave of Easter. Eight Solemn days when we reflect on the reality of the resurrection. Essentially, one grand narrative begins in the heartbreak but ends in joy. A disconsolate Mary Magdalene goes to the tomb alone while it is still dark. We can almost feel the weight of her sadness. And sadness becomes confusion when she sees the stone rolled back. At her news, Peter and John run to the tomb, enter it, and see the linen head piece rolled up. An insignificant detail you might think. But, in this narrative it is hugely significant. According to the customs for eating in the Ancient Near East, a linen napkin rolled up and left in it's place was a way of telling those serving the food that you would be returning again. John uses this little thing to proclaim the resurrection. It is also noteworthy that none of the Gospels report someone witnessing the resurrection act as it happened. This explosion of god's eternal love into history is simply too great to be contained or confined by human words. It remains in the realm of mystery, in the realm of God. The effects of the resurrection make a real and decisive impact on the faith and hope of the disciples. If Jesus is resurrected, then they too will be resurrected, and so will we. Indeed, our resurrection is happening here and now but it is not yet complete until the second coming of Jesus. Are we living a resurrected life? Are we proclaiming by our everyday lives that we know and have come to believe that we share in the mystery of God's eternal love?

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Goulburn Mission Notice board

SACRAMENTAL DATES FOR 2026

First Holy Communion

Enrolment & Session 1

May 6th Crookwell & May 7th Goulburn

1st holy Communion Sunday 7th June

Please email the office or call for any enquiries.

**DAYLIGHT SAVING ENDS April 5th.
MOVE CLOCK BACK 1 HOUR**

Third Saturday -18th April

Guest Speaker: Sr Janet Glass RSJ

To speak on her vocation and ministries.

7.15 for 7.30 start

Contact Michael Lamarra on 0419 019 304

*Winter Mass times are changing in May: 6pm Vigil
mass will become 5pm.*

ALL OTHER MASSES REMAIN THE SAME

ANZAC DAY MASS

SATURDAY 25TH APRIL 2026

SPP GOULBURN 9AM

STM CROOKWELL 9AM

OLOF 9AM MASS CANCELLED

OFFICE CLOSED AFTER EASTER

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Friday April 3rd Reopen Tuesday April 14th

Anzac Day Long weekend Monday April 27th

Entrance Antiphon: Luke 24:34; cf. Rv 1:6

The Lord is truly risen, alleluia.

To him be glory and power

for all the ages of eternity, alleluia, alleluia.

Communion Antiphon: 1 Corinthians 5:7-8

Christ our Passover has been sacrificed,

alleluia; therefore, let us keep the feast with

the unleavened bread of purity and truth,

alleluia, alleluia.

The Resurrection of the Lord Easter Article provided by Fr Dominic Byrne.

Whilst driving a taxi one day, a passenger with whom I was discussing Mass attendance tried to reassure me that he always went to Church each weekend to pay his respects. He did not realise that he was speaking of Jesus as if he were dead. He may not have understood that when the priest speaks the words of institution during the Mass, Jesus becomes truly present—truly alive—within the bread and wine. The Catholic Church’s doctrine that Jesus is truly present in the Eucharist sets it apart from every Christian denomination. Recent American surveys have produced results that cast doubt on the assumption that all Catholic’s believe in the real presence in the Eucharist.

The Catholic Church cites John 6:51-55 “I am the living bread that came down from heaven...” to emphasize that these words should be taken literally, not symbolically. We believe Jesus was speaking literally—the substance of the wine and the bread become Jesus’ body, blood, soul, and divinity. The Catholic Church teaches that Jesus does not become every molecule of the bread and wine, rather it is the substance within each that becomes Jesus. Jesus’ spatial, biological presence is not in the bread and the wine. Meaning, Jesus’ feet are not somewhere in the bread and wine, nor are his eyes. Instead, within the substance of both are his cosmological and ontological presence, also called his personal presence. As St Ambrose has said, ‘if God can create all of creation out of nothing then he most certainly can change into himself what he has already created.’ Jesus gives himself to us in the form of bread and wine because he wants to share his inner life (i.e., his binding love) with us to receive spiritual nourishment from him. This was not possible without first removing the obstacle of sin. The Catholic Church teaches that Jesus self-offering on our behalf was accepted by God as a ‘Substitutionary Atonement,’ not a substitutionary punishment (the Father received Jesus’ redemptive acts: his Life, Death, Resurrection, and Ascension). God does not want to punish us because he thinks that will fix us. We believe that Jesus gave himself to the Father, through his passion, on our behalf (as a substitute gift). The Father accepted Jesus self-offering on the cross, so we are predisposed to stop sinning and to then become holy and perfect so that we can reciprocate his love (i.e., salvation is not for the sake of itself, it was for the sake of returning humanity to a Holy and Perfect state). Jesus’ salvific act of dying on the cross was an offering that satisfied the Father, allowing us to respond in kind by loving as he did. We take upon ourselves Jesus’ likeness when we respond to moments of evil, illness, and death by doing good, as this is what Jesus did throughout his life. Given that Jesus acts are eternal, he is always giving this self-offering to the Father, and the Father is always receiving it. This is true not just of his passion on Calvary but also true of every moment of his incarnate life. The Eucharist is the memorial of the one, perfect sacrifice and participation in that same sacrifice. Through the actions of the Priest and the Holy Spirit we are joined to the one, perfect sacrifice that we offer to the Father.

By virtue of gathering together as the one body of Christ—as Jesus’ Mystical Body—we also gather to further the mission of the Church, to bring the ‘good news’ to the world, that God is real, that Jesus has given his life for us because he loves each of us intimately and that he has overturned the ‘might is right’ notion of Satan’s kingdom and instead has revealed the true nature of the human heart—“Our hearts were made for you O Lord” (St Augustine). He supplanted the seat of the false kingdom of the Roman Empire with his own Kingdom, that is the Vatican See today. The good news is that Jesus has given his life so that we might understand just how much God loves us and that he wants to bring us back to him, to forgive us, each time we sin and injure our relationship with God and with our neighbour. By proclaiming this *Kerygma*—the good news—we can give this hope to the world.

Jesus’ sacrifice to the Father is made present during the Mass, and we unite ourselves to him—to that same sacrifice—and are then able to offer our lives and the sacrifices we have made since we last attended Mass, when we made this same offering of Thanksgiving.

REFLECTION by Dianne Bergant CSA

Easter is the season of mystagogical catechesis, that instruction that unpacks the hidden mystery of the experience of the sacraments of initiation received or renewed at Easter. The readings of each Sunday concentrate on some aspect of this mystery. The central theme of this Sunday is newness of life in Christ. This newness is not without its historical context. It burst forth first in the resurrection of Christ, and then through the preaching of the first Christians.

The readings testify that if we die with Christ, we will appear with him in glory; if we cast out the old yeast, we will be fresh dough. And when this wondrous transformation takes place, everything is new; everything is fresh. To what newness are we called? To what must we die in order to rise transformed? What old yeast of corruption must be cast out in order that we might be fresh dough? At Easter we renew our baptismal vows. What is it that we really renounce? Ours is a world of violence, of prejudice, of indifference. Too often we harbour feelings of anger and resentment, of selfishness and disdain. Easter proclaims that Christ has died and has risen; with him we die to all of the wickedness in our lives and in our world, and we set our hearts on higher things, on sincerity and on truth.

Historical Context – Mary Magdalene- Reflection by Greg Sunter © Greg Sunter

Mary Magdalene, or Mary of Magdala, plays an important role in the gospel accounts of the resurrection. She was obviously a significant follower of Jesus, being named as a witness to the crucifixion, discovering the empty tomb and the first to encounter the risen Christ. One would think that she would hold a prestigious place in the Church, but for many years she was confused with another character identified in the gospels and was portrayed as a prostitute and sinner. Mary is named in each of the four gospels and not once is it indicated that she was a sinner or prostitute. She has been a victim of mistaken identity for 2000 years.

Recently Deceased: Fr Dermot Clinton, Sherri Foreman, Michael Schembri, Beryl McSorley, Leo McCarthy, Marion Painter, Andrew Conner, Janet Culhane, Martin Walsh, Genevieve Young, Joanna Star, Agnes Casey, Elaine Plumb, Herbert Leong, Lorna Barnett, Thomas Longhust,

Anniversaries: Terry Thistleton, Mollie Evans, Craig Townsend, Ron McEntee, Steven Thorne, Maria Misfud, Betty Burgess, Shirley Toole, Pauline Bowen, Gwen O’Brien, Max McGaw, Gwen Gray, Kevin Sloan and Kathleen Sloan, Ray Elliott, Lyle Elliott, Jack Stephens, Dennis, Sam & Guiliana Gravina, Anne Fisher,

Prayers: Eva Lowe, Anita Jeisman, Lenna Cotton, Mike Ryan, Lisa Polley, Karla Murillo Zalapa, John Murrell, John Bowen, Tony McCormack, Brendan Walsh, John Murrell, Christopher White, Leslie King,