

# St Joseph's Catholic Parish

Second Sunday of Easter  
Divine Mercy Sunday  
Year A, 12 April, 2026

Embracing the communities of  
Cherbourg, Goomeri, Murgon,  
Proston and Wondai



*Unity in diversity ... being one in Christ through Baptism!*



*"After eight days, Jesus came in and stood among them" (John 20: 19-31)*

The **Second Sunday of Easter** marks the end of our solemn eight days of reflection on the mystery of the resurrection. Today we are told the story of Thomas and Jesus. Thomas is very like us, an ordinary person with doubts and fears in his life, struggling for faith. Having experienced the reality of Jesus' death, he doubts the reality of Christ's resurrection. He needs proof. Verifiable proof!

When Jesus himself provides that proof, Thomas proclaims, "My Lord and my God". This is the first proclamation of the divinity of Christ and at the same time it is an affirmation of the reality of his humanity. And just as his divinity was humanised, so now his humanity is glorified. However, notice that the text does not tell us that Thomas did what Jesus suggested. It seems that when he is faced with the truth of the resurrection, Thomas no longer needs to feel the wounds of Christ for himself. It no longer matters. His Lord and his God is welcoming him

into full faith and Thomas accepts gladly.

Pope Francis tells us, "The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realise that he is already there, waiting for us with open arms ... With a tenderness which never disappoints, but is always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew". How can we embrace the resurrection more fully? In what way can we provide help for those who still doubt? How do we acknowledge their doubts and help their faith in Christ grow?

*(God's Word, Daily Reflections, 2026)*

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## Weekend Mass Schedule

### 3rd Sunday of Month - 18/19 April

Thursday, 9.00am, Castra, Murgon  
Saturday, 9.00am, Proston  
Saturday, 5.00pm, Wondai  
Sunday, 8.00am, Murgon  
Sunday, 10.30am, Gayndah

### 4th Sunday of Month - 25/26 April

Saturday, 9.00am, Proston  
(Liturgy of the Word)  
Saturday, 5.00pm, Wondai  
Sunday, 8.00am, Murgon  
Sunday, 10.30am, Gayndah  
Sunday, 2.30pm, Mundubbera  
Sunday, 6.00pm, Goomeri

### 1st Sunday of Month - 2/3 May

Saturday, 9.00am, Proston  
Saturday, 5.00pm, Wondai  
Sunday, 8.00am, Murgon  
Sunday, 10.30am, Gayndah

### 2nd Sunday of Month - 9/10 May

Saturday, 9.00am, Proston  
(Liturgy of the Word)  
Saturday, 5.00pm, Wondai  
Sunday, 8.00am, Murgon  
Sunday, 10.30am, Cherbourg  
Sunday, 2.30pm, Mundubbera  
Sunday, 6.00pm, Goomeri

## Today's readings

Acts 2: 42-47; Peter 1:3-9; John 20: 19-31

*Response:*

Give thanks to the Lord for he is good.

*Gospel Acclamation:*

Alleluia, alleluia! You believe in me, Thomas, because you have seen me; happy those who have not seen me, but still believe! Alleluia!

# Reflection on Today's Readings

It is understandable that the Church should celebrate the octave of Easter by reading each year the episode in the Fourth Gospel where the risen Lord appears to Thomas "eight days later" (20:19-31).

## POWER OF THE SPIRIT

This is preceded, appropriately enough, by a first reading from the Acts of the Apostles (2:42-47) describing the life of the disciples in the very early days of the Church. The summary gives a rather idealised view of early Church life, one not destined to continue in all its details. What it chiefly communicates is the sense that the power of the Spirit, so evident in the ministry of Jesus and later at Pentecost, continues in the subsequent life of the church.

One sign of the Spirit's presence is the continuing increase in numbers of converts, drawn by the sheer attractiveness of the communal life of believers and the spirit of joy and thanksgiving palpable among them. At one level they continue to be devout Jews, frequenting the Temple daily. But other practices reflect a new direction: daily instruction from the Apostles and meals shared in common, the climax of each being the eucharistic commemoration of Jesus ("the breaking of the bread").

## SENSE OF HOPE

The attractive second reading from the beginning of the First Letter of Peter (1:3-9) complements much of this, especially in its sense of a hope held in common. The beautiful expression with reference to Jesus towards the end – "You did not see him, yet you loved him" – aptly prepares the way for the "blessing" Jesus will pronounce at the close of today's Gospel on those who "have not seen, yet believe".

Gospel (John 20:19-31): Thomas is one of the most clearly defined characters in the Fourth Gospel. Born loser, realist, pessimist, he has missed out on the Easter night appearance of Jesus. He won't believe in the resurrection simply on the other disciples' claim "we have seen the Lord". He lays down his explicit, highly "physical" conditions.

With the divine 'courtesy' that seems to be a feature of the risen Lord in all the appearance stories of the Gospels, Jesus is prepared, eight days later, to meet Thomas' conditions exactly. Before the risen Lord in person, however, Thomas abandons them and makes the most exalted act of faith contained in the Gospel: "My Lord and my God!". The confession takes us back to the Prologue: '... the Word was with God and the Word was God' (1:1); "No one has ever seen God; it is God the only Son, who is close to the Father's heart, who has made him known" (1:18). At this climactic moment of the Gospel it is Thomas, the late-comer, the obtuse one, the doubter, who proclaims the full identity of Jesus.

But that is not the end. Jesus adds a comment that brings us into the picture too. Thomas has believed because, as with Mary Magdalene (20:16) and the other disciples present in the room, he has seen the risen Jesus. Others – succeeding generations of believers – will not see Jesus. Unlike Thomas, they have to believe simply on the report handed down in the Church's preaching: "We have seen the Lord".

## JESUS' BLESSING

On them – on us, that is – Jesus pronounces a blessing: "Blessed are those who have not seen and yet believe". Why "blessed"? Because from them/from us a faith greater than that of Thomas and the others will be required: the greater the faith the more scope for the power of God.

So, the first 'edition' of John's Gospel (chapters 1-20) ends with this solemn assurance that believers of all subsequent generations are in no way at a disadvantage compared to the original disciples who saw and heard and touched the Lord. The written Gospel imparts to us all the knowledge necessary for a life-giving encounter with the risen Lord.

*(Fr Brendan Byrne, SJ, FAHA, taught New Testament at Jesuit Theological College, Parkville, Vic, for almost 40 years. He is now Emeritus Professor at the University of Divinity, Melbourne.)*



## Parish Directory, Saint Joseph's Parish

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24 Angel Avenue, MURGON  
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Parish website:  
[murgon.brisbanecatholic.org.au](http://murgon.brisbanecatholic.org.au)

## We pray for those who are sick:

Therese Bolger; Amira Bond;  
Graham Burgess; Rodney Euler;  
Colin Heit; Margaret Hobbs;  
Nerla Knight; John Kruger;  
Dr Graham McAllister; Carmel  
McKeering;; Bob Ricketts; Greg Ryan;  
Joe Ryan; Joshua Smith; Kai Vera;  
Judith Wessling.

✝ If you know anyone in need,  
please contact Lindsay Poilly  
President, Saint Vincent de  
Paul Conference, on  
0437 864 667 or 5459 5234

## Wondai Catholic Ladies

Invite you to join us for **morning tea** on Tuesday, **14 April**, 2026 at 10.30am

Guest Speaker: **Liz Nicolson**,  
Wondai Community Health Nurse,  
'Heads Should Knees and Toes'

at the Wondai Catholic Church,  
Bramston Street, Wondai

Contact: Lyn Schuh, 0439 985 766 or  
email [lynschuh@bigpond.com](mailto:lynschuh@bigpond.com)

## Collections 4/5 April 2026

Murgon ..... \$741.70  
Wondai..... \$157.55  
Goomeri..... \$131.20

**Total: ..... \$1,030.45**