

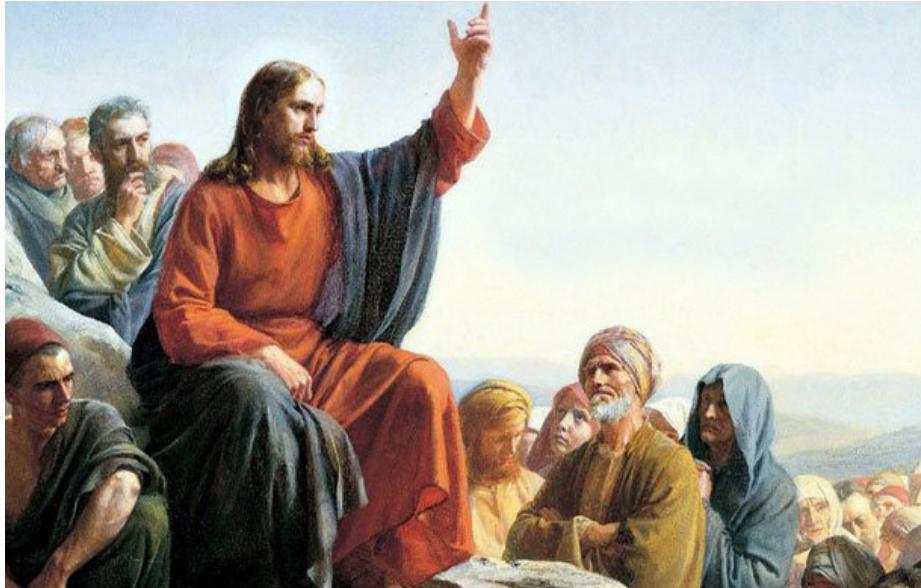
St Joseph's Catholic Parish

Fourth Sunday in Ord. Time
Year A, 1 February, 2026

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



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



Matthew 5: 1-12

We seek God through seeking justice and peace with integrity and humility. It doesn't matter if we seem foolish and weak by human standards – God gives us the wisdom, virtue, holiness and freedom necessary for the task. Jesus sees the crowd and goes up a hill where he is joined by his disciples, the ones he has deliberately chosen for God's work. I imagine he speaks to them first, telling them that it will only be through a personal relationship with God that they will come to understand his words. Then he gives them nine rather surprising invitations to bring about change in the lives of people they encounter. The consequences may lead to strong opposition and persecution but those called to be disciples of Jesus are promised joy and gladness and eternal reward for their efforts.

Today I reflect on how I seed God in my everyday life. I ask myself if I truly believe that I have been chosen by God to make a difference in the life of another.

(God's Word 2026)



World Day of Prayer 2026

Join our local prayer service focused on Nigeria

Date and Time: 6 March at 9.30am

Venue: Church of Christ, Murgon

Address: 20 Thorn Street, Murgon

Contact: Elaine Thompson

Mobile 0419 693 602

Could you please advise if you can attend (catering) and if you can participate in the readings.

WORLD DAY OF PRAYER WILL ALSO BE CELEBRATED ON 6 MARCH AT THE BAPTIST CHURCH, SCOTT STREET WONDAI.

Weekend Mass schedule

2nd Sunday of Month - 7/8 February

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

3rd Sunday of Month - 14/15 February

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 - 21/22 February

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 - 28 Feb / 1 March

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

Today's readings

Zephaniah 2: 3; 3: 12-13;
Corinthians 1: 26-31; Matthew 5: 1-12
Response:

Happy the poor in spirit; the kingdom of heaven is theirs!

Gospel Acclamation:
Alleluia, alleluia! Rejoice and be glad:
your reward will be great in heaven
Alleluia!

Reflection on today's readings

The Gospel for today (Matt 5:1-12) introduces the great Sermon (Sermon on the Mount, 5:1-7:29) that is the real beginning of Jesus' public ministry in Matthew's Gospel. Of all the evangelists, Matthew is the most concerned to relate the Christian community to its Jewish heritage.

Central to that heritage is Israel's possession of the Law (Torah) of Moses. For Matthew, Jesus does not sweep away the Torah but 'brings it to fulfilment' (5:17). He does so by giving it an authoritative interpretation valid for the messianic age.

As the Mosaic Law shapes life of the Israelites, the Christian community should find in the Sermon the Torah that is to shape and characterise its life. For this reason, it is important to note the context in which Jesus gives the Sermon. If we look back to the concluding verses of the previous chapter, we shall see that Jesus addresses his disciples in the presence of "all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics and paralytics, . . . great crowds from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan" (4:24-25).

Instruction for the disciples

"Seeing the crowds" (5:1a), Jesus ascends the mountain, sits down, and his disciples come to him – as to a teacher – for instruction. He is not trying to get away from the crowds. Like a bishop addressing ordinands in the presence of the congregation they are being ordained to serve, he is about to tell his disciples who they must be and how they should live, so that they can be something for that burdened mass of humanity that is down there on the plain waiting for his – and ultimately their – ministry.

This is the essential context for the Beatitudes with which the Sermon begins (vv 2-12). The Beatitudes are not commandments bluntly instructing the disciples about how they should live. They are rather invitations to adopt certain attitudes and live out certain values in the light

of a particular vision of God. In terms of values prized by the world those who choose to live in this way may seem to be placing themselves at a disadvantage. But, in the light of God's faithfulness, they are really placing themselves in the most advantageous and fruitful position of all. The biblical sense of "Blessed those who . . ." lying behind the Beatitudes is basically that of 'Congratulations!' – the sort of thing we say to someone who has won the lottery. We are not commanding them for being virtuous. We are acknowledging their good fortune and sharing their joy; we're saying, "You're in a good place!".

Core idea for living

Other things being equal, the attitudes and situations that Jesus here commends are not in themselves a recipe for getting on in the world. All cohere around the core idea of living in a non-competitive, non-grasping way. To be poor in spirit (as well as being actually poor); to be gentle and unselfish, rather than on the make; to be prepared to weep alongside the unfortunate rather than avoid them; to work for justice and peace; to exercise mercy and be single-minded in pursuit of the good ('pure in heart') to be ready to endure persecution and calumny for the sake of the gospel: all these things make one vulnerable here and now, entailing much loss. But then we have to note the second clause in each beatitude, stating the reason for the 'blessedness' in each case. All those passives: 'shall be comforted', 'shall be satisfied', 'shall have mercy shown to them', and so forth, indicate, in biblical parlance, the action of God.

To live in this way, according to these values, makes supreme sense if God truly is as Jesus reveals God to be. It is only in the context of faith in such a God that living according to the Beatitudes makes sense and is, in fact, the supreme wisdom. Now it may involve vulnerability and loss; in the perspective of faith and the hope for the Kingdom of Heaven that faith holds out, it is hard-headed commonsense. That is why those who,



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We pray for those who are sick:

Graham Burgess; Rodney Euler;
Colin Heit; Nerla Knight; John Kruger;
Dr Graham McAllister; Carmel
McKeering; Bob Ricketts; Joshua
Smith; Kai Vera.

following Jesus, adopt this way of life, are to be 'congratulated', why they are 'blessed'.

It is by living in this 'blessed' way that the disciples can be, as Jesus goes on to say, "Salt of the earth" (5:13), "Light of the world" (5:14).

Similar vision of god

The First Reading, a rare appearance of the prophet Zephaniah (2:3; 3:12-13) provides an appropriate background for the Beatitudes in that it commends similar attitudes and, again, does so in the light of a similar vision of God.

The Second Reading (1 Cor 1:26-31) also fits the theme. Paul reminds a community inclined to adopt worldly standards of how it was precisely their lowliness and ordinariness in the sight of the world that led to their choice and spiritual enrichment by God.

(Fr Brendan Byrne SJ, (Australian Catholics)

LENT BEGINS WITH ASH WEDNESDAY
ON 18 FEBRUARY 2026

Collections 24/25 January 2026

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|---------------------|-----------------|
| Murgon | \$381.50 |
| Wondai..... | \$85.00 |
| Goomeri..... | \$85.00 |
| Total: | \$551.50 |