

St Joseph's Catholic Parish

Sixth Sunday in Ord. Time
Year C, 16 February, 2025

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



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



Reflection on today's Gospel, Luke : 17, 20-26 from 'God's Word' 2025

There is something about the place in which today's Gospel reading is set. Jesus had just prayed all night long in the hills before appointing the twelve who were to be his apostles. He then brought them down to level ground where a crowd of his disciples and a larger crowd of people full of self-interest awaited him. By creating a scene where all those gathered were rubbing shoulders with one another Luke was pointing out that this was Jesus really saying to the assembly: "Pay close attention, for we are all in this together".

By listing blessings and woes in four pairs, Jesus was very likely reminding his audience that they had probably found themselves in the tension of experiencing the blessings and woes one on top of the other, hoping for the blessing of comfort in the midst of hardship and struggle of all kinds followed almost immediately by the realisation that they had at times contributed to others' hardship or failed to comfort them when they were doing it tough. Haven't we all

seen ourselves, from time to time, as a mixture of saint and sinner?

If we step back for a moment from the text, we might be able to see that the greatest beatitude for us is Jesus himself. He continues to be God's blessing to the weak (all of us) in a world that reserves its admiration for the wealthy, the powerful and the famous. That's a world he invites us to change.

Safeguarding

The Church loves all her children like a loving mother, but cares for all and protects with a special affection those who are smallest and defenceless. This is the duty that Christ himself entrusted to the entire Christian community.

Apostolic letter by Pope Francis on 4 June 2016.

Explorations: Peace be with you

(Extract from an article by Fr Andrew Hamilton SJ, 13 February 2025)

We examine the place of peace in the great religions and ways to build peaceful relationships.

The odd thing about peace is that almost everyone wants a peaceful life but few people enjoy one. Some suffer from inner turmoil, illness and circumstances. Many people's lives are blighted by war and domestic violence. It is not that people don't want peace. Even leaders who go to war with other nations do so because they want peace. But the peace must be on their own terms, which can mean slavery to others. That is also often true of

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Sunday Mass Schedule

Fr Geo Francis will be in the parish until Easter to say Mass for us.

Murgon

8.00am, Sunday, 16 February
8.00am, Sunday, 23 February
8.00am, Sunday, 9 March
8.00am, Sunday, 16 March

Wondai

5.00pm, Saturday, 15 February
5.00pm, Saturday, 1 March
5.00pm, Saturday, 8 March
5.00pm, Saturday, 15 March

Gayndah

10.30am, Sunday, 16 February
10.30am, Sunday, 23 February
10.30am, Sunday, 2 March
10.30am, Sunday, 16 March

Proston

9.00am, Saturday, 15 February
9.00am, Saturday 1 March
9.00am, Saturday, 8 March, Liturgy of the Word with Communion
9.00am, Saturday 15 March

Goomeri

6.00pm, Sunday, 23 February
6.00pm, Sunday, 9 March
6.00pm, Sunday, 23 March

Cherbourg

10.30am, Sunday, 9 March

Mundubbera

8.30am, Sunday, 2 March
8.30am, Sunday 30 March

Eidsvold

10.30am, Sunday, 30 March

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domestic disputes that result in violence.

The same desire for peace and the reality of conflict can be found in the history of Christianity and of the other major world religions. They all offer us a way of living at peace with ourselves, with others and with the world. Many also promise a future free from the conflict and struggle of this world. During their history, however, many leaders and members of these religious groups have acted violently against other religious or social groups and have endorsed this violence in the name of their faith. The gap between the teachings of the religion and the way in which people act can be very wide.

In these Explorations we look at the place that peace has in the teaching of the great religions, how their adherents have lived by this teaching in a conflicted world, and how we can build peaceful relationships with other religions. To do this in a very few words, of course, we shall need to simplify a very complex world. In religions that have existed for up to 3,000 years there are inevitably different strands and a variety of beliefs and practices.

Peace and war in Christianity and Islam

Christian churches accept Jesus' teaching of a radical way of peace that accepted insults without retaliating, forgave and prayed for enemies, and was not competitive. He spoke about this in domestic and personal contexts. Christians from the beginning were divided about whether this teaching should apply to institutional relationships, most notably to service in the army. Some Christians insisted

that the following of Jesus demands a more radical rejection of violence. Most Christians, however, accepted the duties involved in military service and in judicial appointments that included sentencing people to capital and corporal punishment.

Many Christians throughout history have seen service in wars not only as permissible but as a Christian duty. It could be legitimate in self-defence but also in attacking non-Christian regimes. Priests have blessed warships and bombers, and have fought in wars on both sides. Christian thinkers have also dedicated much time to establish criteria to decide whether wars are just or unjust.

We can see that the same patterns are found in other religions. Islam also teaches peaceful and hospitable and generous living free from violence. When Muhammad and his followers were under attack, however, he saw it as their duty to resist. Later Muslim scholars reflected on the tension between these two approaches, asking what kind of war and military action was legitimate. Among Muslim branches today the same divided attitude to military violence can be seen. Some see war in defence of Islam as a religious duty and those who suffer in it as martyrs; others see it as an unfortunate necessity; a few are pacifists. As with Christians, they have faced the necessities involved in taking part in wars that have nothing to do with religion, and the temptation to discriminate against people on the basis of religion.

Read the full article at <https://www.australiancatholics.com.au/peace-summer24-magazine>



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We pray for those who are sick:
Graham Burgess; Orlando Dyrty;
Rodney Euler; Dr Graham McAllister;
Kai Vera.



The new Lenten reflection resource for 2025 Jubilee Year, 'Pilgrims of Hope', called 'Start Anew in Christ' is available. PRICE \$5.

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