

St Joseph's Catholic Parish

Third Sunday of Easter
Year A, 19 April, 2026

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



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



"They recognised him at the breaking of the bread" (Luke 24: 13-35)

Third Sunday of Easter

The breaking of the bread, recognising Jesus at the table. Food is so important in human life. We all need to eat to stay alive and bread is a fundamental element of life-giving food. The breaking of bread is a symbol of unity, friendship, and peace. It can also represent a safe space for discussion and coming together; a gesture of friendship, emphasising the connection between people more than the food itself. But it is so much more than that in our Gospel reading today. Jesus had just four days before this day taught his disciples to break bread and eat together to remember his death. The bread represents the body of Christ, and the cup represents his blood. And Cleopas and the other disciple had already forgotten! What do you think Jesus would have been feeling at that point? Had they so quickly forgotten the depth of his sacrifice for them? True, they have remembered his death, but

failed completely to comprehend its significance: that his broken body was their healing, his surrender to death, their free gift to eternal life.

Just as we need physical bread for the health of our bodies, we need the mystical Bread of Life for the wellbeing and nourishment of our souls. The breaking of bread is a central part of the Eucharist, symbolising the shared faith and unity of Christians. As Catholics we are truly blessed to witness the breaking of the bread, and know with the eyes of faith that Christ our Lord lives among us again.

(God's Word, Daily Reflections, 2026)

Next Sunday, 26 April, will be

WORLD DAY OF PRAYER FOR VOCATIONS

"Pray the Lord of the harvest to send out labourers into his harvest (MT9:38)

Weekend Mass Schedule

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

3rd Sunday of Month - 16/17 April

Thursday, 9.00am, Castra, Murgon

Saturday, 9.00am, Proston

Saturday, 5.00pm, Wondai

Sunday, 8.00am, Murgon

Sunday, 10.30am, Gayndah

Today's readings

Act 2: 14, 22-23; Peter 1: 17-21; Luke 24: 13-35

Response:

Lord, you will show us the path of life.

Gospel Acclamation:

Alleluia, alleluia! Lord Jesus, make your world plain to us: Make our hearts burn with love when you speak. Alleluia!

Reflection on Today's Readings

While homilists are likely to focus on the Gospel of the appearance of the risen Lord to two disciples on the road to Emmaus, the first two readings, dominated by the figure of Peter, are also theologically rich.

The Gospel story of the conversation on the road to Emmaus, Luke 24:13-35, displays something found in all the recorded appearances of the risen Lord. Jesus meets people exactly where they are: Mary Magdalene in her weeping, Thomas in his doubting, the group gathered in the upper room in their fear. Here he meets the two disciples in their disillusionment and disbelief. One of the many wonderful things about the episode is that by not revealing himself immediately to them but simply accompanying them as a companion along the way, Jesus respects their experience and lets them tell out their story to the end. Only then does he pick it up and weave it into his own instruction.

Cleophas explains the hopes they had rested in Jesus of Nazareth. These hopes ran very much along the lines of conventional expectations concerning the Messiah. He would be a just ruler of David's line, who would liberate Israel from all the kinds of oppression – political, civil and economic – under which it currently laboured. No thought here for a Messiah who would suffer and die. Hence the shattering of hope at the events of Good Friday, the refusal to take seriously the reports of the women about an empty tomb.

FELLOW TRAVELLER

Like Peter in the sermon told in the First Reading, Jesus takes their experience as they have just recounted it and relates it to Scripture. Note that he does so still in the guise of a fellow traveller. Only when they understand how what had happened to the Messiah actually followed out a path indicated in the Scriptures – only, that is, with closure of the terrible gap between

what they had been hoping for on the basis of conventional hopes and what had actually happened – will they be ready to come to full faith in the resurrection. Later (v 32), they describe the experience on the road as that of having their 'hearts burn within them – a phrase destined to ring down the ages whenever God's grace would lead others, often very gradually, to see pain, loss, shattered hopes contained within a wider pattern salvation.

Captivated by this companion as they approach Emmaus, the two disciples will not allow him to go on his way but constrain him to be their guest. Once inside, however, a reversal takes place. They who had offered hospitality to him find themselves guests at a table he provides. At the breaking of the bread, at the Eucharistic moment, they know him at last as risen Lord.

Instantly he vanishes from their sight. Curiously, this sudden loss seems to cause them no distress. Reflecting on their experience, they return straight away to Jerusalem to share with the others what had happened on the road and at the meal. They discover that the remaining disciples have their own Easter story to relate. In a pattern often found in Luke, the sharing of stories creates a deeper community experience of salvation (cf. the exchange between Mary and Elizabeth at the Visitation [1:39-56]).

MISSION OF JESUS

The Emmaus episode presents a perfect paradigm of the life of the Church as, fortified by the Spirit, it continues the mission of Jesus. Equipped with the Scriptures (Word), the Church walks alongside disillusioned, hurt fellow travellers along the human path. In the Eucharist (Sacrament) it offers the hospitality of the risen Lord. In Word and Sacrament the journey to Emmaus is our story too.

(Fr Brendan Byrne, SJ, Australian Catholics. website)



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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

Safeguarding

If you have experienced abuse or misconduct, you can ring the help line, 1300 304 550. Information can be shared anonymously.



Holy Mary pray for us

Collections 11/12 April 2026

Murgon	\$439.00
Wondai.....	\$175.80
Goomeri.....	\$60.00
Proston.....	\$170.00
Total:.....	\$844.80