



As [Jesus] rode along, the people were spreading their cloaks on the road.... They proclaimed: “Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest.”

LUKE 19:36, 38

The Emptying Process

FR. JOSEPH JUKNIALIS

We like to fill life with good things—good friends, good times, good jobs, good memories. They are all graced moments of life. Life is also marked by an emptying process. Friends move away, good times come to an end, jobs become boring. Saint Teresa of Kolkata (Mother Teresa) once noted how even God can't fill what is already full. The emptying process may very well be the action of God in our lives, emptying us to make room for God's gift of resurrection and life in its fullest.

Holy Week is the story of such a process—one long saga that begins with Palm Sunday as it focuses on how Jesus willingly emptied himself even unto death. The story moves on to Holy Thursday and the gift of the Eucharist to sustain us in the emptying. On to Good Friday, where, once more, a narration in stark liturgical strokes tell of the emptying of Jesus. Finally, the Easter Vigil and the Feast of the Resurrection, the culmination of a journey through death into life. We tell this weeklong story because the story of Jesus is also our story—more of God working in us rather than our own doing. The Jesuit theologian Karl Rahner once noted that one of the tasks of life is to learn how to die well. Our willingness to learn that lesson, again and again, is how we begin to share in the resurrection, even as we live our lives today. ●

Reflect

How does my faith help me through times of emptiness?



ST. MICHAEL'S PARISH

53 South Road, Paget PG 03 | P.O. Box HM 727, Hamilton HM CX

Pastor: Reverend Joseph F. H. Morley, Vicar General • Cell: 705 0236

Email: stmichaelsbermuda@gmail.com

Weekend Masses: Vigil: 5:00pm, Sunday: 10:15am

Baptisms: by appointment 3 weeks in advance

Weddings: by appointment 6 months in advance

www.facebook.com/stmichaelpaget & "LIKE" us | Diocesan Webpage: www.romancatholicbermuda.bm

Parish Administrator:

Karen Marsh
email: karenmarsh.bda@gmail.com
(c) 799 0842

Pastoral Council CCD Coordinator:

Patricia Carreiro
email: pcarreiro1976@gmail.com
(c) 737 1047



Mass Schedule & Intentions

We welcome our parishioners and visitors who have come to St. Michael's to worship this weekend. May you be blessed by your presence here today.

MINISTRIES ...

APRIL 12/13th - PALM SUNDAY OF THE PASSION OF THE LORD

5:00PM Lector: Laura DeFrias, K. Marsh EM: Sara Peniston
10:15AM Lector: Jesse Almeida EM: Willie Forbes
Collection: Pat Robinson

APRIL 19/20th - EASTER VIGIL & SUNDAY THE RESURRECTION OF THE LORD

8:00PM Lector: Kathy Anderson, K. Marsh EM: Peter Marsh
10:15AM Lector: Cherry Ramdass EM: J. Lee, M. Almeida
Collection: Karen Marsh

MASS INTENTIONS ...

APRIL 12/13th - PALM SUNDAY OF THE PASSION OF THE LORD

5:00PM Mary & Benjamin Botelho++
Adelina & Jose DeFrias ++
10:15AM For our First Communion Candidates & their Families

APRIL 19/20th - EASTER VIGIL & SUNDAY THE RESURRECTION OF THE LORD THOSE REMEMBERED IN OUR EASTER FLOWER MEMORIALS



Stewardship

sharing the gifts we have been given

WHEN MAKING YOUR ONLINE TRANSACTION, BE SURE TO INCLUDE YOUR NAME AND "COLLECTION" AS YOUR MEMO ON YOUR BANKING TRANSACTION.

APRIL 5/6th COLLECTION: \$772.00

Votives: \$16.46

Poor Box (SVDP): \$116.00

THANK YOU FOR YOUR STEWARDSHIP

ELECTRONIC CONTRIBUTIONS CAN BE MADE ONLINE
to St. Michael's Church's: BNTB Account # 2000 6060 081824 100.
YOUR Weekly, monthly or quarterly transaction is appreciated.

Bishops Corner ...

Dear Fellow-Catholics,

The Vatican Publishing House has published the Pontifical Yearbook 2025 and the *Annuario Statisticum Ecclesiae 2023*, which was compiled by the Central Office of Church Statistics. The data reported in the Pontifical Yearbook offers information regarding the life of the Catholic Church worldwide for 2024. The *Annuario Statisticum Ecclesiae* offers a snapshot of the main quantitative phenomena concerning the pastoral activity of the Catholic Church worldwide, including statistical insights for the biennium 2022-2023.

The global Catholic population increased by 1.15% between 2022 and 2023, rising from approximately 1.39 billion to 1.406 billion, a percentage very similar to that of the previous biennium. The distribution of baptized Catholics varies in the various geographic areas, in accordance with the different demographics of each continent.

Africa includes 20% of the Catholics of the entire planet and is characterized by a highly dynamic spread of the Catholic Church. The number of Catholics increased from 272 million in 2022 to 281 million in 2023. With a growth of 0.9% over the biennium, the Americas consolidate their position as the continents to which 47.8% of the world's Catholics belong. Of these, 27.4% reside in South America, 6.6% in North America, and the remaining 13.8% in Central America. The Asian continent records a growth of Catholics of 0.6% over the biennium, and its weight is around 11% of the global Catholic population. Europe, while hosting 20.4% of the world Catholic community, confirms itself as the least dynamic area, with an increase in the number of Catholics over the biennium of just 0.2%. The Catholics of Oceania numbered just over 11 million in 2023, an increase of 1.9% compared to 2022.

The number of bishops in the Catholic Church has grown over the last biennium with an overall variation, rising from 5,353 in 2022 to 5,430 in 2023. At the end of 2023, there were 406,996 priests, with a decrease of -0.2%. Permanent deacons constitute the group of clergy that is growing most vigorously. In 2023, their number reached 51,433 compared to the 50,150 recorded in 2022. The reduction of both professed religious brothers who are not priests and professed religious sisters, which has occurred over time, continued in 2023, albeit at a less intense pace. The temporal trend observed worldwide in the number of major seminarians indicates an uninterrupted decline that has been recorded since 2012.

Have a restful weekend and a blessed Holy Week!

+ Wes Spivey
Bishop Wes



LENT 2025 | Reflect. Repent. Restore.

A WORD FROM POPE FRANCIS

We are preparing to celebrate the victory of the Lord Jesus Christ over sin and death.... But today, there is a war... Christ bore his cross to free us from the dominion of evil. He died so that life, love, peace may reign.... What victory is there in planting a flag on a pile of rubble?

ANGELUS, ROME, APRIL 10, 2022



ARTINI / SHUTTERSTOCK

Pastor's Point . . .

V: THE TEACHING OF THE MAGISTERIUM

1 *The prohibition of euthanasia and assisted suicide*

With her mission to transmit the grace of the Redeemer and the holy law of God, the Church is obliged to exclude all ambiguity in the teaching of the Magisterium concerning euthanasia and assisted suicide. Today medical end-of-life protocols, such as various Do Not Resuscitate Orders, cause serious problems regarding the duty to protect the life of patients in the most critical stages of sickness.

On one hand, medical staff feel increasingly bound by patient self-determination declarations. They can feel deprived of their freedom and duty to safeguard life, even where they could do so. On the other hand, widely reported abuse of such protocols result in final decisions about care in which neither patients nor families are consulted. The legalization of euthanasia has created wide margins of ambiguity regarding obligations to provide care.

For these reasons, the Church finds it a necessity to reaffirm as definitive teaching that euthanasia is a crime against human life because, in this act, one chooses directly to cause the death of another innocent human being. Euthanasia is defined as “an action or an omission which of itself or by intention causes death, in order that all pain may in this way be eliminated.”^[i]

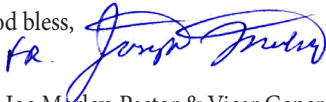
Euthanasia, therefore, is an intrinsically evil act, in every situation or circumstance. Any formal or immediate material cooperation in such an act is a grave sin against human life. Euthanasia is an act of homicide that no end can justify and that does not tolerate any form of complicity or collaboration. Those who approve laws of euthanasia or assisted suicide become accomplices in grave sin.

Each life has the same value and dignity for everyone: the respect of the life of another is the same as the respect owed to one's own life. One who chooses with full liberty to take one's own life breaks his or her relationship with God and others. Assisted suicide increases the gravity of this act because it leads another to turn from hope and break the covenant that establishes the human family.

When a request for euthanasia or assisted suicide rises from despair, although “the guilt of the individual may be reduced, or completely absent, nevertheless the error of judgment . . . does not change the nature of this act of killing.”^[ii] Such actions are never a real service to the patient, but a help to die.

Euthanasia and assisted suicide are always the wrong choice. Medical and health care professionals cannot support or participate in any euthanistic practice, neither at the request of the patient, and much less that of the family.^[iii]

God bless,



Fr. Joe Morley, Pastor & Vicar General

[i] Congregation for the Doctrine of the Faith, Declaration *Iura et bona* (5 May 1980), II: AAS 72 (1980), 546.

[ii] Congregation for the Doctrine of the Faith, Declaration *Iura et bona* (5 May 1980), II: AAS 72 (1980), 546.

[iii] Pontifical Council for Pastoral Assistance to Health Care Workers, *New Charter for Health Care Workers*, n. 169.

Source : Letter of the Congregation for the Doctrine of the Faith, *Samaritanus bonus* on the care of persons in the critical and terminal phases of life. Compendium 2020, p. 8. United States Conference of Catholic Bishops Secretariat of Pro-Life Activities.



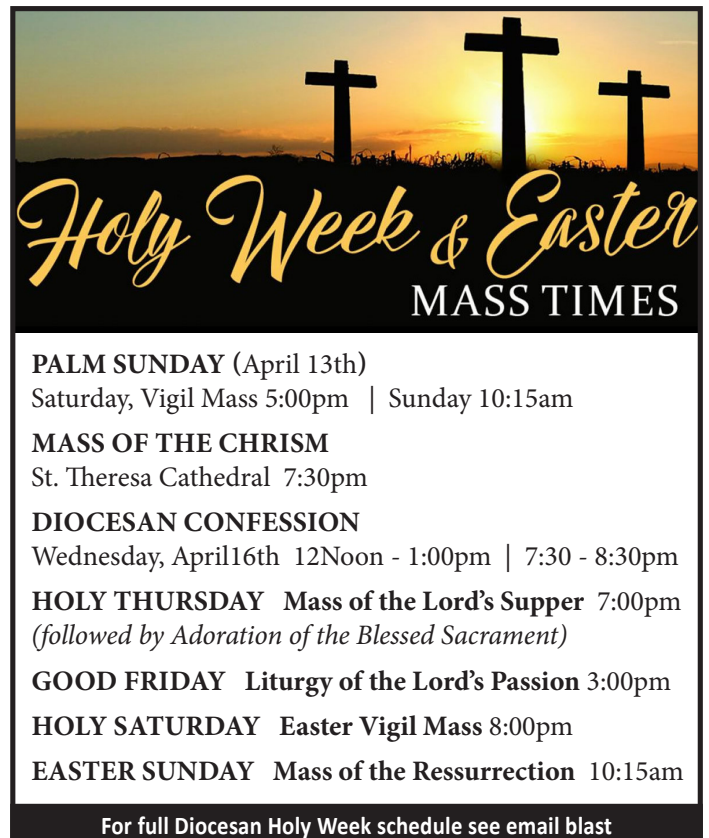
Dear Padre,

I'm thinking about going to the Easter Vigil, but why does it have to be so long?

When an event seems long, it may have to do with our expectations. If we go to the Easter Vigil and expect it to be like a Sunday Mass, then it will seem long. The typical parish Easter Vigil lasts two to three hours. There are some communities who vigil all night. Why does it have to be so long? Because this is one night of the year when we Catholics tell our whole story.

There are four parts of the Vigil. Part One is the *Lucernarium* (Light) when we gather around the paschal fire from which the paschal candle is lit. Then follows the passing of the light to members of the congregation, who are holding candles. By candlelight, we hear the Exsultet—the Easter Proclamation, sung only on this night. Part Two is the Liturgy of the Word, when we take our time listening to readings, singing psalms, and reflecting on salvation history. Part Three is the Sacraments of Initiation, when new members are welcomed into the Church, baptized, and confirmed, and all renew their baptismal promises. And Part Four is the Liturgy of the Eucharist, when new members receive holy Communion for the first time. The Easter Vigil is rich with meaning, solemn as well as joyful, and to fully experience it, we must take our time. ●

The Redemptorists / DearPadre.org



Holy Week & Easter
MASS TIMES

PALM SUNDAY (April 13th)
Saturday, Vigil Mass 5:00pm | Sunday 10:15am

MASS OF THE CHRISM
St. Theresa Cathedral 7:30pm

DIOCESAN CONFESSION
Wednesday, April 16th 12Noon - 1:00pm | 7:30 - 8:30pm

HOLY THURSDAY **Mass of the Lord's Supper** 7:00pm
(followed by Adoration of the Blessed Sacrament)

GOOD FRIDAY **Liturgy of the Lord's Passion** 3:00pm

HOLY SATURDAY **Easter Vigil Mass** 8:00pm

EASTER SUNDAY **Mass of the Resurrection** 10:15am

For full Diocesan Holy Week schedule see email blast

What is Happening in Our Diocese?

There will be a Holy Land collection on Good Friday, 18th April.

St. MICHAEL'S

- EMMAUS Bible Study Tuesdays, at 3:00pm in the Pastor's Office
- FIRST HOLY COMMUNION
 - Felt Presentation** - Sunday, April 13th, at the 10:15 Mass
 - First Penance** - Saturday, June 14th, at 2pm
 - First Holy Communion** - Sunday, June 22nd, time to be determined (after 12pm)

St. THERESA'S

- Daily Mass is celebrated at 7:30am.

There will be **NO 12:10pm Mass during Holy Week**. The Mass will resume on Wednesday, 23rd of April and will be celebrated from Wednesday to Friday.

St. ANTHONY'S

- Daily Mass is celebrated Tuesday-Friday at 8:30am

St. PATRICK'S

- Daily Mass is celebrated at 8:00am
- The Rosary is recited every, WEDNESDAY at 10:00am
- A 6pm PORTUGUESE Mass followed by the Rosary each Wednesday at 7:00pm
- A mass in Tagalog takes place on, THE SECOND FRIDAY of the month at 7:00pm.

St. JOSEPH'S

- A Filipino mass is celebrated every, THIRD SATURDAY OF THE MONTH at 11:00am

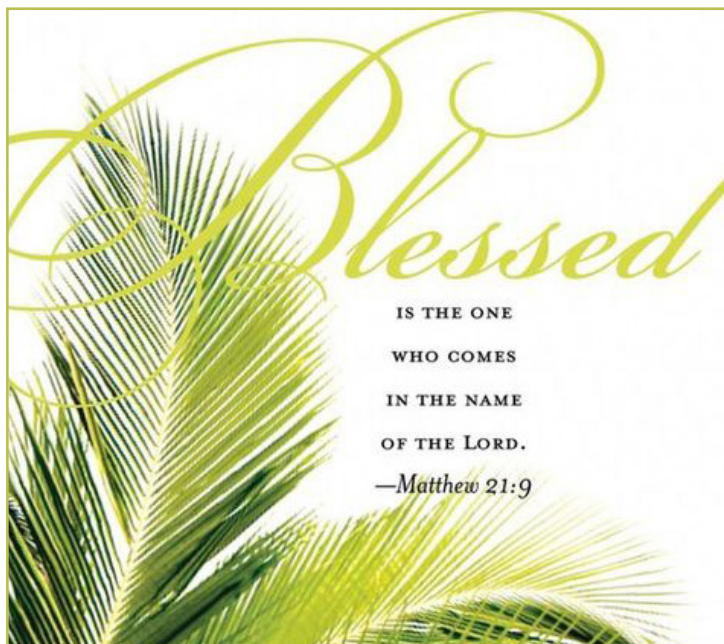
STELLA MARIS

- A Filipino mass is celebrated on the LAST Wednesday OF THE MONTH at 7:00pm

NEOCATECHUMENAL WAY

- Catechesis for Young Adults & Youth 13+** Come and Listen on Mondays and Thursdays at 8:00pm St. Michaels Church Hall, *Free babysitting available.*

St. THERESA'S GIFT SHOP is open, TUESDAYS and SATURDAYS 10:00am-2:00pm



EASTER FLOWER MEMORIALS

DEADLINE THIS SUNDAY APRIL 13TH, PALM SUNDAY.

If you wish to contribute to the Easter flowers by donating flowers for your loved ones, envelopes can be found on the Altar rails. Please write the names of those to be remembered on the outside of the envelopes. Place your donation inside of envelope. Please drop your envelopes in the collection basket. *Thank you in advance for your support in beautifying our Church.*

DIOCESAN LENTEN RECONCILIATION

There will be two opportunities for confession:

- Wednesday of Holy Week, April 16th, both at St. Theresa's, in two sessions; 12:00pm to 1:00pm; and from 7:30pm to 8:30pm.

There will be one additional priest from Canada to help with this Sacrament.

DELICIOUS DINNER & BINGO

ST. ANTHONY'S CHURCH is holding a Dinner & Bingo on Saturday, April 26. at 7:30pm **Tickets: \$30 & \$15 (children up to 12 years)**

Tickets can be purchased from:

Pat Rodrigues: 524-1026 | Anna Daniels: 236-2438
and St. Anthony's Parish Council members

Happiness is yelling 'BINGO' – experience the fun with family and friends!!

AFTERNOON HERITAGE TEA

ST. JOSEPH'S CHURCH in Somerset will be hosting an Afternoon Heritage Tea on Sunday, 18th May, 2025, from 2:00 – 5:00 p.m., at the St. James Church Hall in Somerset – Tea, Entertainment, Raffles, Silent Auction:

Tickets: \$45 can be obtained by contacting **Liz Card**, at 234-0872 or **Email: lizatstjosephs@gmail.com**

ST. MICHAEL'S UPCOMING EVENTS

MAY 4TH

Our next Coffee Social will be held on Sunday, May 4th following the 10:15 am Mass. Please mark your calendars now to attend the final Social prior to the summer break.

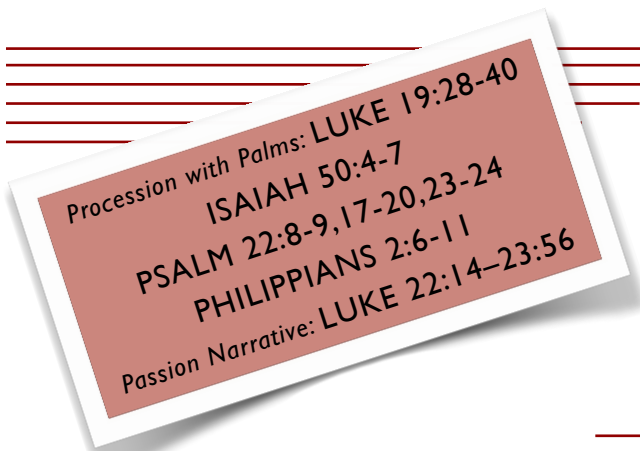
JUNE 14TH

Our first Dinner Bingo in many years will be held on Saturday, June 14th following the 5pm Mass. We're keeping it simple and making it a Pizza Dinner. Who doesn't like Pizza?

Tickets will be \$20 each and include ONE (1) Bingo Card, additional cards will be \$5each. Volunteers to help are encouraged, please email Stmichaelsbermuda@gmail.com.

If you can donate a prize, THANK YOU in advance. Included will be a Kids Bingo, a Father's Bingo and much more as we will celebrate our Father's Day. MORE INFO TO COME. Tickets sales start the first week of May.

Our Sunday Readings



The King of Peace

NOTE: This study guide covers two Gospel passages. The passage below is from the Passion Narrative and is unique to Luke's Gospel. The other passage is Jesus' entrance into Jerusalem, which I've put on the back of this sheet simply because I needed more space.

LUKE 23:4-16

Reading closely

1. How do you imagine Pilate?
2. How tense do you think the crowd is?
3. What are all the reasons different people have for acting against Jesus?
4. Why do you think Herod is in Jerusalem?
5. What do you think it's like for Jesus to be taken from one ruler to another?
6. What all might Herod ask Jesus?
7. Why do you think Jesus doesn't answer?
8. How does Herod react to Jesus?
9. What do you think makes Herod and Pilate become friends?
10. Why do you think Pilate resists killing Jesus?
11. In what ways is Jesus humiliated?

Living the word

12. Should Jesus have defended himself?
13. Who do you think bears responsibility for the death of Jesus?
14. At this point could any one person have prevented Jesus' execution?

GOSPEL READING: LUKE 23:4-16

Jesus gives no answer

Unlike other teachers and philosophers of his era, Jesus makes no grand, eloquent statement at his trial. By his silence Jesus might have intended to evoke a passage from the prophet Isaiah, which we hear on Good Friday: "Though he was harshly treated, he submitted and opened not his mouth" (53:7a). Jesus' silence also suggests he had nothing more to say and accepted the outcome of his ministry.

Pilate and Herod

Here *Herod* is Herod Antipater, a son of Herod the Great, who reigned when Jesus was born. Pilate didn't have to consult with him. By including Herod in the trial, Luke...

- shows that every leader participates to some extent in the rejection and death of Jesus
- underscores Jesus' mission of peace by noting ironically that two enemies become friends during Jesus' trial (v.12)

LUKE 19:28-40

Reading closely

1. What is the significance of Jesus' destination?
2. What might the two disciples be thinking as they carry out Jesus' instructions?
3. What all might the colt's owners think as the two disciples lead their animal away?
4. For what all do the disciples praise God as Jesus enters the city?
5. Do the words of praise sound familiar?
6. Why do you think the Pharisees tell Jesus to silence his disciples?
7. How does creation praise Jesus?

Living the word

8. How would you describe a world that was at peace?
9. How would people have to change in order to live in a perfectly peaceful world?
10. What are some differences between avoiding conflict and being a person of peace?

GOSPEL READING: LUKE 19:28-40

The colt

By entering Jerusalem on a colt, Jesus alludes to a prophecy in which Jerusalem receives a king who brings peace to every nation (Zechariah 9:9-10). Jesus symbolically proclaims that he is that non-violent king who will reign over God's kingdom of peace.

There are two explanations for why Jesus wanted a colt *on which no one had sat*.

- it was customary for no one but the king to ride the king's horses
- animals used for ritual or sacred purposes weren't supposed to be used for anything else (Numbers 19:2; Deuteronomy 21:3)

The disciples vs. the crowd

It's odd that after welcoming Jesus into their city people later want to crucify him. Luke avoids this perplexing change of heart by writing that Jesus' many *disciples* sing for joy. The inhabitants of Jerusalem are observers and not participants in Jesus' dramatic arrival.

The king of peace

When Luke adapted this story from Mark's Gospel, he made changes that emphasize how Jesus' kingship is one of peace for the whole world and not a military advance for the Jews.

- there is no mention of *hosanna* nor of palm branches; both of these elements were used in Jewish celebrations of nationhood
- Luke adds *peace in heaven and glory in the highest* to show that Jesus' reign extends well beyond Israel; this song also recalls the host of angels who sang at the birth of Jesus (2:13-14)

Earlier Jesus didn't want his followers to publicly call him *Messiah* (9:20f), but now the time has come for him to confront the rulers of Jerusalem – both the religious leaders and the Romans. These rulers will reject and kill the king of peace, but that won't stop him from reigning nor will it silence his followers. Instead, all creation will praise Jesus for his gift of peace: *the stones will cry out!*

Jerusalem, rebellious city

Jesus' way of peace wasn't the means by which Jews expected God to free Israel. Many expected some kind of military victory. Jesus rejected this. He repeatedly warned that violent rebellion would lead only to the city's downfall (13:34f, 19:41f, 23:28f). In 70 AD the city finally did fall when Rome prevailed over a Jewish rebellion.

PRAYER

*adapted from the Opening Prayers for Palm Sunday
(Roman Missal, 1985)*

Almighty, ever-living God,
 you have given us Jesus Christ our Savior as a model of humility, gentleness and self-giving love. He fulfilled your will by becoming human and giving his life on the cross. Through his life, death, and resurrection all creation has been freed from sin and death. Guide our minds by his truth and strengthen our lives by the example of his death that we may live in union with you in the kingdom of your promise. We ask this through Christ our Lord. Amen.