



## Are You Listening?

FR. THOMAS M. SANTA, CSSR

**I**f today you hear his voice, harden not your hearts.” (See Psalm 95.) Our psalm prayer invites us to respond to the Word of God. A positive response should be assumed as ordinary: very few among us would deliberately ignore God’s voice. The challenge is not in responding “yes” to the invitation of the Lord but rather in “hearing” his voice.

There are so many voices that daily compete for attention. We seem to be bombarded every waking moment with some kind of noise that demands attention and action. At one time, Neil Diamond might have been able to celebrate the “Beautiful Noise” of the city, but it is far more difficult for us today. Frankly, the noise around us is deafening, and most people long for true silence, a break in the pattern, a vacation from the frantic anxiety that seems to be present.

A wonderful Lenten practice—indeed, a spiritual practice that goes well beyond Lent—is to freely choose to disconnect from distraction. Resist the temptation to plug in the earbuds. Refrain from the distraction of social media content. Leave your cell phone in the living room, go sit in the backyard, and pay attention to nothing. “Be still and know that I am God” (Psalm 46:11), the psalmist reminds us. Listen for God’s voice, hear his call, and respond to the invitation. ●



LEARN ABOUT  
THE AUTHORS  
OF OUR PARISH  
COMMUNITY

The love of God has been poured  
out into our hearts through the  
Holy Spirit that has been given  
to us.

ROMANS 5:5

### Reflect

*Do I need more silence?  
Do I find silence difficult?*



### 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  
Saturday 7:00pm (Neo-Catechumenal Mass).

Baptisms: by appointment 3 weeks in advance

Weddings: by appointment 6 months in advance

[www.facebook.com/stmichaelpaget](https://www.facebook.com/stmichaelpaget) & “LIKE” us | Diocesan Webpage: [www.romancatholicbermuda.bm](http://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

CHANCERY OFFICE  
EMAIL [orcc.bermuda@gmail.com](mailto:orcc.bermuda@gmail.com)



# 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 ...

### MARCH 7/8th - THIRD SUNDAY OF LENT

5:00PM Lector: Karen Marsh EM: Kathy Anderson  
10:15AM Lector: Cherry Ramdass EM: Joyce Lee  
Collection: Carlos DeFrias

### MARCH 14/15th - FOURTH SUNDAY OF LENT

5:00PM Lector: Joshua Blee EM: Peter Marsh  
10:15AM Lector: Willie Forbes EM: Christine DaCosta  
Collection: Karen Marsh

## MASS INTENTIONS ...

### MARCH 7/8th - THIRD SUNDAY OF LENT

5:00PM St. Michael's Deceased Parishioners  
10:15AM Francisco Bizarro & Deolinda Bizarro ++

### MARCH 14/15th - FOURTH SUNDAY OF LENT

5:00PM World Peace  
10:15AM St. Michael's Deceased Parishioners

Thank you for your generosity.



# 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.

### FEBRUARY 28/March 1st COLLECTION:

**\$990.00**

### Neo Catechumenal Way Quarterly Collection:

**\$1,550.00**

ELECTRONIC CONTRIBUTIONS CAN BE MADE ONLINE  
to St. Michael's Church's: BNTB Account # 2000 6060 081824 100.

## Pastor's Point ...

Dear Parishioners,

**FIRST SUNDAY OF LENT** - In the forty days of Lent, each Sunday has a special significance. We celebrate the Rite of Election on the first Sunday of Lent. In the Church's early history, Lent was first set aside as a time when the whole Church fasted, prayed, and gave alms for the forty days leading up to Easter. The purpose was to break the power of darkness in the world, as new Catholics were welcomed into the Covenant family and lapsed Catholics were readmitted to Communion. Instruction for converts to the faith lasted forty days. It was a time set aside for the catechumens (a Greek word that means "someone who is taught by word of mouth") to begin their "exodus" out of the "darkness" of the secular world and to "cross the Jordan" into the "light" of a covenant relationship with Christ and His Church. Their journey climaxed in the Sacrament of Baptism, which Jesus said was necessary for eternal salvation (Mk 16:16).

In the Church's early history, Lent was not just a time for inward focus and assessment of personal growth. It was also a time for Catholics to focus outwardly on fulfilling the "great commission" by spreading the Gospel of salvation and on continuing the growth of the Church (Mt 28:19-20). We keep that tradition in the Rite of Election when those prepared for baptism travel to the Cathedral and are presented to the Bishop. Then, at their baptism on the Easter Vigil, they are welcomed into the Church family, the Body of Christ.

**SECOND SUNDAY OF LENT** - Lent is the season of repentance, confession, and penance. In Matthew 3:8, St. John the Baptist told the Pharisees and Sadducees who were coming to him for a ritual cleansing for the repentance of sins: Produce good fruit as evidence of your repentance, and St. Paul said, I preached the need to repent and turn to God and to do works giving evidence of repentance.

During the forty days of Lent, God calls us to deep soul-searching through an examination of conscience, seeking out the sin in our lives so we can confess our transgressions and offer up our sincere desire to right our wrongs. Through the Sacrament of Penance and Reconciliation, we seek pardon through God's mercy for the sins committed against Him and our brothers and sisters in the human family.

We call the Sacrament of seeking peace with God:

1. The Sacrament of Conversion, because it makes sacramentally present Jesus's call to conversion, which is the first step in returning to fellowship with the Father from whom we have strayed in our sin.
2. The Sacrament of Penance, because it consecrates the confessed sinner's

personal and ecclesial steps of conversion, penance, and satisfaction made for the sins committed.

3. The Sacrament of Confession is essential because confessing our sins to Christ through His priest is essential to this sacrament. It also acknowledges the sovereignty of God over our lives, as well as His holiness and mercy toward sinful man.
4. The Sacrament of Forgiveness, because, by Christ's priestly representative, God grants the repentant sinner pardon (absolution) and peace.
5. The Sacrament of Reconciliation, because the sinner receives through his confession and act of contrition the love and mercy of God, who reconciles us to Himself.



In Matthew 5:24, teaching the New Covenant Law of love, Jesus told those who desired to follow Him that before they offered praise and worship to God, they should "leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift." And St. Paul admonished the Christians of the Church at Corinth to renounce all sinful acts, to confess personal sins, and turn back to God. We must live in holiness because a Holy Father deserves holy children who serve the other children in the human family as elder brothers and sisters, as role models of righteousness. St. Paul wrote: So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake, he made him to be sin who did not know sin, so that we might become the righteousness of God in him (2 Corinthians 5:20).

During this 40-day journey to holiness, the Lord calls us to recommit ourselves to live the Law of the New Covenant in loving God and our brothers, keeping in mind His warning: Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil (Matthew 5:9-10). We must remember Jesus's command in the Sermon on the Mount to show our love for God by demonstrating His love for those in need through our almsgiving and exercising discipline over the material world in favor of spiritual gifts through the spiritual practice of fasting united to prayer (Matthew chapter 6).

REFERENCE: Agape Bible Study, "The Lenten Journey: Everything you always wanted to know about Lent."

God bless,

Fr. Joe, Pastor & Vicar General

## Bishops Corner . . .



Dear Fellow-Catholics,

A year ago, I proposed the idea of having a “Diocesan Lenten Almsgiving,” and I was grateful to see that this initiative was met with both understanding and generous support from you. It was decided that the donations collected on that occasion (approximately \$5,000) would be sent to Bangladesh to support Fr. Jacob in completing the construction of a church in Dhaka. The work in Dhaka progressed well, and Fr. Jacob was relieved of the responsibilities of overseeing the building project. He came in September 2025 to minister in our Diocese.

This year, after consultation, it has been decided that we will show our support for our own Family Centre in Bermuda, “Where Children Come First.” The Family Centre is an accredited nonprofit organization dedicated to improving the lives of families in Bermuda. They provide innovative, free-of-charge mental health counselling services for children, teens, and their families, as well as community outreach programmes and advocacy initiatives. The Family Centre is committed to ensuring access to support without barriers. Their holistic, therapeutic approach to care fosters healing, wellness, and empowerment. (<https://tfc.bm>)

On the weekend of the 21st/22nd of March, there will be a Special Collection in our churches as part of our Diocesan Lenten Almsgiving for the Family Centre in Bermuda. You may also donate online to our diocesan account with Butterfield Bank:

Account Name: ORCC Special Account  
Account Number: 20006060021098100  
Please include “FAMILY CENTRE” in the memo line.



Thank you for your generosity. Have a restful weekend and a blessed third week of Lent!

+ *Wes Swenick*  
Bishop Wes

## Dear Padre,

***When I was young, my parish covered all the statues during part of Lent. What did it mean exactly? Do any churches still do this?***

In 2001, the US Conference of Catholic Bishops approved the practice of veiling statues and crosses during the last two weeks of the season of Lent, beginning on the fifth Sunday of Lent. This practice is optional, at the discretion of the local pastor. According to the Roman Missal, “Crosses remain covered until the end of the celebration of the Lord’s Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.”

Covering crosses and statues in violet cloth in the final weeks of Lent indicates a shift in the Church’s focus from Jesus in the desert (gospel for the first Sunday of Lent) to Christ during his Passion. Similar to other Lenten disciplines of penance and fasting that align us in solidarity with Christ, the veiling custom is meant to deepen our appreciation for Christ’s ultimate sacrifice. It represents our “fasting” from sacred depictions of the cross on which hung our salvation and from images of the saints, who glorify Christ and in whom he is glorified. This concealment creates an absence to make our hearts grow fonder for the Lord, who “bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed” (1 Peter 2:24). ●



CATHOLIC

**Fr. Byron J. Miller, CSSR / DearPadre.org**

## What is Happening in Our Diocese?

During Lent the 12:10pm Mass at St. Theresa's will be celebrated from Monday to Friday. Each Friday the Stations of the Cross at 11:40am .

### St. MICHAEL'S

- SYNODAL BIBLE STUDY - is inspired by the method of SPIRITUAL CONVERSATION used during the Synod on Synodality. It is leading a small group using the texts from the Sacred Scriptures in a structured format emphasising: listening, discernment, and community, fostering a deeper connection with scripture and with each other. This NEW BIBLE STUDY eawch **Wednesday at 3:00pm** in the Pastor's Office. Just park behind the Church and make sure to bring your CATHOLIC BIBLE. This is FREE and is open for anyone in the diocese interested with everything else provided. Any questions please contact Fr. Joe at 705-0236.
- EMMAUS Bible Study: Each Tuesday at 3pm
- Neocatechumenal Way Eucharist celebration - Saturdays at 7:00pm

### St. THERESA'S

- During the winter season St. Theresa's Cathedral will be locked at 4:00pm from Monday to Friday.
- Daily Mass is celebrated at 7:30am.
- Noon Day Mass in St. Theresa's Cathedral: The 12:10pm Mass is celebrated each Wednesday, Thursday, and 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
- Adoration each Thursday evenings at 7:00 pm
- 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

### ST. THERESA'S GIFT SHOP

Opening hours - 10:00am-2:00pm. Tuesdays and Saturdays.  
Come and see what we have.

## SPECIAL LENTEN RETREAT DAY

Please be advised that on the **4th Sunday of Lent, 15th March 2026**, there will be a special Lenten Retreat Day for our **PORTUGUESE COMMUNITY**. We will host Fr. Vando Marques Gomes who is the Parish Priest of St. Helen's Parish in "Little Portugal" in Toronto. Fr. Vando will preside the 10:00am Mass and then will be available for confessions from 3:30pm to 5:30pm at St. Theresa's.

## UPCOMING EVENTS

### Diocesan Lenten Reconciliation Services

- Wednesday, 11th March 2026, 4:00pm to 6:00pm at St. Patrick's Church
- Thursday, 12th March 2026, 6:00pm to 8:00pm at St. Theresa's Cathedral
- Domingo, 15 de Março 2026, 15h30 - 17h30, Catedral de Santa Teresa

### Diocesan Lenten Almsgiving - Special Collection

There will be a special collection for The Family Centre on the weekend of the 21st/22nd of March, 2026 as part of our Diocesan Lenten Almsgiving. Please see the Bishop's Corner for more details. Envelopes will be available for this collection but if you wish to donate online you may do so to our diocesan account with Butterfield Bank; Account Name: ORCC Special Account, Account Number: 20006060021098100, include "FAMILY CENTRE" in the memo line.



LET'S TALK  
MENTAL HEALTH

### Mental Health Brochures . . .

Please find included in the Bulletin rack (*in Portuguese and English*) and as individual links to the weekly email blast three flyers discussing your Mental Health and Wellness. They are brilliant, informative and very helpful flyers.

*If you or someone you know is struggling with mental health illness or suicidal thoughts, please call: 236-3770 weekdays from 8:00am to 5:00pm (MWI) 911 or 239-1111 (24/7 Crisis hotline)*



DOING THE  
MOST GOOD

## Salvation Army Soup Run

As some of you may know, members of our diocese assist with The Salvation Army Soup Run to feed the homeless on Monday, Tuesday and Saturday nights.

Several of our volunteers have retired after many years of service and we are looking for new volunteers to replace them.

If you are interested in volunteering or getting more information, please contact Joe Kelly at joekelly@logic.bm .



## A WORD FROM POPE LEO XIV

*We feel a deep and burning thirst that no drink in this world can satisfy. Knowing this, let us not deceive our hearts by trying to satisfy them with cheap imitations!... Let us turn this thirst into a step stool, like children who stand on tiptoe, in order to peer through the window of encounter with God.*

HOMILY, ROME, AUGUST 3, 2025

MARCO JACOBUCCI EPP / SHUTTERSTOCK





# The Diocese of Hamilton in Bermuda

## ST. MICHAEL'S CHURCH

Annual Spiritual Report

Report Period: 1st January to 31st December 2025



		2025
1.	Number of Households:	373
2.	Number of Individuals (Total):	1,600
3.	Baptisms:	
	Up to 1 year old	
	From 1 to 7 years old	1
	Over 7 years old	
4.	Converts entering the Church:	2
5.	First Communions:	7
	2 Adults	
6.	Confirmations:	5
7.	Marriages:	
	Catholics:	_____
	Mixed:	_____
8.	Validations:	
	Catholics:	_____
	Mixed:	_____
	Non-Residents:	1
9.	Deaths:	1
10.	Parish Organizations & Number of Parishioners Involved:	
	Altar Servers	
	Bible Study & Prayer Group	5
	Choir - English	
	Choir - Filipino	
	Choir - Portuguese	
	Diocesan/Parish Youth Ministries	
	Eucharistic Ministers	13
	Hospitality/Welcoming Committee	
	Leaders of Song	3
	Lectors	9
	Parish Council Members	7
	Finance Council Members	2
	Pre-Marriage Program	
	RCIA Program	2
	St. Vincent de Paul Society Volunteers	10

Financial Statement: St. Michael's Parish  
(Q4 & FY 2025)

The following is the final report on our financial position as of December 31, 2025. While our year-end cash balance has increased compared to last year, the data reveals a persistent gap between our regular operational income and our actual monthly expenses.

The parish currently operates with a significant structural deficit. Our regular weekly collections do not cover the basic monthly costs required to keep the parish open.

- **Average Monthly Operating Cost: \ \$12,010**  
(Includes staff salaries, insurance, utilities, and maintenance).
- **Average Monthly Collections: \ \$3,980**  
(Regular weekly giving).
- **Monthly Operating Shortfall: (\ \$8,030).**

While the "Net Result" for 2025 shows improvement over 2024, it is important note that this was achieved through one-time bequests and special donations, not through a growth in regular parish support.

Metric	Q4 2025 (Oct - Dec)	Full Year 2025	Full Year 2024
Total Income	\$61,442	\$135,977	\$71,523
Total Expenses	\$42,601	\$144,122	\$112,211
Net Result	+\$18,841	(\$8,145)	(\$40,688)

Regular Collections: Decreased by 17.6% compared to 2024.

One-Time Gifts: We received \ \$70,722 in total donations this year, including a \ \$15,000 bequest. These gifts were essential to paying our daily bills in 2025.

Rental Income: The new Rectory rental provided \ \$14,000 in revenue, adding a helpful but limited secondary income stream.

The parish remains heavily leveraged, with liabilities almost entirely owed to the Diocese.

Cash on Hand: \ \$50,039 (increased from \ \$25,298 in 2024).

Total Liabilities: \ \$322,192.

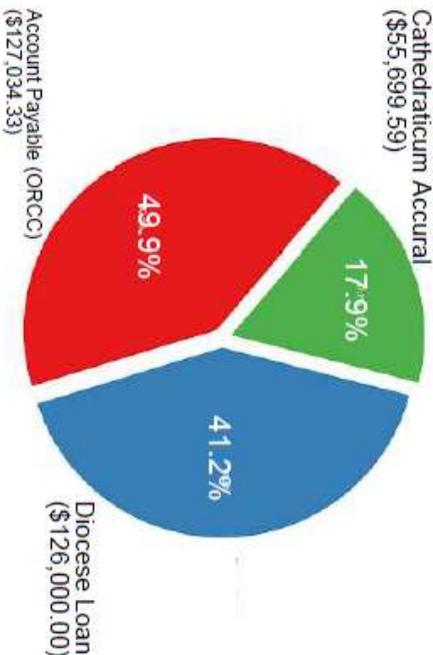
Internal Debt (Diocese): \ \$310,734 (Includes a \ \$128,000 loan, \ \$127,034 in back-payables, and \ \$55,700 in assessments).

Vendor Status: All external commercial vendors (utilities, cleaning, and local suppliers) are currently paid in full.

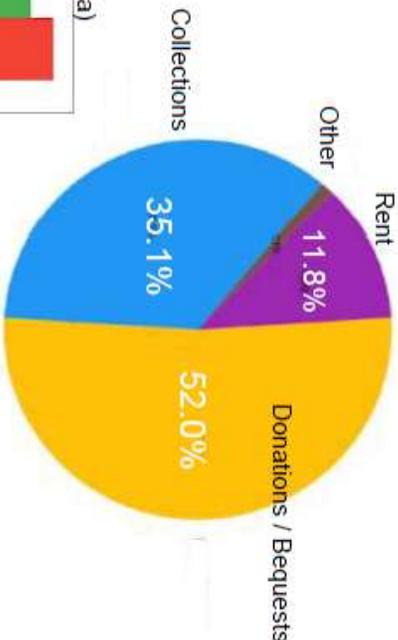
St. Michael's ended 2025 with a temporary cash safety net due to unexpected donations and bequests. However, our regular weekly collections currently cover less than 34% of our actual operating costs. To secure the parish's long-term future, we must eliminate the \ \$8,030 monthly operating deficit.

St. Michael's Finance Council

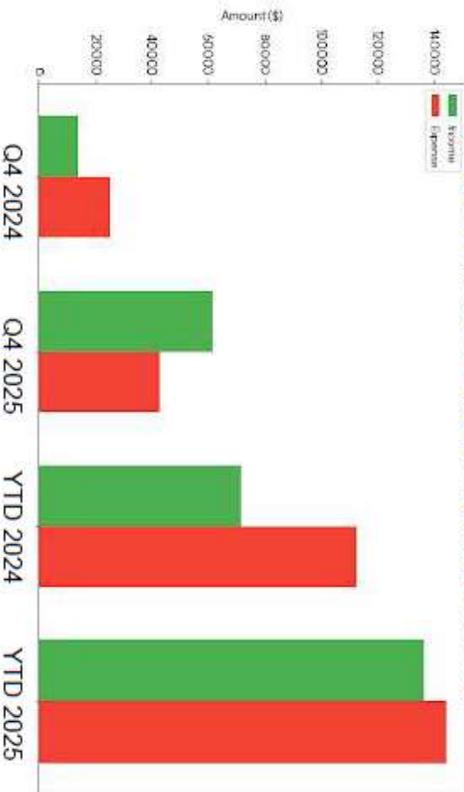
Current Parish Debt Structure (Total Owed To Diocese)



2025 Full Year Income Sources



Income vs Expenses Comparison (Final 2025 Data)



# Our Sunday Readings

## Living Water

EXODUS 17:3-7  
 PSALM 95:1-2,6-9  
 ROMANS 5:1-2,5-8  
 JOHN 4:5-42  
 or 4:5-15,19b-26,39a,40-42

### THE SCRUTINIES

The Catholic Church uses the Gospel passages for the Third, Fourth, and Fifth Sundays of Lent, Cycle A, to further prepare people who wish to be baptized at the Easter Vigil. When a local community has people preparing for baptism, these readings become part of a ritual called The Scrutinies.

These readings help each of us to scrutinize Jesus, who is life-giving water, the light of the world, and eternal life itself. Guided by the Holy Spirit, we look more closely at the sin in our lives and confess our need for God's savior.

#### EXODUS 17:3-7

##### *Reading closely*

1. Where are the Israelites?
2. Where are the Israelites coming from?
3. How have things changed for the people?
4. What might life have been like after Egypt?
5. What are the people feeling? Why?
6. What might God be "feeling?"
7. What might Moses be feeling?
8. What exactly does God tell Moses to do?
9. What is the significance of the staff?

##### *Living the word*

10. Do your feelings toward God change from one experience to the next?
11. Have you been thankful one moment only to complain later?

#### THE FIRST READING

##### *Complaining*

God freed the Israelites from slavery in Egypt in a dramatic display of power that included plagues, environmental disasters, and finally, the death of their enemies' firstborn sons. Despite all that God did, the Israelites keep grumbling about how things were better in Egypt than in the Sinai desert.

God provides the people with water, just as he previously gave them manna and quail (Exodus 16). By sustaining their physical needs, God is trying to teach this wayward people that they can trust him to protect and lead them. God will always be faithful to his people, even when his people aren't faithful to him.

**JOHN 4:5-42**

**Reading closely**

1. What is life like for the woman?
2. What all could the *living water* be?
3. What is the controversy about true worship?
4. How do the disciples react?
5. How do the disciples misunderstand Jesus?
6. What all is *the harvest*?
7. In what ways are these harvests gathered?
8. How does the woman slowly grow in her understanding of Jesus?
9. What might the woman feel during all of this?
10. How does the woman change?
11. Why do the Samaritans go to Jesus?
12. How do these villagers experience Jesus as the savior?
13. What are all the boundaries that are broken?

**Living the word**

14. How have you misunderstood Jesus?
15. What stages have you gone through in your own faith journey?

**THE GOSPEL READING**

**Ignoring the rules**

Jesus ignores cultural and religious boundaries in order to talk with this lone (and lonely?) woman.

- The Jews thought Samaritans had set up a false worship of God, so they avoided them
- It was improper for a male to be alone with a female who wasn't a relative
- The woman was getting water during a hot time of day, which suggests the other village women excluded her

Jesus offers the woman living water. Although she doesn't realize it yet, this water is infinitely greater than the water from **Jacob's well**. Jacob is the father of the tribes of Israel, which makes the well an important religious site. Jesus, however, is of much greater importance.

**Who is this guy?**

Jesus reveals what he knows about the woman not to shame her but to help her believe in him. She, in turn, accepts that he has prophetic insight. Because

she believes that he is a prophet, she asks him about the proper worship of God, a major concern of the Old Testament prophets (v.20).

Jesus first says that the Jews are properly worshipping God, but then he says it doesn't matter: the **hour** (the time) has come for the Father to replace all forms of worship. Jesus offers people **living water** (principally the Holy Spirit) so they can worship truly. The woman believes God will send someone to reveal this true worship. Jesus replies that he is the one God has sent (v.26).

**Reaping the harvest**

The woman leaves her physical thirst and rushes to tell others that Jesus will quench their spiritual needs. She's part of the *harvest* of people whom Jesus gathers. She also becomes a gatherer herself by bringing others to Jesus (v.28f).

The Samaritans go out to see Jesus because of the woman's testimony. They treat Jesus as kindly as he treated the woman. After spending time with him, the villagers are able to call Jesus *the savior* because of their own experience of him.

**Jesus' work**

The Gospel of John presents Jesus as the one who reveals the Father. Jesus gives people the Spirit of God so that they can believe in him and through him have eternal life. Bringing people to faith is Jesus' work and the work of all who believe (v.34f).

**PRAYER**

*adapted from a prayer by St. Columban*

Merciful God, good Lord,  
 unite me to that fountain where I may drink of  
 the living spring of the water of life.  
 May I dwell in that heavenly region,  
 delighted with abundant sweetness.  
 May I say: "How sweet is the fountain of living  
 water which never fails,  
 the water welling up to eternal life."  
 O God, you are the fountain we desire,  
 the fountain we yearn to consume forever.  
 Lord Jesus, give us this water always. Amen.