



Our Parish COMMUNITY

May 22, 2022

Sixth Sunday of Easter (C)

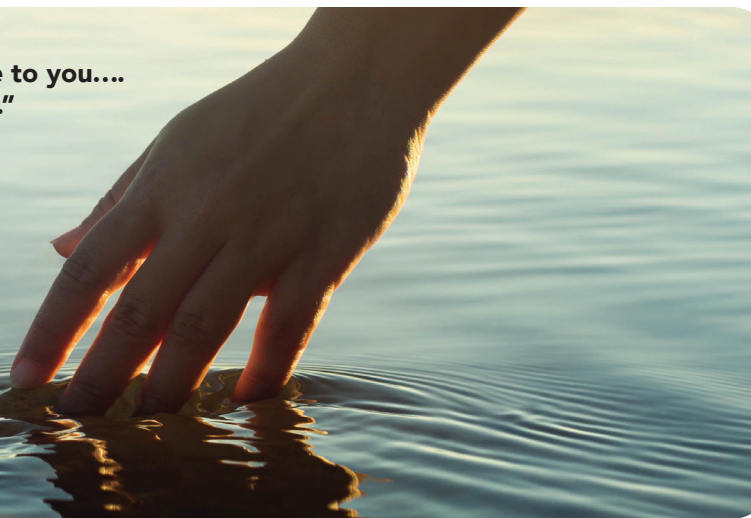
Acts 15:1-2, 22-29

Rev 21:10-14, 22-23

Jn 14:23-29

[Jesus said,] "Peace I leave with you; my peace I give to you....
Do not let your hearts be troubled or afraid."

JOHN 14:27



Times Are a-Changin'

Today's Gospel expands a theme mentioned on the fourth Sunday of Easter, namely, change in religious practice. Many good people find some Second Vatican Council changes difficult to accept. For example, they may not like the new Mass form or leniency in Church discipline. They prefer Latin chants and the organ rather than folk music with guitars. This dissatisfaction is not necessarily because they are stubborn or unbending. It could be they were taught that the truth of the Church is eternal and unchanging, and want to see that reflected in the liturgy.

Actually, such understanding of the unchanging Church is only partially correct. The fundamentals of our faith as expressed in the Creed have not changed. It is the ways we understand or practice our faith that have gradually developed. For instance, the Mass is still the Mass, with three essential parts. Yet, the wording of some prayers have changed, and at Mass we stand more and kneel less. Most are cultural changes, but there are some changes

in theological understandings too. We now recognize the religious value of other faith traditions; interfaith marriage is allowed with special permission; and we understand the teachings of the Bible in new ways.

Today's reading from Acts shows that, from its beginning, the Church changed. Paul and Barnabas did not require Gentile believers to conform to circumcision—a Jewish practice, not Christian. Dissension arose. But the Holy Spirit helped the leaders in Jerusalem move beyond long-standing past practices and into a new way of being faithful. We believe the Holy Spirit continues to work through believers to ensure that the gospel is always faithful, yet newly meaningful.

Sr. Dianne Bergant, CSA

FOR *Reflection*

- * *In what ways have changes made your faith more meaningful to you?*
- * *As we move toward Pentecost, pray to be open to the working of the Spirit in your parish.*



ST. MICHAEL'S PARISH

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Pastoral Council CCD Coordinator:	Patricia Carreiro	email: pcarreiro1976@gmail.com	(c) 737 1047

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

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

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.

MASS SCHEDULE & INTENTIONS...

MINISTRIES

MAY 21/22nd - SIXTH SUNDAY OF EASTER

5:00PM Lector: Alberta Cannonier EM: Karen Marsh
10:00AM Lector: Jesse Almeida EM: Lucy Attride-Stirling
 Collection: Karen Marsh

MAY 28/29th - THE ASCENSION OF THE LORD

5:00PM Lector: Karen Marsh EM: Alberta Cannonier
10:00AM Lector: Pat Robinson EM: Joe Mendonca
 Collection: LaVerne Lau, Pat Robinson

MASS INTENTIONS

MAY 21/22nd - SIXTH SUNDAY OF EASTER

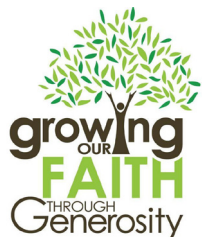
5:00PM Adelina & Jose DeFrias ++
 Mary & Benjamin Botelho ++
10:00AM For the Intentions of St. Michael's Parishioners

MAY 28/29th - THE ASCENSION OF THE LORD

5:00PM Josephine Clinton +
10:00AM For the Intentions of St. Michael's Parishioners

You are welcome to attend Morning Masses at
 St. Theresa's - 7:30AM Mon.—Fri. | St Anthony's - 8:00AM Tues.—Fri.

ST. THERESA'S & ST. ANTHONY'S
 Masses are live streamed via the Diocesan Website
 and their Facebook Page



STEWARDSHIP

COLLECTION: \$2,079
VOTIVES: \$38 POOR BOX (SVDP): \$35
EASTER FLOWERS: \$50

NB: \$2300/week or \$9200/month in the collection is needed to break even each month.

ELECTRONIC CONTRIBUTIONS FOR YOUR WEEKLY COLLECTION
 are welcomed. Consider making a weekly, monthly or quarterly transaction.

When making your online transaction, be sure to include your name and "collection" as your memo on your banking transaction."

ST. MICHAEL'S uses your regular collection contributions to support the day-to-day operations of our Parish.

Thank you to those parishioners who continue to answer our call for stewardship to St. Michael's.

Online donations can be made to St. Michael's Church's
 BNTB Account # 2000 6060 081824 100.

WORD FROM Pope Francis



We are living in a time of experimentation with life. But it is harmful experimentation. Making children, rather than accepting them as a gift, as I said. Playing with life. Be careful, because this is a sin against the Creator: against God the Creator, who created things this way.

ADDRESS TO ITALIAN CATHOLIC PHYSICIANS, NOVEMBER 15, 2014

The Bishop's Corner



Dear Fellow-Catholics,

Last Sunday Pope Francis proclaimed ten new saints of the Catholic Church. Putting aside the entire issue of beatifications and canonisations, I am somehow content that among these new saints there is a man whose life struck me and inspired me in my process of discerning my vocation in life; Charles de Foucauld.

His life was marked by many twists: he was a soldier, and then an explorer and geographer; he experienced a conversion and became a monk and priest, and eventually became a hermit who spent most of his years among the native people of Sahara in Algeria. Taking the religious name "Brother Charles of Jesus", he lived with the Berbers, adopting a new apostolic approach, preaching not through sermons, but through his example, in order to become more familiar with the Tuareg. He studied their culture for over twelve years and collected hundreds of Tuareg poems which he translated into French. He censored nothing in the poems, and never changed anything that might not conform to Catholic morality. De Foucauld's works are a reference point for the understanding of the Tuareg culture. He was assassinated in 1916 in his hermitage. His inspiration and writings led to the founding of the Little Brothers of Jesus and Little Sisters of Jesus among other religious congregations.



In his encyclical Fratelli Tutti, Pope Francis wrote that "Charles de Foucauld directed his ideal of total surrender to God towards an identification with the poor, abandoned in the depths of the African desert, he expressed his desire to feel himself a brother to every human being, and asked a friend to 'pray to God that I truly be the brother of all'. He wanted to be, in the end, 'the universal brother'."

Charles de Foucauld has become a brother to everyone, no matter who he was; Muslim, Christian, unbeliever. There was no difference to him. They were all human beings, so they were all brothers and sisters. He really tried to be close to them and to love them. He kept saying, "Don't speak, don't preach, but be good, and you can be good when you are related to Christ, to Christ who lives in us." I believe that he is an excellent model for our strongly polarised, confused and divided world as well as for the way our Church should journey in its future.

Have a beautiful Sunday and a blessed week!

+ *Wes Jurek*
 Bishop Wes



SUNDAY READINGS – SIXTH SUNDAY OF EASTER

COLLECT

Grant, almighty God, that we may celebrate with heartfelt devotion these days of joy, which we keep in honor of the risen Lord, and that what we relive in remembrance we may always hold to in what we do. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

FIRST READING – Acts 15:1-2, 22-29

Some who had come down from Judea were instructing the brothers, “Unless you are circumcised according to the Mosaic practice, you cannot be saved.” Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and elders about this question.

The apostles and elders, in agreement with the whole church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers. This is the letter delivered by them:

“The apostles and the elders, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings. Since we have heard that some of our number who went out without any mandate from us have upset you with their teachings and disturbed your peace of mind, we have with one accord decided to choose representatives and to send them to you along with our beloved Barnabas and Paul, who have dedicated their lives to the name of our Lord Jesus Christ. So we are sending Judas and Silas who will also convey this same message by word of mouth: ‘It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.’”

RESPONSORIAL PSALM – Psalm 67:2-3, 5-6, 8

R. O God, let all the nations praise you!

May God have pity on us and bless us; may he let his face shine upon us. So may your way be known upon earth; among all nations, your salvation. **(R)**

May the nations be glad and exult because you rule the peoples in equity; the nations on the earth you guide. **(R)**

May the peoples praise you, O God; may all the peoples praise you! May God bless us, and may all the ends of the earth fear him! **(R)**

SECOND READING – Revelation 21:10-14, 22-23

The angel took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It gleamed with the splendor of God. Its radiance was like that of a precious stone, like jasper, clear as crystal. It had a massive, high wall, with twelve gates where twelve angels were stationed and on which names were inscribed, the names of the twelve tribes of the Israelites. There were three gates facing east, three north, three south, and

three west. The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb.

I saw no temple in the city for its temple is the Lord God almighty and the Lamb. The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb.

GOSPEL ACCLAMATION

Alleluia, alleluia.

Whoever loves me will keep my word, says the Lord, and my Father will love him and we will come to him. Jn 14:23

Alleluia, alleluia.

GOSPEL – John 14:23-29

Jesus said to his disciples: “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

“I have told you this while I am with you. The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you. Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, ‘I am going away and I will come back to you.’ If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe.”

Save The Date

St. Anthony's feast day committee is excited to inform you that we are planning a celebration for

ST. ANTHONY'S FEAST DAY

on June 12th from 1-8pm.

A special mass will open the ceremonies and will be followed by a fun afternoon with food, bake stall, drinks, train rides, a bouncy castle, music and our famous MALASADAS!

We have been unable to celebrate the feast for several years due to Covid restrictions so we are looking forward to marking the occasion this year. We are hoping that many of you will attend and help to make this a joyful, special afternoon!

Please mark this date in your diaries :)

LOOK WHAT'S HAPPENING IN OUR PARISH

BIBLE STUDIES EACH TUESDAY

- RCIA at 10:30am
Agape Bible Study at 3pm
- Emmaus Bible Study at 7:30pm
All to take place in the sacristy.

Please email Fr. Joe at stmichaelsbermuda@gmail.com if you are interested in attending any of these classes.

All are welcome. Masks are required.

Fr. Joe will be with the Neo-Cat. Way

this weekend from Friday evening, May 20 Friday to Sunday, May 22 Sunday, early evening at Grotto Bay at a convivence.

I will still be celebrating Mass on Saturday & Sunday as usual.
I will be keeping all parishioners in my thoughts and prayers.

Please pray for me as well – Thanks, Father Joe

Dear Padre,

God gave humanity the skills for a child to be born to those suffering from infertility. So why does the Church oppose *in vitro* fertilization (IVF) after a couple has exhausted other options to conceive?

While the Church views having, raising, and educating children as a primary purpose of marriage, it also teaches that the means to achieve that goal must be morally appropriate. The Church considers *in vitro* fertilization (Latin for fertilization “in glass” or a laboratory) to be a morally inappropriate means for attaining that goal for two main reasons:

First, in practice, the IVF process almost always results in the destruction of living human embryos that do not get implanted in the woman, which the Church considers morally equivalent to abortion. Second, just as the Church teaches contraception is wrong because it entails the willful separation of the natural ends of the marital act, it also teaches that IVF is wrong because it replaces the dignity of the marital act with a technical procedure. In other words, IVF supersedes the act God willed to be the genesis of new life.

In addition, IVF demeans the dignity of the spouses and their parental role (and the dignity of a third-party sperm or egg donor, if one is involved).

All of this deprives the resulting child of a true filial relationship with his or her parents, turning the child into a technological commodity rather than a gift from God.

Couples must be careful not to become so obsessed with pregnancy that they lose perspective and fail to see other expressions of marital generativity, such as adoption, that expand marriage and provide a home to children who wouldn't otherwise have one.

From Sexuality and Morality: Answers for Modern Catholics



AROUND THE DIOCESE

ST. THERESA'S GIFT SHOP: Open each Tuesday and Saturday from 10am to 2pm. **Thank you for your continued patronage.**

12:10PM MASS at the Cathedral. This mass is celebrated by Bishop Wes on Wednesdays, Thursdays and Fridays. Join Us!

LECTIO DIVINA: Mondays at 7pm via Zoom. If you want to join, contact Franz Wohlmuth at Fgwohlmuth@logic.bm. Franz will send you the link to join.

SIXTH SUNDAY
OF
Easter



PEACE

The sixth Sunday of Easter moves us toward the feast of Pentecost and the coming of the Holy Spirit to the early Church. Today's Gospel describes Jesus at the Last Supper, foretelling the coming of the Spirit to the community of Jesus. Jesus combines the promise of the Spirit with his gift of peace to his disciples. He foresees that the community must be grounded in his love, which provides peace, to face the tumult of the Crucifixion, and later, the trials of the early Church. Grounded in Jesus, the community can then be open to the Spirit who will continually guide, remind, and renew them in their life together. The gift of peace from Jesus is not a worldly peace through which the powerful crush opposition. It is not a complacent or private peace. The peace of Jesus instead seeks and works toward peace throughout the world, guided by the Spirit.

RESPONSIBLE LEADERSHIP – Today's passage from Acts captures the beginning and the conclusion of what became known as the Jerusalem Council. It is well worth studying all of Acts 15, meant to provide an example of responsible leadership for the wider Church. There was substantial conflict within the community over what is necessary for unity in the diverse community of Jews and Gentiles. We can notice some key characteristics of the actions of the leadership. The leaders acknowledged the reality of a significant conflict without minimizing it. They received and fully honored the diverse experiences of persons of different backgrounds. They worked with an accepted authority structure and a process to move toward resolution. They were committed to discern the action and will of the Spirit, with a deep respect for testimony about how the Spirit was working. They avoided placing unneeded burdens on anyone. And afterward, they continued to observe the ongoing action of the Spirit as the decision was implemented.

WHAT IS ESSENTIAL? – The issues weighed by the Jerusalem Council in our passage from Acts were related to circumcision as a requirement, and to table fellowship. A strong theological tradition held that traditional practices were essential, and the community genuinely sought to maintain continuity with the roots of their faith. Peter's observation about how the Spirit was actively working in their midst pointed the leaders in a new direction. Then James reminded them that the scriptural tradition also pointed to fully welcoming the Gentiles into God's community. It is a profound challenge for leaders in our own parishes when encountering issues that can fracture a community. What is essential and what is not? What are we called to embrace, or called to lay down? Acknowledging conflict and working toward resolution is an essential function for our parishes, because Christ calls us to live in unity. We are called to open our hearts, mine our tradition, and observe the activity of the Spirit.