



## When Life Is on Empty

FR. JOSEPH JUKNIALIS

**A**s he stood in line in front of me, the back of his T-shirt read, “Pain is weakness leaving the body.” Though unsaid, it implied that the parting pain would be replaced by newfound strength. Yet, the more I thought about it, I wondered if that is always the case. Some pain simply leaves one empty, like the grief that comes with the death of one’s child. That emptiness never leaves, it is never replaced. So too, the pain of living with mental illness, as it seems to isolate one from many of life’s joys and satisfactions. Or, eventually, the aging process in all of us, as it slips in and steals the treasures of life, one by one. Pain is not always weakness leaving the body. Sometimes, it is the pain of an alien spirit settling in for the long haul.

If St. Paul’s assertion that Jesus came and “emptied himself...coming in human likeness...even [to] death on a cross,” then those times that seem to empty us of all we would hold dear are the times when we slowly take on the image of Jesus in our own lives. It is at such times when we are most powerless but also when God’s spirit shines through our broken and wounded lives, if only because we become totally dependent upon God. It is Saint Teresa of Kolkata who is said to have once remarked that even God cannot fill what is already full. ●

### Reflect

***What emptying am I experiencing?  
Can I accept it as becoming more like Jesus?***



**[Christ Jesus] emptied himself...  
becoming obedient to death,  
even death on a cross.**

**PHILIPPIANS 2:7-8**





## St. Joseph’s Church

was consecrated on the 29<sup>th</sup> of January 1928.  
It is the oldest standing Roman Catholic Church on the island.  
Address: 45 Somerset Road, Sandys MA 03, Bermuda  
or  
P.O. Box MA 05, Mangrove Bay, Sandys MABX, Bermuda.  
Telephone: (441) 234-2321  
Email: [stjosephbermuda@gmail.com](mailto:stjosephbermuda@gmail.com)



### Tentative Mass Schedule Saturday afternoon at 4:00 p.m. Sunday morning at 8:45 a.m.

Baptism	By appointment: one month in advance
Weddings	By date: one year in advance (approx.)
Sacrament of Reconciliation	By appointment
Filipino Mass – Saturday 11:00 a.m.	16 <sup>th</sup> August 2025
Kids & Youth Ministry	<b>5<sup>th</sup> October 2025</b>
Children’s Mass	TBA
<b>Pastoral &amp; Finance Council</b>	<b>TBA</b>
Monthly Coffee Social	TBA
Second Collection	Second Sunday of the Month

### DIocese of Hamilton in Bermuda Most Rev. Bishop, Wiesław (Wes) Śpiwak [www.romancatholicbermuda.bm](http://www.romancatholicbermuda.bm)

#### Parish Team Leaders

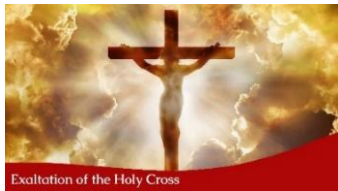
<b>Mrs. Elizabeth Card</b> – Pastoral Council Chairperson	<b>Mrs. Annette Barclay</b> St. Vincent de Paul Society Representative
<b>Walette Cross</b> Stewardship Representative	<b>Natalia Walker</b> Religious Education Kids & Youth Ministry
<b>Mrs. Mary Harvey</b> - Parish Administrator & Finance Committee Team Leader	<b>Mrs. Jane Farge</b> Music Ministry



#### Today’s Hymns

<b>Entrance:</b>	<b>Praise My Soul the King of Heaven</b>	<b>#586</b>
<b>Offertory:</b>	<b>We Remember .</b>	<b>P</b>
<b>Communion:</b>	<b>Jesus Remember Me</b>	<b>P</b>
<b>Recessional:</b>	<b>All Hail the Power of Jesus’ Name</b>	<b>#462</b>

Leader of Song: Aiden Stones



*The St. Joseph’s Parish family takes this opportunity to thank you for coming to worship with us today. May the loving Lord always be with you, and with your families.*



Sunday – 21<sup>st</sup> September 2025

<b>Proclaimer of God’s Word</b>	<b>Elizabeth Card</b>
<b>Opening/Closing of the Church</b>	<b>Elizabeth Card</b>
<b>Eucharistic Minister</b>	<b>Joanne Smith</b>
<b>Collection Counters</b>	<b>Simon &amp; Mary Stones</b>
<b>Altar Server</b>	<b>Seamus stones</b>
<b>Music</b>	<b>Jane Farge</b>

**Prayers:** Please keep our **sick and shut-ins** in your prayers, especially Ilene Bremar, Eleanor Correia, Evelyn Pinlac, and Mary Maybury.

<b>MASS INTENTIONS:</b>	
<b>Saturday, 13<sup>th</sup> September</b>	<b>*Michael Oliveira</b>
<b>Sunday, 14<sup>th</sup> September</b>	<b>*Eugenia &amp; * Giacomino Ferigo</b>

#### ATTENDANCE & COLLECTION

MASS	Attendees	Collection
Saturday, 6 <sup>th</sup> September – 4:00 p.m.	10	109
Sunday, 7 <sup>th</sup> September - 8:45 a.m.	51	435
<b>TOTAL:</b>	<b>61</b>	<b>\$544</b>

*Thank you for your kindness and generosity, it is appreciated. Banking information: St. Joseph’s Parish – Account Number: 20006060757062100 – Bank NT Butterfield*



**This weekend** is the second weekend of the month, therefore, there will be a second collection designated for maintenance.

#### WOULD YOU BE WILLING TO HELP?

*St. Joseph’s paint the church day,  
Saturday, 4th October 2025  
10:00 a.m. – 3:00 p.m.  
(rain date) 11th October*

FOR THOSE WHO WOULD LIKE TO HELP US  
as an act of stewardship  
please contact Justin Tavares  
516-4326

Lunch will be provided

IF YOU WOULD LIKE TO GIVE A FREEWILL  
OFFERING, IT CAN BE PLACED IN THE BOTTLE.  
AND IT WILL GO TOWARDS THE PURCHASE  
OF SUPPLIES (paint, brushes, rollers, etc.)

YOUR KINDNESS & GENEROSITY,  
WOULD BE MOST GRATEFULLY APPRECIATED .

There is a sign-up sheet on the piano at the back of the church.

We extend a warm welcome to Fr. Jacob (Gomes), who will be our new Pastor and the Pastor of St. Anthony’s in Warwick. We hope that Fr. Jacob will enjoy being a part of our St. Joseph’s Parish Family.

Our little parish has been truly blessed; many prayers have been answered. We are most grateful to God, our Father, and to Bishop Wes.

#### PASTOR’S POINT:

Dear Parishioners,  
"Charlie Kirk, the conservative activist and Turning Point USA co-founder who energized a generation of young voters, was shot and killed on the afternoon of Sept. 10 during a college event in Utah, President. Donald Trump said on social media." (Catholic Vote, by Elise Winland on Sept. 10, 2025). This, some have said, is a “political assignation the day before the 24th anniversary of 9/11 which saw thousands die (along with 2 Bermudians) and about 48,000 who have died from the fallout and who continue to die today. Unfortunately, the above caption and some stats, but not surprising as Scripture warns us and society experienced initially, we continue to witness Christ crucified in the world through various mechanisms of oppression. In Jesus’ time, the cross was a barbaric instrument of torture. Yet it has been transformed into the cultivate symbol of hope springing from Jesus’ victory over death. The cross serves as a never-ending source of hope for us today in the face of so many seemingly hopeless situations of violence, separation, and injustice.

As Jesus challenges us to see Him reflected in others, we can also see Jesus crucified in the faces of people suffering today and throughout history. We sometimes even participate in Jesus’ crucifixion through our actions/inactions toward others.

Established to commemorate the finding of the true cross of Jesus by St. Helena in the fourth century, this feast invites us to meditate upon the redemption won for us by Christ. On this Feast of the Exaltation of the Holy Cross we proclaim the Good News that God transforms suffering and death into new life. Our God reigns victorious, even over the evil of death. As Judaeo-Catholic Christians, today we rejoice in the mystery of the cross, which bring about our freedom, salvation, and life. Let us remember that DEATH DOES NOT HAVE THE FINAL SAY, SATAN IS DEFEATED (he is a fallen angel who does not have that much power - as he is #6 in line after: God, Jesus, Holy Spirit, Mary, St. Michael the archangel). For us mere mortals - one thing you have to say about today’s terrorists/ assassins is that they are willing to die for what they

believe. The tragedy is that terrorists/assassins are more willing to pay a price and are more willing to die for a lie than some Christians are to live for the truth. Let us be bold, be faithful, be Catholic, be hopeful and be courageous like Christ. Amen.

God bless,  
Fr. Joe Morley, Vicar General (DOHB)

#### **BISHOP’s CORNER**

Dear Fellow-Catholics,  
In a landmark cultural and spiritual celebration, the Vatican is preparing to transform St. Peter’s Square into a stage for a one-of-a-kind concert, bringing together global music stars and a powerful message of fraternity. Promoted as a first-ever event, the concert will stream live worldwide on Disney+, Hulu, and ABC News Live starting on the 13th of September at 3pm ET/12pm PT. For the first time, St. Peter’s Square will host a public musical spectacle, co-directed by the unlikely duo of Pharrell Williams and Andrea Bocelli, with the blessing of the Vatican. The concert not only caps the third World Meeting on Human Fraternity but also serves as a joyful highlight of the Catholic Church’s Jubilee Year 2025. The Vatican describes the evening as designed to be a mix of music, reflection, visual storytelling, and as a moment of global unity.

Perhaps most striking is the collaboration at the helm with Pharrell Williams, the American pop hit-maker not generally associated with Church events, and Andrea Bocelli, Italy’s world-famous tenor, have co-directed the concert. Speaking about the project, Williams said: “This is a rare cultural moment where the world stops and collectively tunes in. It is a message of unity and grace for all of humanity.” Bocelli echoed the sense of mission, stating: “Let us shine a spotlight on humanity with music from the very heart of Christianity and the most important spiritual square, reaching the entire world with a single message of brotherhood and peace.” Their words highlight not only the uniqueness of the concert itself but also the deeper symbolism of two very different musical worlds, joining forces to promote fraternity.

Have a restful weekend and a good week!

Bishop Wes

# Dear Padre,

***A Protestant friend tells me that Jesus died to take the punishment for our sins. That doesn't seem accurate to me. What does the Church teach about the meaning of Jesus' death on the cross?***

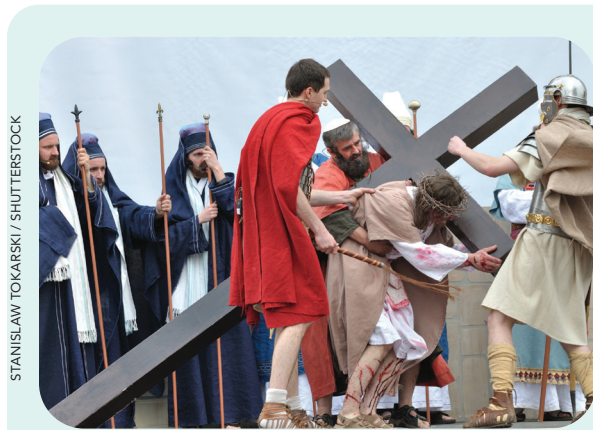
Jesus understood his mission to be sacrificing his own life “as a ransom for many” (Matthew 20:28). His fidelity to that mission was even at the cost of death. However, saying Jesus’ death was payment for our sins doesn’t mean that a vengeful God was appeased by the slaughter of his own innocent son. Rather, we are redeemed because of the mutual love between Father and Son, as well as the love Christ had for us all when he offered his life. “It is love ‘to the end’ (see John 13:1) that confers on Christ’s sacrifice its value as redemption and reparation, as atonement and satisfaction” (*Catechism of the Catholic Church*, 616). It is in this sense that Jesus’ death was a payment—not one to be exacted—but a unique sacrifice “that completes and surpasses all other sacrifices,” when “the Father handed his Son over to sinners in order to reconcile us with himself,” and the Son of God freely and lovingly offered his human life to his Father “in reparation for our disobedience” (CCC 614). Christ “bore our sins in his body upon the cross.... By his wounds you have been healed” (1 Peter 2:24). Viewed in light of the resurrection, Christ’s death has meaning in eternal life’s triumph over sin. ●



NANCY WIECHEC / CNS

**Fr. Byron Miller, CSsR / DearPadre.org**

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
September 15	September 16	September 17	September 18	September 19	September 20	September 21
<i>Our Lady of Sorrows</i>	<i>Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs</i>	<i>Weekday</i>	<i>Weekday</i>	<i>Weekday</i>	<i>Sts. Andrew Kim Tae-gŏn, Priest, and Paul Chŏng Ha-sang, and Companions, Martyrs</i>	<i>Twenty-fifth Sunday in Ordinary Time</i>
1 Tm 2:1–8 Jn 19:25–27 or Lk 2:33–35	1 Tm 3:1–13 Lk 7:11–17	1 Tm 3:14–16 Lk 7:31–35	1 Tm 4:12–16 Lk 7:36–50	1 Tm 6:2c–12 Lk 8:1–3	1 Tm 6:13–16 Lk 8:4–15	Am 8:4–7 1 Tm 2:1–8 Lk 16:1–13 or 16:10–13



## A WORD FROM POPE LEO XIV

***I chose to take the name Leo XIV...mainly because Pope Leo XIII in his historic encyclical Rerum Novarum addressed the social question in the context of the first great industrial revolution. In our own day, the Church offers...the treasury of [its] social teaching in response to...new challenges for the defense of human dignity, justice, and labor.***

**ADDRESS TO THE COLLEGE OF CARDINALS,  
ROME, MAY 10, 2025**



# Our Sunday Readings

NUMBERS 21:4b-9  
PSALM 78:1-2,34-38  
PHILIPPIANS 2:6-11  
JOHN 3:13-17

## Lifted Up

### NUMBERS 21:4b-9

#### *Reading closely*

1. Who's complaining?
2. What are some differences between what the people left behind and where they are going?
3. What do you think of God's punishment?
4. How do you think people react when the serpents start biting them?
5. Why do you think the people don't speak to God themselves?
6. How sincere do you think the people are when they say they've sinned?
7. What do you think of the cure God requires?
8. How might Moses feel during all of this?
9. How do you think the people feel?

#### *Living the word*

10. Does this passage mostly conflict with or confirm the way you see God?
11. Are you drawn to what you've left behind?
12. What can you celebrate about your life right now?

### THE FIRST READING

#### *Still complaining*

In this passage the Israelites complain yet again that things were better in Egypt. Here they're circling the territory of the unfriendly people of Edom, and this detour has led them back into the desert. They think that the journey to the land God promised them is taking too long.

#### *Fiery bites*

In response to their latest grumbling God punishes his people. The word *saraph* (pronounced "sair-uhf") means *burning* or *fiery* and probably describes the sensation of being bitten by this species of snake. Moses again intercedes for everyone.

#### *What's with the bronze statue?*

Some Israelites emulated other ancient near eastern people who incorporated snakes and venom into rituals of healing. At some point after the temple was built in Jerusalem (tenth century BC), people placed the statue of a bronze serpent in it. King Hezekiah destroyed this and other statues during his religious reforms of the eighth century BC (2 Kings 18:4).

## JOHN 3:13-17

1. What do you think it was like for Jesus to move (so to speak) between God's realm and our own?
2. In what ways was Jesus lifted up?
3. What are similarities between the story of Jesus and the story of Moses and the saraph serpents?
4. What do you think Jesus means by *eternal life*?
5. What all do you associate with *the world*?
6. In what ways is *the world* hostile to God?
7. In what ways do people *perish*?
8. What is God's relationship to the world?
9. Would you save the whole world if you could?
10. What other biblical passages do you find suitable for this feast day?
11. Why does the *exaltation* (or *triumph*) of the cross seem like a contradiction?
12. What insights from this feast day can you bring into your prayer?

## THE GOSPEL READING

### *Jesus knows best*

This passage is part of a conversation Jesus has with the pharisee Nicodemus in which they discuss the difference between earthly and heavenly things. This passage gets a little confusing because in verse 13 Jesus seems to stop speaking and the Gospel-writer takes over.

Jesus has *come down from heaven*, a reference to his Incarnation. He will return to heaven, a reference to his resurrection and exaltation; the two words mean the same thing here. Since Jesus alone is from the realm of God, he alone can reveal heavenly things, like how people can have *eternal life*.

### *Lifted up*

The evangelist mentions the story in the Book of Numbers to explain how Jesus heals the world. Moses raised a statue so that people could look at it and be restored to physical health. Roman soldiers will raise Jesus on a cross and then God will raise Jesus into heaven. Those who believe this will experience a healing far greater than what the Israelites experienced in the desert.

## *Son of Man*

*Son of Man* is the title Jesus used the most often. In the Old Testament *Son of Man* usually means simply a *human being*. In one notable passage, however, the title refers to the one to whom God has given all his authority (Daniel 7:13-14).

Works like this Gospel helped make *Son of God* one of the most widely used titles for the risen Jesus. This title best expresses Jesus' identity, but it would have been difficult for Jesus' first followers to accept because as Jews they were strict monotheists.

## *Loving the unlovable world*

The Gospel-writer usually uses *the world* negatively: those who reject Jesus are *of the world*. In this passage the term also refers more neutrally to all of creation. This world doesn't deserve salvation, but God loves the world so much that he saves it. As a sign of his astonishing love, God offers the world his Son. Therefore, Jesus' mission isn't about condemning people but saving them.

## THE ORIGINS OF THIS FEAST

Helena, the mother of Emperor Constantine, is credited with finding the wood of the cross on which Jesus was crucified. Constantine himself had the Church of the Holy Sepulchre built on the site. Today we celebrate not only the finding of the cross and its place of veneration but more broadly the saving power of Jesus' crucifixion.

## PRAYER

*Opening Prayer  
for the Feast of the Exaltation of the Cross*

O God,  
who willed that your only begotten Son  
should undergo the cross to save the human race,  
grant, we pray,  
that we, who have known his mystery on earth,  
may merit the grace of his redemption in heaven.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.