



Grateful for Being Grateful

FR. JOSEPH JUKNIALIS

Here is a quick self-test: *Name three things in your life for which you are grateful.* Finished? If you were able to name three things easily, your spirituality is probably in a good place. If you had difficulty, your spirituality may be in need of some work. Spiritual writers have long noted that living day by day with a sense of gratitude is one of the signs of holiness. Yet, a number of attitudes can get in the way of our being thankful. One is anger; it unsettles and focuses our attention on one issue, keeping us from seeing a bigger picture filled with blessings. Another is living with continual wanting; incessant desires for more prevent us from recognizing the beauty and goodness of what already is. Fear too keeps us from being grateful; it obliterates all the goodness that is present and focuses on an unknown and uncertain future that may never be.

Therapists have advised that, at the end of each day, people should take time to name three things that happened that day for which they are grateful, as doing so will often ease depression. Our religious tradition has been encouraging this for 2,000 years. Not all depression is due to life circumstances; some is the result of chemical or hormonal imbalances. But, if our sadness is the consequence of life events, naming three positive occurrences from each day not only brings a balance to our attitudes but also brings us to deeper faith, recognizing a power greater than ourselves at work in our lives. That power is God. ●

Reflect

***What are three reasons I have for gratitude?
What blessings do I forget?***

Jesus said...“Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?”

LUKE 17:17-18

**WORLD
MISSION
SUNDAY**
IS NEXT WEEKEND
**October
18th & 19th**



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 8:00pm (Neo-Catechumenal Mass).

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](https://www.diocesanwebpage.com)

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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 ...

OCTOBER 11/12th- TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

5:00PM Lector: Karen Marsh EM: Carmen Olivieri
10:15AM Lector: Jesse Almeida EM: Pat Robinson
Collection: Pat Robinson

OCTOBER 18/19 - TWENTY-NINTH SUNDAY IN ORDINARY TIME

5:00PM Lector: Kathy Anderson EM: Susan Shreeve
10:15AM Lector: Cherry Ramdas EM: Christine DaCosta
Collection: Carlos DeFrias

MASS INTENTIONS ...

OCTOBER 11/12th- TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

5:00PM Those Around the World Recovering from Natural Disasters
10:15AM The intention of St. Michael's Parishioners

OCTOBER 18/19 - TWENTY-NINTH SUNDAY IN ORDINARY TIME

5:00PM Adelina & Jose DeFrias ++
Mary & Benjamin Botelho ++
10:15AM An End to Violence in Bermuda & Around the World



Stewardship

sharing the gifts we have been given

OCTOBER 4/5th - COLLECTION: \$931.00

Votives: \$11.00 Poor Box (SVDP): \$210.00

MISSION SUNDAY COLLECTION - Weekend of October 18/19th

Thank you for your generosity.

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

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

Bishops Corner ...

Dear Fellow-Catholics,

On the 9th of October an apostolic exhortation, *Dilexi te* ("I have loved you") was made public. This document, that is the first magisterial text of Pope Leo's pontificate, focuses on love for the poor. The 9th of October is the feast of St. John Henry Newman, who Pope Leo has named as the doctor of the Church.

Pope Francis had been working on the text during the last months of his pontificate, placing this exhortation in the continuity of his last encyclical, *Dilexit nos* ("He loved us"). That last document focused on devotion to the human and divine love of the Heart of Jesus. The Argentine pontiff thus sought to highlight the link between spiritual roots and social commitment: From the experience of God's love for us, to the awareness of God's love for our neighbour and how that must determine our behaviour toward them.



With *Dilexi te*, Leo XIV thus follows in the footsteps of Pope Francis, paying tribute to the man who never ceased to call for "a poor Church for the poor." By publishing his last, unfinished words, he is in a sense delivering his predecessor's magisterial testament.

Pope Leo XIV explained that he chose this name in order to "give more attention to social issues in the world, and to questions of justice, "in a world radically changed by the development of artificial intelligence". While *Dilexi te* is an apostolic exhortation, Pope Leo XIV's first encyclical, which is expected to focus on contemporary anthropological challenges, is due to be published in the coming months.

Link to the official text of the document: <https://tinyurl.com/4bt962fd>

May your weekend be calm and your week good!

+ Wes Jurewicz
Bishop Wes



A WORD FROM POPE LEO XIV

The deepest purpose of the Church's social doctrine [is] a contribution to peace and dialogue in the service of building bridges of universal fraternity.... [T]he Risen Lord always goes before us, even at times when injustice and death seem to prevail. Let us..."build bridges through dialogue and encounter, joining together as one people, always at peace."

ADDRESS, ROME, MAY 17, 2025



Pastor's Point . . .

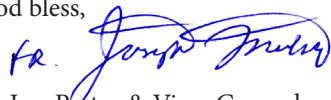
Dear Parishioners,

Today's readings from Second Kings and the Gospel invite us to reflect on how we respond to God's saving deeds. In each of these readings, we find an individual who recognises the goodness and healing power of God. In the first instance, Naaman, a Syrian, was a man of high regard in his native land. At the suggestion of his servant girl, and with the permission of his master, Naaman went to Israel to be cleansed of his leprosy. The prophet Elisha had directed Naaman to plunge into the Jordan seven times. Although Naaman's initial reaction to this instruction was one of disgust, he did as he was told, and "his flesh became again like the flesh of a little child, and he was cleansed of his leprosy" (2 Kings 5:14). Naaman's response was one of belief in and gratitude for the God of Israel.

In the Gospel from Luke, we are told of ten men who, upon seeing Jesus, call out to him and ask for pity. Jesus' response is simple: "Go show yourselves to the priests." As the ten were obeying this command, "they were cleansed" (Luke 17:14). One man, a Samaritan, returned to Jesus and glorified God. While much could be said of each story, what the texts tell us is quite clear. Not everyone responds in the same way to the merciful actions of God. In both of these Scripture readings, the individuals cleansed of their leprosy were foreigners, not men of Israel. Yet both of them returned to express their gratitude and their recognition of the saving power of God. As a result, they received an additional blessing which means an acknowledgment of the source of their healing - that source is God.

God came for all people, reaching across cultural, racial, and religious boundaries. Like Jesus, we are called to reach out to those on the margins of our society and carry on his mission of love and care. Jesus showed compassion for the outcasts of his day, and thereby is a model for how to be inclusive and merciful without compromising the standards he set for us which ultimately came from his father, God. In life, our attitude should be GRATITUDE as we encounter such when we go to each Mass since the Greek word "eucharistia" (εὐχαριστία), from which "Eucharist" is derived, literally means "thanksgiving" and refers to the central Catholic rite where the consecrated bread and wine become Jesus's body and blood, soul and divinity shared as a re-presentation of the Last Supper which took place over 2,000 years ago in Israel in the upper room and as an act of gratitude and communion with Christ and the community. So simple, yet so profound. Courage!

God bless,



Fr. Joe, Pastor & Vicar General



WORDS OF LIFE:

"An old Irish proverb says, 'It is in the shelter of each other that the people live.' Indeed, we are created to depend upon one another and walk together in suffering. But when family members or friends approach life's end, we may not know how best to 'shelter' them. Here are some concrete ways we can compassionately care for them: uscgb.org/end-of-life-care."

USCCB Secretariat of Pro-Life Activities Caring for Loved Ones at Life's End

Dear Padre,

Are people born with the Holy Spirit, or do they have to be baptized in order to receive the Holy Spirit? If we are not born with the Holy Spirit, is it just our conscience that is bothered when we are doing wrong?

Your question is suggesting that the Holy Spirit is "in" or "out." St. Paul teaches us, "In him we live and move and have our being" (Acts 17:28). In other words, the Spirit of God is always with us, and we are dependent on that Spirit for life. There is no beginning and there is no end; the Spirit always was, and is, and will be.

The *Catechism of the Catholic Church* explains that "Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right" (1778). We have an obligation to form our consciences to know what is right and to help our children form theirs. It is with the cooperation of the Spirit that a "good conscience" is formed.

When we celebrate the sacraments, including the sacrament of baptism, we are confirming the life of the Spirit that is within us. We are acknowledging and proclaiming the abiding presence of the Spirit of God. ●



DREAM PErECTION / SHUTTERSTOCK

What is Happening in Our Diocese?

St. MICHAEL'S

- EMMAUS Bible Study: Each Tuesday at 3pm in the Pastor's Office
- Neocatechumenal Way - "The Word" is on Wednesdays at 8:00pm
The celebration of the Neocatechumenal Way Eucharist - each Saturday at 8:00pm.

St. THERESA'S

- 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
- The Portuguese Mass and Adoration each Saturday at 9:00am

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
- The Portuguese Mass and Adoration on Wednesdays has resumed at 7:00pm.
- Adoration will be on Thursdays at 7:00 p.m. starting October 16.
- 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.

YOUTH MENTAL HEALTH TOWN HALL

SELF-HARM AND VIOLENCE ON SOCIAL MEDIA

Wednesday, 15 October 2025, 6:00 - 7:40pm,
Bermuda College, Room G301

This event will include sensitive discussions about self-harm and the impact of harmful content on social media. We recognise this may be emotionally challenging for some attendees.

We encourage everyone to make the decision that feels right for them about whether to attend or watch online. If at any point the content becomes distressing, it's perfectly okay to step away or take a break — your wellbeing comes first.

A licensed psychologist will be on-site throughout the event to provide support if needed.

Attendees will also receive evidence-based guidelines adapted for Bermuda that offer practical tools for young people, parents, and educators to have safe and effective conversations about self-harm and mental health.

As always, Bermuda's 24/7 mental health crisis support remains available at MWI - 239-1111.



Up coming Events . . .

St. THERESA'S

- **Saturday, October 11th at 7:30pm DINNER/BINGO** for Stella Maris to help raise funds for their church maintenance fund on in the St. Theresa's Church Hall. Tickets: Adults \$25 and Children \$15 (10 & under). For tickets please contact Susanna at: 535-3195 mlandscaping@northrock.bm
- **Saturday, November 1st at 11am** All Souls' Mass: A Mass for all the faithfully departed in the past year, will be celebrated. There will be no Portuguese Mass on this day at 9am nor Eucharistic Adoration that usually follows the Mass.

St. PATRICK'S

- **Monday, 13th of October at 7pm** Celebration Mass for Our Lady of Fatima: Mass will be celebrated. There will be a candlelight procession with recitation of the Rosary.

JUBILEE MASS FOR WIDOWS, WIDOWERS & SINGLES

Mass will be celebrated on **Saturday, the 18th October at 11am** in Stella Maris Church, St. Georges followed by a light lunch in the church hall. Please RSVP for this event by calling or emailing the Chancery Office at 232-4414 or orcc.bermuda@gmail.com



Attention Parents . . . OF FIRST HOLY COMMUNION (FHC) AGED CHILDREN

If you wish your child to attend FHC classes at St. Michael's starting January 2026, you must register with the parish before November 1st.

Any questions please email: stmichaelsbermuda@gmail.com.

WORLD MISSION SUNDAY



The third Sunday of October is annually celebrated as World Mission Sunday. This year it falls on the October 19th. It has always been an occasion to express our support of the missionary work of the Catholic Church through prayer and a special collection. Envelopes will be available next Sunday in all our churches. The collection will be taken on the weekend October 18th & 19th.



**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)

CHANCERY OFFICE - EMAIL orcc.bermuda@gmail.com

Our Sunday Readings

2 KINGS 5:14-17
PSALM 98:1-4
2 TIMOTHY 2:8-13
LUKE 17:11-19

Faith-Filled Foreigners

2 KINGS 5:14-17

Reading closely

1. What might it be like for Naaman to be a powerful person with a visible ailment?
2. Why do you think Naaman is willing to turn to an Israelite prophet for help?
3. How hopeful do you think Naaman is when he plunges into the Jordan river?
4. What happens to Naaman in the river?
5. How do you think Naaman reacts when he realizes he's healed?
6. What does Naaman wish to do for Elisha?
7. What kind of person is Elisha?
8. How does Naaman change?

Living the word

9. How kindly do you treat people who have a visible ailment or disability?
10. In what ways can you emulate Elisha?

THE FIRST READING

Naaman

Naaman commands the Aramean army. He might have led attacks against Israel. Although he holds a lofty position, he has a visible ailment. When he learns that the Israelite prophet Elisha could heal him, he sets off for Israel (vv.3-5).

Elisha tells Naaman to wash in the Jordan river, which borders part of Israel (v.10). Naaman reacts angrily for two reasons:

- he wants a healing ceremony that's tailored to his status and the severity of his illness (v.11)
- the Jordan is a muddy creek compared to other rivers he knows (v.12)

When his servants persuade him, however, Naaman obeys Elisha, which is where this reading begins.

The LORD of the land

Naaman isn't only cured, he converts to the faith of the Israelites. *LORD* represents *Yahweh*, which is sort of God's personal name. Like others of his time, Naaman believes that gods can only be worshiped in the land over which they rule. Naaman thus wants to take some dirt, part of Israel's land, back with him to Aram in order to worship the LORD properly.

A not-for-profit prophet

Elisha refuses to accept money or any type of gift from Naaman. The prophet makes it clear that he acts out of total dedication to God. He does not seek personal gain.

LUKE 17:11-19

1. Imagine that you're one of the lepers.
 - a. Where do you live?
 - b. What is your life like?
 - c. What all do you miss?
 - d. What do you know about Jesus?
 - e. Why do you call out to Jesus?
 - f. When are you healed?
 - g. What do you experience when you realize that you're healed?
 - h. What do you do next? Why?
 - i. How does your life change because of your encounter with Jesus?
 - j. Will you live differently? For how long?
2. What reasons might the nine lepers have for not going back to Jesus?
3. Are you quick to see God's action in your life?
4. Are there parts of yourself that you're holding back from God?
5. What are all the ways you need God to save you?

THE GOSPEL READING

Leprosy

Nowadays *leprosy* refers to Hansen's disease, but at the time of Jesus the word was used for a number of skin ailments. Leviticus 13 spells out what had to be done when a person developed a skin ailment. In serious cases the afflicted person had to keep away from others. If a leper's condition improved, he (or she) had to get permission from a (Jewish) priest before returning to his community.

We can imagine the pain of living far from family and friends and having no easy way of communicating with them. Lepers also faced the challenge of surviving on their own. Given these hardships, lepers often lived together.

Theological not medical

Biblical laws about skin ailments reflect theological not medical concerns. The skin ailments described in Leviticus 13 make a person's skin resemble that of a corpse. Because the LORD is the author of life, nothing that continually looks like death was permitted to come into contact with God's people.



Samaritans

Jews and Samaritans both descended from Abraham, but in 922 BC they formally separated. Samaritan beliefs and practices changed so much after this separation that the Jews believed the Samaritans had betrayed the true faith.

Seeing the savior

Back then (as now) God gave some people the power to heal physical illnesses. When the lepers realize that they are healed, they probably assume that Jesus is a healer. The Samaritan, however, realizes that Jesus is something much more: Jesus saves people at every level of their being. Ironically, this foreigner, who supposedly betrayed the true faith, is filled with faith in all that Jesus is.

Jesus shares God's love and healing with all the lepers. He doesn't first test them to see if they will understand the greater work that he will do in Jerusalem (v. 11). Still, he sounds a little sad that the other nine haven't come to a deeper faith.

PRAYER

God of Compassion,
 We thank you for the ways you have made us
 strong in mind, body and spirit.
 There are times when we and those we love
 get sick.
 Make us a comfort to one another.
 Help us know that you are with us in these times
 of suffering.
 Through our care for one another
 and the healing you bring,
 help us realize how much we need you.
 Help us return to you time and again
 to seek your help and healing
 in every aspect of our lives.
 We ask this through our Lord and Savior,
 Jesus Christ. Amen.

Saint Therese the Demon Slayer

Gary Sullivan | 09/30/2025

Photo by The Prototype on Unsplash



Have you seen **the Baritus image** of Saint Thérèse of Lisieux dropping rose petals on a tormented demon, causing them to burst into flames?

This is by far the best and perhaps only artistic presentation of Saint Therese engaging in spiritual warfare against demons. We usually fail to see her child-like purity as powerful in our fight against evil because she is little and dainty and well, French.

"I was used to seeing her holding flowers and looking sweet and a little bit saccharine. That vintage stuff resonates with me, but if I tried it, it wouldn't look authentic. I have a version where she's dropping rose petals on a demon, and he's bursting into flame. It's basically a retelling of her killing with kindness," said the artist, Chris Lewis. The listing for the print describes it as "Original art of Thérèse of Lisieux, displaying acts of kindness and defeating the capital sin of envy".

In the Baritus image, the Saint who promised to "let fall a shower of roses" while spending her heaven doing good on earth often in little unseen ways, stands over a demon who is below her writhing in pain on all fours while next to her is simply one word, "Kindness". She stretches out her right hand and drops one by one petals from the bouquet of red roses cradled in her left arm.

Traditionally red roses from Saint Therese signify married life and white roses the religious life. Perhaps the meaning of red roses in this image represents the attack on marriage and family life that the devil has waged. Ironically it is red roses that are dropping on him like soft, fragrant bombs full of divine love. In counting the petals, six have already ignited on the winged, skeletal demon's skin while six are falling from her hand above. There are a total of 12 petals to represent the apostles and by extension full people of God, the Church.

The humility of Therese stands in contrast to the pride of the demons. Her littleness crushes and consumes the largeness of the demon's ego one rose petal at a time.

She shows us that The Little Way and humility can have immense spiritual power in our battle against our own fallen nature and in our warfare against the angelic powers of darkness. The demon recoils and is repelled by genuine holiness portrayed by the purgative flames.

Here is a link to the Baritus' Etsy website and the image of Saint Therese... For more about Saint Therese and spiritual warfare see Spirit Daily:

https://www.etsy.com/listing/1202138601/4-saint-therese-of-lisieux-vinyl-sticker?ref=shop_home_active_6&crt=1&logging_key=1476f499da3add5a2a387cc2d18f2c7a8c-c5f327%3A1202138601

