



The two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

LUKE 24:35



Three Basic Rules

FR. THOMAS M. SANTA, CSSR

The Emmaus story is about two disciples walking seven miles from Jerusalem to a village called Emmaus and their encounter with Jesus, whom they did not recognize. The story is rich in both symbolism and meaning. In a nutshell, it teaches us three basic rules for the formation of Christian community: *Welcome the stranger. Break open the word. Celebrate the Eucharist.* When we are faithful to these practices, we are faithful to the promise of the kingdom in our midst. If we choose to ignore these basic rules, we should not be surprised that we seem to be struggling. Three out of three rules set the baseline. We cannot congratulate ourselves if we follow one or two of them well

enough and ignore the third. We cannot pick and choose. It is the Lord who sets the parameters; our mission is only to respond positively in faith to what he directs us to do.

How are we doing? An honest appraisal probably suggests that improvement is needed. Each of our local communities, and indeed even the wider Church, sometimes struggles to form an Emmaus community of faith. We know we can do better. The good news is that we are not uninformed, and we know where we need to place the most effort. The Holy Spirit of God will show us how we need to apply this renewed effort. ●

Reflect

Where does my family and parish need improvement to form a genuinely faithful Emmaus community?



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 & "LIKE" us | Diocesan Webpage: www.romancatholicbermuda.bm

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CHANCERY OFFICE
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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 ...

APRIL 18/19th - THIRD SUNDAY OF EASTER

5:00PM Lector: Laura DeFrias EM: Peter Marsh
10:15AM Lector: Cherry Ramdass EM: Christine DaCosta
Collection: Carlos DeFrias

APRIL 25/26th - FOURTH SUNDAY OF EASTER

5:00PM Lector: Kathy Anderson EM: Fred Anderson
10:15AM Lector: Lucy Attride-Stirling EM: Pat Robinson
Collection: Karen Marsh

MASS INTENTIONS ...

APRIL 18/19th - THIRD SUNDAY OF EASTER

5:00PM In Thanksgiving to the Neo Catechumenal Way Members' Generous Donation to St. Michael's
10:15AM St. Michael's Deceased Parishioners

APRIL 25/26th - FOURTH SUNDAY OF EASTER

5:00PM FOR PEACE AROUND THE WORLD
10:15AM St. Michael's Parishioners

Thank you for your generosity.



Stewardship

sharing the gifts we have been given

April 11/12th COLLECTION: \$1,099.00

Easter Flowers: \$50.00

Funeral & Baptism Stipends: \$550.00

Poor Box (SVdP): \$100.00

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.

Pastor's Point ...

Dear Parishioners,

Our Christian faith is nourished by the ministry of God's word through the Liturgy of the Word in the first part of the Mass, after which we hear the Sacred Word explained to us in the homily. However, our participation in the Mass is not reach fulfillly realised until the Liturgy of the Eucharist. Then we experience the living Christ in the "breaking of the bread," as the Emmaus disciples did on Resurrection Sunday.

Christians first experience His (Jesus) deliverance by passing through the waters of Baptism just as the Israelites passed out of slavery through the waters of the Red Sea to become free people who journeyed to the Promised Land. The Sacrament of Baptism transforms us from someone enslaved to sin and death into a new creation in Christ. Guided by the Holy Spirit and Christ's gift of the Sacraments, we make our way on our faith journey through this earthly existence to eternity in the Promised Land of Heaven. We have hope and faith in our final deliverance from the sufferings of our temporal life because God raised Jesus from the dead according to His foreknowledge and divine plan determined before the creation of the world.

Do you recognize that Christ the Lord is "risen today"? Do you share your experience of Christ with others by talking about the difference Jesus has made in your life? Have you considered joining a Bible Study to learn more about God's plan for humanity's salvation in the Old Testament, which is fulfilled in Christ, so you will understand and recognize Him, as the Emmaus disciples did, in the "breaking of the bread" that becomes Christ in the Eucharist?

You and I might be the only ones who for another have read the Gospel and maybe encounter Jesus. There is no telling the impact you and I might have on another.

God bless,

Fr. Joe, Pastor & Vicar General

SOURCE - Agape Bible Study for 3rd Sunday of Easter, page 1, Year A.



ALESSIA PIERDOMENICO / SHUTTERSTOCK



A WORD FROM POPE LEO XIV

The Church is brokenhearted at the cry of pain rising from places devastated by war... We must never get used to war!... For this reason, in the name of human dignity and international law, I reiterate to those in positions of responsibility the frequent warning of...Pope Pius XII: "Nothing is lost with peace. Everything may be lost with war."

GENERAL AUDIENCE, ROME, JUNE 18, 2025

Bishops Corner . . .

Dear Fellow-Catholics,

The Vatican Dicastery for the Doctrine of the Faith issued a document identifying and valuing a number of traits found to be “characteristic of the spiritual and pastoral heritage” of the Personal Ordinariates for former Anglicans. Currently, there are three Anglican Ordinariates: the Personal Ordinariate of the Chair of Saint Peter (in the United States, with its cathedral in Houston, TX); that of Our Lady of Walsingham (in the United Kingdom, with its central church in London); and that of Our Lady of the Southern Cross (Australia, with its principal church in Perth).

Among the distinguishing traits mentioned, the document lists “a distinctive ecclesial ethos” that is “inherently consultative and collaborative.” This means it is characterized by “the broad participation of both clergy and laity in the life and governance of the Church.”

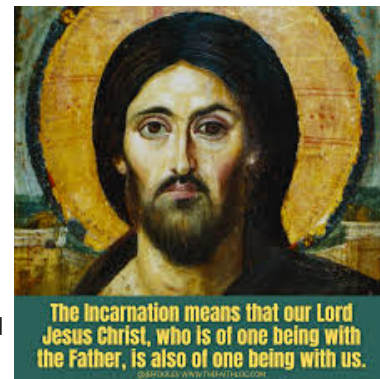
“Evangelization through beauty” is also mentioned, specifically in the context of “divine worship, sacred music, and sacred art.” Another closely related element is their “strong tradition of preaching grounded in Scripture.” Thus, the beauty of the liturgy and the intellectual nourishment of the faithful contribute together to nourish the souls of the faithful. “Direct outreach to the poor” is also a “defining element of the patrimony.” Members of the Ordinariates put their spiritual treasure into practice “in the concrete realities of the neighbourhood.” Other traits mentioned are “pastoral culture, the family and the domestic church,” and “spiritual direction and the Sacrament of Penance.”

In closing, the document notes the centrality of the mystery of the Incarnation to all of these elements. They all flow from the same source: “the Son of God, our only Saviour” and “Mediator before the Father” who became man and suffered, died, and rose to open the way to new life in him.

Full text of the document: <https://tinyurl.com/mr2hvdr6>

Enjoy your weekend and have a blessed week!

+ Wes Jurek
Bishop Wes



Dear Padre,

Why are there different stories about Jesus' resurrection?

As a whole, the New Testament is a testimonial to the resurrection. About twenty years after Jesus' death, St. Paul offers the earliest written reference to the resurrection. (See 1 Thessalonians 1:10.) All four gospels tell the story of Jesus, who was crucified, rose from the dead, and appeared to his disciples. However, the evangelists

incorporated elements that were handed on orally, and they presented them in their own style to address the particular needs and cultural backgrounds of their readers. Each author attempted to express the inexpressible resurrection

within the limits of language, and they selectively highlighted or omitted material for theological purposes. If minor details vary among the writers—such as the number of women or angels at Christ's tomb—these variations are consistent with the nature of eyewitness accounts and recorded events as they are remembered. Divergent accounts are not false accounts. Despite discrepancies, the objective of the authors remained uncompromised: the identity of the historical Jesus of Nazareth is now the risen Lord of All. (See Acts 10:34–43.) Moreover, the authors wanted to convey this fundamental truth: Jesus Christ's defeat of death by his resurrection is central to our Christian hope and is the assurance of our own resurrection! Guided by the Holy Spirit, the gospels' resurrection accounts have inspired believers for 2,000 years—for “if Christ has not been raised, then...empty, too, your faith” (1 Corinthians 15:14). ●



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

UP COMING CHANGE IN MASS SCHEDULE

Due to Bishop Wes' Ad Limina visit to the Pope and the Vatican Dicastries from the **24th of April to the 12th of May 2026**, there will be no Portuguese Mass at 9:00am at St. Theresa's on Saturdays, and at 7:00pm in St. Patrick's on Wednesdays, during the above-mentioned period.

The Saturday 9:00am Mass will resume on the 16th of May, and the Wednesday 7:00pm Mass will resume on the 20th of May.

On the 13th of May there will be a Mass at St. Patrick's for Our Lady of Fatima.

What is Happening in Our Diocese?

St. MICHAEL'S

- **SYNODAL BIBLE STUDY** - each **Wednesday at 3:00pm** in the Pastor's office, 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 and make sure to bring your **Catholic Bible**. Any questions 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
- Praying the Rosary is on each Wednesday at 10:00am
- A weekly Portuguese Mass is celebrated each Wednesday at 7:00pm.
- Adoration each Thursday evenings at 6:30 pm
- A mass in Tagalog takes place on, THE SECOND FRIDAY of the month at 7:00pm.

St. JOSEPH'S

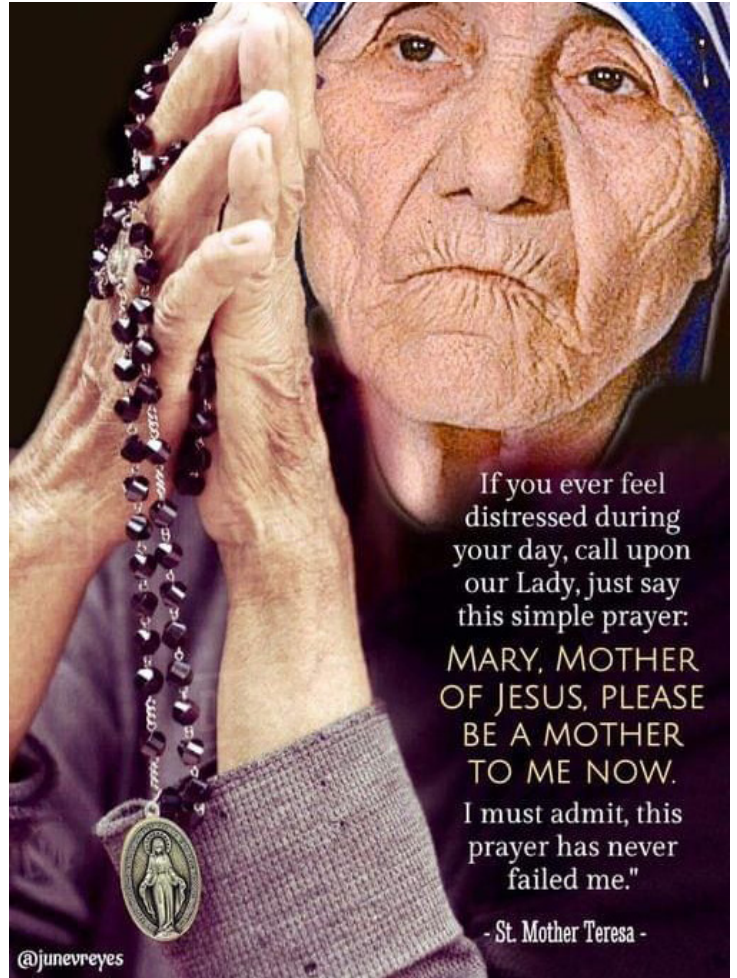
- A Filipino mass is celebrated every, THIRD SATURDAY OF THE MONTH at 11:00am

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.
- Gift Shop has First Holy Communion and Confirmation cards on sale for only \$2 each, not to mention great Gift ideas too for the special young person in your lives.
- **VOLUNTEER NEEDED** Needs at least one volunteer that can assist for 2 hours per week on Saturdays from 12-2PM, or as a fill-in for any absences. If you can assist, please call 292-0416 or drop by in person. Thank you



If you ever feel distressed during your day, call upon our Lady, just say this simple prayer:
MARY, MOTHER OF JESUS, PLEASE BE A MOTHER TO ME NOW.
I must admit, this prayer has never failed me."

- St. Mother Teresa -

WORDS OF LIFE

"Virgin of Guadalupe, Patroness of unborn children, we implore your intercession for every child at risk of abortion. ... Guide our public officials to defend each and every human life through just laws. Inspire us all to bring our faith into public life, to speak for those who have no voice. We ask this in the name of your Son, Jesus Christ, who is Love and Mercy itself. Amen."

USCCB Secretariat of Pro-Life Activities, "A Prayer to Our Lady of Guadalupe"



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)

Our Sunday Readings

ACTS OF THE APOSTLES 2:14,22-33
 PSALM 16:1-2,5,7-11
 I PETER 1:17-21
 LUKE 24:13-35

The Road to Emmaus

NOTE

Today's entire study guide is about the Gospel passage because of the story's length and significance.



PRAYER

author unknown

Lord Jesus,
 stay with us,
 for evening is at hand and the day is past.
 Be our companion on the way.
 Kindle our hearts,
 and awaken hope that we may know you
 as you are revealed in Scripture and
 the breaking of bread.
 Grant this for the sake of your love. Amen.

LUKE 24:13-35

Reading closely

1. What has happened *that very day* (v.1)?
2. What are these disciples moving away from?
3. What exactly might the two disciples be talking about before Jesus joins them?
4. Why do you think the two disciples don't recognize Jesus?
5. How do the disciples seem to be reacting to the news that Jesus' tomb is empty?
6. How does Jesus interact with these disciples?
7. Why do you think the disciples invite Jesus to stay with them?
8. How do these disciples recognize Jesus?
9. What exactly do you think "our hearts were burning" means?
10. Why do the disciples return to Jerusalem?
11. How might these disciples react to the news that Jesus has appeared to Peter (v.34)?

Living the word

12. When have you felt confused or troubled by the story of salvation?
13. When have you had your own memorable encounter with Jesus?
14. What insights does this reading offer you about the Mass?

THE GOSPEL READING

Renewing hope

In the passage before this one the women and then Peter visit Jesus' empty tomb. They're told that Jesus was raised, but they don't know what this means. The two disciples in this story have heard about the empty tomb, but they remain *downcast*. As they interact (unknowingly) with Jesus, their sadness and disbelief turn to joy and faith.

The last chapter of this Gospel affirms the hope that Mary and Zechariah prophesied in the first chapter (1:46-55 and 1:68-79, respectively). Cleopas and the other disciple "were hoping that [Jesus] would be the one to redeem Israel" (v.21). They had lost this hope, but Jesus helps them see that their hope has been fulfilled.

Interpreting sacred texts

During his ministry Jesus tried to prepare his followers for his violent death, but his crucifixion was still a huge shock. Moreover, there are no passages in the Jewish scriptures that clearly state that the messiah would suffer and die. Thus, these two disciples don't recognize Jesus because they don't expect to see him.

Jesus interprets his people's sacred texts in a way that reassures these disciples. Although we don't hear what exactly he told them, Luke helps us to imagine what Jesus might have said. *Moses and all the prophets* experienced rejection. Some, like Elijah and Jeremiah, were violently persecuted. In many of the psalms, too, the speaker suffers, cries out to God, and receives healing or deliverance.

In his Gospel (and Acts) Luke presents Jesus as a prophet, though a prophet unlike any other. Jesus suffers a prophet's fate, but through that suffering God brings about the redemption of his people.

The proclamation of the word

When these two disciples are properly instructed they become able to see Jesus. We, too, understand who Jesus is because others have taught us. We continually hear the story of salvation during the Liturgy of the Word, the first half of the Mass.

The breaking of the bread

Jesus' last meal with his disciples was a Jewish ritual. During that ritual everyone praised and thanked God for all God had done for Israel. Jesus changed the meaning of the meal so that in the future the prayers would refer to him rather than other significant moments from Israel's past.

Jesus thus instructed his disciples to remember him and all that he had done whenever they ate together. Jesus assured his followers that he would be with them again whenever they gathered for a ritual meal in his name. When Cleopas and the other disciple realize that Jesus is with them in the meal, they no longer need his physical presence.

An ancient structure

There are four main parts to the Jewish ritual meal (v.30). (See also Luke 9:16 and Acts 27:33-36.)

- taking bread
- saying the blessing
- breaking the bread
- giving the bread to others

This became the basic structure of the Liturgy of the Eucharist, the second half of the Mass.

Everyone who has learned about Jesus and come to believe in him meets him in this ritual meal.

Rebuilding the community

No one can recognize Jesus on their own; God must help people to discern his presence. Thus, angelic beings explain the significance of the empty tomb to the women (vv.1-8), and here "a stranger" explains why the disciples should not lose hope.

Their encounter with the risen Jesus compels the two disciples to turn around and head back to Jerusalem. Once they return, they share their experience and hear about new encounters with Jesus that others have had (vv.34-35). As the process of story-telling and interpretation continues, the shattered, scattered community comes back together. In the Acts of the Apostles these disciples go forth to share what they have come to understand and believe.