



“Hosanna to the Son of David;
blessed is he who comes in the name
of the Lord;
Hosanna in the highest.”

MATTHEW 21:9

From Jubilation to Desolation

FR. THOMAS M. SANTA, CSSR

The adoring crowds, chanting “Hosanna to the Son of David” (Matthew 21:9), capture our attention on this Palm Sunday. We hear the crowds, and we rejoice with them. Sometimes, we forget that not everyone in the crowd is joyful. Some are challenged; some are threatened. For them, Jesus is not Good News; he is not the long-awaited one—he is something entirely different, and he must be silenced.

Our Sunday celebration begins with jubilant crowds and ends with a most cruel death. Those who were once joyful are now silent and dispersed. It appears that the authorities have once again triumphed. Hope is dashed. The promise remains unfulfilled.

Spiritually sit with desolation in the week that comes. Do not jump ahead to the triumphant end of the story. It is true that we are an Easter people, but we must also pay attention to the details of how evil often attempts to silence the good. It is important, as people of faith, to remind ourselves that even when all things seem to be lost, the Father has the last word. His will is accomplished. He is the Creator and the author of the story. We should always prepare ourselves to be surprised. To embrace light instead of darkness. And, even when there is death all around us, to know that there will be life—life in abundance for all. ●

Reflect

How am I at keeping in mind the resurrection when my world feels like Good Friday?



ST. MICHAEL'S PARISH

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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

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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 . . .

MARCH 28/29th - PALM SUNDAY OF THE PASSION OF THE LORD

5:00PM Lector: Kathy Anderson EM: Peter Marsh
10:15AM Lector: Pat Robinson EM: Lucy Attride-Stirling
Collection: Carlos DeFrias

APRIL 4/5th -EASTER SUNDAY

5:00PM Lector: Karen Marsh EM: Fred Anderson
10:15AM Lector: Lucy Attride-Stirling EM: Willie Forbes
Collection: Karen Marsh

MASS INTENTIONS . . .

MARCH 28/29th - PALM SUNDAY OF THE PASSION OF THE LORD

5:00PM Maureen Cusack (April 1st Birthday)
10:15AM St. Michael's Deceased Parishioners

APRIL 4/5th - EASTER SUNDAY

ALL THOSE REMEMBERED IN OUR EASTER FLOWER MEMORIALS

Thank you for your generosity.



Stewardship

sharing the gifts we have been given

March 21/22nd COLLECTION: \$879.00

Easter Flower to date: \$220

2nd Collection for Maintenance: \$565

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,

The Sixth Sunday of Lent is Palm Sunday, also called the Sunday of the Passion of the Lord. The priest's vestments are red (just as on Good Friday). Today we celebrate the day Jesus rode into Jerusalem on the 10th of Nisan, the day in the Old Covenant preparation for the Passover feast when God commanded the people to choose the perfect male lambs or goat kids for the sacrifice of the Passover victim, reliving the events of the first Passover in Egypt (Exodus 12:3). On this day in AD 30, the crowds proclaimed Jesus as the true Lamb of God and King of Israel. They placed palm branches before Him as He rode into the Holy City, fulfilling the prophecy of Zechariah 9:9 and Jacob/Israel's prophecy for Judah's heir in Genesis 49:11-12. We remember that event and celebrate by carrying palms at Mass as signs of life and resurrection.



In the First Reading, God's Suffering Servant tells us that he is God's faithful disciple, teaching the divine word and God's promise of redemption to sinful and oppressed humanity. He testifies that he teaches as God directs him, despite suffering persecution, and declares that because of his faith and obedience, he will endure his trials that are part of God's divine plan.

Christians see the image of the Suffering Servant fulfilled in Jesus Christ. He faithfully taught the coming of God's Kingdom during His earthly ministry. He did not resist His persecutors' insults nor turn away from those who beat Him, slapped His face, or spat upon Him. Finally, they attempted to disgrace Him like a common criminal and condemn Him under God's curse to hang on a tree (Dt 21:22-23). But God did not abandon Him to shame; instead, He arose victorious on the third day, having defeated both sin and death.

The Responsorial Psalm (attributed to David) not only contains Jesus's first statement from the altar of the Cross but also vividly describes the suffering that occurred during His crucifixion, a form of capital punishment unknown in David's time. The psalm ends with the psalmist declaring he will proclaim the glory of God's name in the liturgical assembly, the same praise and glory we proclaim to Jesus Christ in our liturgical assembly, as we remember His Passion and death that God the Father transformed into victory over death.

In the Second Reading, St. Paul wrote to the Philippian Christians what most Bible scholars believe are verses from an early Christian hymn. Paul referred to Jesus's humility in emptying Himself of His divine glory to live a human life and undergo suffering. Paul wrote that Jesus, through His humility, was obedient to the Father in offering His life as a sacrifice for humanity's sins, and that He was raised from death by God to divine glory.

In the Gospel Reading, we commemorate Jesus's triumphal entry into Jerusalem, where He completed His work as humanity's Redeemer-Messiah. We remember His Last Supper with the disciples, His unjust trial and execution, and His rising from the dead. The Church's liturgy emphasizes that the three elements of His suffering, death, and resurrection belong together in God's plan for humanity's redemption. In our liturgical celebration on Palm/Passion Sunday, we affirm that Jesus's death was not a defeat but a victory over the powers of sin and death that opened Heaven and restored union with the Most Holy Trinity to the righteous.

The Sixth Sunday is also the last Sunday before the Paschal Triduum, our Passover festival, as we enter our own Jerusalem and begin our final preparation for Holy Week. On a Thursday, the Jews celebrated the last legitimate Old Covenant annual Feast of the Passover. The Gospel of John 12:1 records that the Passover was six days from the dinner in Bethany (as the ancients counted). The dinner in Bethany was a seventh-day Sabbath meal, the day before Jesus rode into Jerusalem on the first day of the Jewish week (our Sunday). In ancient times, there was no concept of 0 as a placeholder; therefore, when the ancients counted a series of years, months, or days, the first day was always day #1. If it was six days from Jesus's Saturday dinner in Bethany to the Passover sacrifice, then Passover occurred on a Thursday in complete agreement with the other Gospel accounts. It also establishes Jesus's crucifixion on a Friday, just as we remember those same events during the Holy Triduum.

May this Holy Week be a sacred time of reflection and deep realisation of what our Lord and Saviour, Jesus Christ has done for us out of unconditional love for you and me.

God bless,

Fr. Joe, Pastor & Vicar General

SOURCE: Agape Bible Study, The Theme of the Readings: Death and Life.

Bishops Corner . . .



Dear Fellow-Catholics,

Somebody mentioned that it might be too early, but I hope this information will help us better organize our time and possibly attend this event.

I would like to inform you that our Diocese has arranged a Retreat/Workshop entitled **“The Liturgy of the Holy Mass: Spirituality, Meaning, and Organisation.”** It will take place from November 17th to 19th, 2026 (Tuesday to Thursday). Each day, there will be two identical sessions: one from 2:00 p.m. to 4:00 p.m., and another from 6:00 p.m. to 8:00 p.m.

Our Retreat/Workshop facilitator will be Ms. Christina Ronzio, M.A., Director of the Canadian Conference of Catholic Bishops English-Language Office for Liturgy and the Sacraments.

Ms. Ronzio holds a Bachelor’s degree in Religious Studies, with a minor in Church Music and Worship, from St. Jerome’s University in Waterloo, Ontario, and a Master’s degree in Liturgical Studies from St. John’s University in Collegeville, Minnesota. She has ministered in both the United States and Canada as a Parish Liturgy Director and as Diocesan Director of Liturgy for the dioceses of London (Ontario), Cleveland (Ohio), and Hamilton (Ontario). In 2018, she was appointed Director of the National Liturgy Office for the Canadian Conference of Catholic Bishops and Secretary to the Episcopal Commission for Liturgy and the Sacraments.

The purpose of this Retreat/Workshop is to help us deepen our spirituality by gaining a better understanding of the liturgy of the Holy Mass, including the meaning of its various parts and symbols. It is hoped that this will guide us in developing a unified Ordinary of the Holy Mass for the entire Diocese.

Have a restful weekend and a blessed Holy Week!

+ Wes Jurewicz
Bishop Wes

Dear Padre,

How do the three sacred oils differ, and how do I dispose of them properly as a sacristan?

Jesus Christ was anointed priest, prophet, and king. *Christ* means “Anointed One.” The sacred oils assist the members of the Church, who share in Christ’s priestly, prophetic, and royal mission. Catechumens are anointed with the oil of catechumens for God’s help to resist evil, reject sin, and adhere to a lifelong profession of faith as they prepare for baptism. The infirm and elderly are anointed with the

oil of the sick to fight against the physical and spiritual debilitating effects of illness through the presence and power of the Holy Spirit. Chrism, the most important of the three, can only be consecrated by a bishop. It is used for baptism (along with the oil of catechumens), confirmation, the ordination of a priest or bishop, and the dedication of a church and altar.

A repository for the oils—often marked *Olea Sanctae* (“Holy Oils”)—is called an *ambry*. It is usually in a prominent church location near the baptismal font. Each year, when the oils are replaced, a priest, sacristan, or other person may absorb the old oil with cotton and burn it in a thurible or as part of the fire that begins the Easter Vigil. With special care, old oil can also be added to a large burning candle, like the sanctuary lamp. Reverence and safety are proper for whatever method of disposal is used. ●



JOHAN VAN PARYS

A WORD FROM POPE LEO XIV

Dear brothers and sisters, we too are invited to “prepare the Passover” of the Lord. Not only the liturgical one: that of our life too. Every gesture of willingness, every gratuitous act, every forgiveness given in advance, every effort patiently accepted, is a way to prepare a place where God can dwell. What does it mean for me today to “prepare”?

GENERAL AUDIENCE,
ROME, AUGUST 6, 2025

What is Happening in Our Diocese?

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

Please be advised that there will be no 12:10pm at St. Theresa's during the Holy Week. The 12:10pm will resume on Wednesday, 8th April and will be celebrated from Wednesday to Friday.

- 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
- A weekly Portuguese Mass is celebrated each Wednesday at 7:00pm.
- 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.

ST. THERESA'S GIFT SHOP:

Can you help volunteer?

Our Gift Shop 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 contact the Gift Shop at 292-0416 or drop by in person.

Many thanks in advance!!!

WORDS OF LIFE.

"With great openness and courage, we need to question how widespread is the culture of life today among individual Christians, families, groups and communities in our Dioceses. With equal clarity and determination we must identify the steps we are called to take in order to serve life in all its truth" (The Gospel of Life 95).

EASTER FLOWER MEMORIALS



If you wish to contribute to the Easter flowers by donating flowers for your loved ones, envelopes can be found on the Altar rails. Please write the names of those to be remembered on the outside of the envelopes. Place your donation inside of the envelope. Please drop your envelopes in the collection basket. **Deadline for submission is this Sunday, March 29th.**

ST. MICHAEL'S PARISH



PALM SUNDAY (March 29th)

Saturday, Vigil Mass 5:00pm | Sunday 10:15am

MASS OF THE CHRISM Tuesday, March 31st

St. Theresa Cathedral 7:30pm

HOLY THURSDAY Mass of the Lord's Supper 7:00pm

(followed by Adoration of the Blessed Sacrament)

GOOD FRIDAY Liturgy of the Lord's Passion 3:00pm

HOLY SATURDAY Easter Vigil Mass 8:00pm

EASTER SUNDAY Mass of the Resurrection 10:15am

MSA will host its next information session on Wednesday, April 15th at 9am. This session will focus on the Early Learning Program and Kindergarten. You can register at www.msa.bm

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.

WE NEED YOUR HELP



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

An Earthshaking Ascent

Procession with Palms:
 MATTHEW 21:1-11
 ISAIAH 50:4-7
 PSALM 22:8-9, 17-20, 23-24
 PHILIPPIANS 2:6-11
 Passion Narrative:
 MATTHEW 26:14 – 27:66

MATTHEW 21:1-11

Reading closely

1. What might the two disciples be thinking as they carry out Jesus' instructions?
2. How does the quotation from Zephaniah make Jesus seem?
3. How do you imagine the people acting?
4. What expectations do you think people have of Jesus?
5. How does *the city* react?
6. What do the crowds call Jesus?
7. How well do people seem to understand Jesus?

Living the word

8. When have you welcomed Jesus?
9. When has Jesus *shaken* or unnerved you?
10. When do we use the word *hosanna*? Why do you think we use the word in this way?

MATTHEW 21:1-11

Symbolic arrival

As Jesus approaches Jerusalem he knows that his actions will provoke those in authority to crucify him. Crucifixion was Rome's way of warning people not to cause trouble. Jesus disregards the danger and enters the Roman-occupied sacred city in a deliberately symbolic way.

- By riding a donkey Jesus evokes a prophesy in which a Jewish king liberates God's people and establishes peace (Zephaniah 9:9-10)
- The word *hosanna* means *the LORD saves*. Palm branches were used in Jewish celebrations of nationhood (see Psalm 118:19-27). The use of both would have antagonized Rome.

Shaking the city

The manner of Jesus' entry into the city threatens those in power. Jerusalem's Jewish and Roman leaders fear that Jesus has come to violently overthrow the political establishment. They thus orchestrate his crucifixion. The long-awaited descendant of King David enters David's city, but the throne he will ascend is the cross.

Soon after Jesus was born, magi visited Jerusalem in search of the *newborn king*. Their arrival shook the inhabitants and leadership of Jerusalem (2:3). Jerusalem is again shaken when the adult king enters the city (21:10). Although the city ultimately rejects its king, people do accept Jesus, including people of other nations. The magi's arrival foreshadows the acceptance of Jesus by non-Jews.

MATTHEW 27:45-56

Reading closely

1. How do the supernatural events affect your impression of Jesus' crucifixion?
2. Why do you think Jesus shouts, "My God, my God, why have you forsaken me?"
3. How do people seem to treat Jesus?
4. What might the centurion and other soldiers think of Jesus?
5. What do you think it's like for the soldiers to experience their sudden change of heart?
6. What might the women be thinking and feeling during all of this?
7. Where are Jesus' male disciples?

Living the word

8. How might Jesus have acted differently during his Passion?
9. What do you think helped Jesus to persevere?
10. Through what must you persevere?
11. How does the story of Jesus' Passion and death affect you?

MATTHEW 27:45-56

Matthew's account of Jesus' death is filled with supernatural signs, such as...

- an eclipse
- the tearing of the cloth that separated the holiest part of the Jerusalem temple from the outer room
- an earthquake (only in this Gospel); another earthquake will signal the arrival of an angel at the empty tomb (28:2)
- holy people rising from the dead (only in this Gospel)

These signs indicate that a new era of salvation has come. Jesus' death affects all people and the whole of creation itself. As creation declares the importance of Jesus' death, so do the soldiers (v.54).

Jesus' death seems like a shameful defeat, but ultimately it shakes up the whole world. Jesus' faith-filled persistence and gentleness in the face of rejection and violence are more powerful than the forces that oppose him.

JUDAS, THE BETRAYER

Thirty pieces of silver is a very small amount of money (26:14f). Judas is portrayed as caring so much about money that he'll betray his own master for a small amount of it. The amount is equivalent to what must be paid to the owner of a slave who is accidentally killed (Exodus 21:32).

The Gospels of Matthew and John portray Judas as greedy, but this may be an attempt to explain why he betrayed his master. Greed might not be the whole story.

Judas might have become increasingly disturbed by the full significance of all that Jesus was saying and doing. In unmistakable ways Jesus was replacing Judaism with himself. This radical reorientation of faith may have been too much for Judas to accept.

Matthew records that Judas hanged himself (27:5). The Book of Acts details how he died after somehow stumbling (Acts 1:18). Both are unhappy endings, but in Matthew Judas shows regret: he tries to give the money back (27:3-4).

Reflection Questions on Judas

1. Why do you think Judas betrayed Jesus?
2. How have you betrayed Jesus?
3. In what ways have you repented?

PRAYER

*adapted from the Prayers for Palm Sunday
(Roman Missal, 1985)*

Almighty, ever-living God,
you have given us Jesus Christ our Savior as a model of humility, gentleness and self-giving love.

He fulfilled your will by becoming human and giving his life on the cross.

Through his life, death, and resurrection,
all creation has been freed from sin and death.

Guide our minds by his truth,
and strengthen our lives by the example of his death, that we may live in union with you in the kingdom of your promise.

We ask this through Christ our Lord. Amen.