



[Jesus said,] “Which of these three, in your opinion, was neighbor to the robbers’ victim?” He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.”

LUKE 10:36–37



The Passion of Compassion

FR. JOSEPH JUKNIALIS

We tend to hear the parable of the Good Samaritan and place ourselves in the role of the Samaritan, thereby expected to be compassionate, as was the Samaritan. Those who heard Jesus tell the parable, however, would never have identified with the Samaritan. To them, the Samaritans were religious heretics who worshipped not in Jerusalem but at their own temple. Thus, the people of Jesus’ day would have seen themselves as the victim, the one on the side of the road. Who, then, would be the Samaritan, the surprising caregiver, the compassionate one? Because parables are about God and how God works, it would be God who is and has always been the one who heals and feeds and nurtures us back to life. The parable then surprises the hearer of Jesus’ day—God as a compassionate Samaritan!

It is God’s compassion that we bring to those seeking forgiveness as well as to those who, for whatever reason, have not yet reached the point of asking for forgiveness. It is God’s compassion that we bring to the unborn, the immigrant, the homeless, the sick in need of healing, the jobless who have lost hope. It is God’s compassion that a nation brings to anyone who has lost his or her way, as it has been noted that the greatness of a nation is in how that nation deals with and cares for the weakest among them. ●

Reflect

***When have I needed a compassionate response?
When could I have been more compassionate?***



St. Anthony's Church

26 Middle Road -Warwick WK03, Bermuda
Phone: (Office Direct Line) 441-238-1784

Parish Email: stanthonybermuda@gmail.com

Fr. Joe Morley 441-705-0236

Reconciliation: By appointment

Baptisms: By Appointment – One month in advance

Weddings: By Appointment –A year in advance

Organist: Jane Farge

St. Anthony's Club (CCD): Fridays 6:30 pm to 8:00 pm

Coordinator: Anna Daniel 441-236-2438

Email: stanthonycdd@yahoo.com

St. Vincent de Paul Rep: Pat Rodrigues

St. Vincent de Paul No. 525-1191

Mass Schedule at St. Anthony's

July 12	6:15 pm	Raymond Victor+
July 13	11:30 am	Parishioners of St. Anthony
July 15	8:30 am	
July 16	8:30 am	
July 17	8:30 am	
July 18	8:30 am	
July 19	6:15 pm	Jose Francisco Linhares & Maria Connie Cabral++
July 20	11:30 am	Bernardino Maura Moreira+

Volunteers Needed

Volunteers are needed to serve as lectors, Eucharistic ministers, ushers, collection counters, etc. If you can assist, kindly let Father Joe know.

Words of Life – July 13

“Adopting Andrew has made us more aware of God's power and of his love for us. We realize that he always has a perfect plan for our lives.”

Read more at www.bit.ly/AdoptionLoveStory.

USCCB Secretariat of Pro-Life Activities “An Adoption Love Story”

Bulletin for July 12/July 13, 2025

Weekly Collections at St. Anthony's

June 28/June 29	\$ 1,538.00
July 5/July 6	\$ 857.00

**Online payments can be made directly into the Bank account of St. Anthony's – Butterfield Bank –
BD \$ Current A/c – 20006060061567100 and
US \$ Current A/c - 20006840061567100.**

Please make sure to indicate what the donation is for in the memo field when making the payment i.e., Gen collection; Maintenance; Mission Sunday, etc. Multiple payments can be made for those times that you are away or on vacation. Please note that we are charged \$20 for US checks drawn on a US Bank. Kindly do not place Canadian or British currency or any old Bermuda currency in the collection baskets.

Maintenance Collection – this weekend

Counting Schedule:

This week: Annette and Denis
Next week: Annette and Gabby

Pastor's Point

Dear Parishioners,
I am continuing with this document from last time:

6 - ACCOMPAINMENT AND CARE IN PRENATAL AND PEDIATRIC MEDICINE

Beginning at conception, children suffering from malformation or other pathologies are *little patients* whom medicine today can always assist and accompany in a manner respectful of life. Their life is sacred, unique, unrepeatable, and inviolable, *exactly like that of every adult person*.

Children suffering from prenatal pathologies, which will end in death in a short period of time, must be accompanied like any other patient until they reach natural death. *Prenatal comfort care* favors a path of *integrated assistance* involving the support of medical staff and pastoral care workers alongside the constant presence of the family. The empathetic accompaniment of a child in the terminal stages of life aims to *give life to the years of a child and not years to the child's life*.

Prenatal Hospice Centers, in particular, provide an essential support to families who welcome the birth of a child in a fragile condition. Medical assistance, spiritual accompaniment, and the support of families who have undergone the same experience constitute an essential

resource. Efforts to expand the accessibility of these centers is a pastoral duty. Providing such care helps the parents to regard their experience not just as a loss, but as a moment in the journey of love which they have traveled with their child.

Unfortunately, the dominant culture today does not encourage this approach. An obsessive recourse to prenatal diagnosis, coupled with a culture unfriendly to disability, often prompts the choice of abortion. Abortion consists in the deliberate killing of an innocent human life and as such is never lawful. The use of prenatal diagnosis for selective purposes is contrary to the dignity of the person and gravely unlawful because it expresses a eugenic mentality. After birth, the suspension or non-initiation of care due to disability is also inhumane and gravely immoral.

Fr. Joe Morley,

Acting Pastor & Vicar General of Diocese of Hamilton, Bermuda

PS: Pastoral Note based upon my person experience dealing with parishioners - Parents/guardians it is essential that you be your child(s) NUMBER ONE ADVOCATE and following the guidelines laid out by INTERNATIONAL RECOGNIZED CHILDREN'S HOSPITALS which specialize in these precious little ones and strongly insist that the health care professionals locally follow these guidelines since as a small community we do not have the experiences of these major hospitals thinking perhaps that we know better. Also, the church's stance on pro-life issues is to be followed as this series of articles suggests.

SOURCE: Letter of The Congregation for the Doctrine of the Faith, *SAMARITANUS BONUS*, On the Care of Persons in the Critical and Terminal Phases of Life. *Compendium*, USCCB Secretariat of Pro-Life Activities, 2021, pages 10 & 11.

The Bishop's Corner

Dear Fellow-Catholics,

In the liturgical calendar, most seasons make sense, such as Lent, Easter, Advent and Christmas. All of these seasons revolve around a particular feast and reflect specific spiritual themes. Right now liturgically we are in Ordinary Time, there is no particular feast and it stands out as a more "generic time" of the year. This doesn't mean that there is no "theme" to this time of year, only that it is not punctuated by a particular feast. The green colour in liturgy is usually used during this time of the year. The ordinariness of this season is further reinforced by the current name of the season, though over the centuries it has taken on different names.

The first part of Ordinary Time, that takes place after the feast of the Epiphany, originally it was simply called "Time after Epiphany" or "Epiphanytide." This marked a liturgical season until Ash Wednesday.

Similarly, the period of time after the celebration of Pentecost was a separate season called "Time after Pentecost" and lasted all the way until Advent.

In 1969, when the liturgical calendar was revised, the Latin name for this season was "Tempus per Annum" or in English, "Time during the Year." The name lends itself to a more generic interpretation, focusing on the events in the life of Jesus Christ's ministry.

The English translators of the current liturgical books chose to present it as Ordinary Time, which has at its root the Latin word *ordo*, or in English, "order." In one sense this season takes its name from the ordinal numbers by which the Sundays are known (Second, Third, Fourth, etc. Sunday in Ordinary Time).

The Sundays and weeks of Ordinary Time take us through the life of Christ. This is living the life of Christ. Ordinary Time is a time for growth and maturation, a time in which the mystery of Christ is called to penetrate ever more deeply into history until all things are finally caught up in Christ. The goal, toward which all of history is directed, is represented by the final Sunday in Ordinary Time, the Solemnity of Our Lord Jesus Christ, King of the Universe.

May your weekend be restful and your week blessed!

Bishop Wes

Diocesan Event

Jubilee Mass for Grandparents and the Elderly

On Saturday, 26th of July there will be a 2025 Jubilee Year celebration for the Grandparents and the Elderly in our Diocese. At 11:00 am there will be Holy Mass at St. Michael's Church in Paget, followed by a light lunch in the hall. If you are planning to attend please contact the Chancery Office at 232-4414 or by email to orcc.bermuda@gmail.com.

Masses at St. Theresa's

Starting from the 28th of June 2025, there will be no 9:00 am Portuguese Mass followed by adoration on Saturdays at St. Theresa's. There will be no 12:10 pm Mass on Wednesdays, Thursdays and Fridays at St. Theresa's and finally, there will be no evening Portuguese Mass on Wednesdays at St. Patrick's. Masses will resume in September.

Dear Padre,

I have a question about the prayer the priest says after the Our Father. Someone told me it's called an "embolism." Why don't we just end with "Amen" like when we say it at home?

You have correctly identified the "embolism" or "interpretation" that has been added to the Lord's Prayer during the sacred liturgy. It reads, "Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ." This addition, ancient in its use during the eucharistic liturgy, is a further explanation of the content and the intercessory nature of the prayer. It develops the last petition of the Lord's Prayer and asks for deliverance from the power of evil for the whole community of the faithful. It is an appropriate insertion, reflecting the purpose of the eucharistic gathering as spiritual but also as a celebration of the Lord's words and directions to us. In private prayer, the embolism would be out of place.

The sacred liturgy is filled with intercessory prayers, acclamations, and bits and pieces of ancient eucharistic prayers and blessings. Everything has been carefully chosen and placed within the celebration of the sacred liturgy to assist the faithful who gather to lift their minds and hearts to the Heavenly Father, through his Son Jesus, by the power of the Holy Spirit. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
July 14	July 15	July 16	July 17	July 18	July 19	July 20
St. Kateri Tekakwitha, Virgin	St. Bonaventure, Bishop and Doctor of the Church	Weekday	Weekday	Weekday	Weekday	Sixteenth Sunday in Ordinary Time
Ex 1:8–14, 22	Ex 2:1–15a	Ex 3:1–6, 9–12	Ex 3:13–20	Ex 11:10–12:14	Ex 12:37–42	Gn 18:1–10a
Mt 10:34–11:1	Mt 11:20–24	Mt 11:25–27	Mt 11:28–30	Mt 12:1–8	Mt 12:14–21	Col 1:24–28
						Lk 10:38–42



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RICCARDO DE LUCA - UPDATE / SHUTTERSTOCK

A WORD FROM POPE FRANCIS

This is the prayer that I suggest to you today.
"Lord, that I might see and have compassion just like you see me and have compassion on me"—
that we might have compassion on those whom we encounter along the way, above all on those who suffer and are in need....

ANGELUS, ROME, JULY 10, 2022