

# St. Frances Cabrini Catholic Church

12001 69th St. East, Parrish, Fl. 34219

THIRD SUNDAY OF EASTER

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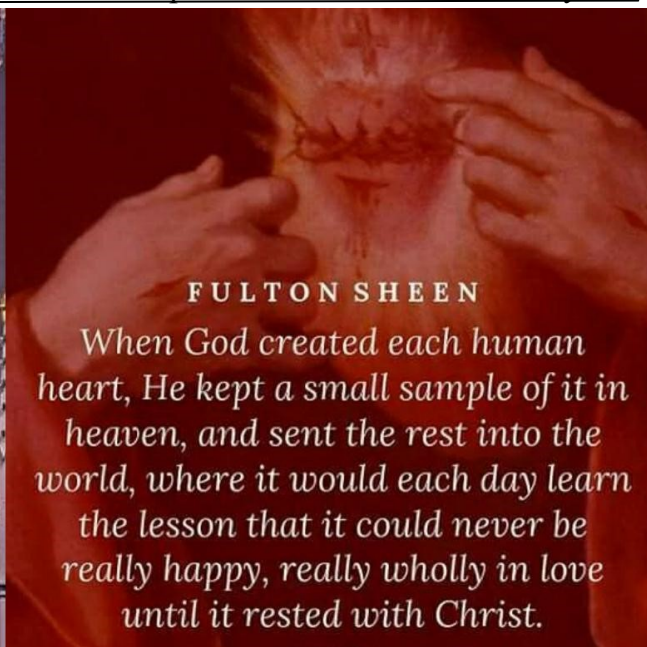
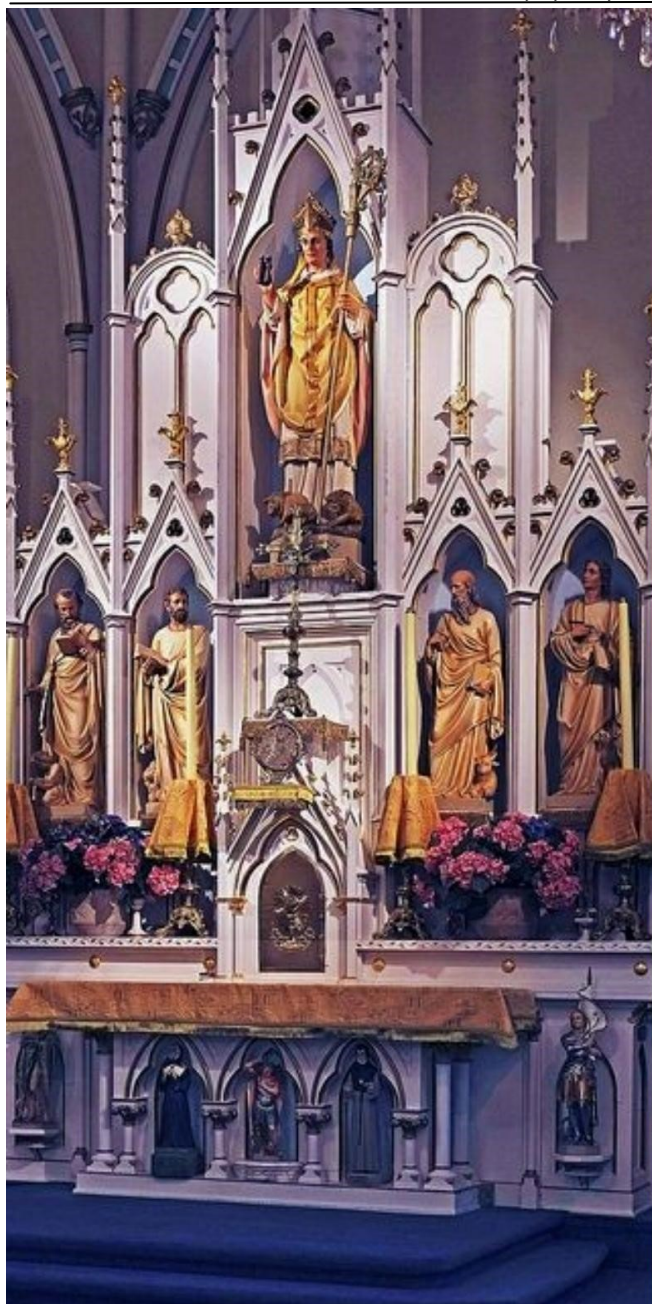
Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

M,T, Th, F 9:00am-3:00pm

Closed Wednesday



## SCHEDULE OF MASSES

**Daily Mass: T, W, TH, F - 8:30 AM**

**Saturday Vigil: 4:00 PM**

**Sunday: 9:00 AM & 11:15 AM**

Pastor: Fr. Joseph Gates

## PARISH STAFF

Operations Manager: Richard Lind  
Religious Education: Mary Jo Chronis  
Sacramental Coordinator: Chris Malone  
Liturgy Coordinator: Lydia Herrera  
Maintenance & IT: Ernie Nolder  
Maintenance: Roger Rodriguez  
Data Entry: Tom Moline

# APRIL 23, 2023



## TUESDAY

8:30am

Req. By

2nd Int

Req. By:

3rd. Int.

Req. By:

## WEDNESDAY

8:30am

Req. BY;

## THURSDAY

8:30am.

Req. BY:

2nd Int.

## FRIDAY

8:30am

Req. By:

## SATURDAY

4:00 pm

Req. By:

2nd Int.

Req. By:

## SUNDAY

9:00am

Req. By:

2nd Int.

Req. BY:

11:15 AM

Req. By:

## APRIL 25

**+FRANK QUINN**

Sheridan Family

**+GERALD STONE**

Daughter, Marilyn

**+JOHN ZIEGLER**

Stefanic Family

## APRIL 26

**+ROBERT & LEE DENTON**

Bill & Gemma

## APRIL 27

**+HARRY PIETROCZYNSKI**

Ronald & Marilyn

**+JOEL KERUL**

## APRIL 28

**+THERESA HOPKINS**

Laurence & Hermie

## APRIL 29

**+MARY G. VALVO**

Richard & Carol Valvo

**+RICHARD B.**

A Friend

## APRIL 30

**+PATRICIA WERTZ**

Cathy Barclay

**+PATRICIA SAM**

a Friend

**+SUSAN LOMONOCA**

Husband

# WELCOME

WE'RE GLAD YOU'RE HERE

## TODAY'S SCRIPTURE READINGS

First Reading 46 :Acts 2:14,22-33

Psalms: 16:1-2,5,7-11

Second Reading: 1Pt 1:17-21

Gospel Reading: Lk 24:13-35

### **SACRAMENTS:**

#### **Contact the Office**

**Baptism:** For registered & active parishioners: **Baptism instruction is required for Parents.**

#### **Reconciliation:**

Saturdays 2:00-3:00 PM

In the main Church Or by Appointment

**Weddings:** Must be arranged with the pastor at least **6 months before the date** desired.

### **Last Rites & Anointing of the Sick**

#### **Due to the Distance from Parrish Manatee Hospital:**

St. Joseph: 941-756-3732

Sacred Heart: 941-748-2221

#### **Lakewood Ranch Hospital:**

Our Lady of the Angels: 941-752-6770

#### **Doctor's Hospital Sarasota:**

Incarnation: 941-921-6631

St. Patrick's: 941-378-1703

**\*DO NOT WAIT TILL THE LAST MINUTE\***

**Funerals:** Please contact the Office for a meeting for Dates, Readings, and Music. There are certain policies in place at St. Frances Cabrini for the respectful burial of your loved ones.

**NEW EMERGENCY NUMBER**  
**To be used just for an emergency !**  
**813-629-3963**



## THIRD SUNDAY OF EASTER

### READINGS FOR THE WEEK

#### MONDAY SAINT FIDELIS OF SIGMARINGEN

273: Acts 6:8-15 Ps 119:23-24,26-27,29-30 Jn 6:22-29

#### TUESDAY SAINT MARK

555:1Pt 5:5b-14 Ps 89:2-3,6-7,16-17 Mk 16:15-20

#### WEDNESDAY

275: Acts 8:1b-8 Ps 66:1-3a,4-7a Jn 6:35-40

#### THURSDAY

276:Acts 8:26-40 Ps 66:8-9,16-17,20 Jn 6:44-51

#### FRIDAY SAINTS PETER CHANEL & LOUIS GRIGNION de MONTFORT

277:Acts 9:1-20 Ps 117:1-2 Jn 6:52-59



## Supporting our Diocese

Our Goal to support the Diocesan Offices, Missions, and Charities.

Goal: \$198,000.00

Raised So Far: \$74,848.00



## Parish Focused Giving

Helping to relieve our Parish of St. Frances Cabrini Debt!  
Debt Free by 2023

Goal: \$526,460.00

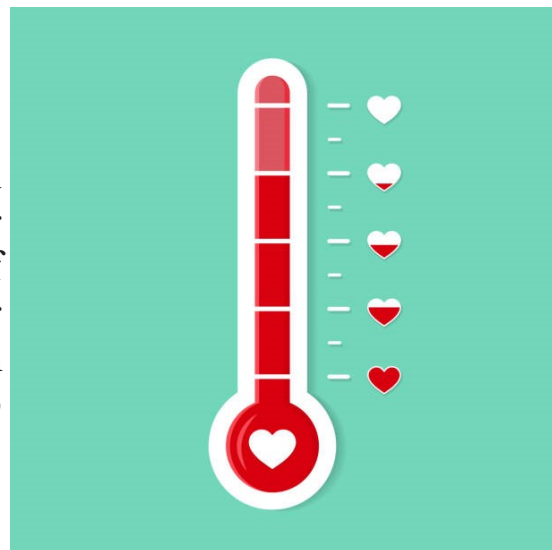
Raised So Far: \$197,306.00

## 2023 Catholic Faith Appeal

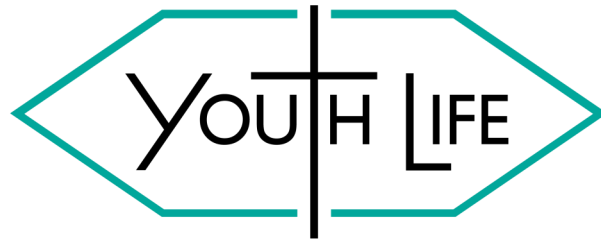
Every year, the Diocese of Venice places a goal for each parish to provide a certain amount towards an overall needs of the Diocese. For 2022, **our Parish responsibility is \$198,000**. Our hope is to fulfill our obligation early and ensure our support for these essential programs for the Southwest Florida community. We ask if you have any additional resources you wish to support Catholic organizations with, that you donate to the Catholic Faith Appeal. Your support, which is fully tax deductible, will provide assistance to thousands in our area.

## Debt Free by 2023

We'd like to thank everyone for their continued help in lowering our Parish Debt. As of December 31'st 2021 we were at \$485,402.00. As of March of this Month we are at \$262,732.00. Thanks to your generosity we were able to **pay off \$222,670** which is a breath taking amount! Let's us continue to glorify the Lord in this progress and hopefully be Debt Free by the end of 2023!



# THIRD SUNDAY OF EASTER



## St. Frances Cabrini

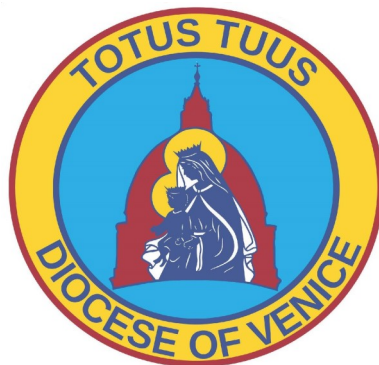
### June 4 - 9, 2023

#### Day Camp

1<sup>st</sup> - 5<sup>th</sup> Grade

9:00 a.m. - 3:00 p.m.

\$60 (M-F)



#### Evening Camp

6<sup>th</sup> - 12<sup>th</sup> Grade

6:30 p.m. - 8:30 p.m.

\$30 (S-Th)

Join us for a fun and faith-filled week!  
Learn about prayer and the call to holiness  
while growing in your relationship with the Lord.

Stay tuned...Information & Registration coming soon!!



First  
Communion  
Retreat

Saturday,  
April 29th  
9:00 a.m.-  
12:00 p.m.



Saturday,  
May 6  
10:00 a.m.

#### Summer Youth Events

Camp Veritas (Lake Placid) June 11th-16th

Steubenville Florida (Orlando) July 14th-16th (9th-12th Grade)

Ave Maria University

#1 July 7th-9th & #2 July 14th-16th (8th-12th Grade)

APRIL 23, 2023



# Join the Catholic Young Adults Ministry

Contact Bryce Johnson 941-915-2190

*Join other Young Adults in fellowship and to deepen, live, and share your Catholic faith.*

2nd & 4th Tuesday/month - Bible Study 7pm  
April 20 - Potluck 6pm  
May 6 - Sand Volleyball 4pm  
May 18 - Theology on Tap 7pm  
June 25 - Beer Yoga 11am

> singles + > marrieds + > college students

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10th ANNUAL AVE MARIA UNIVERSITY  
MARIAN EUCHARISTIC CONFERENCE

*"Am I Not Here, I, Who Am Your Mother?"*  
~ Our Lady of Guadalupe



May 19th - 21st  
AVE MARIA UNIVERSITY



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Dr. Ralph Martin  
Dr. Mark Miravalle  
Michael O'Neil  
Kathleen Beckman

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# tea party

The Baby Tea due to unfortunate events has been cancelled.

If you have already bought something for the tea, please give Joan Rossmeisl a call at 941-900-9277.



# THIRD SUNDAY OF EASTER

## The Meal at Emmaus—Jesus’s Todah by Shane Kapler

**The story of Jesus’s journey to Emmaus has to be one of favorite stories in the whole of Scripture.** Cleophas and another disciple were traveling from Jerusalem to Emmaus, devastated by their Master’s crucifixion only days before, and utterly bewildered by the women’s report of the empty tomb, when Jesus sidled up alongside them and struck up a conversation. “What are you discussing?” Then, while preventing their eyes from recognizing him, Jesus “explained to them what was said *in all the Scriptures* concerning himself” (Lk. 24:27). And as if that wasn’t enough, after he accepted their invitation to dinner, “he took the bread and blessed, and broke it, and gave it to them. *And their eyes were opened and they recognized him*; and he vanished out of their sight.” (Lk. 24:30-31). It was the Mass we celebrate today – the Liturgy of the Word and Liturgy of the Eucharist. What we might not realize is how the meal at Emmaus was *also* the culmination of the psalms Jesus prayed while suffering upon the Cross. It was his post-Resurrection celebration of the *todah*!

*Todah* – it has been 25 years since Scott Hahn’s book, *The Lamb’s Supper*, first brought the term to the attention of us masses. The *todah* (meaning “thanksgiving”) was a thank offering sacrifice that a person made to God after being saved from calamity. One part of the animal offered upon the altar in the Temple, while another part was consumed in a sacred meal by the offerer and his family and friends. The meal began with a blessing over unleavened bread and wine, and eating it expressed the communion established between God and all those present. Dr. Hahn noted the connection between Jesus’s establishment of the Eucharist (“thanksgiving” in Greek), the sacred meal in which the Lamb of God, who was offered upon Cross, establishes communion between us and his Father in his flesh and blood. He also drew our hearts and minds upward with the revelation that the Jewish rabbis had taught all sacrifices, *with the exception of the todah*, would cease when the Messianic Age dawned! Yes, the Messiah was to be “a priest forever” in the order of Melchizedek (Ps. 110:4), the king-priest who had offered a thanksgiving sacrifice of bread and wine when Abraham’s deliverance in battle (Gen. 14:19-20). Here I want to build upon Dr. Hahn’s insight by drawing your attention to how the *todah* is directly related to the prayers Jesus offered in his Passion.

When dying upon the Cross, only a few words escaped our Lord’s lips; but they give us great insight into the prayer of his heart. In that excruciating pain Jesus prayed the lamentation psalms, the “rote” prayers he had known since childhood. He prayed Psalms 22 (“My God, my God, why have you forsaken me?”) and 31 (“Into your hands I commit my spirit”), and said “I thirst” to fulfill Psalm 69 (Jn. 19:28). The common thread between all these psalms, however, was not just lamentation, but *thanksgiving*. (In his *Feast of Faith* [pp.54-57], Cardinal Ratzinger shared the scholarly opinion that Psalms 22 and 69 had their origins in *todah* celebrations). Each began with the psalmist crying out to God from the midst of mortal danger, but ended with him looking forward, in confident hope, to the moment when he would offer God *thanksgiving* for bringing about his deliverance! We also find what seems to be an overt reference to the meal so integral to the *todah* in Psalm 22: 25-26, “From thee comes my praise in the great congregation; my vows I will pay before those who fear him. The afflicted shall eat and be satisfied ...”

Emmaus is where we see the risen Messiah celebrate his *todah*! Jesus had received the deliverance for which he prayed – both his and the entire human race’s – and he celebrated the sacrificial meal, in thanksgiving and praise of his Father, with his two disciples in Emmaus. The Eucharist Jesus had instituted at the Last Supper, in anticipation of his Passion, was now celebrated in the glory of the Resurrection. The Lamb who had offered himself to the Father now established communion by giving himself to the disciples under the appearance of bread, which he “took...blessed...broke...gave” (the same four verbs used in the the Last Supper account, Lk. 22:19) It was as if Jesus couldn’t wait even the few short hours until he appeared to the Apostles in the Upper Room to celebrate his *todah*-eucharist! And if that was the case, then how many times do you think Jesus celebrated the Sacrament *with the Apostles* over the next forty days?

In the Sermon on the Mount Jesus announced that he had come, not to abolish the law and the prophets, but to fulfill them (Mt. 5:17). When he, the righteous sufferer, prayed the lamentation psalms they took on their deepest significance; and the *todah* spirituality found therein found its fulfillment in Jesus’s Eucharist. And not just the *todah* – the Eucharist was the fulfillment of *all of the worship* under the Old Covenant – the Passover, *tamid* (daily offering), the showbread before the Holy of Holies, etc., etc. And Christ shows us the Eucharist’s centrality for our lives not just by its institution on the night before his death, but by its celebration on the day of his Resurrection. Like the disciples at Emmaus, our bodily eyes may be prevented from seeing him as he is, but the Holy Spirit allows us to recognize him “in the breaking of the bread” (Lk. 24:35), and unite ourselves to his offering. He establishes communion between God and men by giving us himself, the God-Man, as food and drink!

## Helping Former Nuns Transition Back into the World by Christina M. Sorrentino

After a young woman leaves the convent, she often struggles to find the support she desperately needs as she navigates her way back into everyday life. Typically, the first place she turns to is her parish for assistance. Unfortunately, many parishes are not well prepared to effectively help her readjust and heal from leaving the convent. It is my hope that, one day, parishes will be better prepared to assist and support former nuns who have recently left the religious life.

I can personally attest to the loneliness and overwhelming grief that can follow leaving the convent. When I left for the second time several years ago, I felt lost and broken. The pain I experienced was all-consuming, and I feared I would never recover. It wasn’t until I connected with other women who had similar experiences through online support groups that I began to heal. **◉ *Mi Jesu*** is one such group, and it is a chapter of the [Maria Goretti Network](https://www.mgoretti.org/) that provides peer support specifically for former religious sisters (<https://www.mgoretti.org/>)

## APRIL 23, 2023

Finding solace in the testimonies of other women who left the convent, shared on platforms like [Leonie's Longings](#) and [Call for Convent Reform](#), was a significant source of comfort for me. Many of their stories resonated with my own, and it was reassuring to know that I was not alone in my struggle to assimilate back into the world and undergo the gradual healing process. For a young woman who has left behind everything to dedicate her life to God and His Church, leaving the vocation to religious life can be devastating and cause significant distress.

I am grateful for the priests who supported me during my reintegration back into the secular world, and I have addressed this topic previously about how my pastor was an integral part of my journey towards healing, and even in the last days before I left the convent. I have come across a number of articles about young women who have written about their great expression of thanks to the priests in their lives who were a huge support for them after leaving the convent. This is not a unique experience, because our spiritual fathers would want to be there for us in our time of need, especially when they were the ones who cheered us on when we were entering into religious life.

Priests along with others who work with former religious sisters are often ill-equipped to effectively assist a woman in transitioning out of the convent and back into the world. More resources need to be available to aid those who work with former religious sisters because as time passes more and more women are in need of help after returning to their former state of life. As a co-leader for the Maria Goretti Network I see first hand that there is a significant need in the Church for there to be more support available for former nuns who still hold a lot of pain and hurt in their hearts. Leaving the convent is a part of the vocational journey for some women, and it is crucial that both priests and laypeople are aware of this and have the necessary resources to support the young woman as she heals and moves forward.

Young women who leave the convent often require assistance with basic needs such as finding a place to live, opening a bank account, establishing credit, purchasing a car, and updating their resumes. Those who work with these women should be able to offer them proper resources and guidance. It is essential that those who help former nuns know about *Leonie's Longing*, the non-profit organization that provides resources for young women who have left the convent. The *Leonie's Longing* website offers information on career exploration, mental health, and blog posts by women who have left the convent. It is also important that those who do vocation work do not provide false hope to women discerning religious life. Often the vocation pitch is that if a young woman feels called to religious life and enters a community then she will become a nun for the rest of her life. That is simply not always the case because discerning a religious vocation is a two way street; a young woman may feel called to a particular community, but then at the end of the day, it is the community's decision whether she stays in the convent or returns to the world. It is not as simple as it often sounds during a vocation talk or discernment retreat.

It is unfortunate that those who work with former religious sisters often lack the necessary experience and knowledge of life inside the convent, which can hinder their ability to provide effective support. The glossy posters and websites that depict religious life do not accurately reflect the reality of convent life, which can be far from idyllic. Many women who have left the convent experience grief, heartache, depression, anxiety, post-traumatic stress disorder, anger, resentment, and a range of other emotions resulting from possible traumatic experiences within the convent walls. An organization that was referred to me by another young woman who had left the convent, and had experienced abuse was [Grief to Grace](#), which offers in-person retreats for those who have suffered from abuse, and are in need of healing.

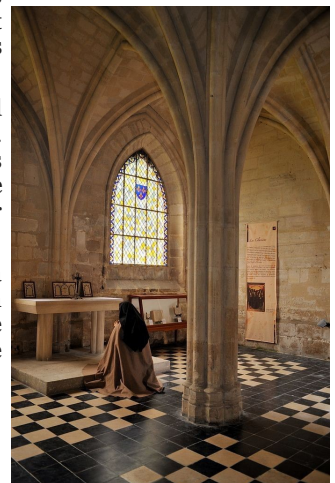
We still have a long way to go in understanding how to best support those who have left the religious life. However, as more women share their personal testimonies, there is a growing awareness of what former nuns need when they leave the convent and even as time passes since their departure. There are no statistics currently available that inform us of how many women actually depart from the religious life each year, but if we look at the CARA studies and reports provided by the [National Religious Vocation Conference](#) we can observe how many women since 2015 have entered the convent, and how many women have made their solemn profession since 2011.

It is important that young women who leave the convent understand that it does not mean that they have failed or that they were not good enough to make it in religious life. They may feel humiliated in front of friends and family or even their own parish that they did not persevere in religious life, but we all have our own unique journey in this life. Departing from their religious community may have been the best option at the time for the sake of their physical, emotional and spiritual health even if they do not realize that to be true.

Additionally, it is also important that the Church recognizes that all vocations share the same call to holiness whether that be in the religious life or to another state in life. This includes providing the necessary support and resources for those who are former religious sisters as well as bringing more to light the significant role that everyday Catholics play in the Church. We are all called to carry out our baptismal calling as members of the Mystical Body of Christ.

Adapting from life in the convent to back in the world often can be both a challenging and grief-stricken journey for a number of young women as they gradually undergo the healing process. The same women who were celebrated and encouraged as they began their discernment of religious life should not be abandoned if they end up not remaining in the convent. The Church as a whole should have the goal to better understand and become supportive of those who are no longer religious sisters by providing much needed resources and assistance.

By accomplishing such a feat, we can show these young women that they still have dignity as being a daughter of the King, and have not failed God or the Church. It can help them to heal and thrive on their new path towards holiness and unity with God. They are still beloved children of God, and He has a plan for them. Leaving religious life is not the end of their journey, but rather a change in the course of their path moving heavenward. (Catholicexchange.com)





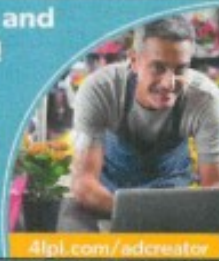
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