

# St. Frances Cabrini Catholic Church

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

EASTER SUNDAY

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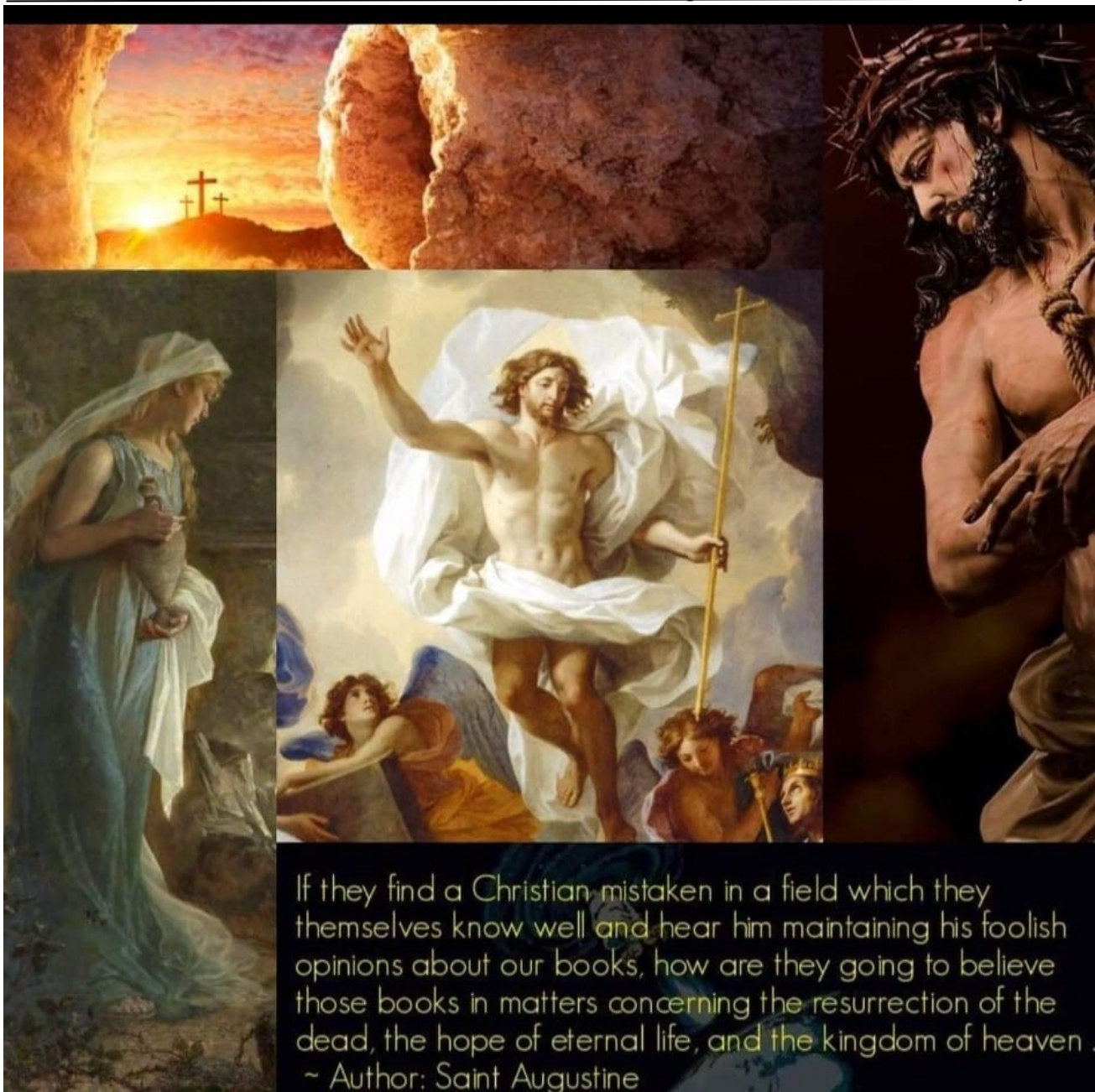
Home@sfxcparrish.com

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**

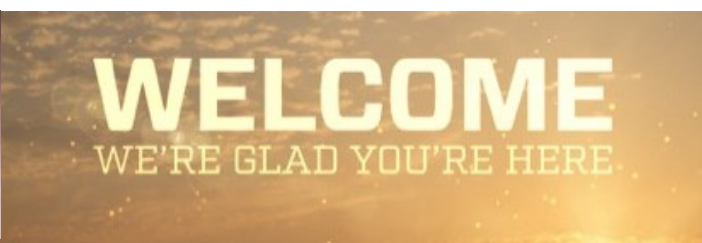
**Sunday: 9:00 AM & 11:15 AM**

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 9 , 2023



**TUESDAY**

8:30am  
Req. By:

**APRIL 11**

**+JEAN, LAURETTE & RITA**  
Louis Dumais

2nd Int  
Req. By:

**+TED KREGER**  
Kreger Family

**WEDNESDAY**

8:30am  
Req. BY:

**APRIL 12**

**+DORIS ROBINSON**  
Rosina & John McFadden

**THURSDAY**

8:30am.  
Req. BY:

**APRIL 13**

**+LUIS CARLOS MARTINEZ**  
Son

**FRIDAY**

8:30am  
Req. By:

**APRIL 14**

**+ WANDA WALLA**  
Nancy Walla

**SATURDAY**

8:30 pm  
Req. By:

**APRIL 15**

**+JOAN SFAKIANOS**  
Earl & Norma Baker

**SUNDAY**

9:00am  
Req. By:

**APRIL 16**

**+STEPHEN MAJKA**  
His Wife

**11:15am**

**+ ALAN GOLBERG**

**WELCOME**  
WE'RE GLAD YOU'RE HERE

**TODAY'S SCRIPTURE READINGS**

First Reading 42 :Acts 10:34a,37-43

Psalms: 118:1-2,16-17,22-23

Second Reading: Col 3:1-4

Gospel Reading: Jn 20:1-9

**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**

# EASTER SUNDAY

## READINGS FOR THE WEEK

### MONDAY

261: Acts 2:14,22-33 Ps 16:1-2a,5,7-11 Mt 28:8-15

### TUESDAY

262: Acts 2:36-41 Ps 33:4-5,18-20,22 Jn 20:11-18

### WEDNESDAY

263: Acts 3:1-10 Ps 105:1-4,6-9 Lk 24:13-35

### THURSDAY

264: Acts 3:11-26 Ps 8:2ab,5-9 Lk 24:35-48

### FRIDAY

265: Acts 4:1-12 Ps 118:1-2,4,22-27a Jn 21:1-14



## Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$33,680.00



## Parish Focused Giving

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

Goal: \$526,460.00

Raised So Far: \$222,670.00

## 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!



## EASTER SUNDAY



### April Potluck Thursday, April 20

Doors open at 5:30; Dinner 6:00 PM

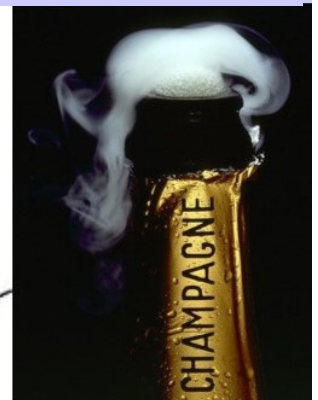
Please call the parish office at 941.776.9097 to RSVP with the number of people who will be attending and the entrée, side dish, or dessert you would like to bring.

**Nous serons ravis de vous accueillir!**

*(Please be aware that the doors will be locked till 5:30 to allow the Hospitality Team to work and finish setting up.)*



PARIS  
is always  
a good idea



**APRIL 9, 2023**



**Divine Mercy Sunday**

April 16, 2023

**Eucharistic Adoration**

12:15-3:00 PM

**Chaplet of  
Divine Mercy**

3:00 PM

All are invited to join this special event to answer our Lord's call to receive His Divine Mercy. The event will begin after the 11:15AM Mass (12:15PM)

A reception will be held in the Mother Cabrini Center immediately following the closing of the Divine Mercy Celebration. If you plan to attend the reception please contact Diane Creel at 941-981-5136 or email her at [dicreel@aol.com](mailto:dicreel@aol.com).

# EASTER SUNDAY

## Easter Promises That Our Wounds Will Be Glorified : Michele Chronister

Holidays are a time when many people experience grief, as well as depression and anxiety, more intensely. Surrounded by happiness and celebration, it is easy to feel your own pain more acutely. But Holy Week and the Easter season are meant especially for those who are suffering.

This Easter Triduum, I experienced an unusually bad bout of depression. As I was at the Easter Vigil — that most joyous of liturgies — I felt as if I could cry. But as I stood in that dark church, lit only by the single flame of the Paschal Candle, I felt such hope. I fixed my eyes on that light, the light of Christ, knowing that in my own suffering I was experiencing the Paschal mystery more fully than I would have if I had been feeling joyful. In my suffering, I knew that I needed that light of Christ. That single flame was scattering the darkness.

**“God is so good! God is good all the time!”** I have heard more and more people say that phrase, especially when they are in the midst of suffering. Every time I hear it, I am reminded of Christ on the cross. He didn’t plaster a smile on his face as he suffered, singing how good God is. He said, “My God, my God, why have you forsaken me?” Because he was fully human *and* fully divine, he knew that he was not abandoned by the Father.

He spoke those words because we needed to hear them. We needed to know that holy suffering does not mean plastering a smile on your face and acting like everything is alright. Holy suffering means crying out to God in your pain and asking that your suffering be united to the suffering of Christ.

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I find it reassuring that the Church does not jump directly from the triumph of Palm Sunday to the joy of Easter. Rather, the liturgies of Holy Week invite us to enter very deeply into the mystery of Christ’s suffering. On Holy Thursday, we are invited to pray with Jesus in the garden, kneeling solemnly at the foot of the Altar of Repose. On Good Friday, we are confronted with the emptiness of the tabernacle, the starkness of the bare altar. We kiss the cross, venerating the image of our suffering Beloved. And, of course, we hear the story of the Passion — the long, sorrowful re-telling of the suffering and death of Christ.

It is only after this contemplation of the suffering of Christ that we begin the Easter season. The first liturgy of Easter begins in total darkness, with only the light of the Paschal fire and candle. Normally, when I am sitting in Mass, I find myself periodically gazing at the tabernacle. During the Vigil each year, I am struck by the emptiness of the tabernacle and am forced to gaze at the Paschal candle instead. In gazing at it, and in anticipating Christ’s return to the tabernacle after the Liturgy of the Eucharist, I am filled with a sense of hope. **He is coming. He will scatter the darkness and emptiness of this world.**

**Then, there is the Easter season itself.** Throughout the Easter season, we read through the Act of the Apostles at Mass. The Acts of the Apostles is a book filled with joy amid suffering. The early Church was a suffering Church. People were regularly suffering and dying for Christ. Mass was often held in secret, at great personal risk to all who attended. There was no loud praise and worship music or happy fellowship gatherings. There was joy, certainly, but the source of that joy was the risen Christ, and in the opportunity to suffer for Christ.

In the Easter season, we are invited to contemplate the Risen Christ, and what his resurrection means to us. In doing so, we are confronted with the image of Christ’s glorified body — one that still bore the marks of the wounds of the Passion. Christ’s wounds were not healed, but rather glorified. They were still visible.

There is a dignity in suffering. We live in a world that is convinced that suffering is inconvenient and must be avoided at all costs. The ill and elderly are not allowed the opportunity to suffer through a natural death — one that allows them the time and space needed to prepare themselves to meet God face to face — but rather are increasingly pressured into euthanasia. Babies diagnosed with terminal or chronic conditions *in utero* are aborted rather than allowed to live their lives with dignity (even if that means living a life with suffering). And the rest of us, who are all dealing with suffering in various times and various ways, are discouraged from mentioning that anything is less than fine.

But our Catholic faith teaches us something very different. The Catholic teaching on suffering has its origin in Christ. Christ did not gloss over the reality of suffering. He endured it and showed us that all suffering (when united to his own) can lead to sharing in the resurrection. St. Faustina said,

**“If the angels were capable of envy, they would envy us for two things: one is the receiving of Holy Communion, and the other is suffering.”**

Suffering? Why would the angels be jealous of suffering?

Even if we live to be 100 years old, our life is fleeting in light of eternity. It is only in this life that we can suffer and can unite our suffering to that of Christ’s. As painful as suffering is, it is a unique opportunity that we only possess in this life. If we do embrace the opportunities for suffering — whether small or great — we will not regret it in the life to come.



“If you’re thinking of becoming a Christian, I warn you, you’re embarking on something, which will take the whole of you.”

— C.S. Lewis, *Mere Christianity*



#thequietfriary

# APRIL 9 , 2023

We don't know what our glorified bodies will look like, but I think that there is a good chance that our glorified bodies will bear marks that serve as reminders of the suffering that we endured in this life. Christ's glorified wounds point to this hope — the hope that one day this suffering will pass away, and we will experience the joy of the risen Christ.

In the meantime, the Easter season affords us the opportunity to contemplate the mystery of the risen Christ — and his glorified wounds — with hope.

## Is Easter a Pagan Holiday? Fr. William Saunders

**Q: A relative who left the Catholic Church and joined some Messianic-Jewish sect made the comment that Easter was originally a pagan holiday named after some German goddess, Eoster. We had a pretty good argument about that. Where would he get such a notion?**

**I think your relative is confused to say the least.** In accord with the Gospels, Easter is unequivocally the solemn feast celebrating Christ's Resurrection. In the Church's Western tradition Easter has been celebrated on the first Sunday following the new full moon, which occurs on or immediately after the vernal or spring equinox. This dating was established by the Council of Nicea in A.D. 325. As such, Easter may range from March 22 to April 25. (The Orthodox Churches follow a different dating system and will thereby celebrate Easter one, four, or five weeks later.)

Your brother's confusion lies in the etymology of the word itself. In the original language of the Gospels, the Greek word *pascha* is used for the Aramaic form of the Hebrew word *pesach*, which means Passover. During the first three centuries of the Church, Pasch referred specifically to the celebration of Christ's Passion and death; by the end of the fourth century, it also included the Easter Vigil; and by the end of the fifth century, it referred to Easter itself. In all, the term signified Christ as the new Passover Lamb. Together, the mystery of the Last Supper, the sacrifice of Good Friday, and the resurrection of Easter form the new Passover — the new Pasch.

Latin used the Greek-Hebrew root for its word *Pascha* and other derivatives to signify Easter or the Easter mysteries: for instance, the Easter Vigil in Latin is *Sabbato Sancto de Vigilia Paschali* and in the First Preface of Easter, the priest prays, "*Cum Pascha nostrum immolatus est Christus*" ("When Christ our Pasch was sacrificed"). The Romance languages later used the Hebrew-Greek-Latin root for their words denoting Easter: Italian, *Pasqua*; Spanish, *Pascua*; and French, *Pâques*. Even some non-Romance languages employ the Hebrew-Greek-Latin root: Scotch, *Pask*; Dutch, *Paschen*; Swedish, *Pask*; and the German dialect along the lower Rhine, *Paisken*.

**However, according to St. Bede (d. 735), the great historian of the Middle Ages,** the title Easter seems to have originated in English around the eighth century A.D. The word Easter is derived from the word Eoster, the name of the Teutonic goddess of the rising light of day and spring and the annual sacrifices associated with her. If this is the origin of our word Easter, then the Church "baptized" the name, using it to denote that first Easter Sunday morning when Christ, our Light, rose from the grave and when the women found the tomb empty just as dawn was breaking.

Another possibility which arises from more recent research suggests the early Church referred to Easter week as *hebdomada alba* ("white week"), from the white garments worn by the newly baptized. Some mistranslated the word to mean "the shining light of day" or "the shining dawn," and therefore used the Teutonic root *eostarun*, the Old German plural for dawn, as the basis for the German Ostern and for the English equivalent Easter. In early English translations of the Bible made by Tyndale and Coverdale, the word Easter was substituted for the word Passover, in some verses.

Even though the etymological root of the word Easter may be linked to the name of a pagan goddess or pagan ceremonies, the feast which the word describes is Christian without question. Exactly why the English language did not utilize the Hebrew-Greek-Latin root is a mystery. Unlike Christmas which was set on December 25 and "baptized" the former Roman pagan feast of the sun, Easter is a unique celebration. Any confusion, therefore, rests with etymology, not theology. (Catholicexchange.com)





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