

St. Frances Cabrini Catholic Church

12001 69th Street East, Parrish, FL 34219

FIFTH SUNDAY OF EASTER

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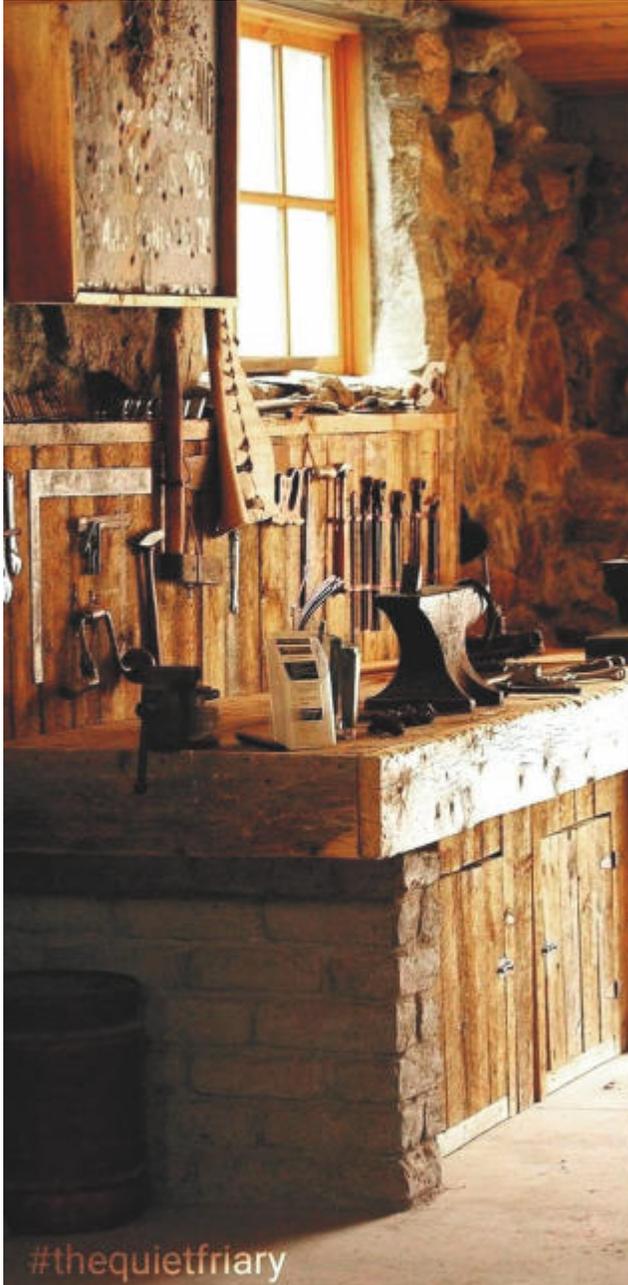
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OFFICE HOURS

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

Closed Wednesday



Prayer to St. Joseph the Worker by Pope St. Pius X

O Glorious Saint Joseph, model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my natural inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation, and patience, never shrinking from weariness and trials; to work above all with purity of intention and detachment from self, keeping unceasingly before my eyes death and the account that I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thy example, O Patriarch, Saint Joseph. Such shall be my watch-word in life and in death. AMEN.



SCHEDULE OF MASSES

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

Saturday Vigil: 4:00 PM

Sunday: 9:30 AM & 11:00 AM

Music Director and Rel. Ed. Coordinator:
David Collins

PARISH STAFF

Administrator: Fr. Joseph Gates
Operations Manager: Richard Lind
Sacramental Coordinator: Chris Malone
Liturgy Coordinator: Lydia Herrera
Maintenance & IT: Ernie Nolder
Maintenance: Roger Rodriguez
Data Entry: Tom Moline

MAY 2, 2021



Mass Intentions

Tuesday MAY 4
 8:30am **+MICHELE RUANE & JULIAN KIMBEI**
 Req. By: Luke Ruane

Wednesday MAY 5
 8:30am **ADRIAN MORRELL BIRTHDAY**
 Req. By: Parents

Thursday MAY 6
 8:30am **FOR THE PRIESTHOOD**
 Req. By: Secular Carmelites
 2nd Int. **+POOR SOULS**
 Req. By: Kay

Friday MAY 7
 8:30am **+JAMES WOPART**
 Req. By: Wife

Saturday MAY 8
 4:00 PM **TONY MORELL BIRTHDAY**
 Req. By: Parents

Sunday MAY 9
 930am **PARISHIONERS**
 11:00am **+BARBARA VIZZARE**
 Req. By: Loving Family

TODAY'S SCRIPTURE READINGS

First Reading: 53: Acts 9:26-31
 Psalms 22:26-27, 28, 30, 31-32
 Second Reading 1 Jn 3:18-24
 Gospel Jn 15:1-8

Catholic
Faith Appeal
2021



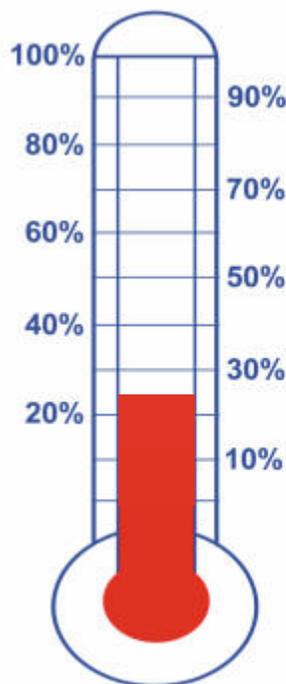
RECEPTION OF THE SACRAMENTS

Baptism: For registered and active parishioners: Please contact the Church Office. Baptism instruction is required for Parents.

Reconciliation (Confessions)

Saturdays 2:00-3:00 PM in Adoration Chapel
 Or by Appointment

Weddings: For registered and active parishioners: must be arranged with the pastor at least 6 months before the date desired. Please contact the Church Office for more details.



Our Goal

\$164,000.00

Thank You!

Raised so far:

\$37,684.95

FIFTH SUNDAY OF EASTER

Readings for the Week

Monday STS. PHILIP & JAMES

561:1Cor15:1-8 Ps 19:2-5 Jn 14:6-14

Tuesday

286: Acts 14:19-28 145:10-13b,21 Jn14:27-31a

Wednesday

287: Acts 15:1-6 Ps122: 1-5 Jn15:1-8

THURSDAY

288: Acts 15:7-21 Ps 96:1-3,10 Jn15:9-11

FRIDAY

289: Acts 15:22-31 Ps57:8-10,12 Jn15:12-17



A Baby Layette (Checklist)

St. Frances Cabrini is collecting Baby items for new Mothers and Fathers.

A Layette is a baby's first wardrobe.

These items include:

Going Home outfit; Bodysuits; Diapers; Receiving Blankets; Sleepwear; Socks or Booties; A Hat or Beanie; Hooded Towels; Burp cloth; Diaper Wipes.

(Other items such as an over-the-shoulder Baby Holder, bottles, and pacifiers are always welcome).

Please drop off in the Narthex or at the front office with Chris. Thanks!



ATTENTION

Eucharistic Ministers are able to visit the sick in Hospitals, Nursing Homes and Private Homes. If you or someone you know would like to receive Holy Communion and are not able to come to Church, please call the Church Office. You will receive a call back to set up an appointment with a Eucharistic Minister. 941-776-9097

FIFTH SUNDAY OF EASTER

St. Joseph Shows Us the Love & Dignity of Work: Michele Chronister

The feast of **St. Joseph the Worker** was first established in the 1950s by Pope Pius XII. In a time when Communism was growing in power, St. Joseph served as a powerful reminder of the real purpose of work. Work is meant to be participation in the work of God. St. John Paul II, that famous champion against Communism, wrote *Laborem Exercens* in 1981, and this encyclical shed more light on the dignity of work for the Christian person. In doing so, it also gives us a better understanding of Joseph.

Work and the Image of God

In the beginning of *Laborem Exercens*, St. John Paul II writes, “Man is made to be in the visible universe an image and likeness of God himself, and he is placed in it in order to subdue the earth. From the beginning therefore he is *called to work*.” From the moment of creation, we are made aware of God’s work. God’s work is creative and ongoing. God’s activity in the world doesn’t ever cease. He does not simply design the world and then step back to observe, contrary to what some philosophers believed.

Likewise, for John Paul, work is a continual and fruitful process for humanity. He links it to God’s command that man and woman exercise “dominion” over the earth, “...we must always keep in mind the biblical calling to ‘subdue the earth’, in which is expressed the will of the Creator that work should enable man to achieve that ‘dominion’ in the visible world that is proper to him.” The Pope also reminds us that this command was not made after the Fall of Adam and Eve, but rather before. Even though the Fall enforced an aspect of “toil” to work, work was always a part of God’s plan for humanity. Work has value because it is a part of that plan. “Work is a good thing for man — a good thing for his humanity — because through work man *not only transforms nature*, adapting it to his own needs, but he also *achieves fulfillment* as a human being and indeed, in a sense, becomes ‘more a human being’,” St. John Paul states.

St. Joseph and Real Manhood

Joseph never utters a word in the Gospels, but the words said about him are impressive. He is described as a “righteous man,” and the very fact that he is chosen to be the earthly father to the Son of God speaks volumes. Although Jesus had nothing to learn in his divinity, he partook in the process of learning through his human nature. In his human nature, Mary and Joseph had to teach him to walk, talk, and eat solid foods. And Joseph taught him how to do the work of a carpenter.

As the King of Kings, the Son of God could have chosen to be born into a regal family, one in which he would have been permitted idleness and rest. However, he chose the little family in Nazareth for his own. He chose a man of work — and manual labor, at that — to be his foster father. In doing so, Jesus reveals to us the dignity of work. He himself chose to live a life familiar with manual labor, growing under the care of a man familiar with physical labor. There is a fittingness about the Word through whom all things were created, choosing to be raised by a man who continually worked to make things. In this sense, we can say that Joseph truly embodied manhood, but also what it is to be a man. He showed what it was to be a patriarch, providing for his family with the work of his hands. But he also was a beautiful example of what it is to be man (i.e. *human*). He demonstrated the dignity of living a life devoted to simple, honest work.

Following the Example of Joseph

When I think of St. Joseph, I always think of my

dear father-in-law, whose patron is Joseph. He is an example of a man who works tirelessly (in more ways than one) to care for his family. I also think of other men in my life who have done the same (even ones who are not named Joseph). I think of the strong arms and tender care of my husband for his little family. I am reminded of my Polish grandfather (a refugee from Communism), who worked in a steel factory for much of his life in order to provide for his family.

But I also think of the priests and seminarians in my life. I think of them waking up before sunrise, going to adoration or praying the Liturgy of the Hours for us. I think of their bleary, exhausted joy during Holy Week. I think of the moment when they lay prostrate before the altar at their ordinations, willingly giving over their entire lives for the sake of the Church. Although St. Joseph is a man, work is not intended only for men. Work is intended for women, too. I currently work part time from home, while homeschooling and raising my three young daughters – and being their mother is the hardest job I have ever had in my life. I have had a lot of jobs, but none in which I have felt more fully what it is to *work*. Parenthood is an opportunity to truly practice loving dominion over God’s creation, guiding little people to a life of order and virtue. (Catholicexchange.com)



MAY 2, 2021

But even aside from the work of motherhood, women have valuable contributions to make through their work. In the Communion of Saints, we are blessed with beautiful examples of working women. St. Gianna was a doctor, and St. Zelig supported her entire family with her lace making business. Dorothy Day (whose cause for canonization has been opened) devoted her entire life to a movement called *The Catholic Worker*, advocating strongly for the dignity of work in the Christian life. No matter our vocation, we are called to follow the example of Joseph. The dignity of our work is not found in the size of a paycheck or in the recognition we receive, but rather in the opportunity to contribute to the work of God is caring for creation and practicing dominion over the earth. May we work with the humble love of Joseph.

“What Will the Church Look Like in 2000” by Cardinal Joseph Ratzinger (Pope Benedict XVI)

“The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith. It will not issue from those who accommodate themselves merely to the passing moment or from those who merely criticize others and assume that they themselves are infallible measuring rods; nor will it issue from those who take the easier road, who sidestep the passion of faith, declaring false and obsolete, tyrannous and legalistic, all that makes demands upon men, that hurts them and compels them to sacrifice themselves.

To put this more positively: The future of the Church, once again as always, will be reshaped by saints, by men, that is, whose minds probe deeper than the slogans of the day, who see more than others see, because their lives embrace a wider reality. Unselfishness, which makes men free, is attained only through the patience of small daily acts of self-denial. By this daily passion, which alone reveals to a man in how many ways he is enslaved by his own ego, by this daily passion and by it alone, a man’s eyes are slowly opened. He sees only to the extent that he has lived and suffered.

If today we are scarcely able any longer to become aware of God, that is because we find it so easy to evade ourselves, to flee from the depths of our being by means of the narcotic of some pleasure or other. Thus our own interior depths remain closed to us. If it is true that a man can see only with his heart, then how blind we are!

How does all this affect the problem we are examining? It means that the big talk of those who prophesy a Church without God and without faith is all empty chatter. We have no need of a Church that celebrates the cult of action in political prayers. It is utterly superfluous. Therefore, it will destroy itself. What will remain is the Church of Jesus Christ, the Church that believes in the God who has become man and promises us life beyond death. The kind of priest who is no more than a social worker can be replaced by the psychotherapist and other specialists; but the priest who is no specialist, who does not stand on the [sidelines], watching the game, giving official advice, but in the name of God places himself at the disposal of man, who is beside them in their sorrows, in their joys, in their hope and in their fear, such a priest will certainly be needed in the future.

Let us go a step farther. From the crisis of today the Church of tomorrow will emerge — a Church that has lost much. She will become small and will have to start afresh more or less from the beginning. She will no longer be able to inhabit many of the edifices she built in prosperity. As the number of her adherents diminishes, so it will lose many of her social privileges. In contrast to an earlier age, it will be seen much more as a voluntary society, entered only by free decision. As a small society, it will make much bigger demands on the initiative of her individual members. Undoubtedly it will discover new forms of ministry and will ordain to the priesthood approved Christians who pursue some profession. In many smaller congregations or in self-contained social groups, pastoral care will normally be provided in this fashion. Alongside this, the full-time ministry of the priesthood will be indispensable as formerly. But in all of the changes at which one might guess, the Church will find her essence afresh and with full conviction in that which was always at her center: faith in the triune God, in Jesus Christ, the Son of God made man, in the presence of the Spirit until the end of the world. In faith and prayer she will again recognize the sacraments as the worship of God and not as a subject for liturgical scholarship.

The Church will be a more spiritual Church, not presuming upon a political mandate, flirting as little with the Left as with the Right. It will be hard going for the Church, for the process of crystallization and clarification will cost her much valuable energy. It will make her poor and cause her to become the Church of the meek. The process will be all the more arduous, for sectarian narrow-mindedness as well as pompous self-will will have to be shed. One may predict that all of this will take time. The process will be long and wearisome as was the road from the false progressivism on the eve of the French Revolution — when a bishop might be thought smart if he made fun of dogmas and even insinuated that the existence of God was by no means certain — to the renewal of the nineteenth century. But when the trial of this sifting is past, a great power will flow from a more spiritualized and simplified Church. Men in a totally planned world will find themselves unspeakably lonely. If they have completely lost sight of God, they will feel the whole horror of their poverty. Then they will discover the little flock of believers as something wholly new. They will discover it as a hope that is meant for them, an answer for which they have always been searching in secret.

And so it seems certain to me that the Church is facing very hard times. The real crisis has scarcely begun. We will have to count on terrific upheavals. But I am equally certain about what will remain at the end: not the Church of the political cult, which is dead already, but the Church of faith. It may well no longer be the dominant social power to the extent that she was until recently; but it will enjoy a fresh blossoming and be seen as man’s home, where he will find life and hope beyond death.” (Regensburg, 1969)

MAY 2, 2021



DIOCESE OF VENICE IN FLORIDA
OFFICE OF THE BISHOP

April 9, 2021

Dear Brothers and Sisters in Christ,

They devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers (Acts 2:42).

This Scripture passage reminds us that the Easter Season is an apt time to renew our fidelity to those essential actions that define us as the Body of Christ. Preeminent among these activities is gathering with the Church to celebrate the Most Holy Eucharist on Sundays and Holy Days.

In March of last year, because of the many unknowns that came with the Covid-19 Pandemic, and to protect the most vulnerable among us, after consultation I decided to take the unprecedented step of suspending public Masses and granting a general dispensation to the Catholic Faithful of the Diocese of Venice from the obligation to attend Mass on Sundays and Holy Days of Obligation. Together with our fellow citizens, I urged Catholics to exercise caution to protect the health of all. I thank everyone for their patience and understanding during this difficult time.

As the Faithful returned to in-person worship when restrictions were loosened, the Diocese's Clergy and Faithful performed exceptional service in maintaining safety protocols. In recent weeks as vaccines have become available, the news in Florida is encouraging, even more members of the Faithful have returned to our Parishes for Sunday Mass. Our Holy Week and Easter Liturgies were particularly edifying examples of commitment to Christ and the Eucharist. Furthermore, life in Southwest Florida has returned to some level of normalcy; restaurants, stores, and entertainment venues are open, and people of all ages seem willing to return to ordinary activities.

It is apparent that circumstances now allow almost all Catholics to attend Mass safely. Therefore, beginning **May 1, 2021**, the general dispensation from the obligation to attend Mass on Sundays and Holy Days of Obligation will be lifted in the Diocese of Venice.

At the same time, the Faithful should note this obligation does not apply to those who are ill, or others as outlined in the revised guidelines accompanying this letter. The revised guidelines adjust safety protocols to acknowledge that most Catholics can return to in-person worship at their Parish churches.

During this year dedicated to St. Joseph, the Faithful are encouraged to turn to his intercession for protection and courage. Let us be mindful in prayer of those who are no longer with us and those who continue in their recovery. May God bless you and your family.

Sincerely yours in Christ,

+ Frank J. Dewane
Bishop of the Diocese of
Venice in Florida

FJD/nml

FIFTH SUNDAY OF EASTER

DIOCESE OF VENICE Ongoing Guidelines for Parish Life In the Context of Covid-19

Updated: April 9, 2021

Guidelines for the Celebration of Mass

- The general dispensation from the obligation to attend Mass on Sunday and Holy Days will be lifted as of May 1, 2021.
- The following persons are not obligated to attend Mass:
 - Those who are ill, confined to their home, hospital, or nursing facility as well as those who care for them,
 - Those who have reason to believe they were recently exposed to Covid-19,
 - Those who have underlying health conditions or are in a high-risk category,
 - and those who have a reasonable fear or anxiety of becoming ill if they attend Mass.
- **It remains essential that all in attendance at Mass continue to wear a mask - this measure is vital to allowing these updated guidelines to be adopted.**
- Parishes should continue to Live-Stream Masses in the languages in which Masses are offered.
- If they have not already done so, Parishes should resume their pre-pandemic Mass schedule. It may be necessary to schedule additional Masses during this period of transition as more of the Faithful return to Mass.
- Distancing should be adapted to three feet between persons who are not from the same household. With this change, it will no longer be necessary to block every other row of pews. Parishioners may be seated in a staggered fashion, while respecting three feet of distance.
- No division should be made according to one's vaccination status.
- Deacons, Readers, Servers, and Extraordinary Ministers of Holy Communion should resume their duties in the celebration of Mass, if they have not already done so. In the case of Servers, this may not necessarily include all of their prior responsibilities, but Parishes are strongly encouraged to bring Servers back.
- A cantor is permitted, and limited choirs may resume. It is envisioned that this will be smaller groups and not a full choir. Masks should be worn by choir members.
- Weekday Masses should continue in the main Church, rather than in a chapel.



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- Google review by Dan Torony

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