

THE CATHOLIC COMMUNITY OF  
**ST. PIO OF PIETRELCINA**

REVEREND JEREMIAH N. MURASSO, PH.D., ED.D., PSY.D., PASTOR

REVEREND PATRICK KANE, PAROCHIAL VICAR

REVEREND ZACHARIAS PUSHPANATHAN, PAROCHIAL VICAR

REVEREND MICHAEL S. GALASSO, IN RESIDENCE

MR. WAYNE SANDFORD, PERMANENT DEACON



**3<sup>RD</sup> SUNDAY OF EASTER**  
**APRIL 26, 2020**

Welcome... You enter these doors...not as a stranger, but as a guest of God. God is your heavenly Father. Come, then with joy in your heart and thanks on your lips into God's presence, offering God your love and service. Be grateful to the strong and loyal ones who, in the name of Jesus Christ, built these churches of worship and to all who have beautified them and hallowed them with their prayers, praise and financial sacrifices. Ask God's blessing on those who love these places of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit. May that blessing rest on you, both on your going out and coming in.

**Mass Intentions for the Week**

**SATURDAY, April 25 - Vigil - Third Sunday of Easter**

- 4:00pm OLOP + David Hall  
by Mom, Joan
- 4:30pm SVDP + Eleanor D'Esopo  
by Family

**SUNDAY, April 26 - Third Sunday of Easter**

- 8:00am OLOP + Steve, Catherine, Stephen  
& Stephen, III Bogusky  
by Arlene Van Der Maelen
- 9:00am SVDP + Theresa Gargano  
by Carr Family
- 10:00am OLOP + Joseph M. Duffy  
by Family
- 11:00am SVDP + Joseph Aloï, Sr. (20 Year Anniversary)  
by Family
- 11:45am OLOP + Deceased Members of Ladies' Guild

**MONDAY, April 27 - Weekday**

- 8:00am OLOP + Frances Votto  
by Porto Funeral Home
- 8:00am SVDP + Sister Susan Carlin, R.S.M.

**TUESDAY, April 28 - Sts. Peter & Louis Grignon**

- 8:00am OLOP + Patricia Drost  
by Porto Funeral Home
- 8:00am SVDP + Jennie Tammara  
by Clancy-Palumbo Funeral Home

**WEDNESDAY, April 29 - St. Catherine of Siena**

- 8:00am OLOP + Mary Ciskowski  
by Porto Funeral Home
- 8:00am SVDP + Angelina Porto  
by Family

**THURSDAY, April 30 - St. Pius V**

- 8:00am OLOP + Stella Simalunis & Angie Jenkins  
by Goddaughter
- 8:00am SVDP + Angelo & Rosalie Musco  
by Family

**SATURDAY, May 2 - Vigil - Fourth Sunday of Easter**

- 4:00pm OLOP + Angie Brancato  
by Daughter, Linda
- 4:30pm SVDP + Rosemary Grestini  
by Family

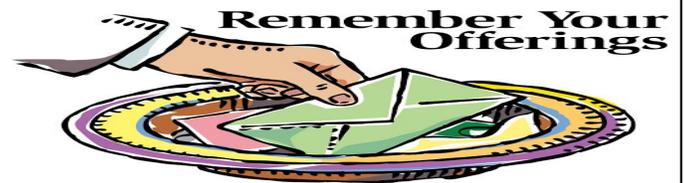
**SUNDAY, May 3 - Fourth Sunday of Easter**

- 8:00am OLOP + Robert Polaski  
by Mom & Dad
- 9:00am SVDP + Steve O'Hedy, Sr.  
by Diane
- 10:00am OLOP + Pacelli Family  
by Pacelli Family
- 11:00am SVDP + Paulie Vaccaro, Jr.  
by Dad, Paul, Enza & Vaccaro Family
- 11:45am OLOP + Anthony Richie Sommo  
by Linda Esposito

**STEWARDSHIP**

With public Masses cancelled, please continue to support the parish. We need your support as the operations continue on a daily basis. In addition, we want to continue to pay our loyal staff. Please mail-in your contributions. Online giving is also available at, <https://stpioofpietrelcinaeh.com/> and click on the **GIVE** button.

Thank you to the many of you who have been so generous and responsive in these difficult times, so far we have received \$10,237.00



**SCRIPTURE READINGS**

- Sunday: Acts 2:14, 22-33/Ps 16:1-2, 5, 7-8, 9-10, 11 [11a]/1 Pt 1:17-21/Lk 24:13-35
- Monday: Acts 6:8-15/Ps 119:23-24, 26-27, 29-30 [1ab]/Jn 6:22-29
- Tuesday: Acts 7:51—8:1a/Ps 31:3cd-4, 6 and 7b and 8a, 17 and 21ab [6a]/Jn 6:30-35
- Wednesday: Acts 8:1b-8/Ps 66: 1-3a, 4-5, 6-7a [1]/Jn 6:35-40
- Thursday: Acts 8:26-40/Ps 66:8-9, 16-17, 20 [1]/Jn 6:44-51
- Friday: Acts 9:1-20/Ps 117:1bc, 2 [Mk 16:15]/Jn 6:52-59
- Saturday: Acts 9:31-42/Ps 116:12-13, 14-15, 16-17 [12]/Jn 6:60-69

**St. Pio of Pietrelcina Parish**

**Address:** 355 Foxon Road, East Haven, CT 06513  
**Phone Number:** (203) 469-0764

**Office Hours:**

**Foxon Road:** Mon-Fri 8:00-12:00 & 1:00-3:00  
**Taylor Avenue:** Mon. & Fri. 10:00-2:00

**E-Mail:** [stpioofpietrelcina@gmail.com](mailto:stpioofpietrelcina@gmail.com)

**A FAMILY PERSPECTIVE**



In the *Gospel According to Luke* (24:13-25) for this third Sunday in the Easter Season, we watch and we listen to two disciples who are journeying back to their homes having witnessed the week-long events that culminated in the trial, crucifixion and death of their friend Jesus of Nazareth. As we listen to Luke's description of their conversation, we realize that the two chaps appear to be experiencing a variety of emotions that range from intense sadness at the loss of their friend; to disappointment in the fact that contrary to a once popular belief, Jesus was not the hope of Israel's salvation; to utter confusion regarding the point and purpose of both the life and death of Jesus, a teacher from Nazareth.

As the two men continue reminiscing, their portrayal of the mystifying events pertaining to Jesus appear to take on a more personal quality as each describes how their own lives have become disrupted and how each suddenly feels empty and *dis*-connected from life due to the external forces that have impacted their own lives through no fault of their own, all of which, resulting in the death and demise of the mission and message of a would-be savior and along with his annihilation, all hope that they had in the sovereignty of God and His plan for His people.

As the two continued their elaboration concerning their losses and the impact that the events had on life as they once knew it, Jesus appeared in their midst and began to walk beside them. Luke tells us that the two men did not recognize Jesus: "*their eyes were prevented from recognizing him*" (24:16). That which was "*preventing*" the two chaps from seeing Jesus for who he was resulted from their obsession with their own personal losses and how the recent events, most of which they did not understand had impacted their lives and life-choices.

# Encountering the Living Christ

In our own lives and in our own homes particularly during these stressful times, it is easy to become overwhelmed and consumed with the stressors of the moment, which spring forth and intensify from anxieties based on the unknown and those aspects of our current lives, which are out of our control. Too often, we can acquiesce toward thoughts and behaviors that lead us deeper into darkness and despair instead of recognizing who it is that walks beside each us and who waits patiently to engage in conversation with us.

Let God become part of the solution for your personal brokenness. Hand him the pieces and allow him to heal that which is broken. While this may not necessarily solve all that you are going through, it will, in fact, give you a new way of *seeing* who and what is beside you. In any case, something to *ponder*! **JNM**

## Coronavirus Prayer

O Holy Spirit, we thank  
you for the advancements  
that have led to improving  
the health of so many.





**The Candles burn this week for these special intentions:**

**Our Lady of Pompeii Candles**

*Sanctuary Lamp (Right Side) ~ In Memory of Billy Richmond & For All the Souls in Purgatory*

*Sanctuary Lamp (Left Side) ~ In Memory of the Mauro & Elko Families*

*Chapel ~ Joseph M. Duffy*

*Sacred Heart of Jesus ~*

*Our Lady of Perpetual Help Icon ~*

*Our Lady of Pompeii Picture ~*

**St. Vincent de Paul Candles**

*Sanctuary Lamp (Right Side) ~ In Memory of the Balzano & Avitable Families*

*Sanctuary Lamp (Left Side) - In Memory of Ronald Paolillo*

*Statue of Our Lady's Altar ~ Helen "Betty" Myers by Myers & Wanat Family*

*Statue of St. Joseph's Altar ~*

**Midnight Run  
Taylor Avenue Campus**

Midnight Run will continue on the 2nd Monday of the month from St. Vincent de Paul Church. Anyone wishing to make bag lunches (please mark on the bag what type of sandwich it is, ham, bologna, etc.) also, water & juice boxes are needed. Please drop off to Sue Stacey, between 7:30pm & 7:40pm. The location for the drop-off is the church parking lot. Please & *Thank-You* for continuing donations! For the Winter months, we need the following: MEN'S flannels, warm clothing, socks, underwear, blankets as well as travel size toiletries. If you are interested in joining us at the Men's Shelter that would be awesome! Any questions, please call 203-214-1762. Once again thank-you & God bless!

**Midnight Run  
Foxon Road Campus**

On the last Monday of each month, we bring 75 bagged lunches to the Columbus House Overflow Shelter.

**Donations Needed:**

ShopRite Gift Cards or

Gallon Size Ziploc Bags

Quart Size Ziploc Bags

Peanut Butter & Jelly

Juice Pouches

Raisin Boxes

Fruit Cups & Pudding Cups

Granola Bars

Individual Packaged Cookies, Crackers or Chips

We are also looking for small amounts or full skeins of yarn, it will be used to make hats and scarves for the midnight run. Please leave your donations at any entrance of the church. Thank you.

Midnight Run is the **LAST** Monday of **EVERY** month from Our Lady of Pompeii Church from 6-7 pm.

Thank-you for being so generous!

**PRAY FOR THE SICK OF OUR PARISH**

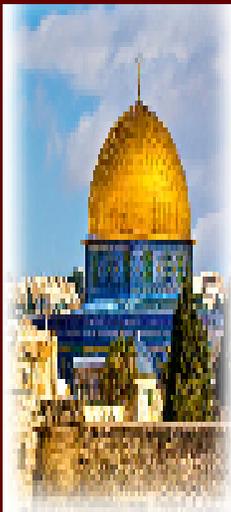
Nick Vessicchio, Sally Ann Fallon, Lynette Ely, David T. Boyle, Richard Lucibello, Denise Ceescence, Carmel Ferretti, Bryan Surprenant, Sharon Spadacenta, Marie & Charles Zambrano, Marie Sunderland, Helen Langelo, Annette Brissette, Brian Savo, Gerry Andrea, John Umlauf, Alan Poirier, Joseph Benson, Connie Rasimas, Jane Pyka, Harry Clark, Lou DiNola, Peter Pepe, Vincent Perricone, Virginia Klump, Robert Savino, Geraldine Licciardi, Joanne Cretella, Joseph Anyzeski, Alice Tietjen-DeSenti, Faith Gibson, Fran Sofo, Elizabeth Kuen, Deborah Sanning, Paula Ferrara, Patricia Brasile, Joann Mazzucco, Tina Marie Fionia, Elizabeth Nucolo, Joseph Parise, Frank DelGrego, Moira Ferguson, Danielle Joubert, Nelson Eddy, Margaret Lendroth, Katherine Hungerford Picciano, Frances Polaski, Sharon Fillion, Pauline Condon, Rose Marie Monaco, Paul Spadacenta, Anna Izzo, Angelo DeMatteo, Carmen & Patricia Riccitelli, Patricia Aulenti, Michael Pascale, Alyce Richmond, Catherine Leach, Mark Schettino, Patty DiMilo, Rose Rogalski, Elaine Smith, Karen Rescigno, Virginia Pisano, Joan Baisley, Deanna Baldassare, Kim Hughes, DJ DiVincenzo, Sgt. Anthony Rybaruk, Philip DeMilo & Sally DeMilo, Anna Concelmo, Sally Ann Corcoran, Paul Castiglione, Anna Marie Nappi, Brian Higney, Rich Tortora, Andrea Palmucci, Fr. Brad Pierce, Frances Randi, Denise Bailey, Peg Dmytruk, Mary Mack, Joseph Peterson, Judith Robbins, Marion Mahl, Gloria Ranfone, Eugene Baron, Jr.

Please send prayer requests to [stpioofpietrelcina@gmail.com](mailto:stpioofpietrelcina@gmail.com) so that our parishioners and friends can be remembered in our prayers.

**PILGRIMAGE TO THE HOLY LAND**

**10 DAYS: DECEMBER 2 - 11, 2020**

**VISITING: HAIFA • TIBERIAS • GOLAN HEIGHTS • HAZARETH  
MASADA • BETHLEHEM • JERUSALEM**



*Hosted by*

**REVEREND JEREMIAH N. MURASSO, PH.D.**

**\$3399 FROM NEW YORK\***

*\*Air/land tour price is \$2699 plus \$700 port taxes/airline merchandise*

For a More Information, Please Contact:

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Email: [jeremiah.murasso@aol.com](mailto:jeremiah.murasso@aol.com)

**DON'T MISS THIS TRIP OF A LIFETIME!!**



## From the Pastor's Pen

Reverend Jeremiah N. Murasso, Ph.D., Ed.D., Psy.D.

### *On The Road to Emmaus* (Luke 24:13-35)

Last Sunday, the Church celebrated *Divine Mercy Sunday*. St. John's gospel account focused attention on Jesus' compassionate and merciful appearance to his disciples who had locked themselves in a small room, hidden from the Jews and Romans who they feared would imprison and possibly kill them (John 20:19-31). This was Jesus' first meeting with his disciples as a group since they left him; abandoned him in the Garden of Gethsemane the night prior to his crucifixion.

#### Jesus Appears to his Disciples

In his first reunion with his disciples, Jesus could have scolded them for their lack of loyalty leaving him at the hands of the Roman soldiers. He could have expressed to Peter an "I told you so" attitude; his disappointment at Peter's predicted betrayal at a moment when Jesus could have really used a friend. Jesus could have criticized the disciples for not remembering all that he had told them about the *Third Day*.



Jesus could have asked them why they continued in their skepticism and disbelief about his rising from the dead *even* after they visited the empty tomb. Perhaps, Jesus could have continued by asking the disciples why they thought that the women who enthusiastically brought the news of his rising to them were not credible witnesses for them.

Jesus could have said many things to the disciples, pointing to their lack of loyalty as well as their refusal to believe. Yet, he did not. Instead Jesus says to them, "Peace be with you" (John 19:19; 19:21; 19:26). Coming from the Greek, the word for peace is *Eirene*. Yet, it describes more than the desire for peace or goodwill toward another. *Eirene* is descriptive of the *fullness* of goodness, perfection and completeness, devoid of adversity. *Eirene* in Greek mythology describes the goddess of spring who is also the keeper of the gates of heaven.

#### Shalom

The Hebrew equivalent of *eirene* is *shalom*. It is an expression of respect for the other, wishing the other God's blessings for unconditional goodness. To greet another with the salutation, "*shalom aleichem*" would sound like this: "I wish you completeness and wholeness, health, prosperity, harmony of mind, body and spirit, devoid from all conflict, adversity and fear. I wish you every good thing that any one individual can possibly experience in the world in a spirit of love and deep-rooted peace, which begins and ends at your spiritual center, at the level of soul."

Wholeness and completeness at the level of man's spiritual core were the kinds of sentiments that Jesus was bestowing on his disciples. It was this bestowal of such incredible blessings that served not only to waylay their fears but to accomplish so much more. I picture the disciples as being initially startled and perhaps somewhat fearful as Jesus makes his appearance despite the locked doors. Moments later, however, all their preoccupations appeared unnecessary, unfounded and would vanish as did their fears, their anger and their guilt for having abandoned Jesus in his hour of need. St. John tells the reader that "After he had said this [*Peace be with you*], he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord" (John 20: 20).

# Shalom

Suddenly the non-threatening, all loving, merciful and compassionate Christ raised their human spirits enabling them to *re-discover* joy; a joy that they once knew and experienced with their friend and mentor. What a powerful message for those who despair! To the degree that men and women of faith *learn* to bring personal turmoil and the daily crises to Jesus, to that degree will they find peace and a joy, which the world neither knows nor can bestow.

#### The Road to Emmaus, 24:13-35

On this third Sunday in the Easter Season, we turn our attention to the gospel account according to St. Luke and we listen to Luke's account of the events surrounding the journey to Emmaus. Luke's description of Jesus' appearance on the *Road to Emmaus* is as brilliant as it is spiritually breathtaking. Jesus' *seemingly* inconsequential encounter with the two chaps on the *Road to Emmaus* qualifies as one of Luke's most dramatic and most captivating portraits of the man Jesus as well as his ability to hold his audience in intrigue and suspense.

In this particular account, the reader cannot help but savor the emotional impact that this event must have had for Luke. The reader, also gets a glimpse at Luke's personality, which is also kept hidden throughout his gospel account. In addition, Luke allows the reader the privilege of knowing more about the situation and the people involved than the actual participants. This kind of intense storytelling is unique to Luke and rarely seen in the other three gospel accounts.

The appearance of Jesus to the two men on *The Road to Emmaus* was meant to portray not only Jesus' fulfilled promise that he had risen. It also was meant to reinforce the fact that Jesus lives and will always walk beside his disciples. We too are Jesus' disciples. If we do not feel his presence, it is not because he is not there. Rather, it is due to the fact that we are too preoccupied with the world; just as the two chaps were as they walked along the road heading toward Emmaus.



*The Road to Emmaus* is a story about two friends of Jesus who are returning home to Emmaus after participating in the events of the prior week in which their friend Jesus was handed over to the authorities and then convicted as a criminal and crucified as a thief. Perhaps, these two fellows ate with Jesus, or maybe they were part of his company. Perhaps, they even contemplated becoming a disciple in what they, like others thought would result in a prestigious role in Jesus' earthly kingdom.

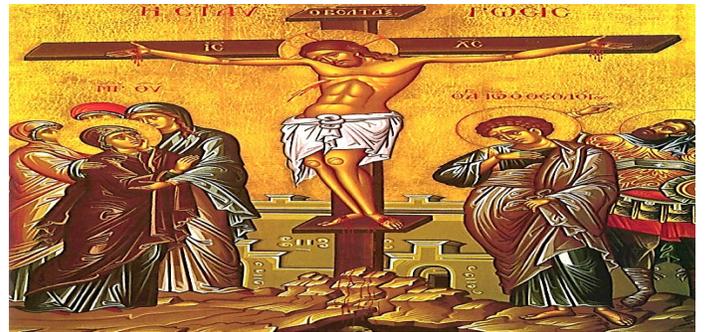


Perhaps, these two chaps were part of several different groups who listened attentively with amazement as Jesus preached about the Father, loving one's enemy and how the humble and *poor of spirit* would be the first to inherit the kingdom of God. Perhaps, too, they were among those who witnessed Jesus heal the sick, restore sight to the blind man, raise Lazarus from the dead and expel demons. Maybe they too accompanied the Blessed Mother and the Beloved Disciple to Calvary along with Jesus' disciples.

Perhaps, these two chaps were one of several fearful bystanders who were anxiously watching in horror as Jesus was scourged, spat upon and then stripped of his clothes. Perhaps, they wondered about the impact that all this would have on the multitude that had followed Jesus and placed their trust in his words. Perhaps, these two chaps cringed as they looked on in utter bewilderment, disgust and with compassionate sorrow silently sobbed as the soldiers stretched and nailed Jesus' emaciated and blood-streaked body on to the cross.

Perhaps, too, these two chaps feared showing any emotion at the horrific display of man's inhumanity toward man, as they quietly uttered the word "why" to one another, yet, ever so conscious of who around them might be taking inventory of their reactions. Perhaps, they pondered the motives of the Jewish religious leaders as well as the Roman soldiers in their violence toward someone who appeared so innocent and who accomplished so many good things: teaching and healing in the marketplace.

Perhaps, they questioned the motive behind such man's inhumanity to man. Perhaps, they gasped for breath as they watched Jesus' bloody corpse once nailed to the cross lifted up for mere sport of the crowd. Perhaps, they like the many other bystanders watched and waited to see if Jesus' claim to be the Son of God was true and if God Himself would rescue His Son from death.



Perhaps, they began to feel that Jesus, although a good man was not in fact who he claimed to be. And perhaps, their hopes and dreams for what they thought would result in the emancipation of Israel evaporated in a combination of sorrow, self-pity and scorn.

As Jesus breathed his last breath and uttered his last words, a prayer of forgiveness to the Father, perhaps, these two men became incredulous with fearful admiration of Jesus as they pondered what such a request might really mean. Perhaps, too, these two chaps felt betrayed by Jesus for not following through with what he claimed he would do for his loyal followers.

Luke's account opens with these two chaps on *The Road to Emmaus*, returning home somewhat discouraged and disappointed. As they walk along discussing the events of the week and perhaps even lamenting about their missed opportunity for acquiring a prestigious position in Jesus' Kingdom, Jesus himself comes into their presence.

Luke tells us that "*their eyes were prevented from recognizing Jesus*" (24:16). Rather odd that they could not recognize Jesus, their old friend of at least three years. They followed him from town to town, spoke with him, ate with him, etc. and yet, they were *blinded* to his presence after not having seen him for less than a week.

What was Luke's intention when he states that the eyes of the two men were *prevented* or *kept* from recognizing Jesus. Luke states: "*And it happened that while they [the two men on the way to Emmaus] were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him*" (24: 15-16).

Luke is very exact throughout his entire gospel account in his choice of words. He chooses very carefully in order that he may accurately convey the correct picture for the reader. Luke could have said that "*The two men did not recognize Jesus.*" Instead, Luke chose to make the subject of that particular sentence the word "eyes" rather than, "*The two men.*" The evangelist goes on to say that "*Their eyes were prevented....*"

The eyes are said to be the *doorways to the soul*. Could it be that because these two chaps were so *troubled* about the week's events that the very part of them (the eyes), which provide illumination for the soul had in fact become so clouded and so distracted by the world events that they were prevented from seeing things as they really were? Could it be that that they were *prevented* from seeing Truth in their midst?

### What are we Missing?



What a great teaching for 21<sup>st</sup> century men and women of faith. How often do we permit the various chapters of our lives to prevent us from seeing; really seeing the whole picture? How often do we miss seeing real meaning in our lives as a result of our being consumed by the *twists of fate* or those *existential curved balls* that are often thrown in our way? In failing to see the whole picture, we fail to recognize meaning and purpose to our personal sufferings. And in failing to find meaning in our lives in the midst of our sufferings, we fail to discover Jesus who walks beside us and suffers with us.

### Luke's Purpose

There are several reasons why Luke would have said, "*Their eyes were prevented from seeing,*" rather than, saying, "*The two men were unable to see.*" The first possibility has to do with Jesus' glorified body. Jesus had accomplished all that he had said he would, despite the skepticism and disbelief on the part of these two chaps and the apostles. Their eyes were unable to see Jesus for who he really was because of his resurrected appearance. Jesus had been changed. He had become glorified.

Luke reinforces the fact that Jesus not only had risen from the dead, but in his *raised form* he had assumed a glorified and celestial appearance. In addition, Luke wanted his readers to understand and believe that not only had Jesus been raised, he lives not as before but as the Messiah of God.

Although the reader knows beforehand who this *third traveler* is, it was not until Jesus revealed himself in the scriptures that the *eyes of these two men were opened* wide, now able to see because of their faith that Jesus was in fact the Christ of God. This is another very powerful teaching for 21<sup>st</sup> men and women of faith.

With all of man's technical advancements, with all of his skills and precision for acquiring data at his fingertips, man continues to lack the ability or perhaps, the willingness to see the hand of God in the complexities of his very complicated world. Often times, it is the simple things in life that do more for man by way of alerting his senses or activating his mind or softening his *hardened* heart in helping him to acquire knowledge and insight not only about himself, but about life around him. These two chaps on *The Road to Emmaus* were so busy and so preoccupied about solving the problems of the world that they ignored the voice in their hearts by listening only to their heads.

It was only after their "*eyes were opened, and they recognized him [Jesus]*" (24:31), did they remember the voice of their hearts. "*Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?*" (24:32). The *heart* in the Hebrew Scriptures is looked upon as being the center not only of man's *emotions* but also the center of *thought* and *conviction*. In other words, when referring to the heart of man, it is understood to include the whole person; man himself as a thinking, feeling, rational and at times irrational being.

There is another possible reason that Luke says, "*their eyes were prevented from recognizing Jesus.*" The two men as well as the apostles and even the women who were the most loyal followers of Jesus did not fully understand that Jesus' mission and the reason for his coming was not for Israel. Rather, Jesus came into the world for mankind. These two fellows could see beyond what they thought Jesus could do for Israel alone and also for them.

As Jesus pointed to the scriptural references that described the destiny of the Messiah, which included even suffering and death, *their hearts began to burn* (24:32). It was at this point, just prior to their *eyes being opened* at the breaking of the bread that they began to view Jesus as a prophet. This was reinforced at the dinner table as their *Dinner Guest* blessed and broke the bread: symbolic of Jesus' *broken yet glorified* body.



This is another powerful lesson for 21<sup>st</sup> men and women of faith. How often does man (like the two chaps on *The Road to Emmaus*) think that he, his experiences and his sufferings should take precedence over the feelings and experiences of others? How often does man convince himself that his limited worldview along with his feelings and his personal needs should determine and actually dictate the manner in which others should treat him?

When man projects his own limited and often-times dysfunctional belief system onto others, his mind remains clouded and closed. At such times, man sacrifices opportunities for learning something new from altering misguided opinions and from truly coming to terms with truth.

Jesus is Truth. It was at the moment when these two chaps *permitted* Jesus access into their lives in ways that they never experienced that they were then *able* and even *willing* to expand their limited vision and begin seeing beyond their own needs and idle preoccupations.

The two chaps failed to *transcend* their own preoccupations with grieving their losses. The “*eyes are the windows to the soul.*” Keeping this in mind, I believe that because these two chaps appeared so distraught about the week’s events surrounding the trial and death of Jesus, the part of their bodies that illuminated their souls, i.e., their spiritual center had become clouded, buried and bruised; thus they were distracted from *seeing* or *looking at* life and the present events with the very same faith that drew them to Christ initially.

These two chaps are consumed with their own shattered expectations; totally absorbed with their own sense of loss, which thwarts any possibility of seeing beyond their selfish needs. Their perceived need to obsess over their losses and disappointments prevented them from being hopeful about their future and starting over. Does this sound familiar? It should because it is a story about you and me.

How often do we become self-absorbed with shattered expectations, those things that we *think* that other people, society and even God have either deprived us of or have taken from us? In our self-pity, we lack hope and the desire to discover *meaning for the moment*, despite the problem of the hour or the crisis of the day.

The two chaps were returning home with heavy hearts and shattered hopes for a new beginning for both Israel and themselves. We can only wonder why they did not take Jesus, their good friend at his word when he promised never to leave his disciples orphaned. Why did they not believe what he said about rising on the third day? Why did they not believe the women who were first to discover the empty tomb that Jesus accomplished what he predicted?

The story is not over. The *Stranger* who the reader knows to be Jesus approaches the two chaps and walks besides them. He asks them what it is that they are discussing (24:17). Perhaps, Jesus sees their gloomy expressions. They become indignant upon hearing Jesus’ question. The reader can almost feel the outrage in their voices at the stranger’s apparent ignorance with regard to the recent events.

One of the fellows who Luke refers to as Cleopas answers Jesus. “*Are you the only stranger in Jerusalem who does not know the things that have taken place [there] in these days?*” (24:18)? How could he not know what has happened to their best friend? The two men are grieving and want this stranger to share their grief. Instead, the stranger pretends to have no idea about what is consuming their thoughts.

The two fellows tell their story. They go through the entire episode about Jesus’ trial, death and burial. They even share with Jesus the fact that even some women in their group went to the tomb and found it empty.

“*Moreover, some women of our group astounded us. They were at the tomb early this morning [now the third day], and when they did not find his body there they came back and told us that they had indeed seen a vision of angels who said that he was alive*” (24:22-23). The *stranger*, upon hearing their sad saga calls them “*foolish.*” Then he [Jesus] said to them, “*Oh, how foolish you are and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory*” (24:25-26)?

Jesus proceeds to describe for them in detail, says Luke, the scriptures that predict everything that the two had just described with regard to the Christ event. They still, however, did not understand nor could they yet equate the stranger with the *Messiah*. The two chaps are almost in Emmaus. Luke says something interesting. He says that “*as they approached the village to which they were going, he [Jesus] walked ahead as if he [Jesus] was going on.*” (24:28). Jesus gives the impression that he is departing from them. Jesus was not about to leave these men grieving, unlightened and confused concerning the Truth. Neither will he leave us!

Like the Samaritan woman (John 4:5-42) and the man born blind (John 9:1-41), as soon as these two chaps begin to transcend their own preoccupations and reach out to another, in this case the *stranger* who happens to be Jesus, *Truth* begins to emerge as *Light* from darkness. The two men invite Jesus to stay. “*So he went to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him*” (24:29). It was not until the two men *broke bread* with Jesus that they *saw* all things in perspective and they *understood*. They recognized Truth.



The Eucharist puts all concerns, confusions, stressors, worries and obsessions to rest, once we willingly and joyfully surrender to Jesus by transcending our self-preoccupations and reach-out for the Christ who lives in us and among us. It is in partaking in the Eucharist that men and women of faith become what they consume: *another Christ*.

In reflecting on their Eucharistic experience, the breaking of the bread with Jesus and their eyes being opened to Truth, the two men say, “*Were not our hearts burning within us?*” (24:32). In other words, while Jesus walked with them on the road, they *felt* something different. It was only after they experienced this same feeling in the breaking of the bread that their feelings were confirmed.

At the beginning of this account, Luke tells the reader that the two men were “*prevented*” from seeing Jesus. It is important to revisit this notion and to recognize that in our own lives, we too are often “*prevented*” from feeling Jesus in our lives and from seeing him in others. This feeling often misleads us into thinking that Jesus does not hear our prayer and is not listening to us.



Jesus always hears and always answers. Sometimes the answer is “No.” At other times it is “*Not yet.*” This is so, not because Jesus lacks concern for man’s well-being nor does it mean that Jesus is unloving. It does mean that at times, our prayer may be insincere as a result of a hardened or unforgiving heart. At other times, our hearts may be burdened with the demands of the world; thus unable or unwilling to give to Jesus our full and total attention and love. At other times, we may be so overwhelmed and distracted with the things of the world that we simply miss hearing Jesus, miss feeling Jesus and miss seeing Jesus just as the two men did on *The Road to Emmaus*.

It is only after man takes Jesus along on his journey through life that skepticism and unbelief can be transformed into true faith. It is through a sincere and grace-filled experience of Eucharist that our hectic and stressful lives can begin to take on new meaning; a meaning rooted in Truth. Jesus is Truth. Is it not Truth that sets us free? *Rediscover your freedom!*  
JNM

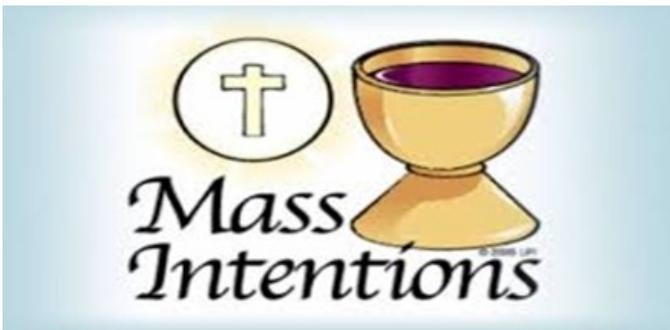
*Additional Note: Although sensitive of gender-related language; he/she, him/her, it is often necessary to refer to the generic, “man” when reference is made to the essence of human nature.*

**FR. MURASSO’S MESSAGE BOARD**



**We will get through these difficult days BETTER, if we live one moment at a time by placing our trust in God and raising our voices and our hands in prayer to a **MERCIFUL and LOVING FATHER.****

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**Although public Masses are not being celebrated with congregations, private Masses continue to be celebrated by Father Patrick, Fr. Zacharias, Fr. Galasso and myself throughout these times. Parishioners who have reserved Masses for loved-ones can be assured that their Masses are being celebrated and their loved-ones remembered. JNM**

**May and Mary**



*Our Lady Undoer of Knots*

Holy Mary, full of the presence of God during your life you accepted with great humility the holy will of the Father and the legacy of your Son, Our Lord Jesus Christ. Evil never dared to entangle you with its confusion.

Since then, you have interceded for all our difficulties. With all simplicity and patience, you have given us examples on how to *untangle the knots* in our complicated lives. By being our Mother forever, you arrange and make clear the path that unites us to Our Lord.

Holy Mary, Mother of God and our Mother, with your maternal heart *untie the knots* that upset our lives. We ask you to receive into your hands (*mention your special request here*) and deliver us from the chains and confusions that have us restrained.

Blessed Virgin Mary, through your grace, your intercession and by your example, deliver us from evil and *untie the knots* that keep us from uniting with God, so that once free of every confusion and error, we may find Him in all things, have Him in our hearts and serve Him always in our brothers and sisters. Amen



# IMPORTANT

While Masses have been cancelled, your offertory does not have to be! Your parish support continues to be extremely important during this time when our churches are closed. The daily operations of the parish are ongoing even though our parish staff may be working from home. Our staff as well as the utilities need to be paid even though the income through weekly collections is nonexistent. Please, if possible, remember your weekly support, which can be made online at, <https://www.stpioofpietrelcinaeh.com> and click the GIVE button or through the mail Thank you for your continue generosity.



We will continue our April food collection for the East Haven Food Pantry, which is asking for canned tuna & canned chicken. Please leave your donations of food at the church entrance at both the Taylor Avenue and Foxon Road campuses throughout the month.

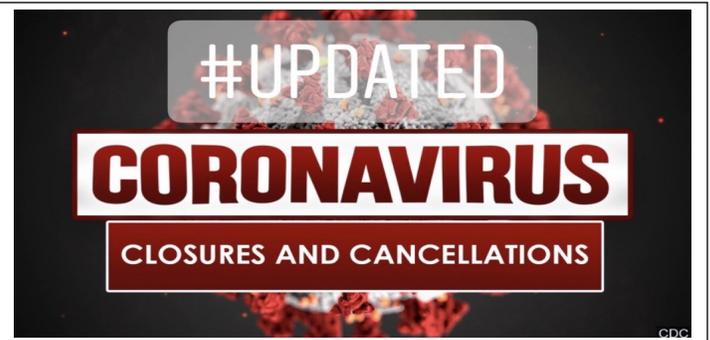
## SAVE THE DATE!



**Adult Volunteers  
Needed to Teach  
Bible Adventures &  
Imagination Station**

**Teen Volunteers Gain  
Fun Service Hours as  
Adventure Guides**

**Contact: Sally Mucka  
203-469-0764 or  
[saintpio.rcia@gmail.com](mailto:saintpio.rcia@gmail.com)  
To Volunteer**



The Archdiocese of Hartford has extended the cancellation of all public Masses and liturgies in the churches of the Archdiocese until further notice, which will likely extend past April 30, given the constantly changing landscape and decisions of civil authorities.

Priests will celebrate a daily Mass alone with no congregation, remembering in prayer all who are affected by the pandemic. Parishes will make provision for their churches to be open at some time so that individuals can still come and pray. The faithful are encouraged to watch Mass on TV or online, and say a Spiritual Act of Communion (see below). Further direction and updates from the Archdiocese can be found at [www.archdioceseofhartford.org/coronavirus](http://www.archdioceseofhartford.org/coronavirus).

- The Archdiocese of Hartford has **suspended publicly scheduled confessions until further notice**. As the Church teaches, where the individual faithful find themselves in the painful impossibility of receiving sacramental absolution, it should be remembered that perfect contrition, expressed by a sincere request for forgiveness and the firm resolution to have recourse to sacramental confession as soon as possible, obtains forgiveness of sins, even mortal ones (CCC 1452).

- In addition, the Parish Offices are temporarily closed to the public. Many staff are working from home, and are monitoring voicemails and emails. We will update as soon as the office is re-opened.

Per the diocese, during this time parishioners who are absent from Mass are urged to make alternate provision for their weekly contributions since parishes depend on them for operation. **Sign up for Online Giving or make a one-time donation at <https://pompeiichurch.churchgiving.com/>**

Let us all draw closer to the Lord in this time, and continue to pray for everyone affected by the virus. Although we may be temporarily physically isolated from one another, we are still one in the Body of Christ. Mary, health of the sick, pray for us!