

St. Frances Cabrini Catholic Church

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SEVENTH SUNDAY IN ORDINARY TIME

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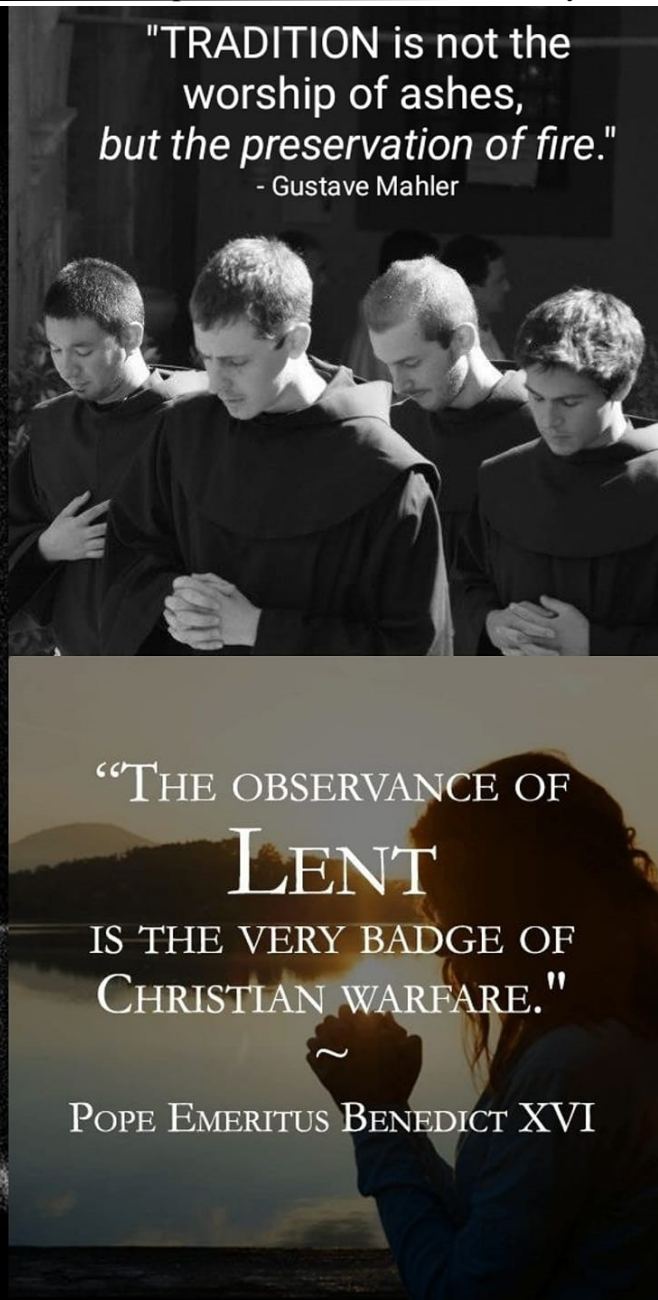
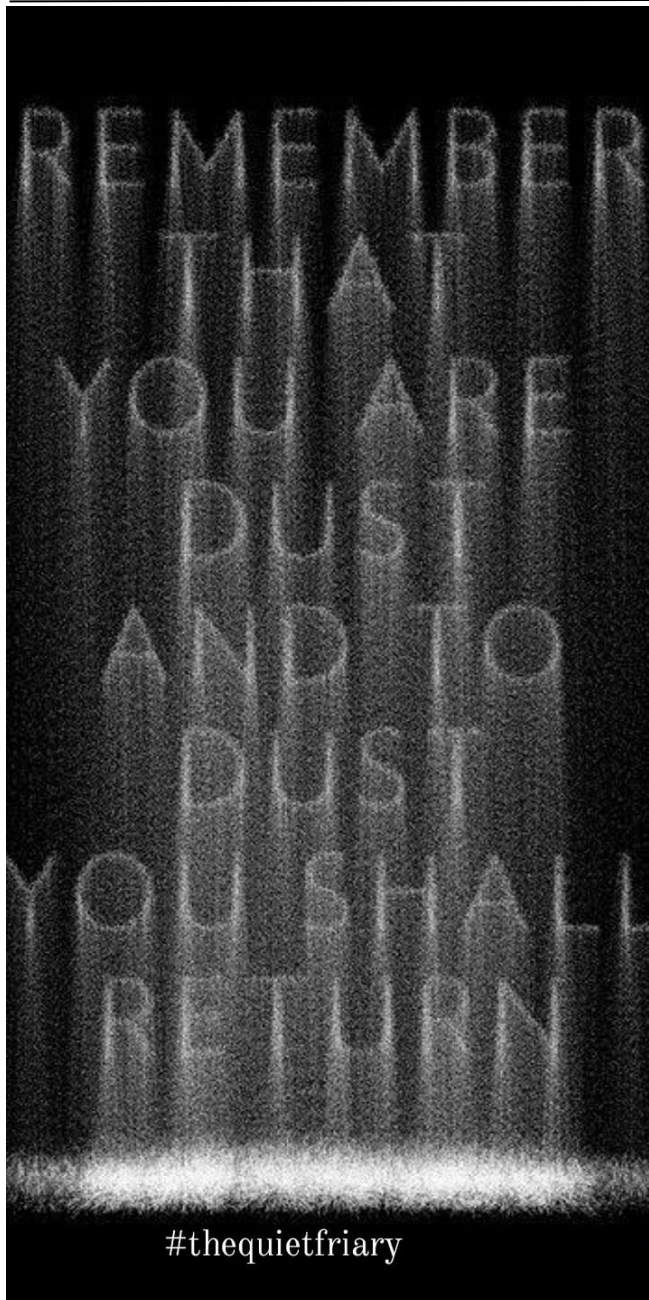
Home@sfxcparrish.com

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

FEBRUARY 19, 2023



TUESDAY

8:30am

Req. By
2nd Int.
Req. By:

FEBRUARY 21

+BETTY CARR

Homebound Ministry
+MARIA MARI
Ann Nguyen

WEDNESDAY

8:30am

Req. By:
6:00 pm
Req. By:

FEBRUARY 22

+ LUIS CARLOS MARTINEZ

Son
+KIMBERLY STADTHER GATES
Loving Family

THURSDAY

8:30am.

Req. BY:
2nd Int.
Req. By:

FEBRUARY 23

+EUGENE MEALE

Mr. & Mrs. Mike Cassetta
+PATRICIA WERTZ
Cathy Barclay

FRIDAY

8:30am

Req. By:
2nd Int.
Req. By:

FEBRUARY 24

+THERESE ENDAYA

Children
JAMES NELANDER (HEALING)
Joann Nelander

SATURDAY

4:00 pm

Req. By:
2nd Int.
Req. By:

FEBRUARY 25

+CASEY VENHUIZEN

Loving Family
+ROBERT TAYLER
Friends

SUNDAY

9:00am

Req. By:
2nd Int.
Req. By:

FEBRUARY 26

+THOMAS BRADLY

KofC council 7414 Holy Cross
+NICHOLAS MACKELSKI
Cheryl Wyler & Matt Felice

11:15am

Req. By:
2nd. Int.
Req. By:

+PETE HERRERA

Lydia
+JUSTINA CALABRISI
Terry & Craig Wells

TODAY'S SCRIPTURE READINGS

First Reading 79: Lv19:1-2,17-18

Psalms: 103: 1-4,8,10,12-13

Second Reading: 1 Cor 3:16-23

Gospel Reading: Mt 5:38-48

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.

SEVENTH SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK MONDAY

341: Sir 1:1-10 Ps 93:1-2,5 Mk 9:14-29

TUESDAY ST. PETER DAMIAN

342: Sir 2:1-11 Ps 37: 3-4,18-19,27-28,39-40 Mk9:30-37

WEDNESDAY ASH WEDNESDAY

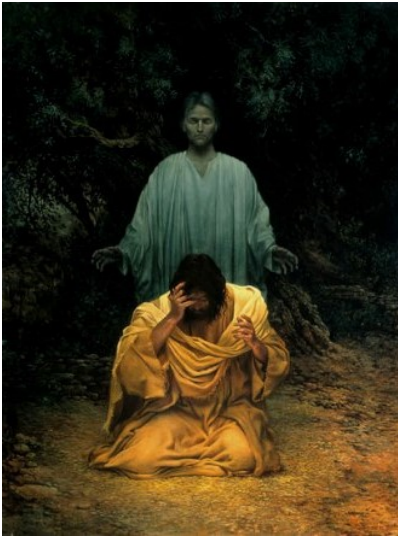
219Jl2:12-18 Ps51:3-6b12-14.17 2Cor5:20-6:2 MK 6:1-6,16-18

THURSDAY ST. POLYCARP

220: Dt 30:15-20 Ps 1:1-4,6 Lk 9:22-25

FRIDAY

221:ls 58: 1-9a Ps 51: 3-6a,18-19 Mk 9:14-15



“The Courage To Be Chaste In a Self-Obsessed Culture”



Guest Speaker
Pam Stenzel

Many teenagers leave the safety of being chaste to live the supposed freedom and false lies that promiscuity promises. Pam gives the straight talk about sex, its consequences, and the life and death repercussion it brings.

February 23

6:00 PM

Please RSVP: 941-776-9097

Held in the Cabrini Hall

*Disclosure: Due to the nature of the talk, anyone above 7th Grade is invited.

Thank
you 

Debt Free in '23

I wanted to give a note of thanks to all who have given towards the ‘Debt free by 2023’.

With your help in 2022 we were able to pay off 2 of our 3 loans and we also made our CFA goal!

Our last debt is in the amount of \$261,408.00

SEVENTH SUNDAY IN ORDINARY TIME

Looking for a few good Sponsors

St. Frances Cabrini Religious Education department is looking to see if any parishioners would like to sponsor a Smart TV or Ipad/Tablet for our Religious Ed Classrooms (there are 8 in total that we need). This provides a new avenue for our Teachers to teach the Gospel and Catechism in a unique way!

Thank you for your generosity!



Television
\$400

Tablet
\$200



Memorial Tree of Life

A "Memorial Tree" is a tree of remembrance in many Parish Churches and Halls. It's a lasting legacy of those past and present.

Proceeds from the sale of leaves, acorns, and stones will go to our Debt Free in '23 Campaign. You may purchase a leaf for \$100, an acorn for \$250 and/or a stone for \$500. Engraving is included in the price. Forms for the purchase are located in the Narthex.

Please consider a purchase and continued support in our Debt Free in 2023 Campaign. Thank you and God Bless.

FEBRUARY 19, 2023

SAVE THE DATE

Fr. Joseph Gates
10th Anniversary of Priesthood
June 29th
Details coming soon

Eucharistic Congress 2023

The congress is part of a three-year revival initiative planned by the Conference of Catholic Bishops, with hopes of rekindling devotees' relationship to the Eucharist.

Where:

Caloosa Sound Convention
Center and Luminary Hotel
1365 Monroe Street,
Fort Myers



Youth Rally

Friday, March 24, 2023
5:00 p.m.-10:00 p.m.

Keynote Speaker

Father Timothy Anastos

Music

The Vigil Project



Bishop
Frank J. Dewane

Eucharistic Congress

Saturday, March 25, 2023
9:00 a.m.- 6:00 p.m.

Renowned National Speakers
English and Spanish Tracks
Mass & Eucharistic Procession
Men's and Women's
Breakouts

Speakers:

Fr. Donald Calloway, Teresa Tomeo, Hector
Molina, Mallory Smyth, Joel de Loera, Martha
Fernandez-Sardina, Mary Ann Weisinger,
Fr. Timothy Anastos

SEVENTH SUNDAY IN ORDINARY TIME



Why is St. Valentine's feast day not on the Church's calendar? By Philip Kosloski

In the Roman Rite, February 14 is no longer the feast of St. Valentine, even though popular culture celebrates Valentine's Day.

February 14 has become one of the strangest days in Western culture. It is widely celebrated by the name of "Valentine's Day," referring to the Catholic saint, Valentine.

However, in the liturgy, most Roman Catholics don't actually celebrate St. Valentine on February 14. The general calendar states that **February 14** is the obligatory memorial of "**Sts. Cyril and Methodius**."

While nearly the entire Western world celebrates "St. Valentine," the Church directs our attention to a pair of obscure Slavic saints.

Why is that? **The search for the real St. Valentine** Historically speaking, February 14 has been associated with St. Valentine for centuries, dating back to

some of the earliest calendars of the Catholic Church.

However, it was not a single St. Valentine, but multiple saints, as the early 20th-century *American Ecclesiastical Review* points out.

The various martyrologies of the Church contain **twenty-two lives of canonized saints by the name of Valentine**. Of these, nine are recorded as bishops, twelve as martyrs, most of the latter were priests; one was an officer in the army of Maximian and died at Ravenna. They are of all nationalities, Italians, French, Spaniards, Germans and Belgians.

Five of the St Valentines have their feasts assigned upon the **14th of February** another occurs on February 12th.

Yet, none of these Valentines is the one who is connected to the modern celebration of Valentine's Day.

That St. Valentine is a 3rd-century Roman priest who was martyred for his Christian faith. There exist a number of legends that surround this particular saint, one of them claiming that he **secretly wed couples**.

Removal from the Roman Calendar

Initially the Roman Church had no problem celebrating this and other Valentines on **February 14** and kept his feast on that date until 1969.

In the Second Vatican Council document, *Sacrosanctum Concilium*, it was suggested that the liturgical year should be revised, and certain saints removed from the general calendar.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; **only those should be extended to the universal Church which commemorate saints who are truly of universal importance**.

A study was conducted by the Church, and St. Paul VI later explained in his motu proprio, *Mysterii Paschalis*, why some saints were removed and different ones added.

In order to execute this decision of the Ecumenical Council, the names of some saints have been removed from the universal Calendar ... The suppression of reference to a certain number of saints who are not universally known has permitted the insertion, within the Roman Calendar, of names of **some martyrs of regions where the proclaiming of the Gospel arrived at a later date**. Thus, as representatives of their countries, those who have won renown by the shedding of their blood for Christ **or by their outstanding virtues** enjoy the same dignity in this same catalogue.

While not martyrs, this does appear to be a reference to Sts. Cyril and Methodius, who proclaimed the Gospel to the Slavic people during the 9th century. The switch was an effort to make the calendar more "universal," as St. Paul VI states in his letter.

Also, it is believed that since there was doubt as to which St. Valentine was celebrated on February 14, his name was subsequently removed.

Oddly enough, the document that authorized the changing of the calendar was dated **February 14, 1969**.

In truth, the general calendar is not something "fixed," and can change as the needs of the times permit. **Could St. Valentine be restored to February 14?** If a large group of faithful desire it and believe him to be of "universal importance," then yes, he might return to that date. (Aleteia.org)

FEBRUARY 19, 2023

'You Are Dust': The Message of Ash Wednesday: STEPHEN BEALE

A few years ago, upon receiving my ashes I was quite startled to hear the priest's words: "*Remember that you are dust, and to dust you shall return.*" I had an immediate visceral reaction to these words. *Wait... What? No...!* I presume I had come to Mass that day to get into the somber, penitential spirit of Lent. But getting an in-your-face proclamation of my mortality was a bit more than I had bargained for.

I was still relatively new to the Church at the time, so I could have only heard these words a few times before. They still had a fresh sting to them. But I know lifelong Catholics who are also unsettled by these words. Apparently, getting told that you will one day rot in the ground is not something one gets used to. And that seems by design: Lent stops us dead in our tracks in a way that other liturgical seasons do not. Because nothing gets your attention like someone drawing ashes on your forehead—as a symbol of your death, no less—in the shape of an instrument of lethal torture. So what is the message?

The words accompanying the rite of ashes should ring familiar to Catholics who know their Bibles. They are the contained in the curse of [Genesis 3:19](#) that is visited upon Adam after the eating of the forbidden fruit. These words also allude back to the creation of man in Genesis 2:7,

Then the Lord God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being.

So, before we take the Fall into account, the ashes on our forehead remind us something about the human condition. Genesis 1:26-27 informs us that we are made in the image of God. This means that everything we have derives from Him. Without God we are dust. The ashes then, remind us that we are compound creatures: called up from the very dust to set our sights on the heavens. There is a noble humility to the original human condition.

Of course, in the Fall, all this went horribly awry. Rather than pursue what is eternal and invisible, Adam and Even became captivated by the temporal and visible. Rather than rising to their divine calling, the first man and woman sank back into the dust. They were then punished by means of their own sin—condemned to rest in the dust, that is to die and be buried in the ground. The ashes, then, also remind us that we are sinners facing the punishment of eventual death.

But even in this message there is an undertone of hope. In the sentence of death, early Church commentators saw three aspects of God's mercy at work. First, in limiting the term of life on earth, the extent of mankind's sin was correspondingly curtailed. Second, this meant that there was also a limit to his suffering. But death was not immediate. It was postponed, this gave Adam and Eve and their descendants time to repent.

Ashes then came to also symbolize repentance. It's how Job described his repentance after questioning God's justice. "I disown what I have said, and repent in dust and ashes," (Job 42:6). Likewise Nineveh after the preaching of Jonah: "When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in ashes," (Jonah 3:6). In [Psalm 22](#), a similar motif applies to the humble righteous pleading with God for salvation:

My God, my God, why have you abandoned me?
Why so far from my call for help,
from my cries of anguish?
As dry as a potsherd is my throat;
my tongue cleaves to my palate;
you lay me in the **dust** of death.
All who sleep in the earth
will bow low before God;
All who have gone down into the **dust**
will kneel in homage
(verses 1, 16, 30).

This psalm points us forward to the New Testament, where the gospel accounts of the crucifixion repeatedly allude to it. In particular, the cry for water above is recapitulated in Christ thirsting on the cross (in John 19:28).

Ashes then at last bring us to the foot of the cross. As a sacramental, the ashes we receive encompass the whole sweep of Scripture, from Genesis to Jesus. In Jesus, the meaning of the ashes is recapitulated and reversed. Adam and Eve were condemned to dust as they departed from the tree of life. But now, through Jesus assuming on the dust of our mortal human nature, we are able to once more approach the tree of life. It's hard to imagine a better way to begin Lent than this rite that recalls our origins and destiny, reminds us of our sinful nature and the hope of salvation, and points us forward to the crucifixion, which is the culmination of Lent.

So next time we approach the altar to receive our ashes and hear those sobering words, may we respond in our hearts: *Yes!*
([Catholicexchange.com](#))



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