

# St. Frances Cabrini Catholic Church

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

FIRST SUNDAY OF LENT

WWW.SFXCPARRISH.COM

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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 26, 2023



## TUESDAY

8:30am

Req. By:

2nd Int.

Req. By:

## WEDNESDAY

8:30am

Req. By:

## THURSDAY

8:30am.

Req. BY:

## FRIDAY

8:30am

Req. By:

2nd Int.

Req. By:

## SATURDAY

4:00 pm

Req. By:

2nd Int.

Req. By:

## SUNDAY

9:00am

Req. By:

2nd Int.

Req. By:

11:15am

Req. By:

## FEBRUARY 28

### +MARY K. GULLO

Richard & Carol Valvo

### JAMES NELANDER HEALING

Joann Nelander

## MARCH 1

### + CARMEN Y. APACIBLE

Dear Friend

## MARCH 2

### +RACHEL BENAVIDES

Mr. & Mrs. Mike Cassetta

## MARCH 3

### +RACHEL RODRIGUES

Lydia

### +RUTH SIMPSON

Richard & Carol Valvo

## MARCH 4

### +ANNE MARIE CALHOUN

Mr. & Mrs. Sumislaski

### +NANCY ANN RIZZO

Husband & Children

## MARCH 5

### +EDWARD BAMNON

Steve & Lori Park

### +FR. JOHN BARRY

Dobesh & Klein Families

### +SUSAN LOMONACO

Husband, Morris

## TODAY'S SCRIPTURE READINGS

First Reading 22: Gn 2:7-9; 3:1-7

Psalms: 51:3-6,12-13,17

Second Reading: Rom 5:12-19

Gospel Reading: Mt 4:1-11

### 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.



## FIRST SUNDAY OF LENT

### READINGS FOR THE WEEK

#### MONDAY ST. GREGORY OF NAREK

224: Lv 19:1-2,11-18 Ps 19:8-10,15 Mt 25:31-46

#### TUESDAY

225: Is 55:10-11 Ps 34:4-7,16-19 Mt 6:7-15

#### WEDNESDAY

226: Jon 3:1-10 Ps 51: 3-4,12-13,18-19 Lk 11:29-32

#### THURSDAY

227: EstC:12,14-16, 23-25 Ps 138:1-3,7c-8 Mt 7:7-12

#### FRIDAY ST. KATHERINE DREXEL

228: Ez 18: 21-28 Ps 130: 1-8 Mt 5:20-26



## SAVE THE DATE

Fr. Joseph Gates

10th Anniversary of Priesthood

June 29th

Details coming soon

### 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.

# FIRST SUNDAY OF LENT

Spirit FM is visiting the Fish Fry on March 3!  
Come out and enjoy the event!



It's on! Join your Spirit FM for our annual Fish Fry World Tour each Friday of Lent! From New Port Richey down to St. Pete Beach - look for Your Spirit FM on the road as we search for Tampa Bay's best fish fry!

This year you can put a smile on the face of a migrant child as we partner with [San Jose Mission for "Easter Baskets of Plenty"](#). When you come out to the fish fry bring something you would put in a child's Easter basket. Small toys, candy treats, books, even baskets would be great. See you at the fry!

# Knights of Columbus

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Every Friday in  
Lent.

5:00-7:00 PM

Starting March 4th

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Only @ The Cabrini Center



**FEBRUARY 26, 2023**



Friday March 24, 2023

5:00 PM-10:00 PM

Keynote Speaker: Father Timothy Anastos

Music: The Vigil Project

Contact: [Maryjo.chronis@Sfxcparrish.com](mailto:Maryjo.chronis@Sfxcparrish.com)

## **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



Speakers:

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

A vertical graphic on a dark blue background with three overlapping red circles. The top circle contains text for the Youth Rally. The middle circle contains a photo of Bishop Frank J. Dewane. The bottom circle contains text for the Eucharistic Congress.

*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

# FIRST SUNDAY OF LENT

## Ash Wednesday Significance by D.D. Emmons

The word Lent is from an Old English term meaning springtime, and by the second century the term was being used to describe the period of individual fasting, almsgiving and prayer in preparation for Easter. Among the Christians of the first three centuries, only those aspiring for baptism — the catechumens — observed a defined period of preparation, and that time lasted only two or three days. The idea of Lent being 40 days in length evolved over the next few centuries, and it is difficult to establish the precise time as to when it began. Among the canons issued by the Council of Nicaea, the Church leaders, in Canon Five, made reference to Lent: “and let these synods be held, the one before Lent that the pure gift may be offered to God after all bitterness has been put away, and let the second be held about autumn.” The language of this canon seems to validate that Lent, in some fashion, had by the fourth century been established and accepted by the Church. While the exact timing and extent of Lent both before and after the Nicaea council is unclear, what is clear from historical documents is that Christians did celebrate a season of Lent to prepare themselves for Resurrection Sunday and used a variety of ways to do so.

That Lent evolved into a period of 40 days in length is not surprising as there are numerous biblical events that also involved 40 days. Moses was on Mount Sinai receiving instructions from God for that number of days (see Ex 24:18); Noah and his entourage were on the Ark waiting for the rains to end for 40 days and 40 nights (Gn 7:4); and Elijah “walked forty days and forty nights to the mountain of God, Horeb” (1 Kgs 19:8). Mostly, though, the 40 days of Lent identifies with the time our Lord Jesus spent in the desert fasting, praying and being tempted by the devil (Mt 4:1-11). “By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert” (Catechism, No. 540).

There is, therefore, evidence that by the end of the fourth century Christians were participating in a 40-day Lent before Easter. The dilemma now became how to count the 40 days. In the Latin Church, six weeks were used to identify the Lenten period, but you didn’t fast on Sundays, so six Sundays were subtracted and there remained only 36 fasting days. In the early seventh century, St. Pope Gregory I the Great (r. 590-604) resolved this situation by adding as fast days the Wednesday, Thursday, Friday and Saturday before the first Sunday of Lent. Thus the Lenten 40-day fast, or the Great Fast as it was known, would begin on a Wednesday.

Initially, people fasted all 40 days of Lent. They ate one meal a day and only an amount of food that would sustain survival. But the Church taught, and people believed (then as now), that fasting is not about what we eat, it is about changing hearts, interior conversion, reconciliation with God and others. It’s about living in an austere way, giving from our abundance to the poor. St. John Chrysostom (347-409) explained it this way: “Do you fast? Give me proof of it by your works!... If you see a poor man, take pity on him! If you see an enemy, be reconciled to him! If you see a friend gaining honour, envy him not! If you see a handsome woman, pass her by!” (Homily on the Statutes, III.11).

### Ashes

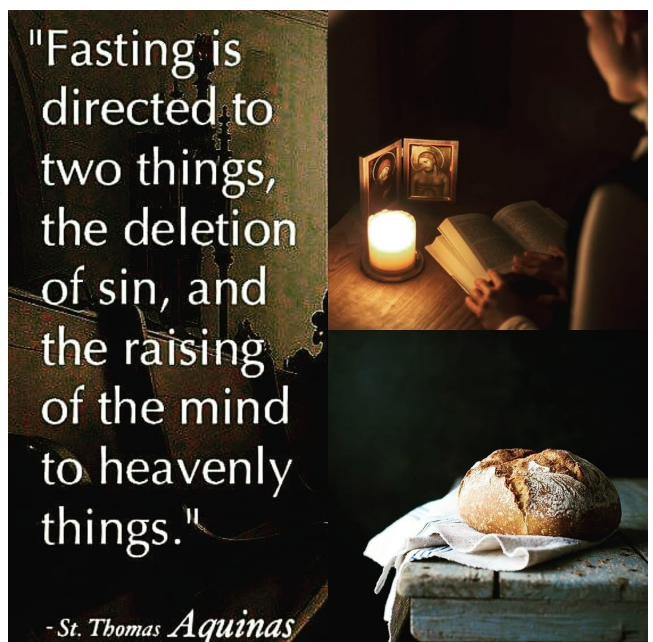
The Church has long used ashes as an outward sign of grief, a mark of humility, mourning, penance and morality. The Old Testament is filled with stories describing the use of ashes in such a manner. In the Book of Job, Job repented before God: “Therefore, I disown what I have said, and repent in dust and ashes” (42:6). Daniel “turned to the Lord God, to seek help, in prayer and petition, with fasting, sackcloth, and ashes” (Dn 9:3). Jonah preached conversion and repentance to the people of Nineveh: “When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes” (Jon 3:6). And the Maccabees army prepared for battle: “That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their garments” (1 Mc 3:47).

Ashes were imposed on the early catechumens when they began their preparation time for baptism. Confessed sinners of that era were also marked with ashes as part of the public penitential process. Other baptized Christians began asking to receive ashes in a manner similar to catechumens and penitents. Christian men had ashes sprinkled on their heads while ashes were used to trace the cross on the forehead of women. Thus the use of ashes as the sign of penance, in readiness for Easter, was becoming a Churchwide practice. During the papacy of St. Gregory the Great, the practice was further expanded and is mentioned in the sixth-century Gregorian Sacramentary. Around the year 1000, Abbot Aelfric of the monastery of Eynsham, England, wrote: “We read in the books both in the Old Law and in the new that men who repented of their sins bestowed on themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent, that we strew ashes upon our heads, to signify that we ought to repent of our sins during the Lenten feast” (“Aelfric’s Lives of Saints,” 1881, p. 263). This same rite of distributing ashes on the Wednesday that begins Lent was recommended for universal use by Pope Urban II at the Synod of Benevento in 1091.

So when we go to that early Mass on Ash Wednesday morning and receive the blessed ashes on our forehead, we are repeating a somber, pious act that Catholics have been undergoing for over 1,500 years. As “The Liturgical Year, Septuagesima,” by Abbot Gueranger, O.S.B., written in the middle decades of the 1800s, puts it: “We are entering, today, upon a long campaign of the warfare spoke of by the apostles: forty days of battle, forty days of penance. We shall not turn cowards, if our souls can but be impressed with the conviction that the battle and the penance must be gone through. Let us listen to the eloquence of the solemn rite which opens our Lent. Let us go whither our mother leads us, that is, to the scene of the fall.”

Like all those before us, we unhesitatingly embrace this invitation to sanctity, this time to turn away from sin. We are part of that great cloud of witnesses who through all the ages have donned the ashes, publicly acknowledging that we are Christians, Christians who have sinned and seek to repent. We acknowledge that “we are dust and to dust we shall return.”

(Simplycatholic.com)



- St. Thomas Aquinas

# FEBRUARY 26, 2023

## Gender Dysphoria, Gender Stereotypes, and Church Tradition by Teresa Hodgins

At times, it can be tempting to just ignore the differences between men and women. Why does gender really matter, if women are in the workplace and men are co-parenting with style? Wouldn't it be easier for everyone in this transgender debate if we just stop caring so much about gender in the first place?

Yet, even as we consider these questions, something within us cries out against this simplification. We may not be able to say what it is that makes a woman to be a woman, or a man to be a man, but we *know* that the two are different. We know that this difference matters, even if we are hesitant to pinpoint any particular thing that differentiates the sexes.

Strangely, it seems that everyone these days does, too. Because, while the transgender movement may want to say that those differences lie solely in hormones and physical characteristics, in simply saying this, this movement acknowledges that there is a *significant* difference between men and women. Significant enough that people want to do various things to make sure that everyone "feels" as though they are the "correct" gender. What a monumental admission from a culture that cannot say what the difference between the genders is!

In truth, this brings us to the root of the problem: ultimately, what does it mean to be feminine or masculine? If the differences between men and women are merely biological, how can someone psychologically "feel" that he or she is the "wrong" sex? What are feminine/masculine feelings, apart from the biological ones, if this is the only difference? What is femininity, if it doesn't mean the stereotypical love of pink, dresses, and babies?

As both modern people, and as Catholics, we have to grapple with this question— and be prepared to answer it in a way that makes sense given our experiences. Each of us is in some ways a product of feminism— women vote, and often work outside the home, and enjoy a certain amount of equality that is unprecedented in history. Women have been able to make incredible contributions to the fields of science, politics, medicine and countless others. These are *good* things.

Women have shown themselves to be the "equal" of men in so many ways that the stereotypical answers for what makes someone feminine does not apply. We cannot simply say that a woman is made to bear and raise children, or to make a home, and leave it at that. As Catholics, we cannot allow our answer to be that simple. Instead, given our experiences and the glorious inheritance of the Church, we are called to find an answer to this question of difference in a much more complicated, nuanced and challenging way.

Fortunately, in his wisdom, God didn't leave us alone to grapple with this question. In his Church, and in particular in the writings of Saint Pope John Paul II, we find the beginnings of an answer. It has been almost twenty five years since John Paul II wrote his apostolic letter *On the Dignity and Vocation of Women (Mulieris Dignitatem)*. At the time, he was facing the radicalization of feminism, in which many were trying to eliminate the differences between men and women. He sought to offer an answer to this problem through reflecting on the role of women in both the Scriptures and the Church, helping all to see how the "feminine genius" enabled God's salvific plan and continues to work for good in the world. In this rich letter, he offers so much to unpack— providing a foundation to answer both those who minimize gender differences and those who place their emphasis on the wrong aspects of it.

In light of today's cultural questions, visiting this document has become imperative for serious Catholics. However, many of us have also found that encountering John Paul II's writings on our own can be...difficult. Here is where the organization *Endow* comes in: founded twenty years ago specifically to help women unpack the mystery of their own "feminine genius", *Endow's* study on *Mulieris Dignitatem* walks women through this important document, in the company of other women who are also searching for answers to questions about what it means to be a woman in today's society.

In studying this document, each of us can find an answer to the question of what makes the feminine genius both unique and necessary in the world we live in. While it may not be the answer our modern culture proposes, it is an answer that challenges us each to live an authentically Christian life in accordance with the way in which we were created. (Catholicexchange.com)

"In every age and in every country we find many "perfect" women (cf. Prov 31:10) who, despite persecution, difficulties and discrimination, have shared in the Church's mission...the witness and the achievements of Christian women have had a significant impact on the life of the Church as well as of society...Holy women are an incarnation of the feminine ideal; they are also a model for all Christians" –*Mulieris Dignitatem*, paragraph 27





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