

St. Frances Cabrini Catholic Church

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

THIRD SUNDAY OF LENT

WWW.SFXCPARRISH.COM

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

MARCH 12, 2023



TUESDAY

8:30am

Req. By

2nd Int.

Req. By:

WEDNESDAY

8:30am

Req. By:

2nd. Int.

Req. BY:

THURSDAY

8:30am.

Req. BY:

FRIDAY

8:30am

Req. By:

2nd Int.

Req. By:

3rd 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:

2nd Int.

Req. By.

MARCH 14

+BERNALDO ENDAYA

Children

+ALL SOULS

Ann Nguyen

MARCH 15

+ RALPH SCHROER

Jenny & Rachael

+HENRY CASI

Maylyn Vancoppenolle

MARCH 16

+LAURENCE MELLO

Mello Family

MARCH 17

+JOHN PATRICK MALONE

Loving Family

+KEN DARGA

Gail, Mike & Liann

+JOSEPH & LILLIAN FINN

Nana & Pappa

MARCH 18

+GERALDINE VENHUIZEN

Loving Family

+NANCY ANN RIZZO

Husband & Children

MARCH 19

+ANN WARD

Cheryl Wyler

+LINO SUICO

Loving Family

+ MICHAEL WILHELM

Linda Wilhelm

+TIM BURNS

Janet Everman

TODAY'S SCRIPTURE READINGS

First Reading 28: Ex 17:3-7

Psalms: 95:1-2,6-9

Second Reading: Rom 5:1-2,5-8

Gospel Reading: Jn 4:5-42

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.

THIRD SUNDAY OF LENT

READINGS FOR THE WEEK

MONDAY

237: 2Kgs 5:1-15ab Pss 42:2,3;43:3,4 Lk 4:24-30

TUESDAY

238: Dn3:25,34-43 Ps 25:4-9 Mt 18:21-35

WEDNESDAY

239: Dt 4:1,5-9 Ps 147:12-13,15-16,19-20 Mt 5:17-19

THURSDAY 240: Jer 7:23-28 Ps 95:1-2,6-9 Lk 11:14-23

FRIDAY

241: Hos 14:2-10 Ps 81:6c-11b,14,17 Mk 12:28-34



Knights of Columbus

CHARITY — UNITY — FRATERNITY — PATRIOTISM



Every Friday in
Lent.

5:00-7:00 PM

Starting March 4th

Drive Thru

Only @ The Cabrini Center

Friday March 24, 2023

5:00 PM-10:00 PM

Keynote Speaker: Father Timothy Anastos

Music: The Vigil Project

Contact: Maryjo.chronis@Sfxcparrish.com



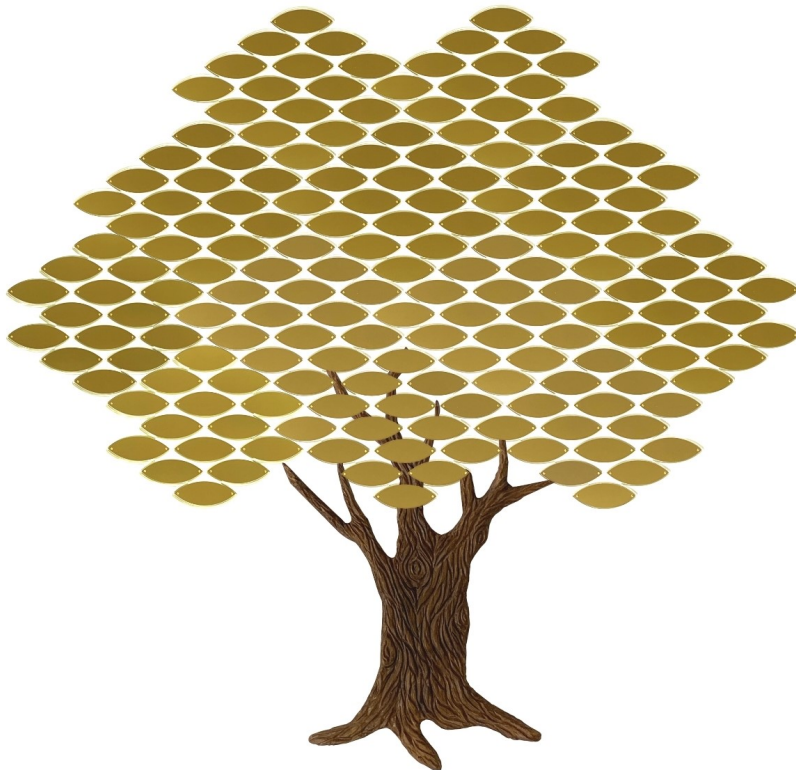
THIRD SUNDAY OF LENT



Congratulations
To
Our
Candidates
And
Catechumens
In the *Rite of
Election* .

*Please keep them
in your prayers as
they journey to full
communion with
the Church at
Easter!*

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.

MARCH 12, 2023



A HUGE thank you to those who generously gave of their treasures to support our children at St. Frances Cabrini! All the classrooms will soon be equipped with TV's and tablets to allow teachers the ability to use technology to help spread The Word of God. THANK YOU!!!

- **Two weeks** have been added to the 2022-23 Faith Formation Schedule. You will find the updated calendar on our church website under *Religious Ed*.
- Pre-K through 5th grade religious education is held Sunday mornings from 10:15-11:00 in the Cabrini Hall. This schedule allows families to attend either the 9:00 or 11:15 mass on Sundays.
- REMINDER...our 6th - 8th grade youth are now meeting on Wednesday evenings from 6:30-7:30 p.m. Please join us!!
- Starting **Wednesday, March 1st**, the 6th - 10th grade will have snack and fellowship immediately after class. Parent pick-up is any time between 7:30-8:00 p.m.

I have been humbled by the amount of love and support I have felt since beginning my position as the Religious Education Coordinator at St. Frances Cabrini. Thanks to all of you for welcoming me...I am truly blessed!

Mary Jo Chronis
Religious Ed Coordinator
maryjo.chronis@sfxcparrish.com



Young Adults Bible Study
2nd and 4th Tuesday of the month
7:00pm in the Mother Carbrini Center
March 11th—Movie Night
Contact Bryce Johnson for more info (941.915.2190)

THIRD SUNDAY OF LENT

A Catholic Guide to Health and Holiness by Alexandra Greeley

For anyone of any faith who worries about health issues should pick up and read slowly but surely *You Are That Temple: A Catholic Guide to Health and Holiness* by Kevin Vost. True, the book is lengthy because the author delves into several aspects of food, such as overeating; exercises to keep the body strengthened; and faith, to understand God's plan for the human body.

Yet as Vost writes, "I hope and pray that we will all find ways to keep healthy and holy, while exercising great care and gratitude for all of God's green earth: 'For God's temple is holy, and that temple you are' (1 Cor. 3:17)....Jesus came not to destroy the bodily temple, if you will, but to fulfill it. He showed us the way to perfection of our entire being, heart, soul, mind, and strength, which includes our physical bodies — bones, sinews, and all." And he notes that St. Thomas Aquinas spoke often about bodily health.

Dividing the text into three parts—Part I, Preparing the Ground for Our Temple; Part II, Collecting Building Materials; and Part III, Temple Building Instructions—Vost approaches the way people should generate bodily health. As he notes, "Church Doctors have long classified five of them as *spiritual* sins (pride, avarice, envy, wrath, and sloth) and the last two (lust and gluttony) as *corporal* or physical, bodily sins. If we are to glorify God in our bodies, we must avoid the corporal sins that directly dishonor the body, and we must also avoid using our bodies as vehicles to carry out actions prompted by spiritual sins."

The corporal sins Vost focuses on are gluttony (eating way too much) and sloth (laziness, inactivity, and inertia), though Vost notes that sloth can also refer to spiritual sloth, or believing that "God, I don't Care!" But he certainly points out that gluttony is a major health issue, noting that St. Thomas Aquinas said that gluttony "is an inordinate, un-reasonable desire for food that can entail more than simply desiring to eat too much," Vost says. "There are different "species" or varieties of the vice of gluttony that include the tendency to eat *too much* but also include the habit eating *too greedily* by wolfing down our food, eating *too hastily* by eating *too often*... as well as eating *too sumptuously* or *too daintily*, demanding gourmet foods while showing ingratitude for plain and simple fare." Vost also writes that gluttony can be a deadly sin because focusing too much on food turns people's attention away from God.

He also explains that obesity can have associated metabolic disorders that include diabetes, which has spiraled upwards in that past few decades, and a condition known as "nonalcoholic fatty liver disease." These conditions, he notes, make people more vulnerable to harm from pandemics.

But he stresses over and over, people can live and live well by eating the food that God, not food industries, has provided for us—natural, unprocessed foods, real whole foods—proteins, fats, and natural carbohydrates—that come from forests, pastures, and farms. Ideally, the recipe and instructions for most of the foods should look something like this: "Rinse, cook, and eat," or perhaps, at its simplest, merely "Eat!" "This means that if we eat mostly real foods, such as meats, including chicken and fish; eggs; cheese; vegetables; nuts; and fruits, we can often eat and enjoy them as God made them, on their own," he writes. "Of course, we can add relish to our foods, and to our lives, by cooking, combining, preparing, and seasoning our foods in nutritious, delicious ways."

He notes that the artificial foods manufacturers make are damaging God's temple, our bodies, by creating edibles by "ultraprocessing" them. Thus, he quotes Ezekiel 4:9, *And you, take wheat and barley, beans, and lentils, millet and spelt, and put them into a single vessel, and make bread of them.* After all, Vost writes, "We were created to eat them, and they were created to be eaten by us (see Gen. 1:29–31; Acts 10:9–16). And this is exclusively all that we ate, from Adam and Eve on down ..."

Vost wraps up his health plan suggestions by recommending fasting, as did Jesus, who fasted for 40 days, and by urging readers to exercise to build needed muscles to sustain the body. And in Part III, he recommends three physical activities people should consider practicing—well, at least one of them regularly—such as pulling movements, such as chins, pull-downs, and bent-over rows that work upper back, shoulder, biceps, and forearm muscles; squatting movements that work the muscles of the thighs and hamstrings, the buttock, the hips, the lower back and the calves; and hinging movements, such as dead lifts that make most body muscles keep proper body alignment.

But perhaps with all of Vost's in-depth suggestions to help readers align with God and bodily health, his most memorable—and beneficial—words may be these: "I'd boil it down to three words: 'Eat real food!'"



MARCH 12, 2023

The Flood and the Desert: The Hidden meaning behind Lent's 40 days by Stephen Beale

Forty days—the duration of Lent—is one of the most symbolically significant periods of time in the Bible.

It's not just the 40 days of temptation that Jesus faced in the desert. Or the years that the Israelites wandered in the desert and the days that the waters of the Genesis flood covered the earth. The Old Testament is punctuated with numerous other 40 days periods including:

Moses was on the mountain with God for 40 days and nights

the scouts explored the Promised Land for 40 days

Goliath challenged the Israelites to a fight each day for 40 days

the meal delivered by an angel sustain Elijah for 40 days in the desert

Ezekiel bears the punishment of Israel for 40 days

God postpones the destruction of Nineveh by 40 days giving the city time to repent

Advertisement - Continue Reading Below

The number 40 itself also appears in years. It represents the periodic 'rests' granted to the land of Israel in the book of Judges. It is also the duration of the reigns of Saul and David and the number of years Israel was supposed to be in exile according to Ezekiel. Forty is also the number of lashes allowed in a punishment (Deuteronomy 25:3) and the length of the main hall of the first and second temples in the Old Testament. (See this site for a complete list.)

Forty is a number of punishment and repentance, testing and resting, and, above all else, absolute dependence on God. Whenever God wants to do something significant, He does it in 40 days (or years). As this Bible encyclopedia notes, "Forty is associated with almost each new development in the history of God's mighty acts, especially of salvation."

Each of the above certainly marks a new era in salvation history. The Genesis flood obviously marks the destruction of the known earth and a new beginning for mankind. The 40 days in the desert, on the mountain, and in the Promised Land, of course, are from the exodus account, the new beginning in the history of Israel. So also, the institution of a monarchy, with Saul and then David, also marks a new era for ancient Israel.

The biblical symbolism of 40 has an intriguing analogy in the natural world. Forty, it turns out, is the traditional number of weeks for a pregnancy.

Pregnancy is indeed an apt model for the biblical periods above. It begins with the intensity of the moment of conception, is followed by a time marked by both pain and joyful anticipation, and then, only after this period of postponement, is there the birth of someone new.

It is most fitting then that the new era of salvation for the whole began with a pregnancy: Mary's.

Recall that the exodus account particularly parallels the highs and lows of pregnancy. It began with the extraordinary crossing of the Red Sea, was followed by the long sojourn in the desert, and concluded with the dramatic entrance into the Promised Land by another miraculous river cross, that of the Jordan.

The crossing of the Red Sea is a familiar symbol of baptism. But so is the crossing of the Jordan River (see for example, Origen.) And remember, it is through baptism that we are 'born again.' (In fact, one could perhaps see a continued analogy with childbirth, which begins with a woman having her 'water break.') Incidentally, the 40-day Genesis flood also prefigures baptism.

The connections among faithful endurance, spiritual renewal, and baptism in particular are driven home for us each Lent, at the end of which we are called to renew our baptismal vows.

In this way, we participate in Christ's own desert experience, which began with his own baptism (in the Jordan River of all places).

In the Old Testament account, the 40 days of wandering anticipated their future dwelling in the Promised Land. The relationship between the two was reinforced by the fact that the scouts' advance mission in the Promised Land lasted for 40 days.

So also in the New Testament, the disciples are granted a 40-day taste of their future life of glory: 40 days happens to be the amount of time Jesus remained on earth after His resurrection.

Scripture beckons us to embark on our own 40 day exodus. And it equips us with many models for these spiritual sojourns. Whether it's to weather our own floods, survive the desert, or slay our own Goliaths, Lent is the time for spiritual action and passion—knowing ultimately that it is Jesus who journeys with us, who acts within us, and suffers for us and with us.

(Catholicexchange.com)



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