

THE CATHOLIC COMMUNITIES OF  
**ST. PIO OF PIETRELcina**

REVEREND JEREMIAH N. MURASSO, PH.D., ED.D., PSY.D., PASTOR  
REVEREND PATRICK KANE, PAROCHIAL VICAR  
REVEREND THOMAS KELLY, PAROCHIAL VICAR

**KICKOFF WEEKEND: FEB. 25-26, 2023**



**2023 ARCHBISHOP'S ANNUAL APPEAL**



[www.archdioceseofhartford.org](http://www.archdioceseofhartford.org) [ArchdioceseofHartford](#) [ArchdioceseofHartford](#)

**First Sunday of Lent  
February 26, 2023**

### *Mass Intentions for the Week*

#### **SATURDAY, February 25 - Vigil – 1st Sunday of Lent**

4:00pm OLOP + Robert Santoro  
by Family

4:30pm SVDP + Michael Cavallaro  
by Wife & Daughter

#### **SUNDAY, February 26 – 1st Sunday of Lent**

8:00am OLOP + Charles & Mary Mack  
by Lou & Anne Pacelli

9:00am ST. B + Dorothy Ludington (27th Anni.)  
by Children

10:00am OLOP + Adeline Monaco  
by Scussel Family

11:15am SVDP + Tara Ludwig & James Dowd, Jr.  
by Family

#### **MONDAY, February 27 - St. Gregory of Narek**

8:00am OLOP + Eva Ferrigno  
by Porto Funeral Home

8:00am SVDP + Marie Bucci  
by Clancy-Palumbo Funeral Home

#### **TUESDAY, February 28 – Weekday**

8:00am OLOP + Anthony Diacri  
by Porto Funeral Home

8:00am SVDP + Rita Montezuma  
by Nancy & Frank

#### **WEDNESDAY, March 1 - Weekday**

8:00am OLOP + Leona DeAngelo  
by Porto Funeral Home

8:00am ST. B + Claire Pascale  
by Family

#### **THURSDAY, March 2 - Weekday**

8:00am OLOP + Michelina Donnoli  
by Porto Funeral Home

8:00am ST. B + Mark & Lisa Pietrosimone  
by Jeffrey

#### **FRIDAY, March 3 - St. Katherine Drexel**

8:00am ST. B + Barbara Crocker  
by Vittorio Family

#### **SATURDAY, March 4 - Vigil – 2nd Sunday of Lent**

8:00am ST. B + Carol McCann  
by Vittorio Family

4:00pm OLOP + Caterina Bonesse  
by Maria Bevilacqua

4:30pm SVDP + Josephine Reed  
by Sister, Catherine

#### **SUNDAY, March 5 – 2nd Sunday of Lent**

8:00am OLOP + Filomena Lavorgna  
by Husband, Attilio

9:00am ST. B + Andrew Sarno (24th Anni.)  
by Ann Hamilton & Family

10:00am OLOP + Joseph Esposito  
by Linda Esposito

11:15am SVDP + Anthony V. Esposito  
by Family

### **STEWARDSHIP**

**Regular Collection** \$9,872.00

**Donations for Kindness Cords** \$2,276.00

**Online Giving** \$0.00

#### **March 4 & 5 Second Collection:** Monthly

Thank you to the many of you who have been so generous and responsive in these difficult times.

### **SCRIPTURE READINGS**

Sunday: Gn 2:7-9; 3:1-7/Ps 51:3-4, 5-6, 12-13, 17  
(see 3a)/Rom 5:12-19 or 5:12, 17-19/Mt 4:1-11

Monday: Lv 19:1-2, 11-18/Ps 19:8, 9, 10, 15/Mt 25:31-46

Tuesday: Is 55:10-11/Ps 34:4-5, 6-7, 16-17, 18-19/Mt 6:7-15

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

Thursday: Est C:12, 14-16, 23-25/Ps 138:1-2ab, 2cde-3, 7c-8/Mt 7:7-12

Friday: Ez 18:21-28/Ps 130:1-2, 3-4, 507a, 7bc-8/Mt 5:20-26

Saturday: Dt 26:16-19/Ps 119:1-2, 4-5, 7-8/Mt 5:43-48

### **CONFESSION SCHEDULE:**

**Our Lady of Pompeii:** Saturday at 3:00-3:30pm

**St. Vincent de Paul:** Saturday at 3:30-4:00pm

## **SILENCE.**

**Please, be mindful that many parishioners arrive early prior to the start of Mass in order to sit reflectively with the LORD in prayer. Please, be mindful of the level of your voice and that voices carry from the back of the church to the front. Please, maintain a subdued tone when speaking so that other's quiet time is not disturbed.**



**Holy Hour**  
Come spend time in  
the presence of Jesus.

Every Monday, immediately following morning Mass at Our Lady of Pompeii, there is one hour of **Exposition of the Blessed Sacrament**. This *Holy Hour* is also streamed for those who cannot join us. Go to <https://www.stpioofpietrelcinaeh.com>

### **St. Pio of Pietrelcina Parish**

**Address:** 355 Foxon Road, East Haven, CT 06513

**Phone Number:** (203) 469-0764

#### **Office Hours:**

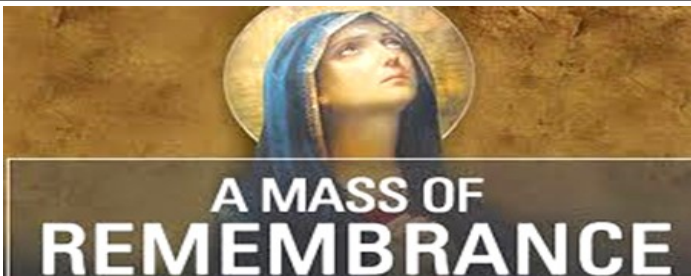
**Foxon Road:** Mon-Fri 8:00-12:00 & 1:00-3:00

**Taylor Avenue:** Mon. & Fri. 10:00-2:00

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

# MINISTRY & EVENT CALENDAR

|   |   |
|---|---|
| <b>SUNDAY, FEBRUARY 26</b><br>No Events or Activities Scheduled   | <b>SUNDAY, MARCH 5</b><br>No Events or Activities Scheduled   |
| <b>MONDAY, FEBRUARY 27</b><br>Holy Hour - 8:30-9:30am in Our Lady of Pompeii Church<br>Exposition of Blessed Sacrament - 5:00pm at SVDP Church<br>Confessions - 6:00pm at SVDP Church<br>Bible Study - 7:00pm on Zoom<br>Contact Christine Sandford at 203-469-7823                         | <b>MONDAY, MARCH 6</b><br>Holy Hour - 8:30-9:30am in Our Lady of Pompeii Church<br>Exposition of Blessed Sacrament - 5:00pm at SVDP Church<br>Confessions - 6:00pm at SVDP Church<br>Bible Study - 7:00pm on Zoom<br>Contact Christine Sandford at 203-469-7823   |
| <b>TUESDAY, FEBRUARY 28</b><br>Rosary - 6:30pm at SB Church<br>Rosary Group - 8:00 pm on Zoom<br>Contact Sally Mucka at 203-469-0764 ext. 8   | <b>TUESDAY, MARCH 7</b><br>Rosary - 6:30pm at SB Church<br>Rosary Group - 8:00 pm on Zoom<br>Contact Sally Mucka at 203-469-0764 ext. 8   |
| <b>WEDNESDAY, MARCH 1</b><br>Bible Study - 6:30pm at SVDP Parish Office<br>Contact Marie Connors at 203-468-1184<br>Rosary Group - 8:00 pm on Zoom<br>Contact Sally Mucka at 203-469-0764 ext. 8  | <b>WEDNESDAY, MARCH 8</b><br>Bible Study - 6:30pm at SVDP Parish Office<br>Contact Marie Connors at 203-468-1184<br>Rosary Group - 8:00 pm on Zoom<br>Contact Sally Mucka at 203-469-0764 ext. 8  |
| <b>THURSDAY, MARCH 2</b><br>Scriptural Rosary - 6:00pm at OLOP Chapel<br>Contact Sally Mucka at 203-469-0764 ext. 8   | <b>THURSDAY, MARCH 9</b><br>Scriptural Rosary - 6:00pm at OLOP Chapel<br>Contact Sally Mucka at 203-469-0764 ext. 8   |
| <b>FRIDAY, MARCH 3</b><br>Stations of the Cross - 1:00pm at OLOP Church<br>Prayer Shawl - 1:00pm at OLOP LOMR<br>Stations of the Cross - 5:30pm at SB Church<br>Simple Supper Pick Up - 6:00pm at SB Church<br>Rosary Group - 8:00 pm on Zoom<br>Contact Sally Mucka at 203-469-0764 ext. 8 | <b>FRIDAY, MARCH 10</b><br>Stations of the Cross - 1:00pm at OLOP Church<br>Bereavement Group - 1:00-2:00pm at SVDP Parish Office<br>Stations of the Cross - 5:30pm at SB Church<br>Simple Supper Pick Up - 6:00pm at SB Church<br>Rosary Group - 8:00 pm on Zoom<br>Contact Sally Mucka at 203-469-0764 ext. 8 |
| <b>SATURDAY, MARCH 4</b><br>Men's Group - 7:30am-9:00am at SVDP Parish Center   | <b>SATURDAY, MARCH 11</b><br>Men's Group - 7:30am-9:00am at SVDP Parish Center  |



A memorial Mass will be celebrated for the peaceful repose of the soul of **Father John Lavorgna, Wednesday, March 8 at 6:00pm** at Our Lady of Pompeii Church.



## **Inclement Weather**

As we approach the winter months ahead, we know how quickly our New England weather can change. The cancellation of morning Mass will be on Channel 8 news. Look to the bottom of your screen under "*closings*" and look for *St. Pio of Pietrelcina*.



**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 ~ Mary Miller by Family*

*Sacred Heart of Jesus ~ Phyllis Cinque by Ann Coppola*

*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*

*Our Lady's Altar ~ Anne MacCatherine by Grandson, Richard St. Joseph's Altar ~*

**St. Bernadette Candles**

*Sanctuary Lamp (Right Side) ~*

*Sanctuary Lamp (Left Side) ~*

**PRAY FOR THE SICK OF OUR PARISH**

Nick Vessicchio, Sally Ann Fallon, Lynette Ely, David T. Boyle, Richard Lucibello, Carmel Ferretti, Bryan Surprenant, Sharon Spadacenta, Marie & Charles Zambrano, Helen Langelo, Brian Savo, Gerry Andrea, Alan Poirier, Connie Rasimas, Jane Pyka, Harry Clark, Lou DiNola, Geraldine Licciardi, Joanne Cretella, Joseph Anyzeski, Fran Sofo, Elizabeth Kuen, Deborah Sanning, Paula Ferrara, Tina Marie Fionia, Joseph Parise, Frank DelGrego, Moira Ferguson, Danielle Joubert, Frances Polaski, Pauline Condon, Rose Anna Izzo, Angelo DeMatteo, Patricia Aulenti, Michael Pascale, Alyce Richmond, Mark Schettino, Patty DiMilo, Rose Rogalski, Elaine Smith, Karen Rescigno, Virginia Pisano, DJ DiVincenzo, Sgt. Anthony Rybaruk, Philip & Sally DeMilo, Anna Concelmo, Anna Marie Nappi, Brian Higney, Rich Tortora, Denise Bailey, Joseph Peterson, Marion Mahl, Paula Ruddock, Pamela Willis, Laura Luzzi, Brian Wilson, Maureen Redmond, Kristianne Argentino, Shirley Perrelli, Bill Izzo, Andrew & Catherine Criscuolo, Patricia Miles, Joe Coscia, Deborah Verab, Dona Marie, Louis Messina, Christina Meoli, Michelle Smith, Ron Mattei, Angela Riccio, Charlene Tantalo, Al Forgione, Gabriella Garrity, Beverly Fucci, W.D. Merkle, Phyllis Anastasio, Cheryl Barbara, Carmine DelBasso, Laura-Phyllis Esposito, Diana Vitelli O'Brien, Meghan Keeney, Gennaro Milone, Jo Vuolo, Felicia DeRoche, Marilyn Kozin, Mike Barnett, Richard Costanzo, Carole & Frank Casapulla, Gerrie Amendola, Michael Bowen, Linda Montone, Mary Diamante, Carol Esposito, Fred & Barbara Brow, Christopher Farrell, Roberta Sanders-Gray, Jeannette Winston, Marilyn Sisson, Ryder Feeley, Theodore Siwinski, Michael Enders, Nicholas Cerillo, Edwina Cinque, John Soleski, Rudolph Pohlman, Linda Esposito, Renee Flynn, The Cooper Family, Rosemary Riccitelli, Marie Riccitelli, Lynn Ely, Ethan Roche, Frances Graney, Barbara Kapusta, Megan Maturo, Rose Paula Dziedulonis, Roma Criscuolo, Lucille Ready, Taras Mychajlowskyj, Denise Steiner, Mary Ann Anastasio, Guy Brasile, Gloribeth R., Stacie Bouchard, Daija Diaz, Al Sappinetti, Guy Racino, Michael Polaski, Martha Catel, Eddie Villecco, Isaiah Colville, Marie Monico, Jennie Nazario, Joan Proto, Caitlin Rustic, Michael Filion, Joanne Gondek, John Torello, Mauro Antonio Bezanilla, Matteo Criscuolo, Robert Filion, Lucy Carbone, Dorene Izzo, Lucille Palange, Carmine Riccitelli, Sr., Louise Amato, Mark Houston, Avery Bye, Mark Palmisano, Alex Bernaitis, Vincent Pisano, Charles Scalesse, Ann Hamilton, Camilla Palmieri, Barbara Bellucci, Michael Bulger, Joseph Bonie, Howard Tracey, Mary Katherine Hart, Billy Carr, Andrea Pepe, Anna Sabatino

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

**Midnight Run  
Taylor Avenue Campus**

The Midnight Run for **March** is the **2nd Monday**, which is **March 13th**. Donations of brown bag lunches, water, juice boxes and toiletries are appreciated. These donations can be dropped off to Sue Stacey's home, 82 Forbes Place, up until 7pm on **Monday, March 13th**. Thank you and God bless you for all donations. Stay safe & well.

**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!



**St. Bernadette Food Pantry** located at the East Shore Senior Center is open every Saturday from 10:00am-11:00am. We are always in need of non-perishable foods. Top choices are, canned: tomatoes, tomato sauce, vegetables, tuna fish, soups and fruits. Pasta, mac & cheese and peanut butter. Consumption guidelines provided to us from the CT

**Food Bank:** Expiration/Code Date Extensions past expiration: high acid foods (i.e. tomatoes) 12-18 months. Low acid foods (canned meat, most vegetables) 2-5 years. Food in jars, 12 months past expiration, dry cereal 6-12 months, rice/pasta (dry) 1 year. Questions, please contact Deb or Rico at 203-468-7489



**THE EAST HAVEN FOOD PANTRY** is asking for snack items for school children the month of February and continuing through Lent. Items include granola bars (no peanuts), fruit snacks, goldfish, small boxes of cereal, individual mac & cheese, etc. Please leave your donations of food at the church entrances.

\*Starting October 1, the Food Pantry will be open from 9:00am-11:00am on Saturdays & Tuesdays.

The Food Pantry is looking for volunteers to make deliveries to our homebound residents on Tuesday's mornings. Please call 203-467-4668 if interested.

For more info call Christine Sandford 203-469-7823



**From the Pen of Fr. M.**

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

Jesus is led into the Desert by the  
Holy Spirit:  
Man's Lenten Challenge  
*St. Matthew 4:1-11*

**Overview**

On this first Sunday in Lent, we read from St. Matthew's account of Jesus' desert experience (4:1-11). In addition to Matthew, Jesus' forty-day stint in the desert is recorded in the gospel accounts of both St. Mark (1:12-13) and St. Luke (4:1-13). The fact that Jesus' desert experience is recorded in all three synoptic gospels reinforces not only its authenticity, but also points to the fact that this event in Jesus' ministry was very important for the first Christians and for the early Church.



In Matthew's gospel account, soon after his arrival in the desert, Jesus has the first of several meetings with the devil. Jesus allows himself to be tempted and taunted by the devil and as expected, is victorious over the cunningness of the devil indicating that evil can never overcome goodness. Both Matthew and Luke describe the devil's tempting remarks as well as his use of the scriptures as part of his tactic in convincing Jesus to worship him instead of the Father.

**St. Matthew**

Matthew, like Mark is writing for a Jewish community of believers. Luke writes primarily for the Gentiles who have already or would in the future convert to Christianity. This explains the differences in their desert accounts. Each evangelist has a different focus as well as a different theological purpose. Unlike Mark and Luke, Matthew's intention is to depict Jesus as the *Second Moses* as well as the *Second Adam*.



It was important for the community for whom Matthew is writing to believe that Jesus has his origin in the unbroken line of David. This is why, for example, Matthew spends time with Jesus' genealogy. For Matthew, Jesus is the long-awaited-for Messiah about whom the Old Testament prophets speak. Consequently, Jesus is depicted as the Christ, the fulfillment of the Old Law.

Matthew's theological viewpoint is different from that of Mark and Luke. For example, Matthew focuses on the fact that Jesus, as God's Son *humbles himself* by allowing himself to be hungry and to be tempted by Satan. Matthew describes Jesus' desert experience as a type of preparation for what would lie ahead in his ministry as *Prophet, King and Messiah*.

**St. Luke**

Luke is referred to as the *Evangelist of the Spirit*. This is reinforced time and time again throughout his gospel account, beginning with Luke's double reference to the Holy Spirit in the very first verse of his desert account. Luke states that, "*Full of the Holy Spirit, Jesus left the Jordan and was led by the Spirit into the desert, for forty days being put to the test by the devil*" (4:1).

According to Luke, the Holy Spirit never leaves Jesus throughout his entire ministry and is present even as Jesus enters into the desert. The desert becomes a test for Jesus at the urging of the Spirit through no fault or shortcomings of his own. In fact, Jesus permits himself to be led into the desert out of obedience to the will of the Father. In addition, the double mention of the Spirit in Luke's opening lines is a reminder that Jesus was *still* filled with the Holy Spirit (from his baptism) as he is led into the desert. Moreover, Luke wants the reader to *remember* that the *same* Spirit that was given to Jesus at his baptism is now leading Jesus into the desert.

Luke says, "*Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days to be tempted by the devil*" (4:1-2).

It was important for the early community for whom Luke writes that it remembers that Jesus is not only God's Son, the *Anointed One*; he is also the Christ, the Messiah of God.

As the *Evangelist of the Spirit*, it is Luke's intention to show Jesus as being surrounded *continuously* by the Spirit of God; the *same* Spirit that surrounds and embraces all of Jesus' followers. It is the *same* Spirit that *leads* man on his desert journey throughout his life from the darkness of sin and evil to Light and Truth.

Luke is the only evangelist who describes Jesus as being filled with the Holy Spirit prior to his combat with Satan. Luke also reminds the reader that the Holy Spirit stays with Jesus throughout the forty days, and it is only after a period of prayerful communion with the Father that Jesus engages in a battle with the devil. In other words, for Luke, it is clear that Jesus' experience in the desert as well as his entire ministry is under the protection of God's Spirit. This is a powerful teaching for twenty-first century disciples. To the degree that men and women of faith remain close to the Spirit, permitting the Holy Spirit access into their lives, to that degree will they be able to conquer and transcend the cunning attempts on the part of the devil.



## **St. Mark**

Mark's gospel account is referred to as the *Gospel of Conflict*. The community for whom Mark writes is made up of Jews who having converted to Christianity, once believed in Jesus but have become lapsed, indifferent and lazy in the practice of their faith. They permit the threats of war, violence and evil to distract them from remaining faithful and for holding onto the promised hope foretold by the prophets.

Mark writes his gospel account with a sense of urgency as he describes the need for Jesus' followers to rediscover their faith and to begin to hope in a better future in spite of the present reality of chaos and imminent evil. Mark's account of Jesus' desert experience is the shortest; a mere two verses. However, Mark's portrayal is the most powerful because of his ability to portray intensity. Mark makes no mention of Jesus' hunger, nor does he include the dialogue between Jesus and the devil. For Mark, this information does not contribute to Jesus' victory over evil.

Matthew mentions that Jesus *hungered* because it was Matthew's aim to point out Jesus' divinity and the fact that evil as well as temporal things had no power over Jesus, unlike Moses and Adam who failed because they gave into the evil in their midst.



Mark, unlike Matthew and Luke does not list the three temptations visited upon Jesus by the devil. Mark had no purpose for doing so, as Jesus' wilderness experience and his trials with the devil were viewed by Mark as yet another conflict story among several others. In other words, according to Mark, the reason for Jesus' entrance into human history was to confront evil head on and to irradiate it.

For Matthew as well as for Luke, it was important to capture in detail Jesus' warfare with the devil as a way of highlighting his victory over evil; thus, reinforcing the Messianic nature and divinity of Jesus. This was not as important for Mark because the desert is described by Mark as being one of several conflicts with evil in which Jesus is victorious.

Matthew and Luke describe in detail Jesus' experience as well as his dialogue with the devil. Jesus is tempted three times by the devil, and although each temptation focuses on different human aspirations, all three temptations are directed at Jesus' human nature as well as his divinity as the *Anointed One*. It is the devil's intention to sidetrack Jesus from his mission and to introduce and instill doubt and distrust in Jesus concerning his relationship with the Father. The devil continues to do this today in an attempt to focus our attention away from Jesus and onto the world.

Mark describes Jesus as being "*forced*" into the desert. Mark uses the aorist tense of the verb "*to lead*" unlike Luke's passive tense. The aorist tense is the strongest past tense in the Greek language. Mark's use of the aorist tense *ekballo* suggests that Jesus was more than *led* into the desert; he was *forced*, short of being dragged into the desert. The aorist tense suggests violence and compulsion, which is usually associated with Jesus' expulsion of demons. Whether Jesus was *led* into the desert or *forced* into the desert, his role as Messiah and as the Son of God is called into question by the devil.

### **The First Temptation**

In the first temptation, the devil appeals to Jesus' physical comfort and in addition, challenges Jesus' Sonship. The devil says to Jesus, "*If you are the Son of God [literally means since you are the Son of God] command this stone to become bread*" (4:4).

Luke describes the devil's request as being directed to the changing of one stone; Matthew speaks about "*stones*" (4:3). The focus is not on the actual act of changing the stone into bread. This in itself would not constitute sin nor does it necessarily indicate Jesus' betrayal of the Father. The devil's focus is on forcing Jesus to break his fast. Remember, the temptations did not begin until Jesus was hungry.

"*He [Jesus] ate nothing during those [forty] days, and when they were over he [Jesus] was hungry*" (4:3).

The devil hopes to find Jesus at his weakest point, when his defenses are completely diminished due to hunger and thirst. In so doing, the devil hopes to divert Jesus' attention and to catch him off guard, tricking him in his delirium due to hunger. Instead, Jesus rebukes the devil by quoting Deuteronomy (8:3): "*Man does not live by bread alone, but by every word that proceeds from the mouth of the Lord.*"

The above quote from Deuteronomy focuses on God's promise to protect his people, the Israelites. God proved His desire to care for and to protect His *chosen ones* by raining down manna from heaven (Exodus 16). For forty years, God fulfilled His promise. In Deuteronomy, Moses reminds the people of God's goodness and in God's unwavering protection. This is probably the reason that Jesus quotes this particular passage to the devil. The devil needs to be reminded of God's unfailing love and protection on those He calls to be His own and for those who remain faithful to His *Word*.

### **The Second Temptation**

Luke's second temptation is Matthew's last temptation. In this second temptation, the devil appeals to Jesus' desire for political power. The second temptation begins with a glimpse of the world. If Jesus was to assume an earthly crown and establish a kingdom in this world for his disciples and the Jews presumed the Messiah would, Jesus could forego the agony of the cross.

"*Then he took Jesus up and showed Jesus all the kingdoms of the world in a single instant. The devil said to Jesus, 'I shall give you all this power and glory for it has been handed over to me and I may give it to whomever I wish. Worship me. Then and it shall all be yours'*" (4:5).

Quoting Deuteronomy (6:13), Jesus says, "*You must worship the Lord your God, and serve him alone.*" Once again, Jesus relies on the Old Testament in reminding the devil that God alone, and no idol is deserving of God's honor.

Matthew (4:8) describes Jesus being escorted by the devil to a very high mountain. The mountain in biblical literature is symbolic for the place where God abides. The mountain has a prominent place in the ministry of Jesus. Matthew places Jesus on the mountain, for example, at the start of his public ministry as he delivers his famous *Sermon on the Mount*. Matthew also concludes Jesus' ministry just prior to his Ascension with Jesus summoning his disciples to the mountain.



The mountain is God's domain. It is where God speaks and man listens. The mountain is also where miraculous events take place such as theophanies as we have seen, for example, in both the baptism of Jesus as well as in the Transfiguration, which is recorded in the three Synoptic Gospels. A theophany is God speaking for the purpose of giving credence to, and approval of the person and ministry of His Son. In Matthew's desert account, the mountain is used as a kind of *rapture-like* experience in which Jesus is given a perspective of the world from above in the same way that God would see it.

Luke omits any reference to mountains. Rather, Luke says of the devil, "*Then leading him [Jesus] to a height*" (4:5). Luke may have omitted reference to the mountain because like Matthew, he understood the mountain as signifying revelation as in manifestations by God. There is no revelation, no theophanies. For Luke, that which is taking place in the desert is diabolical, i.e. pure evil.



The devil is described as having great authority and power in and over the entire universe. He offers to Jesus all the kingdoms of the world as if it was for him to give. Luke equates political and institutional power with the devil's power and authority. According to Luke, until the world is redeemed by God's power, the world lies in the grips of the evil one. This is a very powerful teaching by Luke for disciples who live in the twenty-first century. The world can only be "*redeemed by God's power*" when Man embraces God's *Word* and when men and women of faith put their hands to the plough, pick up their cross daily, and never lose sight of their goal: Jesus!

According to Luke, this can only be possible to the degree that Jesus' disciples cooperate with the Holy Spirit and permit the Spirit to be the source of revelation, insight and conversion at the core of man's being; at the level of soul. Until this happens, the world and worse still...man's soul remains under the power of the devil.

It is quite delusional on the part of the devil in thinking that he has the power, the authority and the ownership to confer to Jesus all of creation, and all the kingdoms of the world. Luke makes the devil sound convincing, for according to the devil, if Jesus would only bow down before him, giving to the devil his very soul, the devil would *permit* Jesus to rule. What a high price to pay for an empty claim! Yet, how often does twenty-first century man fall for just the same invitation; that the world can bestow unto man what in fact, it does not possess?

### **The Third and Final Temptation**

Luke's third temptation is Matthew's second. In Luke's account, the devil takes Jesus to Jerusalem; probably through a vision-like experience. Matthew refers to this as a trip to the "*holy city*" (4:5).

Scholars believe that Jesus may have been led to what is referred to as the *Royal Porch* located at the southeastern corner of the temple, which overlooked the Kidron Valley. At this location, there was a drop of approximately 450 feet. As Jesus looks over the high pinnacle's edge, he is exhorted by the devil to jump and thus, to rely on God to ensure his safety. According to the devil, the Son should have no fear of jumping because God has promised throughout the ages that He would protect the just (Psalms 91:11).

In this third temptation, the devil attempts to test Jesus' divinity and his ability to call upon *legions of angels* to protect him. The devil suggests that if Jesus is the Son of God, there would be no reason that God would not come to his rescue. The symbolism of bringing Jesus to the temple is an interesting one. Just as God is found on the mountain, he also dwells in the holy temple. Consequently, leading Jesus to the temple, the devil returns Jesus to the Father's house where the all-powerful God will, in fact protect the Son.



If Jesus were to survive a fall from the heights of the temple, it would truly prove that he was the Son of God, the Supernatural and Anointed One who was sent by God.

Luke says, "*Then he [the devil] led him [Jesus] to Jerusalem and made him stand on the parapet of the Temple [the Jerusalem Temple]. Satan said to Jesus, 'If you are the Son of God, throw yourself down from here, for it says in scripture: He will put his angels in charge of you to guard you, and they will hold you on their hands lest you hurt your foot against the stone'*" (9-11).

Jesus responds to the devil by saying, "*You must not put the Lord your God to the test*" (Deuteronomy, 6:16). In this particular passage, God reminds the faithful disciple not to lose heart and not to test the Lord as the people have done at Massah in the desert (Exodus 17:1-7). In the Book of Exodus, the nation had anticipated the Lord's intervention and deliverance. When it was not forthcoming as quickly as they had hoped, the people began to complain, regretting that they left Egypt. Their newly found freedom and the fact that God had rained down *manna* was apparently not enough for them.

In this third temptation, Jesus compares the devil's request to tempt God to the ungrateful Israelites who had demonstrated mistrust in God. It is important for the twenty-first century disciple to realize that Jesus' success in overcoming the devil was *not* due to his knowledge of the scriptures. Rather, it was because of his *relationship* with the Father. It is often too easy to fall into a depressive attitude when things go wrong in one's life. Such a posture leads man to assume a desert-like posture with regard to his view of self, others and God. This is the work of the *evil one* who is always at work in the world.



## Why the Desert?

The desert provides men and women of faith with an extremely powerful metaphor throughout one's journey through Lent as well as through life. Why the desert? Why does Jesus need to experience the desert? Is he not the Son of God? What significance does the desert have for us who live in the twenty-first century?

## Desert: Riddled with Contradiction

When we think of the desert, we inevitably think of dry and desolate land. The desert brings to mind the state of lifelessness with the exception of insects, reptiles and wild beasts, who alone endure the arid and seemingly hostile environment. The desert is riddled with contradictions. It is barren and sterile. Yet, at the same time, it is fertile and full of life, capable of sustaining life. The desert is hot and dry and yet, it is also cool and damp, providing moisture and succulence sufficient enough to sustain various forms of plant, mineral and animal life.



In its starkness, the desert is a place of solitude, peace and beauty. Beneath the hot, barren and parched surface of the desert, there exists a whole network of living matter, a multitude of plant and animal life.

Just as one must dig deep beneath the surface of the desert floor to find life, so it is with the human soul. To find lasting happiness and peace, each must *dig deep* within the core of one's being to that spiritual realm; this is the level of soul. It is at the spiritual core of man's being where man *re*-discovers the presence of a loving and healing God buried under layers of emotions, predispositions, brokenness and heartaches. The soul gives life to man's essence; a nature that is nourished continuously by God's grace.

## Desert: A Spiritual Sanctuary

The desert experience *signals* the *need* for change and continuous growth in one's life. The desert provides the soul with a *temporary* sanctuary in which man can come to terms with those areas in his life that thwart spiritual development; thus prevents him from knowing and feeling the *Hidden God* within. The desert provides the *occasion*, but *not the means* for coming to terms with, and overcoming the obstacles in one's life that too often distract man from forming a closer relationship with Jesus.

The desert, as a *spiritual sanctuary* provides man with the experience of *turmoil* and *revolution* as the *human soul* comes to terms with, and learns to acknowledge the origin and meaning of spiritual dryness, which are perceived as a void waiting to be filled. The desert as a spiritual sanctuary involves being made over, being made new, being born again. It is the desert of the *Spirit*:

- of silence
  - of waiting
  - of temptation
- Yet the desert is also a place of:
- resolution
  - conversion
  - transformation

The desert experience is not an experience of place. It is a *spiritual reality*. It is a *state of mind* and a *state of soul*. It is not, however, necessarily associated with a crisis experience.

The desert gives rise to transformation after an internal revolution takes place within the individual that results in a *conversion of heart and soul*. A crisis experience is the result of unresolved issues that emerge within the individual and consequently, prevent the individual from experiencing a life that has meaning. The desert experience is *not* the crisis *per se*. Rather, the desert provides the psychological and emotional milieu where man is able to come to terms with personal obstacles that continue to distract and divert his attention from confronting personal weaknesses. The desert experience provides man with the opportunity for *re*-discovering the self, and in the process to *re*-discover the Hidden God.

## Man's Personal Desert Experience

We have all experienced the desert in our lives. It involves making sense out of chaos and dysfunction. However, that which is most crucial about the desert experience is not what surfaces in the midst of solitude and crisis but the manner in which one *responds* to that which surfaces in the midst of solitude and crisis. The desert experience demands a *response and then a plan for change*. Luke says, "*Filled with the Holy Spirit, Jesus is led into the desert.*" It is the same Holy Spirit that leads men and women of faith into the desert of their souls:

- to wait
- to weep
- to discover *re*-newed meaning



The desert is any experience in which man either lacks control over his life or loses control. How man regains control while in the desert is *crucial* for his spiritual passage *from* the desert. Some natural reactions to the desert experience include: *anger, frustration* and *blame*. Anger prevents one from loving and forgiving. Frustration prevents one from staying focused on the source of the anger. Blame emerges and acts as a defense mechanism that shifts the root of the anger and frustration away from its original source.

The desert is indispensable for man's journey toward a healthy spiritual life and friendship with Jesus. It is the experience of spiritual dryness that with prayer and obedience to the *Word* of God will lead to a stronger relationship with Jesus, not only as he exists in one's life, but as he lives, moves and communicates to man's soul in the world and through others.

Just as Jesus was drawn into the desert so we too must permit ourselves to be drawn in like manner. However, just as Jesus emerged from the desert victoriously, we too must emerge, having removed the stumbling blocks causing our spiritual *dis*-ease, or at least acknowledging those obstacles that prevent each of us from *re*-discovering, *re*-juvenating and *re*-establishing an authentic relationship with the *Hidden God*.



The season of Lent becomes man's personal invitation to *transcend* the crisis of the moment and the problem of the day, and to begin to acquiesce to the *yearnings* of the *restless* and often times *bruised Spirit* at the core of man's being; a *Spirit* that spurs man forward in his desire for wholeness and completeness before his God. *We too must emerge victoriously from our desert and ascend to the mountain. 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.*

### FROM THE DESK OF FR. PATRICK

As indicated in the past few bulletins, I am starting a men's group here at St. Pio of Pietrelcina Parish. After some discussion with Fr. Murasso, it appears that this group will NOT be meeting at St. Bernadette, as the hall is not ready for use at this time. So, we will be meeting at St. Vincent de Paul in the office building. After looking over what days and times the men who emailed me indicated that they were available, and in concert with my own schedule here at the parish, mornings seem best. So, we will be meeting the first Saturday of March, which is March 4 from 7:30am-9:00am. This group will be built upon the foundations of faith, formation, and fraternity. Each week, we will gather for coffee and conversation, pray together, and have a lesson taught by myself, or another member of the clergy, with the occasional video series that are available out there. I want this to be a no pressure, no obligation group, where you can "come when you can". My hope for this group is for the men of the parish to have an opportunity to grow in their faith, and have the chance to meet other men from the parish. Thank you to those who have expressed interest in the group so far. If anyone else is interested, please leave me a message on my office line at 203-469-0764 ext. 232 or email me at [kanepmk@gmail.com](mailto:kanepmk@gmail.com)



From the Pen of the Parish Nurse  
Kimberly Petrillo, R.N.

### Your Immune System

Is Your Immune System Healthy? The body is filled with a network of tissues, cells and organs that try to displace or keep out germs, bacteria, viruses, parasites and fungi. If the body recognizes a foreign invader, it triggers the release of special cells. These cells travel to the area of trouble, attack the invader and help get rid of it. The body is smartly equipped with ways to stop the often-troublesome invaders.



The immune system plays a vital role in keeping the body healthy. It protects the body from harmful substances, germs and cell changes, which can make the body ill. The immune system fights *disease-causing* germs like bacteria and viruses that enter the body through the skin or the digestive system. The immune system fights disease changes in the body such as cancer cells.

The immune system is complex and pervasive. Numerous cell types circulate throughout the body or reside in a particular tissue with each cell playing a unique role. When a problem is recognized by the cell, it communicates with other cells, performing their functions to eliminate the harmful agent (i.e., bacteria, virus, fungi and parasites). The immune system can distinguish between normal, healthy cells and unhealthy cells by recognizing *danger cues*; associated molecular pattern cues called DAMPS. Cells can become unhealthy due to infection or because of non-infectious agents like cancer or sunburn.





As we age, the body's immune response capability becomes reduced, which increases the risk of infections and cancer. Respiratory infections, including influenza, the COVID-19 virus and pneumonia are the leading cause of death in people, over 65. Scientists speculate that the deaths are due to a decrease in T-Cells, which are produced by the thymus.



T-Cells are a type of white blood cell that is of key importance to the immune system. The T-Cells are like little soldiers that search out and destroy the targeted invaders. However, as part of the aging process, the thymus atrophies; thus, decreasing the body's ability to fight off infection.

### **Strengthening Your Immune System**

One of the most basic ways of assuring a healthy immune system first and most, includes recognizing and embracing a healthy lifestyle. Regular exercise increases the body's resilience so the body can fight off infection. The body functions better with physical exercise. Strive to include at least thirty minutes each day, most days of the week for some form of physical exercise.



Sleep is also very important to a healthy immune system. The body needs seven to eight hours of **quality sleep** each night to fight off infection. Prioritize sleep. Without proper sleep, over time the body will begin to break down physically and emotionally.



Minimizing Stress is also a very component that contributes to a healthy immune system. As you already know, prolonged stress depletes the body, mind and soul of their vitality.

Try to eat healthy. Strive to eat a diet high in fruits and vegetables. And above all, maintain a healthy weight.

Take the necessary steps to avoid infection. Wash hands frequently with soap and water. Cook meats thoroughly. Drink alcohol in moderation. Keep current with all recommended vaccines. Vaccines prime the body's immune system to fight off infections before they infiltrate the body.

### **Supplements & the Immune System**

Do supplements help boost the immune system? There is no magic bullet to bolster the immune system. Keep in mind that supplements are unregulated. Research for most supplements is limited. Supplements and vitamins can have side effects. It is always best to get vitamins naturally through foods (healthy diet).



Vitamin C or D may help fight infection. Yet, to date, this has not been proven scientifically as with any over the counter drugs, vitamins or supplements. It is always best to confer with your health care provider.  
**KP**

Parish nurse can be contacted by email [kimp51@comcast.net](mailto:kimp51@comcast.net) or mobile phone 203-980-0931.

**KNIGHTS OF COLUMBUS COUNCIL #44  
NOW TAKING ORDERS FOR YOUR**

*St. Joseph's Day*

**Zeppole di San Guiseppe**

*Baked Fresh By Petonito's Bakery*

**LAST DAY TO ORDER SUNDAY MARCH 12<sup>TH</sup>  
AVAILABLE FOR PICK UP SUNDAY MARCH  
19<sup>TH</sup>**

**ALL COUNCIL #44 ORDERS CAN BE PICKED  
AT  
ST. BERNADETTE CHURCH  
CAMPUS  
SENIOR CENTER  
BETWEEN 9:00am—11:00am**





## From the Director Carol Silva

### Kindness Cord Project

On behalf of the students in the Religious Education Program, I would like to thank all of the parishioners, friends and guests of St. Pio of Pietrelcina Parish for their support of the *Kindness Cord Project* this weekend.

As a result of your kindness and generosity, the students collected \$2,276.00 in donations for the charities that they, themselves chose:

- ♦ St Jude Children's Hospital
- ♦ Make a Wish Foundation
- ♦ East Haven Animal Shelter

Approximately 700 kindness cords were handed out to parishioners who wished to have one. The students were very happy to challenge everyone to complete 10 acts of kindness everyday during Lent.

I would also like to thank the many people who took the time to stop and talk with the students, making them feel very welcomed. It was a wonderful opportunity for the students to see how important they are to our faith community and how much their ideas and willingness to help others is truly appreciated.

They were all very excited and happy to be at our three churches. This project gives all of us the chance to:

- ♦ *Spread kindness,*
- ♦ *To think past ourselves* by taking something on during the Lenten season
- ♦ *By making a small, positive contribution* to a weary world in need of kindness and light.

I am so proud of these students and of our parish, St Pio of Pietrelcina for always doing what is good by so generously helping others. God bless you all. CS



## DINNERS TO GO

*Sponsored by Your*



*Knight of Columbus Rodrigo Council 44*

*St. Bernadette's Church New Haven, CT*

*"Getting More With 44"*



**Saturday March 18<sup>th</sup>**

AVAILABLE FOR PICKUP AT 3:30 PM

AT ST. BERNADETTE CHURCH

385 TOWNSEND AVE. NEW HAVEN, CT 06512

DINNERS \$25.00 each

### MENU

4 Fresh Baked Manicotti, 2 Meatballs, 2 Italian Sausages,  
Tossed Garden Salad, 2 Italian Dinner Rolls,  
Zeppole di San Guiseppe (chocolate or vanilla)

***DINNERS ARE ONLY AVAILABLE FOR TAKE HOME***

***Proceeds to help those who are homebound get meals!***

**FINAL DAY TO ORDER SUNDAY MARCH 12<sup>TH</sup>**

Name: \_\_\_\_\_

Telephone: \_\_\_\_\_

Number of Dinners: \_\_\_\_\_

Chocolate: \_\_\_\_\_ Vanilla: \_\_\_\_\_

Check: \_\_\_\_\_

Amount: \_\_\_\_\_

Cash: \_\_\_\_\_

Amount: \_\_\_\_\_

**Make checks Payable to: K of C Rodrigo Council #44**

**FOR FURTHER INFORMATION CONTACT**

**MIKE FIMIANI VIA TEXT @ 203-627-9216 OR SAL**

**DeCOLA @ 203-641-1857**



Have you recently lost a friend or family member?  
Are you having difficulty concentrating and enjoying everyday activities?

First meeting will be Friday, March 10 from 1:00-2:00pm at St. Vincent de Paul Parish Office

Rajnet352@comcast.net or Phone: 713-898-2563

Barbara Natarajan

## FR. MURASSO'S MESSAGE BOARD

# Lenten Regulations for Fasting and Abstinence

Good Friday is a day of fasting and abstinence for Catholics. In addition, **Fridays during Lent are obligatory days of abstinence from meat.**

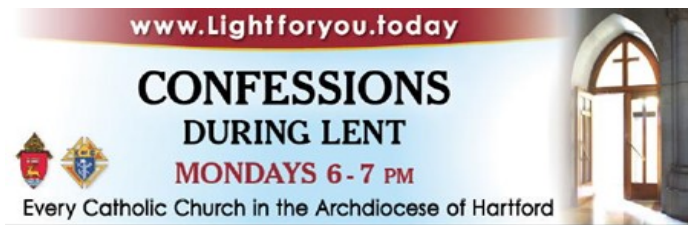
The norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding from age 14 onwards.

\*\*\*\*\*

[www.Lightforyou.today](http://www.Lightforyou.today)

**CONFESSIONS**  
DURING LENT  
MONDAYS 6 - 7 PM

Every Catholic Church in the Archdiocese of Hartford



St. Vincent de Paul Church: Monday evenings throughout the season of Lent, from 6:00pm to 7:00pm. A **Holy Hour** will begin with the Exposition of the Blessed Sacrament at **5:00pm.**

\*\*\*\*\*



## STATIONS OF THE CROSS

**1:00pm at Our Lady of Pompeii Church**  
**5:30pm at St. Bernadette Church**

\*\*\*\*\*



**Soup, etc. To Go...** immediately after the conclusion of the Stations of the Cross at St. Bernadette Church. Those attending the 5:30pm Stations are invited to stop by the St. Bernadette convent to pick up **SOUP**, etc....**TO GO...**

The Simple Supper Meal will be prepared, **WEEKLY** by members of the Knights of Columbus Rodrigo Council #44.

## SIMPLE SOUP



## TOMATO BISQUE

Submitted by Claire Dunaj

### Ingredients

½ cup butter  
1½  
½ cup flour  
1 qt chicken stock  
1 cup heavy whipping cream  
½ cup honey  
1 Tbs parsley  
1 Tbs dill weed  
1 Tbs dill seed  
½ tsp black pepper  
½ tsp garlic salt  
1 qt diced tomatoes

### Preparation

Melt butter, add onions and sauté.  
Add flour and cook 1-2 minutes.  
Add chicken stock & stir over medium heat until thickened.  
Add all other ingredients & simmer for 1 hour or longer.

This is a favorite recipe that Claire's family has been using for the past 14-15 years. It's easy to put together and ready in no time.

BE  
MERCIFUL,  
LORD,  
FOR  
WE HAVE  
SINNED.

PSALM 51







**Saint Pio of Pietrelcina  
Presents:  
A LENTEN RETREAT**

**THE PASCHAL MYSTERY -  
THE REAL MEANING OF  
THE SACRED HEART DEVOTION  
& UNCONDITIONAL LOVE**

**Date:** Saturday, March 11, 2023

**Sign-ins:** 9:30-10:00AM

**Time:** 10:00AM to 3:00PM

**Location:** Our Lady of Pompeii Church Hall  
355 Foxon Road, East Haven

**Guest Speaker:** Sister Lany Jo Smith, A.S.C.J.  
Apostles of the Sacred Heart

**To Register - Contact:** Sally Mucka @ 203-415-2710  
or Debbie Criscuolo @ 203-606-8786

**Cost:** \$10.00 Lunch Included  
with Morning Coffee/And

**Register soon to reserve your spot.**



**Guest Speaker for  
Our Lenten Retreat  
is:  
Sr. Lany Jo Smith.**

Sr. Lany has shared the love of Christ with individuals of practically every age throughout her life as an Apostle. She's ministered to pre-school students, elementary school students and high school students in California, Connecticut, Illinois and Missouri. She's helped care for our retired Sisters at Sacred Heart Manor as well as seniors at Clelian Center. She has also served at numerous parishes in Connecticut. She currently serves as the Director of Sacred Heart on the Lake Retreat Center.

**FR. MURASSO'S MESSAGE BOARD**

**Simple Soup Recipes  
Wanted**



***Do you have a simple soup recipe that you would like to share with us by contributing it to the bulletin? As in the past, we will include a simple soup recipe in the weekly bulletin throughout Lent. If interested, please email your recipe to Fr. Murasso: [jeremiah.murasso@aol.com](mailto:jeremiah.murasso@aol.com).***

***If your recipe is associated with a particular tradition in your family, share that with us as well. For example, perhaps your receipt has been passed down from previous generations, perhaps, it was made for a particular time of the year. Share that with us!***

**Knights of Columbus  
Rodrigo Council #44  
February 2023 300 Club Winners**

- 1st - Joseph DeSorbo (#270)- \$150.00**
- 2nd - GNH Italian American Heritage Committee (#292) - \$100.00**
- 3rd - Lisa Jimenez - \$75.00**
- 4th - Cathy Layden - \$50.00**



# THE BEST OF ITALY

12 DAYS: OCTOBER 30 - NOVEMBER 10, 2023

VISITING: PADUA \* VENICE \* FLORENCE  
ASSISI \* ORVIETO \* ROME



HOSTED BY

REVEREND JEREMIAH N. MURASSO, Ph.D.

**\$3479 FROM NEW YORK\***

\*Air/land tour price is \$2959 plus \$520 gov't  
taxes/airline surcharges

For More Information, Please Contact:

Rev. Jeremiah N. Murasso, Ph.D.

Tel: (860) 977-7675

Email: jeremiah.murasso@aol.com



**DON'T MISS OUT! SIGN UP TODAY!**

## **Knights of Columbus Our Lady of the Rosary Council #3300**

### **Fr. Shanley Scholarship**

The Knights of Columbus will again  
be sponsoring the Fr. Shanley  
Scholarship, the deadline for forms  
to be handed in is  
Thursday, May 1, 2023.

Packets are available in the sacristy.



## Mass Schedule

### February 25 & 26, 2023

4:00pm OLOP: Fr. Patrick

4:30pm SVDP: Fr. Murasso

8:00am OLOP: Fr. Patrick

9:00am SB: Fr. Murasso

10:00am OLOP: Fr. Kelly

11:15am SVDP: Fr. Patrick

\*\*\*\*\*

### March 4 & 5, 2023

4:00pm OLOP: Fr. Murasso

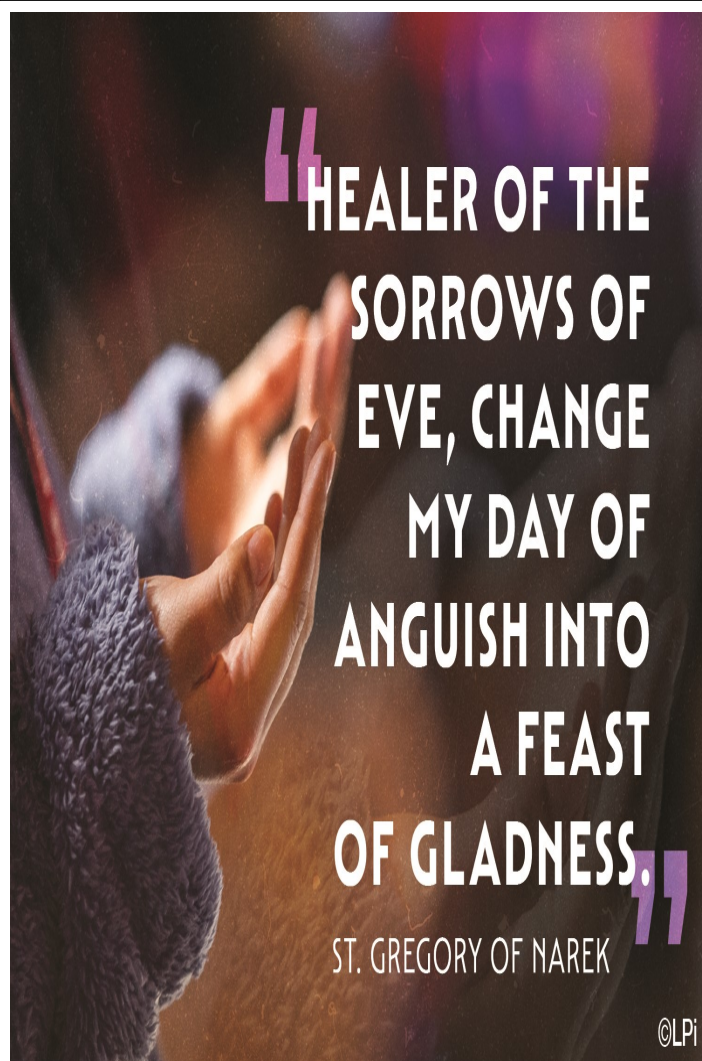
4:30pm SVDP: Fr. Patrick

8:00am OLOP: Fr. Kelly

9:00am SB: Fr. Patrick

10:00am OLOP: Fr. Murasso

11:15am SVDP: Fr. Patrick



“HEALER OF THE  
SORROWS OF  
EVE, CHANGE  
MY DAY OF  
ANGUISH INTO  
A FEAST  
OF GLADNESS.”

ST. GREGORY OF NAREK