

St. Frances Cabrini Catholic Church

12001 69th St. East, Parrish, Fl. 34219
TWENTIETH SUNDAY IN ORDINARY TIME

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OFFICE HOURS

M,T,Wed. Th, F 7:00am-3:00pm

LET YOUR
RELIGION BE LESS
OF A THEORY AND
MORE OF A LOVE
AFFAIR.

-G.K. CHESTERTON



SCHEDULE OF MASSES

Daily Mass: WED. THU, FRI -8:30 am
Tuesday 5:30PM

Saturday Vigil: 4:00 PM
Sunday: 9:00 AM & 10:30 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

AUGUST 20, 2023



TUESDAY

5:30pm

Req. By:

2nd Int.

Req. By:

WEDNESDAY

8:30am

Req. By:

2nd Int.

Req. By:

3rd Int.

Req. By:

THURSDAY

8:30am

Req. By:

FRIDAY

8:30am

Req. By:

2nd Int.

Req. By:

SATURDAY

4:00 pm

Req. By:

SUNDAY

9:00am

Req. By:

2nd Int.

Req. By:

10:30 AM

AUGUST 22

+ALL SOULS

Ann Nguyen

+FRED RAMOS

Wife, Miriam

AUGUST 23

BERNEDETTE & PATRICK Ann.

Mom & Dad

+RONALD PINKAWA

Ronald & Marilyn

+BRIGETTE ZEDALIS

Husband, Paul

AUGUST 24

+THE DEPARTED SOULS

Bella

AUGUST 25

+WANDA & JOSEPH WALLA

Nancy Walla

+CRUZ VALENTIN

Tony & Lucy Martinez

AUGUST 26

+CAROL THEADOR

Elizabeth Hart

AUGUST 27

+NANCY ANN RIZZO

Husband

+PAULINE FREDRICK

Andy, Karen & Alex Staib

+CATHLEEN CIRROTTA

TODAY'S SCRIPTURE READINGS

First Reading 118:Is 56:1,6-7

Psalms 67:2-3,5-6,8

Second Reading Rom 11:13-15,29-32

Gospel Reading: Mt 15:21-28

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

If in Hospice at home—please call as soon as possible preferably during the day!

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.

EMERGENCY NUMBER

To be used just for an emergency!

813-629-3963

TWENTIETH SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK

MONDAY ST. PIUS X

419: Jgs 2:11-19 Ps 106:34-37,39-40,43ab,44 Mt 19:16-22

TUESDAY THE QUEENSHIP OF THE BLESSED VIRGIN MARY

420: Jgs 6:11-24a Ps 85:9,11-14 MT 19:23-30

WEDNESDAY ST. ROSE OF LIMA

421: Jgs 9:6-15 Ps 21:2-7 MT 20:1-16

THURSDAY ST. BARTHOLOMEW

629 Rv 21:9b-14 Ps 145:10-13,17-18 Jn 1:45-51

FRIDAY STS. LOUIS & JOSEPH CALASANZ

423: Ru 1:1,3-6,14b-16,22 Ps 146:5-10 Mt 22:34-40



Supporting our Diocese

Our Goal to support the Diocesan Offices, Missions, and Charities.

Goal: \$198,000.00

Raised So Far: \$146,949.62



Parish Focused Giving

Helping to relieve our Parish of St. Frances Cabrini Debt!
Debt Free by 2023

Goal: \$526,460.00

Raised So Far: \$203,151.05

2023 Catholic Faith Appeal

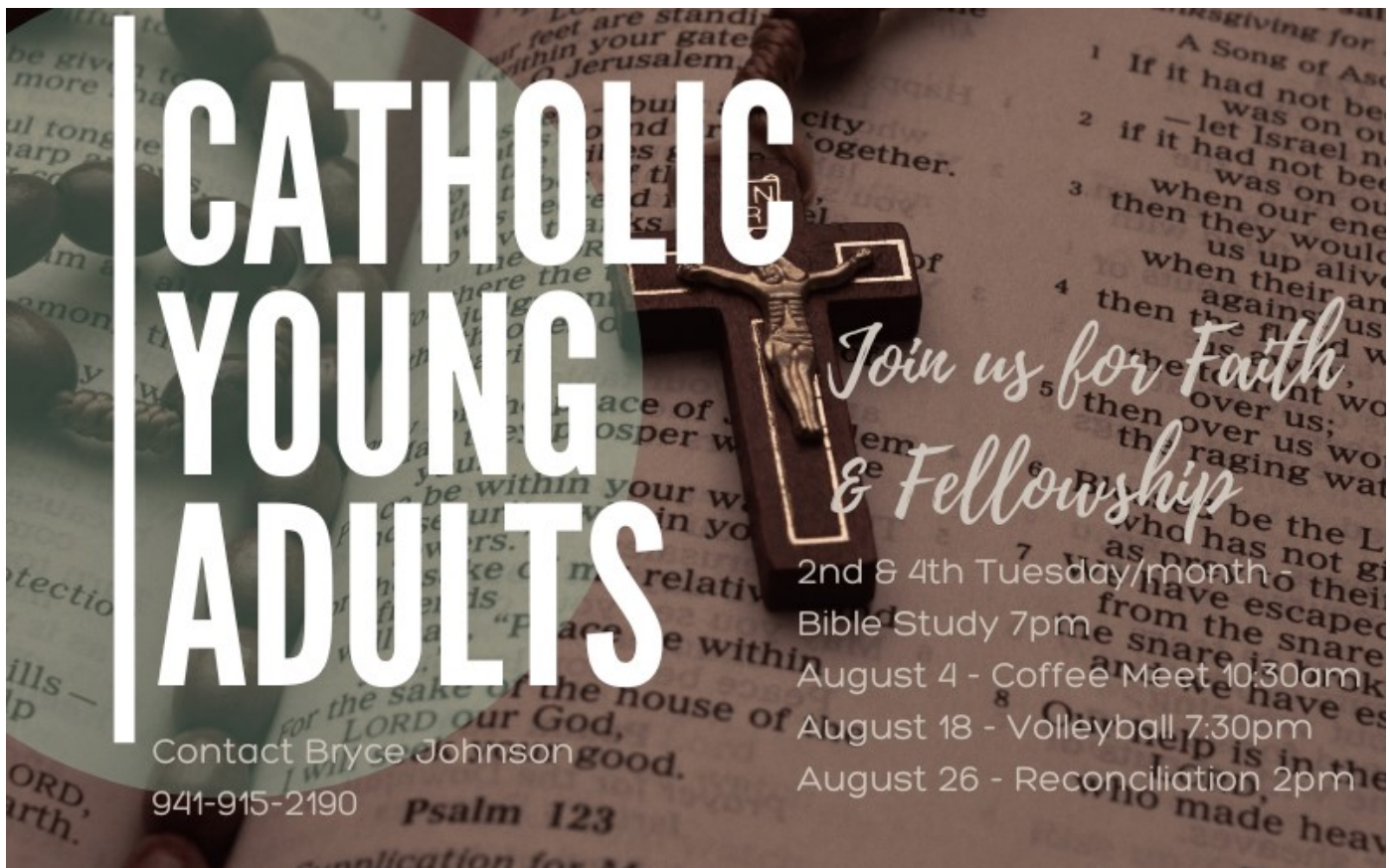
Every year, the Diocese of Venice places a goal for each parish to provide a certain amount towards an overall needs of the Diocese. For 2022, **our Parish responsibility is \$198,000**. Our hope is to fulfill our obligation early and ensure our support for these essential programs for the Southwest Florida community. We ask if you have any additional resources you wish to support Catholic organizations with, that you donate to the Catholic Faith Appeal. Your support, which is fully tax deductible, will provide assistance to thousands in our area.

Debt Free by 2023

We'd like to thank everyone for their continued help in lowering our Parish Debt. As of July 31'st 2022 we were at \$485,402.00. As of July of this year we are at \$198,135.02. Thanks to your generosity we were able to **pay off \$203,151.05** which is a breath taking amount! Let's us continue to glorify the Lord in this progress and hopefully be Debt Free by the end of 2023!



TWENTIETH SUNDAY IN ORDINARY TIME



CATHOLIC YOUNG ADULTS

*Join us for Faith
& Fellowship*

2nd & 4th Tuesday/month
Bible Study 7pm
August 4 - Coffee Meet 10:30am
August 18 - Volleyball 7:30pm
August 26 - Reconciliation 2pm

Contact Bryce Johnson
941-915-2190

Psalm 123



Knights of Columbus



Attention adult men of the parish, the Knights of Columbus will be conducting an Exemplification of new members on Tuesday, 22 August, before their monthly business meeting. We will be leading the Rosary at 5pm followed by daily mass at 5:30pm.

Those wishing to become a Knight will meet in the Cabrini Center after mass (approx 6:10pm). The ceremony will begin promptly at 6:30pm.

A short Business Meeting will follow and conclude by 8:00pm. Proper attire for candidates is coat and tie or business suit. You can pre-join on-line at KofC.org

Questions? See a Brother Knight with the Logo on his shirt!

AUGUST 20, 2023



Grades Pre-K - 5: \$110/family

The foundation of our parish's faith formation will now be structured around the **FAMILY**...enabling the parents to be the primary teacher of their child's Catholic faith.

"Every Christian family is called to be a small 'Domestic Church' that must shine with the Gospel virtues." - Saint Pope John Paul II

Three parts of Family Faith Formation:

- 1) Families will meet twice a month on Sundays from 11:00-12:30 p.m. Child care will be provided.
- 2) Monthly assignments/activities are to be completed at home with the whole family.
- 3) Families are to attend Sunday Mass and Holy Days of Obligation regularly.

Year 1 First Reconciliation/First Communion (Typically 1st Grade): No Cost

Sacraments require two consecutive years of preparation. Therefore, the family of a child wishing to receive First Reconciliation/Communion next year is required to do the following:

- Enroll in Family Faith Formation (no more than 2 absences accepted) **and**
- Complete one mass journal reflection per month (September through April...8 total reflections).

Year 2 First Reconciliation/First Communion (Typically 2nd Grade): \$30/child

Sacraments require two consecutive years of preparation. Therefore, the family of a child wishing to receive First Reconciliation/Communion this year is required to do the following:

- Enroll in Family Faith Formation (no more than 2 absences accepted) **and**
- Enroll in Year 2 First Reconciliation/First Communion (no more than 1 absence accepted). Classes will meet on Sundays from 11:00-12:30 p.m. opposite Family Faith Formation **and**

- Complete one mass journal reflection per month (September through April...8 total reflections).

Middle School Youth Group (Grades 6 - 8): \$30/child

All 6th-8th graders are highly encouraged to attend Youth Group regardless of sacraments received or yet to receive. Our goal is to provide a safe and fun place for students to enjoy community, receive answers to their faith questions, and experience Jesus in a profound and personal way. Classes will meet twice a month on Wednesdays from 6:00-8:00 p.m.

Year 1 & Year 2 Confirmation (Typically 9th & 10th Grade): \$75/child

Sacraments require two consecutive years of preparation. Y1 & Y2 classes will meet twice a month on Wednesdays from 6:00-8:00 p.m. (no more than 1 absence accepted). In addition, Y1 and Y2 students must complete one mass journal reflection per month (September through April...8 total reflections) and within two years complete ten (10) service hours.

High School Youth Group (Grades 9- 12): \$30/child

NEW!! Students in grades 9-12 are invited to join. The group will be led by Fr. Joseph Gates and will focus around *one of the works of C.S. Lewis or JRR Tolkien*. The group will meet twice a month from 6:30-8:00 p.m. on Wednesdays. Using Scripture references, discussion questions, and related commentary, you will examine the literature through a Christian lens of morality, scripture, and the Catechism.

OCIA (Formerly RCIA): No Cost

Order of Christian Initiation of Adults is for anyone wishing to seek full communion with the Catholic Church through the Sacraments of Baptism, Reconciliation, Eucharist, and/or Confirmation. Classes will meet from 6:00 -8:00 p.m. on Thursdays.

TWENTIETH SUNDAY IN ORDINARY TIME

Is the Mass a Sacrifice? By Jason Everet

1. Where does the Bible say that the Mass is a sacrifice?

Of all of the Catholic doctrines that are denigrated by Fundamentalists as unbiblical, the [sacrifice of the Mass](#) has perhaps the most scriptural evidence that [Fundamentalists](#) and Catholics are unaware of. During the Last Supper, the Lord said to his disciples, “Do this in memory of me.” In Greek, this statement reads, “*Touto poieite eis tan eman anamnesin.*” There are two aspects of this phrase that deserve consideration. For one, the phrase *touto poieite* can be translated as *do this* or as *offer this*. In the Old Testament, God commands the Israelites “you shall offer (*poieseis*) upon the altar two lambs” (Ex. 29:38). This use of *poiein* is translated as *offer this* or *sacrifice this* over seventy times in the Old Testament. So the same word that is used for the sacrifice under the Old Covenant is used for the sacrifice of the Mass in the New.

The second key aspect of this phrase is Our Lord's use of the word *anamnesin*. If you were to ask a Protestant to look in a Greek Translation of his Bible, every time this word (*anamnesis*) appears it is within a sacrificial context (see, for example, Numbers 10:10). It also can be translated as *memorial offering* or *memorial sacrifice*. While these nuances are lost in the English translation, Jewish ears would have understood the sacrificial meaning of Christ's words.

Another New Testament passage that testifies to the sacrificial nature of the Mass is 1 Corinthians 10:14–21. Here Paul argues that participation in the Lord's table means refusing to participate in the sacrifices of demons. Paul contrasts two groups: The first are those who participate in one altar (the table of demons), eating the sacrifice and drinking from the cup of demons. The second are those who partake of the table of the Lord (which, according to Malachi 1:7 is synonymous with an altar of sacrifice) and drink from the cup of the Lord. Paul's argument is based upon the parallelism between the demonic sacrifice and the Christian sacrifice. Hebrews 13:10 follows this thought, saying that we have an altar from which those who serve the tent (Jewish priests serving in the temple) have no right to eat.

2. If the Mass is a sacrifice, then doesn't that imply that Christ needs to die again?

It's a common mistake to equate sacrifice with death. To understand the sacrifice of the Mass, it is essential that one understand the biblical picture of a sacrifice: It is always a gift; it is not always a killing. This is why Scripture can speak of a sacrifice of praise (Hos. 4:12) and the sacrifice of thanksgiving (Ps. 50:14).

Besides offering lambs, the Israelites also made grain offerings, drink offerings, et cetera. One sacrifice was called the wave offering, and this was an unbloody sacrifice where the Jews would wave a gift before God to symbolically give it to him. In Numbers 8:9–15, the whole Hebrew tribe of Levi was presented to God as a wave offering. In a similar way, the Mass is an offering—a sacrifice—where Christ is presented before the Father.

3. Even if you don't believe Christ dies during the Mass, the Bible still says that he was offered once for all (Heb 9:24–28). Doesn't re-sacrificing him at Mass mean Calvary wasn't enough?

Christ's bloody sacrifice on Calvary took place once, and it will never be repeated. To repeat his sacrifice would be to imply that the original offering was defective or insufficient, like the animal sacrifices of the Old Testament that could never take away sins. Jesus' offering was perfect, efficacious, and eternal.

Protestants have no qualms accepting the perfect and efficacious nature of Christ's sacrifice, but invite them to consider its eternal aspect. Jesus is eternally a priest, and a priest's very nature is to offer sacrifice. In the case of Christ, the eternal sacrifice that he offers is himself. This is why he appears in the book of Revelation as a lamb, standing as though he had been slain (Rev. 5:6). He appears in heaven in the state of a victim not because he still needs to suffer but because for all eternity he re-presents himself to God appealing to the work of the cross, interceding for us (Rom 8:34), and bringing the graces of Calvary to us.



The Mass is a participation in this one heavenly offering. The risen Christ becomes present on the altar and offers himself to God as a living sacrifice. Like the Mass, Christ words at the Last Supper are words of sacrifice, “This is my body . . . this is my blood . . . given up for you.” So, the Mass is not repeating the murder of Jesus, but is taking part in what never ends: the offering of Christ to the Father for our sake (Heb 7:25, 9:24). After all, if Calvary didn’t get the job done, then the Mass won’t help. It is precisely because the death of Christ was sufficient that the Mass is celebrated. It does not add to or take away from the work of Christ—it is the work of Christ.

4. When did Christians begin to say that the Lord’s supper was a sacrifice?

Before looking at [the ancient beliefs of Christians](#), consider the modern belief. This may come as a shock to Evangelicals, but seventy-five percent of Christians believe the Mass to be a sacrifice. When you add up the Catholics, Orthodox, Abyssinians, Coptics, Assyrians, Armenians, et cetera, it is evident that Protestants are in the minority with their interpretation. Still, it’s fallacious to argue that because a majority of people believes something it must be true, so let’s examine the faith of the first Christians.

The *Didache* refers to the Eucharist as a *thusia*, the Greek term for sacrifice: “Assemble on the Lord’s day, and break bread and offer the Eucharist; but first make confession of your faults, so that your sacrifice may be a pure one. Anyone who has a difference with his fellow is not to take part with you until they have been reconciled, so as to avoid any profanation of your sacrifice [Matt. 5:23–24]. For this is the offering of which the Lord has said, ‘Everywhere and always bring me a sacrifice that is undefiled, for I am a great king, says the Lord, and my name is the wonder of nations’ [Mal. 1:11, 14]” (*Didache* 14 [A.D. 70]).

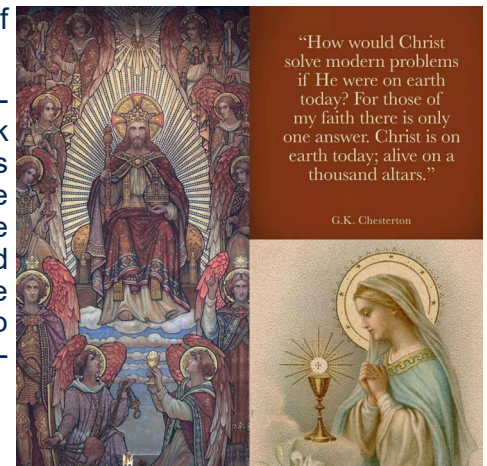
Note the reference to the first chapter of Malachi. This was a prophecy that spoke of worshipers offering incense and a sacrifice on the Lord’s table everywhere to replace those in Jerusalem. Church Fathers emphasized this point, knowing that the Eucharist was the fulfillment of it. Even the Protestant early-Church historian J. N. D. Kelly writes that in the early Church “the Eucharist was regarded as the distinctively Christian sacrifice. . . . Malachi’s prediction (1:10, 11) that the Lord would reject Jewish sacrifices and instead would have ‘a pure offering’ made to him by the Gentiles in every place was seized upon by Christians as a prophecy of the Eucharist” (source).

A decade after the *Didache* was written, Clement of Rome wrote, “Our sin will not be small if we eject from the episcopate those who blamelessly and holily have offered its sacrifices. Blessed are those presbyters who have already finished their course and who have obtained a fruitful and perfect release” (*Letter to the Corinthians* 44:4–5 [A.D. 80]).

At the turn of the second century, a bishop and disciple of John the Evangelist wrote, “Make certain, therefore, that you all observe one common Eucharist; for there is but one body of our Lord Jesus Christ, and but one cup of union with his blood, and one single altar of sacrifice—even as there is also but one bishop, with his clergy and my own fellow servitors, the deacons. This will ensure that all your doings are in full accord with the will of God” (*Letter to the Philadelphians* 4 [A.D. 110]).

Justin Martyr added these thoughts with regard to the prophecy of Malachi: “God speaks by the mouth of Malachi, one of the twelve [minor prophets], as I said before, about the sacrifices at that time presented by you: ‘I have no pleasure in you, says the Lord, and I will not accept your sacrifices at your hands; for from the rising of the sun to the going down of the same, my name has been glorified among the Gentiles, and in every place incense is offered to my name, and a pure offering, for my name is great among the Gentiles’ [Mal. 1:10–11]. He then speaks of those Gentiles, namely us [Christians] who in every place offer sacrifices to him, that is, the bread of the Eucharist and also the cup of the Eucharist” (*Dialogue with Trypho the Jew* 41 [A.D. 155]).

Although there are numerous Church Fathers who can be referenced, Irenaeus of Lyons deserves special consideration. In 189, he wrote, “He took from among creation that which is bread, and gave thanks, saying, ‘This is my body.’ The cup likewise, which is from among the creation to which we belong, he confessed to be his blood. He taught the new sacrifice of the new covenant, of which Malachi, one of the twelve [minor] prophets, had signified beforehand. . . . He makes it plain that the former people will cease to make offerings to God; but that in every place sacrifice will be offered to him, and indeed, a pure one, for his name is glorified among the Gentiles” (*Adv. Heresies* [A.D. 189])





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