

# St. Frances Cabrini Catholic Church

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

FIRST SUNDAY OF ADVENT

WWW.SFXCPARRISH.COM

sec@sfxcparrish.com

941.776.9097

OFFICE HOURS

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



## SCHEDULE OF MASSES

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

**Saturday Vigil: 4:00 PM**

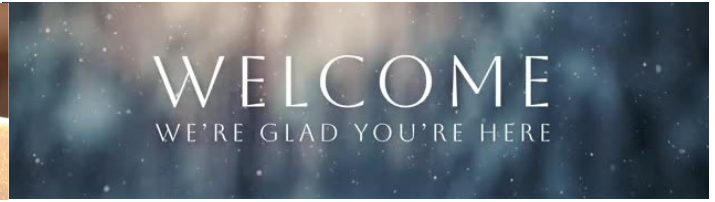
**Sunday: 8:00 AM & 9:45 AM**

**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

DECEMBER 3, 2023



**TUESDAY**

5:30pm

Req. By:

**WEDNESDAY**

8:30am

Req. By:

**THURSDAY**

8:30am

2nd Int.

Req. By:

**FRIDAY**

8:30am

Req. By:

2nd Int.

Req. By:

5:30pm

Req. By:

**SATURDAY**

4:00 pm

Req. By:

**SUNDAY**

8:00am

Req. By:

2nd, Int

9:45.

Req. By:

2nd Int.

Req. By:

**DECEMBER 5**

+**POOR SOULS**

Kay

**DECEMBER 6**

+**ALL SOULS**

Ann Nguyen

**DECEMBER 7**

+**POOR SOULS IN PURGATORY**

+**KEVIN GONZALEZ**

Mom

**DECEMBER 8**

+**ESMERALDA GONZALEZ**

Lydia

**THANKSGIVING FOR ALL GODS BLESSINGS**

Joe & Ginney

+**PACENCIA D.CASI**

Maylyn & Joe

**DECEMBER 9**

+**THE DECEASED MEMBERS OF THE**

**ROSSMEISL FAMILY**

Joan Rossmeisl

**DECEMBER 10**

+**SUSAN LOMONACO**

Husband, Morris

+**SANDY, MIKE & RON NOVAK**

+**MIGUEL L. OTERO**

A Friend

+**JOHN WISNEWSKI**

Wife, Lisa

**Last Rites & Anointing of the Sick**

**Due to the Distance from Parrish  
Manatee Hospital:**

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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!**

**Emergency Number 813-629-3963 for Priest  
in case of Death**

**TODAY'S SCRIPTURE READING**

First Reading 2:IS 63:16b-17,19b;64:2-7

Psalms 802-3,15-16,18-19

Second Reading 1 Cor 1:3-9

Gospel Reading Mt 13:33-37

**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.

**Funerals:** Please contact the Office for a meeting for  
Dates, Readings, and music. There are certain poli-  
cies in place at St. Frances Cabrini for the respectful  
burial of your loved ones.



**Thrift Store Hours  
9:00 AM—2:00 PM  
Monday-Friday  
Closed: Wednesday & Weekends**



## FIRST SUNDAY OF ADVENT

### READINGS FOR THE WEEK

MONDAY ST. JOHN DAMASCENE

175: Is 2:1-5 Ps 122:1-9 Mt 8:5-11

TUESDAY

176: Is 11:1-10 Ps 72:1-2,7-8,12-13,17 Lk 10:21-24

WEDNESDAY ST. NICHOLAS

177: Is 25:6-10a Ps 23:1-6 Mt 15:29-37

ST. AMBROSE

178: Is 26:1-6 Ps 118:1,8-9,19-21,25-27a Mt 7:21,24-27

FRIDAY IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

689: Gn 3:9-15,20 Ps 98: 1-4 Eph 1:3-6,11-12 Lk 1:26-38



### Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$174,507.60



### Parish Focused Giving

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

Goal: \$174,559.61

Raised So Far: \$41,775.00

### Christmas Mass Schedule

The Christmas Masses DO NOT SATISFY the **4th Sunday of Advent** Obligation. Catholics are still required to observe the Sunday obligation.

Dec. 23 4:00pm Vigil (w/overflow)

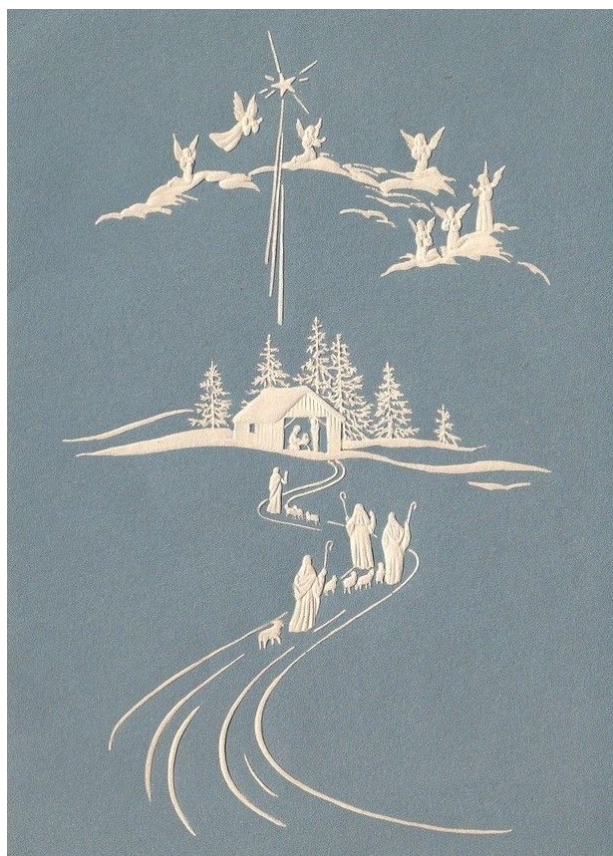
Dec. 24. 8:00am & 9:45am

#### Christmas Eve & Day Masses

Dec. 24: 4:00pm, 6:00pm,  
12:00am (Midnight Mass)

Dec. 25: 10:00am

Overflow is available for all Masses in the Cabrini Hall.





DECEMBER 3, 2023



**POTLUCK**

**Date: December 14**  
**Doors open: 5:30 PM**  
**Dinner starts at 6PM**

**Please call the Office and let us know how many people are in your party and what dish you are bringing.**

**A REVIEW OF THE HOLY SACRIFICE OF THE MASS CELEBRATED AD ORIENTEM**

**THE HISTORY**

The history of the Roman Rite of the Mass celebrated Ad Orientem, that is toward the East, is one of the greatest constants in all of Church history. References in Sacred Scripture point us eastward. For example, in Ezekiel we read, "Then he led me to the gate which faces East, and there I saw the glory of Israel coming from the East..." In Luke, Zechariah exclaims, "The daybreak from on high will visit us to shine on those who sit in darkness..." This daybreak is Jesus Christ to whom early Christians looked on Sunday mornings, the day of the Resurrection. St. John Damascene, explains that "It is not without reason

or by chance that we worship towards the East ... Since, therefore, God is spiritual light, and Christ is called in the Scriptures Sun of Righteousness and Dayspring, the East is the direction that must be assigned to His worship. For everything good must be assigned to Him from Whom every good thing arises." We might also remember that catechumens in the early Church were to renounce Satan and then turn to the East to profess their faith in Christ.

**THE DIRECTION**

Sometimes Mass Ad Orientem is referred to as Mass Ad Deum, that is, toward the Lord, and this is the crux of the matter: to turn together, priest and faithful, towards the Lord.

**THE PRIEST**

Pope Benedict states that "a common turning to the East during the Eucharistic Prayer remains essential. Looking at the priest has no importance. What matters is looking together at the Lord. It is not now a question of dialogue, but of common worship, of setting off towards the One who is to come. What corresponds with the reality of what is happening is not the closed circle, but the common movement forward expressed in a common direction for prayer."

The priest stands as one with the faithful and at the head of the faithful, offering, by vocation, the Victim to the Heavenly Father.



**Ad Orientem**

**Contrary to what has sometimes been maintained, it is in full conformity with the conciliar Constitution - indeed, it is entirely fitting for everyone, Priest & congregation, to turn together to the East during the penitential rite, the Gloria, the orations, & the Eucharistic prayer,**

**in order to express the desire to participate in the work of worship and redemption accomplished by Christ.**

Of course it is understood that there are other parts of the Mass in which the priest, acting in persona Christi Capitis, enters into nuptial dialogue with the assembly. But this face-to-face has no other purpose than to lead to a tete-à-tete with God, which, through the grace of the Holy Spirit, will become a heart-to-heart.

Cardinal Robert Sarah - June 12, 2015

Liturgy is like a strong tree whose beauty is derived from the continuous renewal of its leaves, but whose strength comes from the old trunk, with solid roots in the ground.

- Pope Paul VI

# FIRST SUNDAY OF ADVENT

## FAITH FORMATION FUNDRAISER

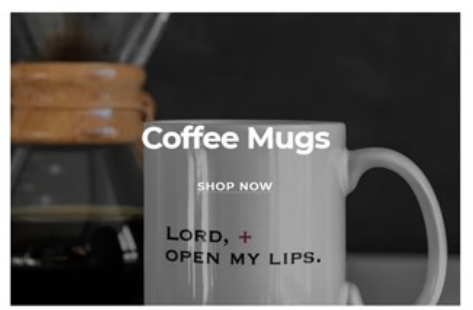
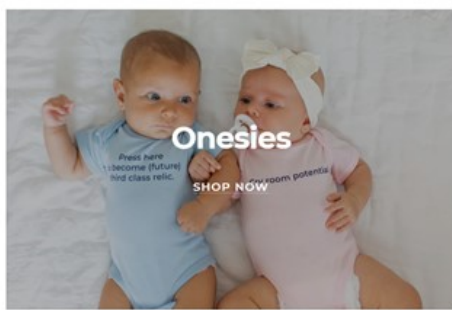


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- 2) Fill in the Faith Formation order form and return to Mary Jo Chronis by Monday, Nov 27th
- 3) The order will be placed and ready for pick up at St. Frances Cabrini before Christmas!



<https://sockreligious.com>



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<https://sockreligious.com>

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**\*NO Sale Prices. Please round all prices to nearest whole \$ amount. Thank you!**

| Item Type<br>(socks, t-shirt,...) | Full Description of Item                             | Size        |                 | Color          | Amount |
|-----------------------------------|--|-------------|-----------------|----------------|--------|
|                                   |  | Adult/Youth | XS/S/M/L/XL/XXL |                |        |
| t-shirt<br>EXAMPLE                | Work Hard, Pray Hard – St. Joseph the Worker t-shirt | Adult       | L               | Military Green | \$26   |
|                                   |  |             |                 |                |        |
|                                   |  |             |                 |                |        |
|                                   |  |             |                 |                |        |
|                                   |  |             |                 |                |        |
|                                   |  |             |                 |                |        |

TOTAL



# DECEMBER 3, 2023

## Are Meatless Fridays Still a Thing? Does it Matter? (Advent is a Penitential Season of Waiting) edited

50 years after the U.S. bishops made it optional, year-round Friday abstinence is making a modest comeback — but for many American Catholics it isn't even a real option, because they've never been told it's still a thing.

*"Lent is over. Why bring up meatless Fridays now?" "Catholics used to eat fish on Fridays instead of meat, but Vatican II changed all that." Well...no.*

*"What's the point of meatless Fridays? Meat isn't a luxury these days, and avoiding it for one day isn't a sacrifice for most people. So why bother?" Okay, let's talk about that. Let's start at the beginning...*

**Contrary to common misconception, abstinence from meat on Fridays throughout the year has never been abolished from Roman law.** It was not abolished by Vatican II. It was not abolished by Pope Paul VI or Pope St. John Paul II. It was not abolished by the 1983 Code of Canon Law. **It remains the universal law of the Latin Church** — even if not everyone has to obey it (more on this in a bit).

[Per the 1983 Code of Canon Law](#): Can. 1249 The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Can. 1250 The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Can. 1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Note the reasoning: Penance is not man's idea, but God's. *God* says we must do penance. What sort of penance and when is not specified by the divine law, but as human beings, members of a community, and heirs to a tradition, it behooves us to have forms of penitential observance that bind us together, linking us to one another and to our common past.

One important way we can be united in our penitential practices is by observing common penitential days and seasons. Friday, of course, has always been a day of penance for Christians because Jesus died on a Friday, just as Sunday is the Lord's Day because Jesus rose on a Sunday.

Every Sunday is like a mini-Easter season, and every Friday is like a mini-Lent in preparation for Sunday. That describes how it's been throughout Church history, and that's the way it still is in the universal law of the Latin Church — not to mention the laws of the Eastern Churches, both Catholic and Orthodox, which continue to observe abstinence on Fridays. (Their abstinence also includes Wednesdays, as ours once did...and their abstinence is sterner than ours, excluding fish, dairy, and other animal products).

**Although Friday abstinence remains the law of the Latin Church, many national bishops' conferences — including the U.S. bishops — make exceptions in their jurisdictions, permitting Catholics to choose another form of penance instead.**

Fifty years ago, in 1966, the National Conference of Catholic Bishops issued a ["Pastoral Statement on Penance and Abstinence"](#) in which they declared, among other things:

Among the works of voluntary self-denial and personal penance which we especially commend to our people for the future observance of Friday, even though we hereby terminate the traditional law of abstinence binding under pain of sin, as the sole prescribed means of observing Friday, we give first place to abstinence from flesh meat. We do so in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law.

Strikingly, the phrase "we hereby terminate the traditional law of abstinence binding under pain of sin" is relegated to a subordinate clause in a lengthy discourse on a point that has been almost entirely lost on the average Catholic in the pew:

**The U.S. bishops, in the very act of abolishing the law of Friday abstinence in their jurisdiction, expressed the "hope" and "expectation" that "the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law."**

Now, clearly that's a "hope" and "expectation" that has been overwhelmingly disappointed, and even gone overwhelmingly unheard. All most American Catholics have known for decades is "No more no meat on Fridays." Many never got the message that Friday is still a day of penance that they're still meant to observe in some meaningful way. They certainly haven't been told "Your pastors, the bishops, hope and expect that Catholics as a community will ordinarily continue to practice Friday abstinence by free choice."

**In a word, year-round Friday abstinence isn't even a realistic option for most Catholics, because no one has ever told them it's still a thing.** That needs to change. The faithful need to hear that that Friday abstinence is still a thing. In my (admittedly limited) experience, for many faithful Catholics, all they need to willingly embrace Friday abstinence is *an invitation to do so*. Of course, an invitation alone isn't enough. We need to talk about why Friday abstinence still matters, which means talking about why it was abolished for so many Catholics — and why it might be time to bring it back.

**On the one hand, yes, times have changed...**and the U.S. bishops note in their 1966 pastoral statement that there are reasons why abstaining from meat may no longer have exactly the same significance for most Westerners that it once did.

In the past, abstaining from meat was not so much a substantial sacrifice, like fasting from food in general, as it was eschewing something special. Today, meat is no longer special. **..but on the other hand there are still meaningful reasons to observe Friday abstinence from meat.** The U.S. bishops note some reasons in their document. By abstaining from meat on Fridays, in the first place, we freely and out of love for Christ Crucified show our solidarity with the generations of believers to whom this practice frequently became, especially in times of persecution and of great poverty, no mean evidence of fidelity to Christ and His Church.

In other words, it is fitting that Catholics should continue to abstain from meat on Fridays simply because *doing so was an integral part of Catholic piety and identity for nearly all of the past two millennia*. Eastern Christians, both Catholic and Orthodox, still observe abstinence on Fridays (and on Wednesdays, as Catholics once did — and their abstinence is sterner than ours, excluding fish, dairy, and other animal products).

In anti-Catholic times, on the modest end of the spectrum, Catholics were mocked for avoiding meat, for example with slurs like “fish-eaters” or “mackerel snappers” that Catholics have claimed as badges of honor. For this and other reasons, by avoiding meat on Fridays, we remind ourselves that we are part of something bigger than our own cultural moment.

The bishops also offer a second reason:

We shall thus also remind ourselves that as Christians, although immersed in the world and sharing its life, we must preserve a saving and necessary difference from the spirit of the world. Our deliberate, personal abstinence from meat, more especially because no longer required by law, will be an outward sign of inward spiritual values that we cherish.

*Avoiding meat on Friday mattered simply because it made us different.* It's something we do, other than going to Mass on Sundays, that marks us as Catholic — and this is beneficial both to us and to those around us.

Very often in the past the injunction to abstain from meat on Fridays was thought of as a positive injunction to eat fish. If you were out for lunch with friends from work on a Friday and someone ordered the fish sandwich, it was a good bet they were Catholic. That fish sandwich meant something. Not always, of course, and not for everyone. Obviously it was and is possible to violate the spirit of the discipline by ordering the lobster, or some other fish delicacy. Conversely, there have always been those who don't eat that much meat anyway, and barely notice a day without it.

But often enough, and for many people, fish on Fridays was a small but meaningful weekly reminder of one's religious identity: a concrete way in which one's heritage impacted one's life. *It was a small sacrifice; just as importantly, it was a small obedience.* To obey simply because it's the rule, even in those cases where the sacrifice in itself might not otherwise be meaningful to you personally, has a meaning of its own.

It was also potentially a silent witness to others. While sometimes attracting derision, the Catholic practice has also won admiration and respect. Either way, people notice. (A friend on social media tells me that she always observes Friday abstinence in part because her family is Protestant, and even if she forgets, “they always remember.”)

Just as importantly, when you ate that fish sandwich, you knew countless other Catholics were eschewing meat (and/or eating fish) just like you, as they had done basically forever. The shared cost of membership fosters a sense of belonging, of connection to others. It's a way of telling yourself and others: This is our thing. These are my people. This is what we do. This is part of what makes us Catholic. (The same principle applies in other religious traditions: keeping kosher; praying five times daily facing Mecca; etc.)

- *The crucial point that Friday is a day of penance.* Don't let it be just like any other day. Whether or not you choose to abstain from meat — and I heartily recommend that you do — do *something*. Consider doing *more* than abstaining: consider *fasting* every Friday. Or perhaps do without your evening beer or glass of wine. If you're a vegan and a teetotaler, that still doesn't get you off the hook! Find *something*. It could be something positive: Pray the Liturgy of the Hours or the rosary if you don't already do it every day, or do some extra spiritual reading.

*Whatever you do, do it in a prayerful, penitential, Christian spirit.* Do it to honor God, to remember Christ's crucifixion, to discipline your appetites, to obey the Church, to express solidarity with your fellow Christians living and dead, (nregister.com)





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