

St. Frances Cabrini Catholic Church

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

SIXTEENTH SUNDAY IN ORDINARY TIME

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OFFICE HOURS

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

PEOPLE WILL PROBABLY TELL YOU TODAY
THAT CHRISTMAS IS REALLY A PAGAN
FESTIVAL; BECAUSE MANY TRADITIONAL
FEATURES OF IT WERE TAKEN FROM
PAGANS. WHAT THEY DO NOT SEEM TO SEE
IS THAT, IN SO FAR AS THIS IS IN ANY SENSE
TRUE, IT ONLY PROVES THAT THE ANCIENT
PAGANS WERE MUCH MORE SENSIBLE THAN
THE MODERN PAGANS.

-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

JULY 23, 2023



TUESDAY **JULY 25**
5:30pm **+POOR SOULS IN PURGATORY**

WEDNESDAY **JULY 26**
8:30am **+RICHARD MORAND**
Req. BY: Meg Salzman & Jo Styler

THURSDAY **JULY 27**
8:30am. **+THERESA HOPKINS**
Req. BY: Lucy Morell

FRIDAY **JULY 28**
8:30am **+RICHARD MOORE**
Req. By: Kathy & Gary Turner

SATURDAY **JULY 29**
4:00 pm **+SISTER JOANNE**
Req. By: A Friend

SUNDAY **JULY 30**
9:00am **+RICHARD VALVO**
Req. By: Helen Moran
10:30 AM **+SCOTTIE KEMP**
Req. By: Wife

TODAY'S SCRIPTURE READINGS

First Reading 106:Wis 12:13,16-19

Psalms: 86:5-6,9-10,15-16

Second Reading: Rom 8:26-27

Gospel Reading: Mt 13:24-43

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.

Interested in Joining the Knights of Columbus!

Either scan the barcode to the right or call...

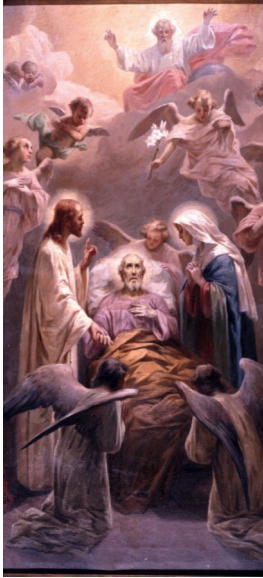
John T. Kreger IV, Grand Knight at 941-993-9988

Ron Merigold, Deputy Grand Knight at 941-417-9766



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SIXTEENTH SUNDAY IN ORDINARY TIME



READINGS FOR THE WEEK

MONDAY ST. SHARBEL MAKHLUF

395: Ex 14: 5-18 (Ps) EX 15:1B-6 Mt 12:38-42

TUESDAY ST. JAMES

605: 2cOR 4:7-15 Ps 126:1B-6 Mt 20:20-28

WEDNESDAY ST. JOACHIM & ANNE

397: Ex 16:1-5,9-15 Ps 78:18-19,23-28 MT 13:1-9

THURSDAY

398: Ex 19:1-2,9-11,16-20b Ps Dn3:52-56 Mt 13:10-17

FRIDAY

399: Ex 20:1-17 Ps 19:8-11 Mt 13:18-23

Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$120,431.26



Parish Focused Giving

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

Goal: \$526,460.00

Raised So Far: \$201,591.

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 December 31'st 2021 we were at \$485,402.00. As of March of this Month we are at \$262,732.00. Thanks to your generosity we were able to **pay off \$222,670** 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!



SIXTEENTH SUNDAY IN ORDINARY TIME



Dear Brothers and Sisters in Christ,

Two aspects of transmission of the faith that are contributing the most to a young person leaving the practice of the Faith: "they stopped believing in the religion's teachings" and "their family was never that religious when they were growing up."

I believe we need to help facilitate parents in their responsibility of transmitting the faith to their children so that both the parents and their children are able to, as Saint Peter teaches, "always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reference...."

For these reasons, we as a parish will begin a family-based Catechetical program with the assistance of our parish catechists whose love and service to the Church have brought the light of Christ to so many of the faithful, and by God's grace will continue to do so. I ask all of you to pray for this initiative. Your generosity in sharing the gift of faith with your brothers and sisters in Christ is pleasing to Our Lord and will bear good fruit. Let us support each other with our prayers and service.

The Catechetical series that we will use is called *A Family of Faith*. This parish family-based Catechism series covers the entire Catechism of the Catholic Church in four years and assists parents in teaching their children the Faith. One special advantage of teaching children catechism at home is that it is an opportunity to draw your family closer together. It also can be the occasion for correcting any errors that your children might have picked up, whether they go to Catholic or public school.

Each month parents and catechists discuss one chapter of the book and then the parents teach it to their children. There are activities in each chapter to help the children to learn the key points of each chapter. At the end of the month, there is another meeting. At this meeting, Catechists meet with the parents and their children to discuss what they have learned that month. There are also opportunities during the year for families to spend time with each other to support one another in this holy endeavor.

Let us pray for each other that the grace of the Holy Spirit will guide all our efforts to learn and live the Faith we profess.

Peace and Blessings

Note
from the
pastor



JULY 16, 2023

Faith Formation

Exciting News for 2023-24!!

**Registration
Coming Soon**



A FAMILY OF FAITH

Family Catechesis for Our Parish

After much consideration, we have decided to use the “A Family of Faith” series for our K-5 children. It is an innovative approach for the whole family to learn more about the Catholic Faith. “A Family of Faith” will help you to live and teach your children the Catholic Faith at home.

“A Family of Faith” creates communities of families who grow in faith and in relationship with one another. Catholic families not only learn the Faith but live it fully, becoming life-long disciples.

Pope St. John Paul II, in *Catechesi Tradendae*, wrote “Family catechesis...precedes, accompanies and enriches all other forms of catechesis. Thus there cannot be too great an effort on the part of Christian parents to prepare for this ministry of being their own children’s catechists and to carry it out with tireless zeal.”

The vision for “A Family of Faith” is strong Catholic families in which children learn the joys of following Jesus Christ and the truths of their Faith through the witness of Christian life given by their parents.

- The goals of the program are:
 - To encourage and equip parents to fulfill their God-given duty and privilege of educating their children in the Catholic Faith.
 - To support and nurture strong Catholic families who image the Blessed Trinity.
 - To provide parents the opportunity for continued growth in the Faith.

SIXTEENTH SUNDAY IN ORDINARY TIME

Recovering a Sense of the Sacred in God's House—and Here's How We Can Begin: John M. Grondeleski

Writing in *Niedziela* ["Sunday"], one of the two national Catholic weekly newspapers in Poland, Father "A.P." made these thought-provoking observations about punctuality for Mass:

The later we show up in church before Mass, the later we enter into a genuine climate of prayer. Some people like to reckon how late they can be for the Mass to "count." Remember that the Mass is one whole, from the sign of the cross at the start of Mass until the blessing at its end: one cannot say he was 'at Mass' if one was only there for parts of it. It's not just a formality: it's better that you wait until the Lord comes and you meet Him at the altar rather than the other way around. When I am late for Mass, it's not that I am waiting for God but that God is waiting for me. Arriving at the last minute means that you need extra time to orient yourself and join in the liturgical action. You might not then hear some important words God is saying to you. So just don't not be late: make an effort so that it's you who waits for the Lord.

He also added these reflections about blessing ourselves as we cross the church's threshold:

It is worthwhile reminding yourself when you enter the Father's house (which is a temple), that you are a child of God. That childhood began at the moment of your Baptism, when the water poured in the baptismal font cleansed you from sin and gave you new life. There is placed at the entrance to the church a bowl with holy water so that, upon entering the church to meet God, you would remind yourself of your Baptism and wash yourself of your sins. Do you still make use of the stoup and holy water at the church door? Perhaps if you reminded yourself of your Baptism and washed away your sins, you might enter with a clean heart into the holy mystery of faith? Perhaps if you made a clear sign of the cross on your body with your hand immersed in holy water, the grace of Baptism might be renewed in you? These are, of course, but gestures which can, but do not have to, help you pray at Mass. But why should you not make use of them when they have helped whole ranks of Christ's disciples over the centuries? Enter the church like a Christian rather than a pagan. It will markedly change your presence and behavior in that temple [translation mine].

I cite these two passages for two reasons: first, the ideas themselves are worth our taking them on board. And second, they clash with the ethos in not a few American parishes.

The latter observation comes from experience. Just last Sunday, I visited a nearby parish where, frankly, I found praying before Mass subordinate to socializing. I know there are even "liturgists" who imagine such chattering "facilitates community" and do not discourage it. I hint at my age when I mention that the examination of conscience given once upon a time to first penitents asked, "Did I talk in church?"

Now I'm not against talking in church, as long as we get our priorities right. When we arrive in church, the first conversation we need to have is *with God*, i.e., in prayer. The church is the house of God: we are not in queue, making chitchat with our fellow reception liners, waiting to make a formal handshake with God.

"But what about community?" you say. Fine: have a Dunkin' Donuts feast after Mass. Stay and talk until the cows come home. (Do ask the pastor about that.) But *first things first*: our conversation needs to go vertical before it goes horizontal. I note this because, after having translated the *Niedziela* passage, I found a story about arriving late for Mass in the Claretian monthly, *U.S. Catholic*. For years, the magazine has run a feature that I think embodies proto-synodality-run-amuck: it takes a phenomenon and then asks people what they think of it, usually without challenging the results. In October 2018, Father John Molyneux assured us, "It's OK to be late for Mass. Showing up is what matters."

"No, it's not. The Mass is not primarily about us, and we "useless servants" are not doing God a favor. Such disrespect would never be foisted on somebody in "real" life: I was supposed to meet the President at 10am and they said to be at the White House at 9:45am but I showed up at noon and, hey, "showing up is what matters."

The reactions Molyneux cites and the commentators who followed it also started with the "me" focus: for them, the primary problem with arriving late for Mass is "not being greeted and welcomed." Forget Father A.P.'s quaint notion that it's God you're keeping waiting.

It's not accidental that the Polish priest connected punctuality for Mass with blessing oneself: both emphasize the holiness of this place as the house of God. Once upon a time, parents trained children how to behave in someone's house. How should God's children behave in his home? Well, the "horizontalists" will tell us that "it's our home, too." Hopefully, when adult children return to their parents' home, they understand how to respect *where* and *how* they belong there, i.e., they have progressed beyond entitled, spoiled brats fixated on self.

The notion of the holiness of the church's place was also touched upon in a story on an Italian website, criticizing how the Brescia Cathedral was turned one Saturday into a conference and lunch hall for a Catholic group. "Preference for the poor" is not an excuse for collapsing the abiding sacral and cultic dedication of a church: the city did not lack other appropriately capacious venues for a Caritas lunch. The argument is simpler: sacrality dedicated exclusively to cult is *passé*. Andrea Zambrano summed it up: it's "consistent with the relativism that has also overrun the sacred and the environments of worship: today incense, tomorrow dumpings with sauce." Let's not even ask about the message sent by the sell-off of former churches that have now become venues for secular, even vulgar purposes or other religious cults. We need to recover a sense of the sacred. It starts with me, arriving for Mass ahead of time and blessing myself as I enter the *Father's* house.

(Catholiceducation.com)



A Noisy World needs More Silence in Our Churches: John Grondelski

The contemporary allergy to silence is, in fact, our malady.

Back in 1964, Simon and Garfunkel branded silence a “cancer” that “grows.” Some think they were reacting to the JFK assassination. Perhaps they foresaw a future that was silent, automated and impersonal. If they did, they were wrong — at least about the silence.

The Italian website La Nuova Bussola Quotidiana (LNBQ) ran an insightful piece Sept. 6 on what it called “walls of sound” and “analgesic noise.” Aurelio Porfiri was reacting to a growing phenomenon in Europe, where churches cannot seem to decide if they are places of worship or tourist sites. He complained about the piping of canned music — usually organ pieces or Gregorian chant — into otherwise empty churches to give visitors a churchy ambience, what we might call ecclesiastical elevator music. LNBQ noted a paradox: there’s a whole lot of chantin’ goin’ on when nobody’s actually chanting or praying, while a whole lot less takes place when people actually assemble for the liturgy.

Would it be so bad for those visitors actually to enter a quiet church that invites them to do what a church is for: pray? Porfiri is on to something. If “silence like a cancer grows,” our times have mounted aggressive chemotherapy in the form of ubiquitous noise. We are just not comfortable with quiet. I currently reside in Washington, whose Metro is possessed by a therapeutic voice that — between “apologizing for the [constant] delays” — just never shuts up. I understand announcing schedule changes. But do people *really* need instructions on how to use an escalator? (If they do, should they be wandering around in public?) Or a flood of admonitions that, in the same message, urge riders to report unattended packages as potential bombs and “as a reminder, eating and drinking are prohibited in Metro?” Are those two warnings of the same gravity? Or should we keep our eyes out for that bomb masquerading as a Big Mac?

Even the Church has succumbed to this unending prolixity. In how many churches is the period before Mass filled with people milling around and carrying on conversations? Or music people conducting last-minute rehearsals (or discussions about last minute music selections)? There are places for this: in the parking lot or the prep room. But a church should be silent, because this community is going to talk with its Master, and its members need time to focus, recollect and devote themselves to that most important task. This is a special kind of community, not the farmer’s market at prayer. (It’s also why people should not arrive late or “just on time” — should one keep the Master waiting?)

How often are the few times the liturgy sets aside for silence — especially the period of silent post-Communion thanksgiving — treated cursorily? Improv priests feel the need to “fill in the airtime” with their own homespun reflections. The choir’s soloist apparently feels the need to pierce the silence with her high C. At least those activities are semi-sacred. There are still parishes that stuff the time reading the bulletin (which, if it occurs, takes place *after* the Postcommunion Prayer), only to end with urging the congregation to “please take home a copy of the bulletin!” (Why?) The contemporary allergy to silence is, in fact, our malady. It’s the aural counterpart of what St. Thomas Aquinas attacked as “busy-ness,” the obsession to “do something.” (How often do we use that expression?) We “do something” because we might otherwise have to face the vacuity we so desperately want to hide.

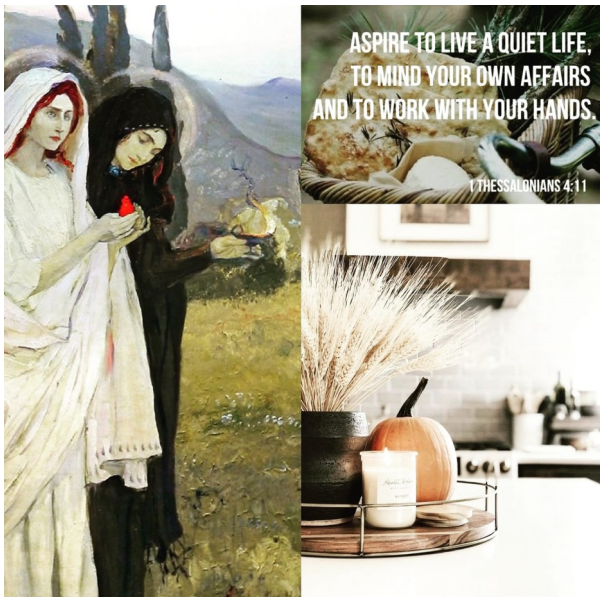
Silence is essential to recollection, to examining and reorienting one’s compass. It is critical to real prayer. Father Donald Haggerty, in his book *Contemplative Enigmas*, asks how we can accept God’s silence if we can never accept our own? How can we adore the Eucharist, which involves the silence of *cor ad cor loquitur*? Is our “information” or “sensory overload” an excuse for asking whether what’s overloading us is worth our time?

It’s that reorienting of compasses that modernity so desperately wants to avoid, most likely because it would expose so many idols of contemporary pieties that consume our time. The Sabbath, at least, should be a time of peaceful and, preferably silent, recollection. When the Sabbath became the “weekend,” the rest of the Lord suddenly became just another thing to be wedged into an already-overstretched schedule.

How much has even Sunday lost its quiet? Americans have largely forgotten that because we have spent a half century turning it into just another day, at best another “weekend” day. Americans got a bit of a taste of the past in 2021:

July 4 was both a Sunday and Independence Day. Independence Day is one of the few American holidays still not celebrated by shopping. Most everything was shuttered. Most everything was quiet. It was nice.

I lived in Switzerland from 2008-2011. Bern was a Protestant canton, but it kept Sundays. By 5pm Saturday, most of the businesses downtown and the stores along the highways (think IKEA) were closing down. Around 7pm on Saturday, the bells of most of the churches of Bern began peeling the “*Sonneneinleitung*.” The ringing of the church bells was the “introduction of Sunday.” On Sunday itself, little was open in Protestant Bern. There was usually one bakery in a neighborhood that closed by noon or 1pm. Afterwards, the restaurants and movie theaters downtown were open, but little else: want to buy something, go to the 24-hour shop in the Main Train Station downtown or some gas station on the highway leading out of the city. Sundays in Bern had a palpable, tangible quality: quiet. (Indeed, it’s telling that those restaurants that opened on Sundays were closed on Mondays, called “*ruhe Montag* — “quiet Monday.”) Americans would do well to recover Sunday silence, at least by deliberately and intentionally carving out “quiet time” (say, in the afternoon) on that day. We need it ... because it’s not silence that is today’s cancer.



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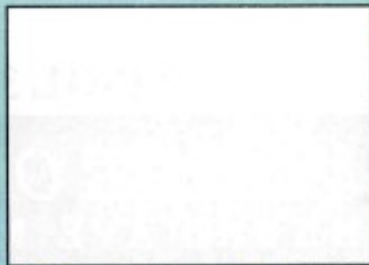
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