St. Frances Cabrini Catholic Church

12001 69th St. East, Parrish, Fl. 34219
The Most Holy Body and Blood of Christ

WWW.SFXCPARRISH.COM OFFICE HOURS

Home@sfxcparrish.com M,T,Wed. Th, F 7:00am-3:00pm 941.776.9097

A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God. In our churches, Christians will search in vain for the red lamp where God awaits them. Like Mary Magdalene, weeping before the empty tomb, they will ask, 'Where have they taken Him?'

— Pope Pius XII —



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

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



TUESDAY JUNE 13

5:30pm **+POOR SOULS IN PURGATORY**

JUNE 14

JUNE 15

2nd Int. +PHILL MURRAY

+RUTH MARY PEARSON 3rd Int:

Req. By: Paul Zedalis

WEDNESDAY

8:30am **+ADAM WELSH**

Req. BY; Linda Meeker

THURSDAY

+RICHARD OPALEK 8:30am. Wife & Family Req. BY:

FRIDAY **JUNE 16**

8:30am **+ELIZABETH SMITH**

Richard & Catherine Black Rea. Bv:

2nd Int **+LORINE HOUSE** Req. By: Susan Lescenski

SATURDAY **JUNE 17**

4:00 pm **+JEAN SPITKOVSKY**

Req. By: Kay

SUNDAY

JUNE 18 9:00am + KEN DARGA

Req. By: Gail, Mike & Leann 2nd Int. **+JOHN MORANE** Req. By: Wife & Children

10:30 AM **+SUSAN LOMONACO**

Husband, Morris Req. By: **+JAMES WOPART** 2nd Int: Req. By: Loving Family

EMERGENCY NUMBER

To be used just for an emergency! 813-629-3963

come OUR CHURCH

TODAY'S SCRIPTURE READINGS

First Reading 167: Dt8:2-3,14b-16a Psalms: 147:12-15.19-20 Second Reading: 1Cor 10:16-17 Gospel Reading: Jn6:51-58

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.

THE MOST HOLY BODY AND BLOOD OF CHRIST



READINGS FOR THE WEEK MONDAY

359: 2Cor 1:1-7 Ps 34:2-9 Mt 5:1-12 TUESDAY ST. ANTHONY OF PADUA

360: 2Cor 1:18-22 Ps 119:129-133,135 Mt 5:13-16

WEDNESDAY

361:: 2Cor 3:4-11 Ps 99:5-9 Mt5::17-19

THURSDAY

362: 2Cor 3:15—4:1,3-6 Ps 85:9ab,10,11-14 Mt 5:20-26

FRIDAY THE MOST SACRED HEART OF JESUS

170: Dt 7:6-11Ps 103:1-4,8,10 1Jn 4:7-16 Mt 11:25-30

Supporting our Diocese

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

Goal: \$198,000.00 Raised So Far: \$119,992.37



CATHOLIC CHURCH

Parish Focused Giving

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

Debt Free by 2023

Goal: \$526,460.00

Raised So Far: \$200,986.05

2023 Catholic Faith Appeal

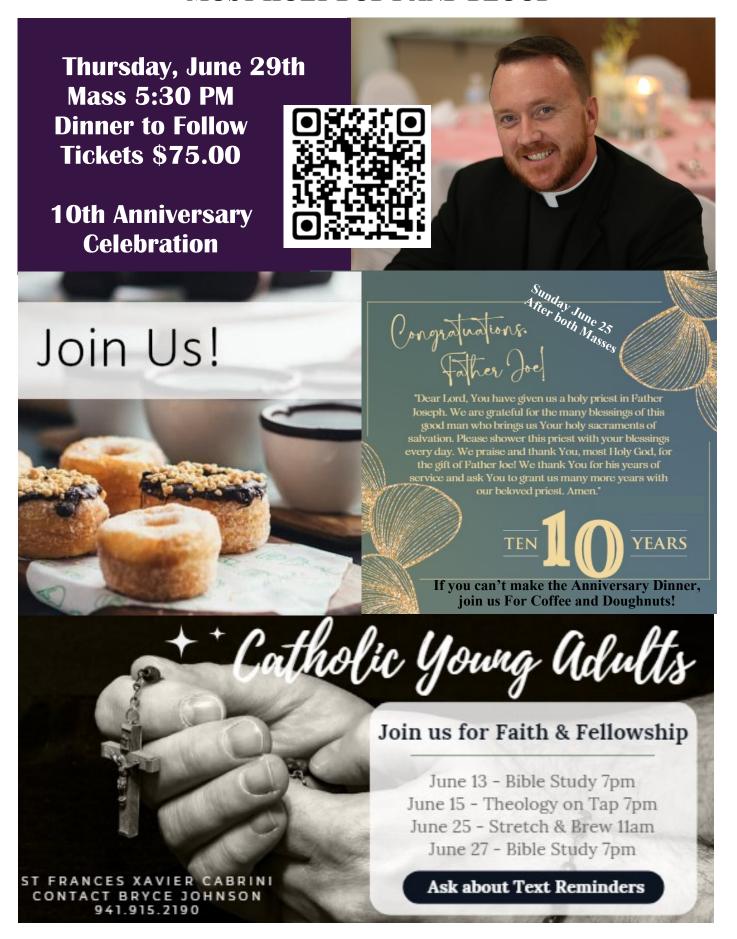
Every year, the Diocese of Venice places a goal for each parish to provide a certain amount towards an overall needs of the Diocese. For 2022, **our Parish responsibility is \$198,000**. Our hope is to fulfill our obligation early and ensure our support for these essential programs for the Southwest 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 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!



MOST HOLY BODY AND BLOOD



With the help of a K-12 Step Up scholarship, your child could attend a private school.

Learn more at SUFS.org







Learn more about Scholarship Opportunities at St. Joseph Catholic School by calling (941) 755-2611, emailing office@sjsfl.org, or visiting our website at sjsfl.org.

Obtenga más información sobre las oportunidades de becas en la escuela Católica de St. Joseph llamando al (941) 755-2611, enviando un correo electrónico a office@sjsfl.org, o visitando nuestro sitio web en sjsfl.org.



Con la ayuda de una beca de Step Up K-12, su hijo podría asistir a una escuela privada.

Obtenga más información en SUFS.org



The Presence of Angels at the Eucharist: Jean Danielou

The angels are present especially at the Eucharistic Sacrifice. The Mass is, actually, a sacramental participation in the liturgy of heaven, the cult* officially rendered to the Trinity by the full host of the spiritual creation. The presence of the angels introduces the Eucharist into heaven itself. They help to surround it with a sacred mystery.

"The angels surround the priest," writes St. John Chrysostom. "The whole sanctuary and the space before the altar is filled with the heavenly Powers come to honor Him who is present upon the altar." And elsewhere: "Think now of what kind of choir you are going to enter. Although vested with a body, you have been judged worthy to join the Powers of heaven in singing the praises of Him who is Lord of all." "Behold the royal table. The angels serve at it. The Lord Himself is present."

There is only one priestly activity, and that is Jesus Christ's. By it the whole of creation glorifies the Trinity. This is this same activity that is offered by the angels in heaven and the saints on earth. This participation appears in the New Testament, where the liturgy of the Church is presented as a participation in that of the angels. Thus, in the letter to the Hebrews, we read: "But you have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the firstborn who are enrolled in the heavens, and to God, the judge of all, and to the spirits of the just made perfect, and to Jesus, mediator of a new testament, and to a sprinkling of blood which speaks better than Abel." -- As for the Apocalypse, it is the vision of the Christian Sunday worship that the visionary sees as prolonged in the liturgy of heaven.

The Heavenly Liturgy: The angels are associated with the different parts of the sacrifice. Theodore of Mopsuestia shows them symbolized by the ministers who arrange the offerings upon the altar: "By means of the deacons who minister in what is being accomplished, we can see in spirit the invisible Powers ministering as they assist in this ineffable liturgy."

Further on he adds, "You must realize that there is an image of the invisible Powers in this service that the deacons are charged with now, as they bear the offering for the oblation . . . And when they have brought it in, it is placed upon the holy altar by the angels for the perfect fulfillment of the Passion. The deacons who spread the cloths upon the altar recall the burial linens; and those who, once the sacred Body has been produced, stand on either side and fan the air around it, represent the angels who remained by Christ all the while He was dead, to honor Him, until they had seen His Resurrection."

It is easy to see how the display of the liturgy of earth is a visible reflection, an efficacious symbol, of the heavenly liturgy of the angels. This unity of the two cults is expressed by the liturgy itself in the Preface, where it invites the community of the Church to unite with the Thrones and the Dominations, the Cherubim and the Seraphim, to sing the angelic hymn of praise, the Thrice-Holy:

"Reflect upon whom it is that you are near and with whom you are about to invoke God — the Cherubim. Think of the choirs you are about to enter. Let no one have any thought of earth (sursum corda), but let him lose himself of every earthly thing and transport himself whole and entire into heaven. Let him abide there beside the very throne of glory, hovering with the Seraphim, and singing the most holy song of the God of glory and majesty."

Elsewhere St. John Chrysostom remarks that the Gloria in Excelsis is the chant of the lower angels. Even the catechumens are permitted to join in it. But the Sanctus is the chant of the Seraphim; it leads into the very sanctuary of the Trinity, and thus "it is reserved for the initiated, the baptized."

Holy, Holy, Holy. Theodore of Mopsuestia also stresses this participation in the angelic liturgy in the Trisagion [thrice holy]. This point is especially dear to the tradition of Antioch.

"The priest here mentions all the Seraphim who raise this song of praise toward God, the same song that blessed Isaiah heard through a divine revelation and transmitted in Scripture. This is the praise which we all assemble together to sing at the top of our voices, so that we sing the same hymns as the invisible natures. . . By this means we show the greatness of the mercy He has bestowed freely upon us. A religious fear fills our conscience, either before or after we have cried out, 'Holy!' "

This chant of the Seraphim expresses holy fear. It describes the awe felt by even the highest creatures in the presence of the infinite divine excellence. And this enables us to understand better the holiness of the Eucharist, which leads us, with the Seraphim, into the presence of the all-holy God, hidden only by the fragile species of bread and wine.

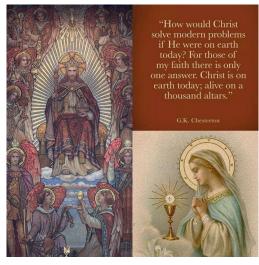
The Offering: Finally, the presence of the angels in the Eucharist appears in the very act of offering the Sacrifice. The Roman liturgy itself witnesses to this when it asks of God that "the offerings be borne by the hands of Thy holy angel unto Thy high altar." The Apocalypse already shows the angels, in their heavenly liturgy, offering "the prayers of the saints" under the appearances of "cups of gold filled with perfume." This intercessory role appears in the prayer of all prayers, the central act of

worship, the priestly activity of Christ.

Thus, John Chrysostom can write: "It is not only men who raise this cry filled with holy awe, but the angels prostrate themselves before the Lord, the archangels pray to Him. Just as men cut palm branches and wave them before their kings to move them to think of love and mercy, so at this moment, the angels present the very Body of their Lord as if it were a palm branch and they pray to Him for all humanity."

The Annunciation and Resurrection: This participation of the angels extends to the whole liturgical life and especially to the celebration of the Christian feasts. The mysteries of Christ are celebrated by the heavenly powers at the same time as they are by the Church on earth. Thus, Gregory Nazianzen writes, regarding the feast of the Epiphany, "Together with the shepherds glorify God; sing His praises with the angels; join the choirs of the archangels. Let this festive occasion join the powers of those in heaven and those on earth. For I am certain that they are rejoicing today and celebrating this feast together with us, since they are friends of God and man just as those whom David shows us rising with Christ after the Passion, going on ahead of Him and vying with each other to lift up the gates."

(Source: Catholicexchange.com)



But it is John Chrysostom who develops this idea to its greatest extent. He explains that, in order to lend greater splendor to the feast of the Ascension, he has invited the faithful to celebrate it in the *Martyrium* of Romanesia: "The angels are present here. The angels and the martyrs meet today. If you wish to see the angels and the martyrs, open the eyes of faith and look upon this sight. For if the very air is filled with angels, how much more so the Church! And if the Church is filled with angels, how much more is that true today when their Lord has risen into heaven! The whole air about us is filled with angels. Hear the apostle [Paul] teaching this, when he bids the women to cover their heads with a veil because of the presence of the angels."

And again, in regard to the Resurrection he writes, "It is not only earth, but heaven as well which has part in today's feast. . . The Angels exult, the Archangels rejoice, the Cherubim and the Seraphim join us in the celebration of today's feast. . . What room is there for sadness?"

*Editor's note: the term "cult" is here used in its older sense, as a system of worship and devotion towards a particular object.





Deacon Mike Hinger is at St. Maximilian Kolbe Catholic Church, Liberty Township. November 19, 2019 · West Chester Township, OH · ❸

This past weekend at the 10:00 Mass, I accidentally spilled some of The Precious Blood of Jesus on the carpet during Communion. I immediately placed a cloth purificator over the spill so that no one would step on the area until I could clean up the spill after Mass. After Mass ended, I went to the sacristy to get some water and additional cloth purificators to clean up The Precious Blood. When I came out into the main part of the Church, there were 3 nuns from The Children of Mary who had attended 10:00 Mass kneeling around the spilled Precious Blood with their faces down in adoration awaiting me to return. I, along with others, were quite moved by the sisters' witness of the true presence of Jesus in the Eucharist. One parishioner was so moved that she snapped a picture and shared it with me.

I thought later...How many of us would think to go kneel like that in adoration until The Precious Blood was cleaned up? Certainly something to reflect upon.





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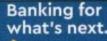
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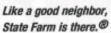
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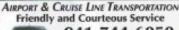
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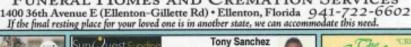
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