

St. Frances Cabrini Catholic Church

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

TWENTY SECOND SUNDAY IN ORDINARY TIME

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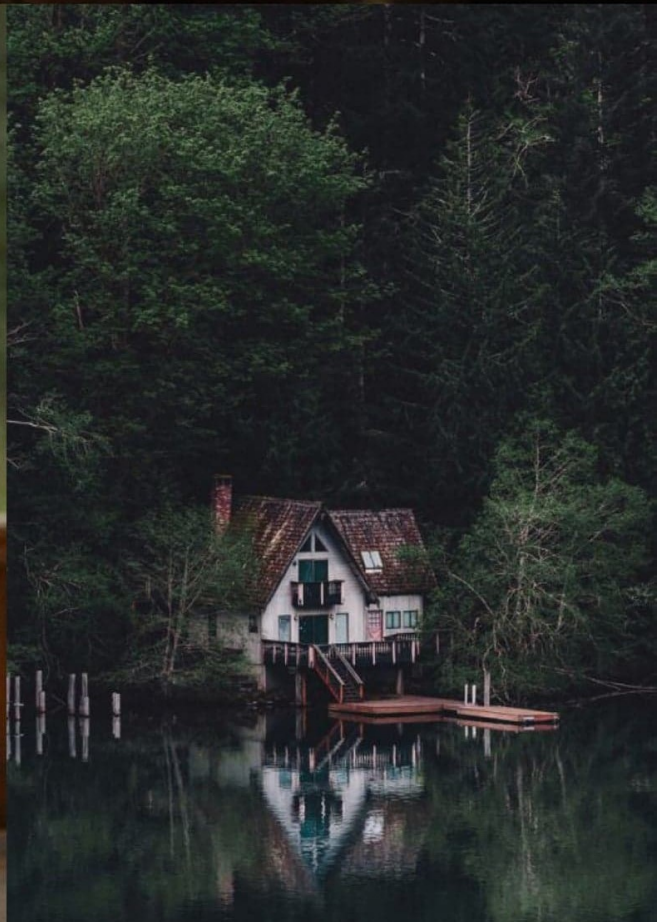
Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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

YOU ARE REWARDED NOT
ACCORDING TO YOUR WORK
OR YOUR TIME BUT ACCORDING
TO THE MEASURE OF YOUR LOVE
ST. CATHERINE OF SIENA



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

SEPTEMBER 3, 2023



TUESDAY

5:30pm

Req. By:

2nd Int.

Req. By:

WEDNESDAY

8:30am

Req. By:

THURSDAY

8:30am

Req. By:

2nd Int.

Req. By:

3rd Int.

Req. By:

FRIDAY

8:30am

Req. By:

2nd Int.

SATURDAY

4:00 pm

Req. By:

2nd Int:

Req. By:

SUNDAY

8:00am

Req. By:

9:45 AM

Req. By:

SEPTEMBER 5

+JOHNNY GONZALES

Lydia

+LOUIS & ANGELINE SERIAN

Bill & MaryAnn Smorey

SEPTEMBER 6

+POOR SOULS

Kay

SEPTEMBER 7

+LOIS WYROSKI

Cheryl Wyler

+RACHEL BENEVIDAS

Loving Family

LINDA WHITE B-DAY

Loving Family

SEPTEMBER 8

+WILLIAM LEWIS SR.

Bill & Gemma

+PASQUAL GRELLS

SEPTEMBER 9

+TED KREGER

Kreger Family

+DAVID LAPOINTE

Nelson & Joanna Hernandez

SEPTEMBER 10

+MARY NEN NGUYEN

Trish

+CHUCK DEITZLE

Wife

TODAY'S SCRIPTURE READINGS

First Reading 124 Jer 20:7-9

Psalms 63:2-6,8-9

Second Reading Rom 12:1-2

Gospel Reading: Mt 16:21-27

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

TWENTY SECOND SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK

MONDAY

431: 1Thes 4:13-18 Ps 96:1,3-5,11-13 Lk 16:1-30

TUESDAY

432: 1Thes 5:1-6,9-11 Ps 27:1,4,13-14 Lk 4:31-37

WEDNESDAY

433: Col 1:1-8 Ps 52:10-11 Lk 4:38-44

THURSDAY

434: Col 1:9-14 Ps 98:2-6 Lk 5:1-11

FRIDAY THE NATIVITY OF THE BLESSED VIRGIN MARY

636: Mt 5:1-4a Ps 13:6abc Mt 1:1-16,18-23



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

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!




September Events

9	BOWLING 6:30PM RSVP Bryce Johnson
12	BIBLE STUDY Mother Cabrini Hall 7PM
19	PICKLEBALL Palmetto Tennis Courts 6PM
21	SEPTEMBER POTLUCK Oktoberfest-Theme 5:30PM
26	BIBLE STUDY Mother Cabrini Hall 7PM

TWENTY SECOND SUNDAY IN ORDINARY TIME

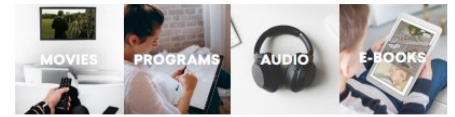
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Enter your name and your email address

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FOR FREE

the Red Mass

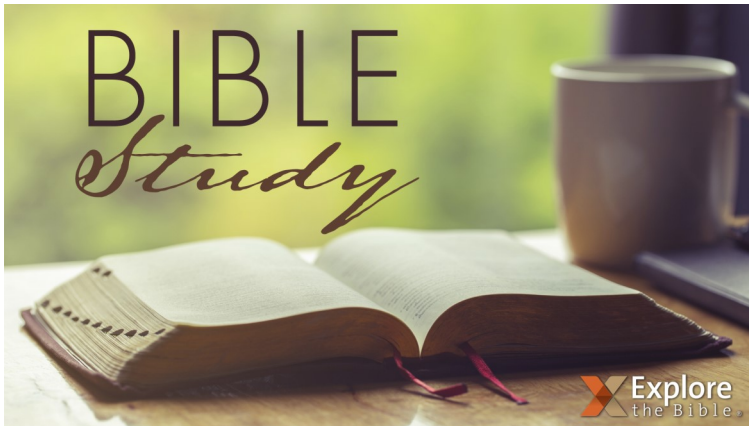


The Red Mass, a medieval tradition of the Roman Catholic Church, has been observed annually in the Diocese of Venice since 2008.

This year, the Red Mass will be celebrated at 5:30 p.m., October 18 at St. Martha Catholic Church 200 N. Orange Street, Sarasota. The Most Rev. Frank J. Dewane, Bishop of the Diocese of Venice, will be the Main Celebrant.

A reception hosted by the Catholic Lawyers Guild (CLG) follows immediately at the Parish Hall. For further information, please contact Atty. Paul Consbruck at 866-558-7285; 941-966-6706 or adoptfla@yahoo.com.

SEPTEMBER 3, 2023



"When they prayed, the place in which they were gathered was shaken; and they were filled with the Holy Spirit and spoke the word of God with boldness"

• Acts 4:31

Come join us for Bible Study classes which begin Friday, September 15—After Mass from 9:30-11:30.

This year we will be studying the book of Acts. Listen to the Holy Spirit speak the WORD of God to you through the Bible.



That Man is You (TMIY) is a Catholic men's program that honestly addresses the pressures and temptations that men face in our modern culture, especially those relating to their roles as husbands and fathers. The program harmonizes current social and medical science with the teachings of the Church and the wisdom of the saints to develop the vision of man fully alive! Since its inception, more than 100,000 men have been involved in *TMIY*. The transformative effects in participants have been most evident in helping men become better husbands and fathers, strengthening them in virtue, and in increased parish participation.

Please note that the 13-week program is free, with no pre-registration required. Participants are not required to attend every week and can drop in at any time during the length of the program

**Begins September 9th @ 7:00 AM
A light Breakfast will be available at 6:30 AM
Meetings held in the Cabrini Hall**

TWENTY SECOND SUNDAY IN ORDINARY TIME

The Catholic Apocalyptic Drama of the Mass: Stephen Beale

Cloaked in a cloud, with a face as bright as the sun and feet of fire, he saw the angel descending from heaven. The voice of the angel was as a roaring lion. He was so large that one foot rested on the sea while the other touched the land.

In his hand was a small scroll:

Then the voice that I had heard from heaven spoke to me again and said, “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.”

So I went up to the angel and told him to give me the small scroll. He said to me, “Take and swallow it. It will turn your stomach sour, but in your mouth it will taste as sweet as honey.” I took the small scroll from the angel’s hand and swallowed it. In my mouth it was like sweet honey, but when I had eaten it, my stomach turned sour (Revelation 10:8-10).

The above scene from the Book of Revelation culminates in the Apostle John being called to prophesy. The eaten scroll delivered from heaven by an angel seems a vivid metaphor for how God inspired the writing of the Scriptures: John internalizes the divine Word, he digests it—it fires not just his mind but fills his body.

But there’s something more going on here. In this image of John eating the scroll, Catholic commentators also see a figure for the Eucharist. As one Catholic writer, Stratford Caldecott explains: Since Jesus is the Word of God in person, the representation of the Eucharist by an edible scroll is of course quite appropriate. The possible Eucharistic symbolism here is strengthened by the fact that the angel ‘with a rainbow over his head’ who holds the little scroll (Rev. 10:1) is speaking with seven thunders words that John is told to seal up and not write down—for the holiest things should be exposed only to those fully prepared and initiated.

In fact, many scholars believe that not only is this passage describing the Eucharist, but that the entire book is a depiction of sorts of the heavenly liturgy of which the Mass is a participation. Yes, that’s right, Revelation, the book of monsters and wonders is a biblical commentary on the Mass.

That might seem incredible until you start looking for parallels between Revelation and the Mass. One Bible study guide has tallied at least 100 specific connections between the book and the liturgy. Here are some that especially stand out:

The Penitential Rite of the Mass is mirrored in the repeated calls for repentance that dominate Rev. 2 and 3. Throughout the book, **the altar** is at the center of the word and action. Particular **reverence** is shown to the altar, such as in Rev. 6:9 and 8:3-5. There is also **the Liturgy of the Word** in Rev. 5, in which the slain lamb on the throne is the only one deemed worthy to open the scroll and read. **The Sanctus**, acclaimed during the Liturgy of the Eucharist, is taken from Rev. 4:8-11 in a scene which should ring somewhat familiar to Catholics:

The four living creatures, each of them with six wings, were covered with eyes inside and out. Day and night they do not stop exclaiming:

“Holy, holy, holy is the Lord God almighty,
who was, and who is, and who is to come.”

Whenever the living creatures give glory and honor and thanks to the one who sits on the throne, who lives forever and ever, the twenty-four elders fall down before the one who sits on the throne and worship him, who lives forever and ever. They throw down their crowns before the throne, exclaiming:

“Worthy are you, Lord our God, to receive glory and honor and power, for you created all things; because of your will they came to be and were created.”

Those in attendance kneel after the singing of the *Sanctus*—a practice which has been retained in the U.S. Catholic Church. And note that the worshipers proclaim the ‘worthiness’ of the Lord to receive glory, honor, and power, whereas in the Mass we confess our ‘unworthiness’ to receive the Lord. Later in the Mass we sing the *Agnus Dei*, lamb of God. Revelation is full of references to the divine lamb—including in the chapter that immediate follows the above.

The heavenly liturgy continues in the vision of Revelation 15 and 16, which dwells on the bowls and cup of fury. Angels are appointed to pour the bowls out over the earth. One brings a plague of sores out on sinners who worshipped the beast. Another turns the sea to blood. A third is poured on the sun, setting off some kind of a cosmic chain reaction in which scorching flames are showered on the earth.

Now, one might wonder, how could this possibly be related to the Eucharistic bread and wine?

As this Bible study guide explains, what in Revelation are depicted as judgments in the liturgy become ‘gifts of grace.’

This is not such a strange thing as it might at first seem.



Think of the crossing of the Red Sea, which was a moment of deliverance for the Israelites yet also one of destruction for the Egyptians. And again: the Genesis flood blotted out mankind yet was also a moment rebirth for the human race. Both events are viewed as foreshadowing baptism, the first sacramental gift of grace in our lives.

In a Eucharistic context, St. Paul also explains how the eating of the bread and the drinking of the wine can become an instance of judgment for those who fail to discern in them the Body of Christ ([1 Corinthians 11:29](#)).

All this has led some scholars to describe Revelation as a biblical commentary on the liturgy. If so, what does it tell us about the Mass?

In the first place, Revelation helps to disclose to us the hidden meaning of the various elements of the Mass. (Incidentally, the Anglicized Greek name for Revelation, *Apocalypse*, comes from the Greek verb for *uncovering* or *revealing*. *Revelation* is of Latin derivation.)

For example, in [Revelation 14](#), an angel harvests the grapes of the earth and throws them into the ‘great wine press of God’s fury.’ When the wine press is trodden, it unleashes a tide of blood that rises as high as a horse and reaches out for 200 miles—certainly a gripping image of the reality of the Eucharistic wine.

Speaking of hidden Eucharistic meanings, earlier in [Revelation 2:17](#) believers who are victorious over idolatry are promised that they will receive the ‘hidden manna’ upon entry into heaven—an obvious allusion back to the manna of the ancient Israelites, which itself was a forerunner of the ‘bread of heaven’ Christ gave us.

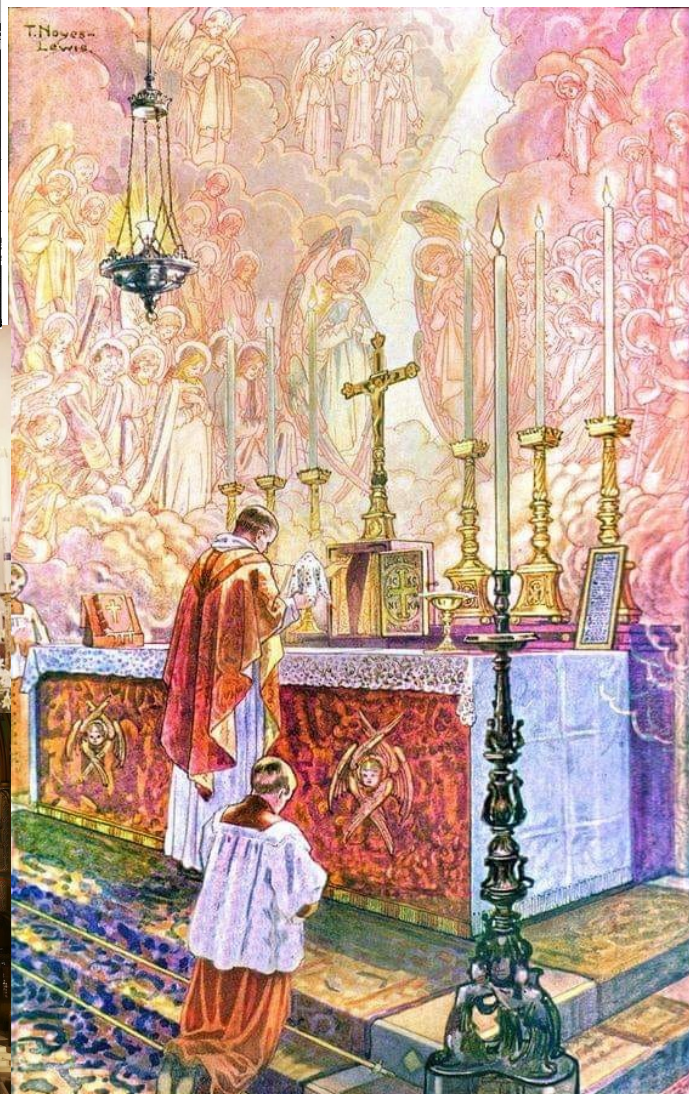
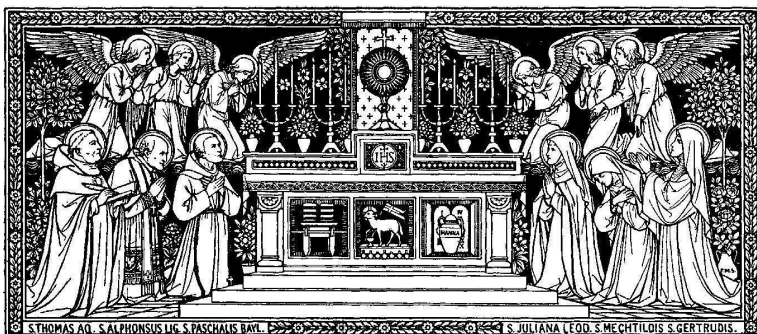
Overall, Revelation places the liturgy for us at the center of time and space. In chronological terms, it reinforces the fact for us that the liturgy is not only a dynamic ‘remembering’ of Christ’s sacrifice but also a dynamic reaching forward in time to the end of the world when Christians will be celebrating the liturgy in heaven. In this way, the liturgy also spans space, making heaven present on earth.

For the individual Christian in today’s world, Revelation has a special significance in the context of the liturgy.

In the wake of Vatican II, Church has sought to restore the majesty and liturgical grandeur of the Mass that has in some places been lost (due to misinterpretations and abuse of the reforms implemented by the council). Turning to the Apocalypse certainly can help instill greater reverence among individual believers at Mass.

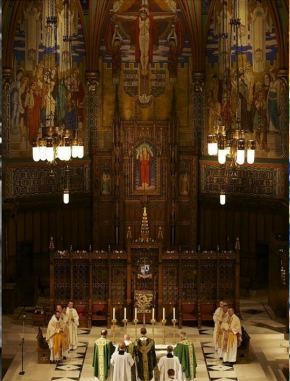
So next time you find yourself distracted in line to receive Holy Communion, just envision the cloud-cloaked angel with feet of fire handing you that scroll of honey. Because the reality of what you are about to receive is even greater than that.

(Catholicexchange.com)



“Catholics who attend Mass daily hear almost the entire Bible read to them in the course of three years—and then there are the veins of Scriptural gold embedded in all the other prayers of the Mass ... Don’t ever let people tell you that the Church doesn’t call Catholics to be ‘Bible Christians.’”

SCOTT HAHN



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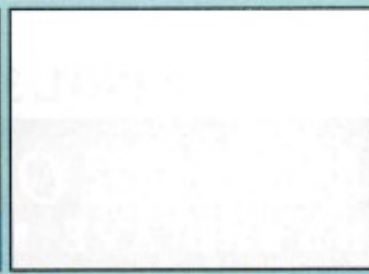
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