

# St. Frances Cabrini Catholic Church

12001 69th Street East, Parrish, FL 34219

## PENTECOST SUNDAY

WWW.sfxcparrish.com

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941.776.9097

OFFICE HOURS

M,T, Th, F 9:00am-3:00pm

Closed Wednesday



"Keep to the ancient way and custom of the Church, established and confirmed by so many Saints under the inspiration of the Holy Spirit. And live a new life. Pray, and get others to pray, that God not abandon His Church, but reform it as He pleases, and as He sees best for us, and more to His honor and glory."

— St. Angela Merici

### SCHEDULE OF MASSES

**Daily Mass: T, W, TH, F - 8:30 AM**

**Saturday Vigil: 4:00 PM**

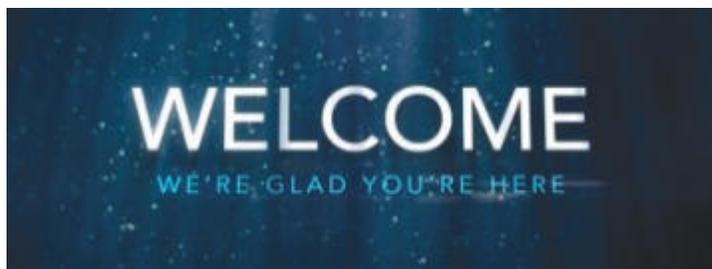
**Sunday: 9:30 AM & 11:00 AM**

Music Director and Rel. Ed. Coordinator:  
David Collins

### PARISH STAFF

Pastor: Fr. Joseph Gates  
Operations Manager: Richard Lind  
Sacramental Coordinator: Chris Malone  
Liturgy Coordinator: Lydia Herrera  
Maintenance & IT: Ernie Nolder  
Maintenance: Roger Rodriguez  
Data Entry: Tom Moline

**MAY 23, 2021**



**Tuesday**

8:30am

Req. By:

Wednesday

8:30am

Req. By:

**Thursday**

8:30am

**Friday**

8:30am

Req. By:

**Saturday**

4:00 PM

Req. By:

**Sunday**

930am

11:00am

Req. By:

**Mass Intentions**

**MAY 25**

**+HELEN F. ALESSI**

Denis & Sheila Montone

**MAY 26**

**+NAZARENE MANGINI**

Antoinette Mangini

**MAY 27**

**+POOR SOULS IN PURGATORY**

**MAY 28**

**+GEORGIA CHRISTIE**

Peter Ghizari

**MAY 29**

**+EVELYN ERKENFIELD**

Loving Family

**MAY 30**

**PARISHIONERS**

**+PAULINE GONZALES**

Lydia

**TODAY'S SCRIPTURE READINGS**

First Reading: 63: Acts 2-1-11

Psalms 104:1,24,29-30,31,34

Second Reading 1Cor12:3b-7,12-13

Gospel Jn20:19-23

**Catholic**

**Faith Appeal**

**2021**



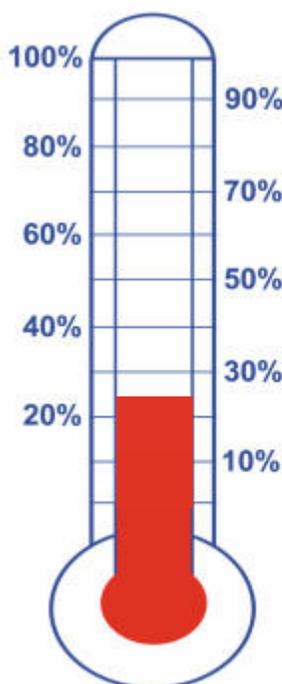
**RECEPTION OF THE SACRAMENTS**

**Baptism:** For registered and active parishioners: Please contact the Church Office. Baptism instruction is required for Parents.

**Reconciliation (Confessions)**

Saturdays 2:00-3:00 PM in Adoration Chapel  
Or by Appointment

**Weddings:** For registered and active parishioners: must be arranged with the pastor at least 6 months before the date desired. Please contact the Church Office for more details. **941-776-9097**



**Our Goal**

**\$164,000.00**

**Thank  
You!**

**Raised so far:**

**\$38,684.95**

# PENTECOST SUNDAY

## Readings for the Week

**Monday BLESSED VIRGIN MARY MOTHER of the CHURCH**

572A: Gn 3:9-15, 20 Ps 87:1-3, 5-7 Jn 19:25-34

**Tuesday ST BEDE the VENERABLE, ST GREGORY VII, ST. MARY  
MAGDALENE de'PAZZI**

348: Sir 35:1-12 Ps 50:5-8, 14, 23 Mk 10:28-31

**Wednesday ST. PHILIP NERI**

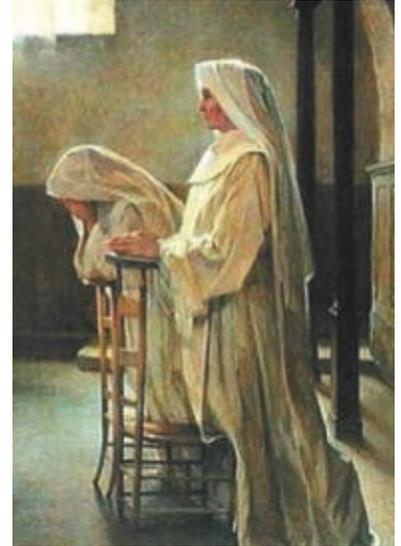
349: Sir 36:1, 4-5a, 10-17 Ps 79:8-9, 11, 13, Mk 10:32-45

**Thursday ST. AUGUSTINE of CANTERBURY**

350: Sir 42:15-25 Ps 33:2-9 Mk 10:46-52

**Friday**

351: Sir 44:1, 9, 13 Ps 149:1b-6a, 9b Mk 11:11-26



**We are pleased to Announce:**

Thanks to Bishop Dewane, we  
have a Pastor!

It's a big job, so please keep him in  
your daily prayers.

Fr. Joseph will have an official  
Installation Mass by the Bishop,  
the date is TBD.

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## ATTENTION

Eucharistic Ministers are now able to visit the sick in Hospitals, Nursing Homes and Private Homes. If you or someone you know would like to receive Holy Communion and are not able to come to Church, please call the Church Office. You will receive a call back to set up an appointment with a Eucharistic Minister. **941-776-9097**

# PENTECOST SUNDAY

## Pentecost: A New Revelation of God: MIKE AQUILINA

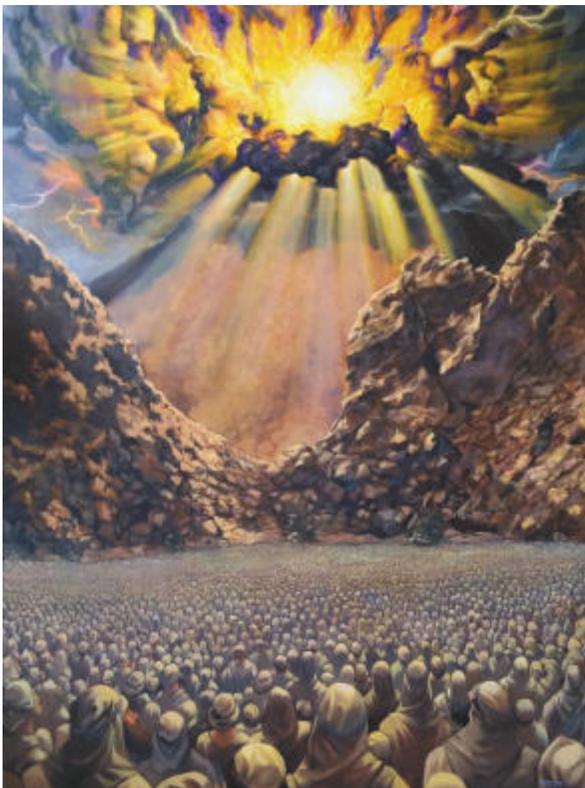
In many places throughout the world, Christians observe Pentecost Sunday as a celebration of God as the Trinity — three divine Persons living eternally in perfect unity: Father, Son, and Holy Spirit. The Trinity is the mystery at the heart of Christianity, and from the beginning it distinguished the apostolic Faith from everything else. It is the foundation of every Christian creed; all other dogmas, all other revelation, come from the fact that God is three in one.

The Apostles preached, insistently, that “God is one.” St. Paul said it plainly (Rom. 3:30; 1 Cor. 8:4–6; Gal. 3:20), as did St. James (James 2:19). In the entire New Testament, there is nothing to suggest a second god — a god besides God. The Apostles’ monotheism was continuous with their religious heritage. God had said through the prophet Isaiah: “I am the LORD, and there is no other, besides me there is no God” (Isa. 45:5). And, in the time of Jesus, Jews daily recalled the words of Moses: “Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might” (Deut. 6:4–5). The God preached by the Apostles is one, and he demanded a total and undivided commitment from anyone who would enter his covenant.

Yet from the first day of the Church’s life, it was clear that the one God is also three. As Peter preached his first public sermon, he spoke of the Father, the Son, and the Spirit: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, [Je-sus] has poured out this which you see and hear” (Acts 2:33). The God Peter preached was not a solitary being, but an eternal communion. The God revealed on Pentecost was interpersonal. Only of such a deity could the Apostles say: “God is love” (1 John 4:8, 16).

The Apostles grounded this most fundamental belief in a revelation given by Jesus himself. In the last sentence recorded in St. Matthew’s Gospel, Jesus instructed his disciples to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). They were to act in one divine “name” that clearly applied to three distinct persons. Father, Son, and Spirit share the “name” of God equally. Jesus’ Great Commission, then, was the immediate background for Peter’s first proclamation.

But even before the Great Commission, Jesus had spoken of himself as “one” with the Father (John 10:30). The being of the Father and Son, he said, was relational and inseparable: “the Father is in me, and I am in the Father” (John 10:38). As God had revealed himself to Moses by the name “I AM” (Exod. 3:14), so Jesus claimed that name as his own. “Truly, truly, I say to you, before Abraham was, I AM” (John 8:58). Only immortal, eternal God could make such a statement. Nevertheless, Jesus was clearly not the same *person* as the one he addressed as “Father” — and who identified Jesus as “beloved Son” (Mark 1:11; 9:7).



Jesus knew that he was divine, and he applied unmistakably divine titles to himself, such as “lord of the sabbath” (Luke 6:5). His appeal to God as “Father” was perceived as a divine claim, which the Pharisees condemned as blasphemy and supreme arrogance. “This was why the Jews sought all the more to kill him, because he . . . called God his Father, making himself equal with God” (John 5:18). And Jesus did not back away from those charges. Instead, he expressed his expectation “that all may honor the Son, even as they honor the Father” (John 5:23).

From the reactions of his opponents, we can see that Jesus’ self-understanding was scandalous. Nevertheless, the disciples and evangelists reported the Master’s divine titles and claims without commentary, explanation, or defense. They had received a *revelation* — an idea usually rendered by the Greek *apokalypsis*, which means “unveiling.” Jesus had shown them something that had previously been veiled from human sight, something humanity could not have discovered on its own. The Apostles were duty-bound to report the content of the revelation, even though they could not pretend to comprehend it.

Jesus had, moreover, spoken of a third divine Person — distinct from the Father and Son yet united to them. Jesus spoke of the Holy Spirit as someone like himself: “another Counselor” (John 14:16) — yet, again, someone whom the Father could “give” and “send” (John 14:26). The Holy Spirit would himself be an active agent — a person and not a force — teaching and reminding the disciples of all that they needed to know.

# MAY 23, 2021

The divinity of the Spirit was self-evident to the Apostles. In his interrogation of the wayward Ananias and Sapphira, Peter used the terms *God* and *Holy Spirit* interchangeably (compare Acts 5:4 and 5:9). Such was the God proclaimed by the Apostles — and experienced by thousands of people in the New Testament period.

Christians, over time, would reflect on the mystery and see hints of it in the Old Testament. They noticed that the creation story portrays God using the first person plural, *us* and *our*, to speak of himself and not the singular *me* and *my*: “Let us make man in *our* image, after *our* likeness” (Gen. 1:26, emphasis added). God is one, and his singularity is reflected in the verb forms of the narrative; and yet, when he speaks, he speaks as a collective.

Later in the book of Genesis, God’s promise appears to Abraham by means of three messengers. Other books of the Bible present God’s wisdom as a person (see Proverbs 1:20 and chapters 7–9). Similarly, “the word of the Lord” appears often as not simply a *message*, but a *messenger*, who comes and goes (for example, 1 Kings 17:2). When Jews in the diaspora composed the *Targums*, paraphrased and expanded versions of the books of the Bible, they often depicted “the Word” (Aramaic *memra*) as a personal figure.

The most prominent Jewish contemporary of the Apostles, Philo of Alexandria, speculated much about God’s “Word.” Philo personifies the Word as the mediator of God’s revelation; God is known in and through the Word. For Philo, the Word is a *deuteros theos* — a “second god”! — and yet is also the archetype of man. Other religious Jews were discussing the possibility of a plurality of “powers” in heaven. Yet none went so far as the author of the fourth Gospel, who wrote: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us” (John 1:1, 14). For the early Christians the Word was eternal and transcendent, but became a man in order to save the human race. The apostolic Faith proclaimed the eternal “Word” as enfleshed in the historical Jesus.

The word *flesh* (Greek *sarx*) was graphic and must have been scandalous. The same term could be used to describe meat hanging in the marketplace. Here it describes the human body of God. (Later, in John 6:51, Jesus will use the same term, *sarx*, to describe his body given as “bread . . . for the life of the world.”)

The New Testament doctrine of God was revealed at Pentecost — revealed in the words of St. Peter and in the event itself. But nowhere in Scripture is it presented systematically. The word *Trinity* appears nowhere in the Bible. Nevertheless, the testimony of the Apostles is clear. The awaited Messiah, sent by God, was not merely one of the great men of history, but rather God himself. The Holy Spirit, promised by Jesus, in turn, was not an impersonal gift, but the gift of a divine person. From the beginning, the Church instinctively worshiped Jesus and the Holy Spirit as God. St. Paul prayed to the Father and Jesus together:

Now may our God and Father himself, and our Lord Jesus, direct our way to you; and may the Lord make you increase and abound in love to one another and to all men, as we do to you, so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. (1 Thess. 3:11–13)

Paul also pronounced blessings in Jesus’ name (Rom. 16:20; 1 Cor. 16:23) and in the name of the Trinity: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14).

The most ancient Christian homily we possess outside Scripture begins with the line: “Brethren, it is fitting that you should think of Jesus Christ as of God, as the Judge of the living and the dead.” And one of the earliest *pagan* reports about Christianity, the letter of Pliny the Younger to the emperor Trajan, describes a congregation gathered to “sing hymns to Christ as to a god.” The New Testament contains several passages that testify to Jesus’ divinity and that seem to be cast in a musical form (John 1:1–18; Phil. 2:5–11; Col. 1:11–15). Hymns to the divine Christ were likely part of Christian worship from the beginning.

What was implicit in Scripture became explicit in the Church’s worship — and made more explicit still in the speculative theology of the following generations. By the end of the second century, Greek and Latin writers had coined new words to describe the mystery of the three in one: *Trinas* in Greek, *Trinitas* in Latin — the etymological sources of the English word *Trinity*. But the earliest proof is in the Church’s worship of God as Father, and of Jesus, and of the Holy Spirit. A maxim of the early Church tells us: The law of prayer is the law of belief.<sup>25</sup> And the Church has prayed consistently in a Trinitarian way since the time of the Apostles. (Catholicexchange.com)



**MAY 23, 2021**



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**DIOCESE OF VENICE IN FLORIDA**  
*OFFICE OF THE BISHOP*

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April 9, 2021

Dear Brothers and Sisters in Christ,

*They devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers (Acts 2:42).*

This Scripture passage reminds us that the Easter Season is an apt time to renew our fidelity to those essential actions that define us as the Body of Christ. Preeminent among these activities is gathering with the Church to celebrate the Most Holy Eucharist on Sundays and Holy Days.

In March of last year, because of the many unknowns that came with the Covid-19 Pandemic, and to protect the most vulnerable among us, after consultation I decided to take the unprecedented step of suspending public Masses and granting a general dispensation to the Catholic Faithful of the Diocese of Venice from the obligation to attend Mass on Sundays and Holy Days of Obligation. Together with our fellow citizens, I urged Catholics to exercise caution to protect the health of all. I thank everyone for their patience and understanding during this difficult time.

As the Faithful returned to in-person worship when restrictions were loosened, the Diocese's Clergy and Faithful performed exceptional service in maintaining safety protocols. In recent weeks as vaccines have become available, the news in Florida is encouraging, even more members of the Faithful have returned to our Parishes for Sunday Mass. Our Holy Week and Easter Liturgies were particularly edifying examples of commitment to Christ and the Eucharist. Furthermore, life in Southwest Florida has returned to some level of normalcy; restaurants, stores, and entertainment venues are open, and people of all ages seem willing to return to ordinary activities.

It is apparent that circumstances now allow almost all Catholics to attend Mass safely. Therefore, beginning **May 1, 2021**, the general dispensation from the obligation to attend Mass on Sundays and Holy Days of Obligation will be lifted in the Diocese of Venice.

At the same time, the Faithful should note this obligation does not apply to those who are ill, or others as outlined in the revised guidelines accompanying this letter. The revised guidelines adjust safety protocols to acknowledge that most Catholics can return to in-person worship at their Parish churches.

During this year dedicated to St. Joseph, the Faithful are encouraged to turn to his intercession for protection and courage. Let us be mindful in prayer of those who are no longer with us and those who continue in their recovery. May God bless you and your family.

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Frank J. Dewane".

+ Frank J. Dewane  
Bishop of the Diocese of  
Venice in Florida

FJD/nml

# PENTECOST SUNDAY



## DIOCESE OF VENICE IN FLORIDA

### OFFICE OF THE BISHOP

May 14, 2021

My Dear Brothers and Sisters in Christ,

Greetings in the Risen Lord! As Holy Mother Church approaches the Solemnity of Pentecost, it is my prayer that you, the Faithful of the Diocese of Venice, may be filled with the graces of the Holy Spirit.

With this letter, I wish to address the face covering and distancing policy at Mass and Parish gatherings in the Diocese of Venice. As you are aware, on May 13, 2021, the Centers for Disease Control and Prevention provided updated guidance for vaccinated individuals with regards to face masks and distancing. Under the new guidance, those who are fully vaccinated are no longer required to wear masks or physically distance except where required by law.

In accordance with the new CDC guidance and effective immediately, masks and distancing will no longer be required at Mass in the Diocese of Venice. Masks remain encouraged and certainly permitted, particularly for those who are not yet vaccinated. Masks will no longer be required for Parish group activities or other Parish gatherings.

For those who have children in a Catholic School or Parish religious education program, and due to only recent age eligibility for vaccines for some of these age groups, the CDC has said that masking is a key strategy to prevent the spread of COVID-19 in schools. Thus, for the remainder of this academic year, masks will continue to be required. This will be reviewed with the close of the school year.

Thank you for your patience and understanding as we all try to live in the context of the Pandemic and to be evermore mindful of our brothers and sisters around us who may be vulnerable, for whatever reason.

This opportunity is taken to extend to you the assurances of my continued consideration, as well as my prayers for you and your family.

Sincerely yours in Christ,



+ Frank J. Dewane  
Bishop of the Diocese of  
Venice in Florida



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