

# *Holy Family Traditional Roman Catholic Church*

Traditional Latin Mass according to the Tridentine Rite codified by St. Pius V

3385 Wickham Road, Melbourne, Florida 32935 • 321-255-4724

[www.holyfamilytraditionalcatholicchurch.org](http://www.holyfamilytraditionalcatholicchurch.org)

Father Gregory Safreed, OSF



## *Eighth Sunday After Pentecost*

July 18, 2021

### MASS INTENTIONS

	INTENTION	REQUESTED BY
Sunday, July 18, 9:00 AM:	D. Hattaway+	His Wife
11:30 AM:	V.A. Thomas+	J. Noel
Monday:	The Cortes Family	Eric & Pam Lemcke
Tuesday:	Special Intentions	Dominic
Wednesday:	The Souls in Purgatory	David McCallan
Thursday:	Phillip M+	Mary DeFillips
Friday:	Eugene+ & Jane+ McCallan	Sue & Tim Audley
Saturday:	Mary Kozaitis	Anonymous
Sunday, July 25, 9:00 AM:	Stephanie Adams+	Steve Adams
11:30 AM:	Madelyn Munoz	Nancy Calvelli

+deceased

### **HOLY MASS SCHEDULE**

**Sundays: 9:00AM and 11:30AM**

**Weekdays: 9:00AM**

**Holy Days of Obligation: 9AM and 7PM**

**CONFESSIONS - Before Each Mass**

**ROSARY - Before All Masses**

**BAPTISMS, MATRIMONY, EXTREME UNCTION**

**CONSULTATIONS AND SICK CALLS**

**Please contact the Priest at 321-775-4325**

**Board of Directors: James DeFillips, Jennifer Griffin, Joe Kelderhouse, Ray DeFillips, Joyce Hunter**

**([jamesdefillips@gmail.com](mailto:jamesdefillips@gmail.com))**

### **NOVENAS**

**Miraculous Medal - Saturdays after Mass**

**Sacred Heart - Fridays after Mass**

### **COMMUNION AND CONFIRMATION CLASSES**

**Sundays after 9AM Mass**

**BLESSING OF RELIGIOUS ARTICLES**

**At the communion rail after Mass**

**CHOIR PRACTICE - Sundays after 9AM Mass**

## Eighth Sunday After Pentecost

**GOSPEL Luke 16: 1-9** At that time, Jesus spoke to His disciples this parable: "There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said to him, 'What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.' "And the steward said within himself, 'What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' And calling to him each one of his lord's debtors, he said to the first, 'How much owest thou unto my lord?' And he said, 'A hundred measures of oil.' And he said unto him, 'Take thy bond, and sit down quickly and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' He saith unto him, 'Take thy bond, and write fourscore.' "And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles."



**St. Christopher** is one of the most popular saints in the East and in the West. He was a man of many names, Offerus being one of them. Born in the third century in Asia Minor, son of a king, he would grow to be a restless young man of considerable size. The early years of his life were spent in search of riches, of purpose, of a cause worthy of his allegiance.

As the story goes, a young Offerus, looking for the strongest and boldest ruler to follow, briefly courted Satan. When his new master cowered in fear at a holy cross on the side of a road, Offerus abandoned Satan, choosing light over darkness. During this period of transition, a holy hermit awakened the restless wanderer to Christianity, schooling and baptizing him. From then on, Offerus pledged his life to Christ and vowed to serve God's people along the banks of an untamed river. He built a hut and set up camp with a new purpose—to be a boatman to the world.

His popularity was solidified when a small child once approached him, wanting safe passage across the water. He hoisted the boy on his shoulders and, with his trusty staff, began the journey. As the river deepened, the child began to grow heavier. Waters quickly rising, the precious cargo continued to weigh the giant down. According to historians, as he reached the banks of the river, Offerus said, "Child, thou hast put me in great peril; thou weighest almost as if I had all the world upon me: I might bear no greater burden."

"Christopher," the little boy responded, "thou hast not only borne all the world upon thee, but thou hast borne Him that created and made all the world, upon thy shoulders."

The child instructed Christopher (meaning "Christbearer") to cross the river again and plant his staff in the ground, telling the ferryman that life would spring forth. To Christopher's astonishment, by morning his staff had taken root—bright flowers and fruit grew from it.

The rest of Christopher's life is even sketchier in detail. One legend states that many in the immediate area converted to Christianity based on his encounter, which drew unwanted attention. In Lycia—present-day Turkey—under Emperor Decius, he was imprisoned, shot with arrows, burned and then beheaded around 251 A.D.

The existence of a martyr St. Christopher cannot be denied however as was sufficiently shown by the Jesuit Nicholas Serarius, in his treatise on litanies, "Litaneutici" (Cologne, 1609), and by Molanus in his history of sacred pictures, "De picturis et imaginibus sacris" (Louvain, 1570).

In 1386 a brotherhood was founded under the patronage of St. Christopher in Tyrol and Vorarlberg, to guide travelers over the Arlberg. In 1517, a St. Christopher temperance society existed in Carinthia, Styria, in Saxony, and at Munich. Great veneration was shown to the saint in Venice, along the shores of the Danube, the Rhine, and other rivers where floods or ice-jams caused frequent damage.

His statues were placed at the entrances of churches and dwellings, and frequently at bridges; these statues and his pictures often bore the inscription: "Whoever shall behold the image of St. Christopher shall not faint or fall on that day." The saint, who is one of the fourteen holy helpers, has been chosen as patron by Baden, by Brunswick, and by Mecklenburg, and several other cities, as well as by bookbinders, gardeners, and mariners. He is invoked against lightning, epilepsy, pestilence and, storms. He is the patron saint of travelers. His feast is kept on 25 July and his emblems are the tree, the Christ Child, and a staff.

St. Christopher's Island (commonly called St. Kitts), lies 46 miles west of Antigua in the Lesser Antilles.

### **ROSARY ROSTER**

**9:00** 7/18 - Tony Verzi 7/25 - Pat Lankenau 8/1 - Sam Liburdi 8/8 - Martin Crain 8/15 - Mary Crain 8/22 - Ken Peldunas  
**11:30** Volunteers Needed

## ANNOUNCEMENTS

- **If you are new to the Tridentine Mass**, you may find the grey or green paperback missals, found in the pews, helpful in following the liturgy.
- **Visit us on our website, updated weekly** - [www.holyfamilytraditionalcatholicchurch.org](http://www.holyfamilytraditionalcatholicchurch.org)
- **Pray the Rosary for Peace.** Join fellow parishioners every Tuesday at 3:00pm in the church to recite fifteen decades of the rosary.
- **Parishioners, friends and visitors** are welcome to refreshments in the church hall following the 9:00 AM Mass.
- **Please consider** including The Chapel of the Holy Family in your estate plans. The Chapel is grateful for your continuing support, which helps to preserve and sustain the Pre-Vatican II traditional liturgy & faith of the Roman Catholic Church in the Melbourne area.



**Gospel Commentary** Why should Christians "make friends" with the "mammon of iniquity"? Is our Lord offering the unjust steward as an exemplar for our own business dealings? Is Jesus commending dishonesty? What is going on here?

Our Lord is not commending dishonesty, but He is making a comparison similar to the one He makes when talking about the woman who pounds on the judge's door all night long in the parable of the unjust judge in Luke 18. In that parable, it is not the injustice of the judge that is commended, but the perseverance of the woman. In the story of the steward, the unjust steward knows he is about to be thrown out, so to care for his future, he remits half of the debts of all his debtors. Thus, instead of being in financial debt to his master, they will have a moral debt *to him*. When he gets thrown out, they will "owe" him. In other words,

**he is preparing for his future**, and this is the point of the parable. This parable follows in a long string of parables about the perseverance and tenacity needed to take hold of eternal life.

Jesus essentially says that if even unjust people take heed about their future state, how much more should the children of the kingdom prepare for the judgment? But because the worldly people are more faithful in preparing for their temporal future than the faithful are about the eternal life, Jesus says worldly people are more prudent with dishonest wealth than we are with true wealth, which is why He goes on to exhort us to be faithful with little so that we can be entrusted with true riches in the remainder of the parable.

The term "mammon of iniquity" (μαμωνᾶ τῆς ἀδικίας "mamona tes adikias", sometimes translated "unrighteous wealth") does seem to strike readers the wrong way. But Jesus is certainly not saying that believers should gain wealth unrighteously and then be generous with it - as if He is suggesting we steal money but then be liberal in doling it out to our friends! "Unrighteous" or "iniquity" in reference to wealth can refer to:

- (1) the means of acquiring wealth;
- (2) the way in which one desires to use the wealth;
- (3) the corrupting influence wealth can have that often leads people to commit unrighteous acts.

Given the way in which Jesus employs the term, the third explanation seems the most likely. Wealth is not inherently evil, but the love of money can lead to all sorts of sin (cf. 1 Timothy 6:10). Therefore, the particular economic exhortation is that, if we must deal with money, we must be faithful with how we use it and be just, the implication being that when times of poverty come, people will respect our integrity and be willing to come to our aid. A great example of this is the memorable film *It's a Wonderful Life*. When George, who had been faithful with little, comes to ruin, because of his integrity in how he handled the mammon of the world, the neighbors all came to his aid. He made sincere friends for himself through his prudent handling of the 'mammon of iniquity.'

That would be an appropriate economic interpretation; but strictly speaking, the parable is not about our use of money, but about the necessity of preparing our souls for the judgment, just as the unjust steward took care to make preparations for his future.

**DRESS POLICY** ~ When attending any functions at the chapel, especially Holy Mass, you are in the presence of the Blessed Sacrament. Please dress accordingly, with due modesty and respect. **Everyone should refrain from jeans, shorts or T-shirts.** Ladies, please use a head covering, available in the rear of the church either for loan or for purchase.



*Remember, also, Lord, Your servants and handmaids below who are gone hence before us, marked with the sign of faith, and sleep the sleep of peace. To them, Lord and to all that rest in Christ, grant, we implore You a place of happiness, light and peace through the same Christ our Lord. Amen.*

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*"We must empty Purgatory with Our Prayers"*  
 St. Padre Pio



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**New parishioners please consult  
 Father Safreed before the reception  
 of sacraments.**

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Less than 50 Members of the Chapel - \$100  
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 Greater than 50 Members of the Chapel - \$200  
 Greater than 50 Non-members - \$300

**SUGGESTED DONATIONS**

Mass Intentions - \$15  
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 Requiem Mass - \$150  
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