

# St. Frances Cabrini Catholic Church

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

EPIPHANY OF THE LORD

WWW.SFXCPARRISH.COM

sec@sfxcparrish.com

941.776.9097

OFFICE HOURS

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



## 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

DECEMBER 31, 2023



<b>TUESDAY</b> 5:30pm Req.By:	<b>DECEMBER 26</b> <b>GUS ELLIOT b-day</b> Joe & Ginny
<b>WEDNESDAY</b> 8:30am Req. By:	<b>DECEMBER 27</b> <b>+THERESE DUMAIS</b> Grandson, James
<b>THURSDAY</b> 8:30am Req. By: 2nd Int. Req. By	<b>DECEMBER 28</b> <b>LUCY D'SAUZA</b> Joe & Ginny <b>+KEVIN GONZALEZ</b> Mom
<b>FRIDAY</b> 8:30am Req. By	<b>DECEMBER 29</b> <b>+WILLIAM E HOOD 111</b> Judith Hood
<b>SATURDAY</b> 4:00 pm Req. By:	<b>DECEMBER 30</b> <b>PALMIRA FARIA</b> Alice Burns
<b>SUNDAY</b> 8:00am Req. By: 9:45. Req. By: 2nd Int. Req. By;	<b>DECEMBER 31</b> <b>+KATHERINE DAWSON</b> Friends of the Family <b>+EUGENE JACKSON</b> Daughter, Nerina <b>+EAMON McGEOUGH</b> Frank & Susan Ward

**Last Rites & Anointing of the Sick**  
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- Doctor's Hospital Sarasota:**
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**\*DO NOT WAIT TILL THE LAST MINUTE\***

If in Hospice at home—please call as soon as Possible preferably during the day!

Emergency Number **813-629-3963** for Priest in case of Death

**TODAY'S SCRIPTURE READING**

First Reading 17:Sir3:2-6,12-14  
Psalms 128:1-5  
Second Reading Col 3:12-21  
Gospel Reading Lk2:22-40

**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.

**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.



**Thrift Store Hours**  
**9:00am-2:00pm**  
**Monday-Friday**  
**Closed: Wednesday & Weekends**



# THE EPIPHANY OF THE LORD

## READINGS FOR THE WEEK

**MONDAY SOLEMNITY OF MARY THE HOLY MOTHER OF GOD**

18: Nm 6:22-27 Ps 67:2-3,5-6,8 Gal 4:4-7

**TUESDAY STS. BASIL the GREAT & GREGORY NAZIANZEN**

205: 1 Jn 2:22-28 Ps 98:1-4 Jn 1:19-28

**WEDNESDAY THE MOST HOLY NAME OF JESUS**

206: 1 Jn 2:29-3:6 Ps 1-3,6 Jn 1:-29-34

**THURSDAY ST. ELIZABETH ANN SETON**

207: 1 Jn 3:7-10 Ps 98:1,7-9 Jn 1:35-42

**FRIDAY ST. JOHN NEUMANN**

208: 1 Jn 3:11-21 Ps 100:1-5 Jn 1:43-51



**Supporting our Diocese**

**Thank you to everyone  
who helped make it to  
our goal!!**



**Parish Focused Giving**

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

Goal: \$174,559.61  
Raised So Far this year  
\$42,695.00

**A HUGE Thank You to our Parishioners  
who donated to the Angel Tree this year.**

Many toys for kids and gift card donations. There are so many grateful families due to the generosity of our Parish.



"Charity may be a very short word, but with its tremendous meaning of pure love, it sums up man's entire relation to God and to his neighbor." -- St Aelred of Rievaulx

December 31, 2023



*Ferraro's Italian Grille* Presents

## The Knights of Columbus

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# THE EPIPHANY OF THE LORD



FORMING DISCIPLES SINCE 2008



**June 9-14, 2024**

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Dec 31, 2023

## Homosexuality, Same-Sex Marriage and the Law of the Gift By Bishop Paul S. Loverde

"And God blessed them," Genesis continues, describing the first marriage, "and God said to them, 'Be fruitful and multiply'" (Gn 1:27-28). Adam rejoiced, saying, "This at last is bone of my bones and flesh of my flesh" (Gn 2:23), and he "clung" to her and "became one flesh."

Man and woman are "created for unity," writes Pope John Paul II, a unity "through which they become 'one flesh'." Together they make a permanent commitment to one another "in truth and love," and heeding God's words, "Be fruitful and multiply," their love brings forth children.

The very structure of God's gift of sexuality, therefore, has goods intrinsic to it " children, fidelity and indissolubility. God created marriage precisely in order to protect and promote these wonderful human goods.

What, then, of homosexuality, and the seemingly radical same-sex marriage movement?

First, to appreciate just how radical marriage is, recall the rupture brought about by original sin. Adam and Eve realized the way in which the "other" was different, and they shamefully covered their nakedness. Enmity between man and woman arose as lust overshadowed their original harmony and unity.

How different man and woman are, and what a challenge and high calling the husband and wife face! Yet the radical love and grace of God, which calls and equips the spouses to give of themselves through the life-giving and love-giving complementarity of their bodies, heals the rift. Marriage, as we are reminded in a beautiful blessing in the Catholic nuptial Mass, "was not forfeited by original sin or washed away in the flood." Not only do spouses give freely of their lives to each other and thereby mirror God's love to each other and their communities, but they are open to children, who call forth from them an even greater gift of self!

Homosexuality, on the other hand, is not radical or open enough. It cannot aspire to this life-giving, complementary gift of self to the other. Its very nature is turned against the wondrous bridging of the rift between man and woman, and it is thereby closed to a life-giving union. Homosexuality is closed to the "law of the gift," to the natural law set in place by God, and to the truth of human sexuality as inscribed in our very bodies.

For this reason, homosexual acts are intrinsically disordered. They do not proceed from a genuine affective and sexual complementarity, and can never be approved (cf. *Catechism*, 2357). While the Church declares such acts sinful, she also firmly reminds us that persons who are homosexual must be treated with respect, compassion and sensitivity (cf. *Catechism*, 2358).

As Catholics, it is our openness to the truth of sexuality and the human person that requires us to speak up for the truly radical understanding of marriage as a permanent, faithful union between a man and a woman, a union that is open to procreation. Knowing the implications of the "image" which we bear, we cannot help but stand for the truth about marriage.

Our openness furthermore requires us to say clearly that sexuality cannot be disconnected from the well-being of our society. The Fathers of the Second Vatican Council wrote, "The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life" (*GS*, 47). Acknowledging, protecting, and nurturing the "true nature of marriage" is, according to the Council Fathers, a "sacred duty" (*GS*, 52).

Civil laws cannot help but shape and form the conscience. Many today draw the conclusion that abortion, because it is legally protected, is morally right. The same conclusion is increasingly being drawn with regard to judicial and legislative actions favoring or establishing same-sex unions. The recent Massachusetts Supreme Court decision granting same-sex marriage went so far as to state that marriage is "a wholly secular institution." As we have seen, however, marriage is a divine institution, established by God as "the primordial sacrament" and furnished by Him with its natural laws and structure. (Part II of IV) (Catholicexchange.com)



Most people today want a *religion* which suits the way *they live*, rather than the one which makes *demands* upon them. Religion thus becomes a *luxury* like an opera, not a *responsibility* like life.

- Archbishop Fulton Sheen -

#thequietfriday



## Conversion of a Friend by Joshua Charles

A protestant acquaintance who recently began asking questions about his own faith and diving into the Church Fathers reached out to me several months ago.

He wrote the testimonial below, which is shared with his permission.

I share it because it is very honest, reasonable, and sincere. I came to virtually identical conclusions in 2017, as do many converts. However, I delayed my decision to convert until 2018, because I was seeking any possible out I could get. Becoming Catholic was simply not attractive, even after I concluded it was true.

But there was no way out. I realized there was simply no way—in theory or in practice—to say what “THE faith” is in a protestant framework.

Jesus said if we love Him, we’ll obey His commandments. But as a protestant, I could never have assurance about WHAT those commandments ultimately were, because on countless issues that were undeniably central to Christian life (worship, church government, morals, sacraments, etc.) my protestant brethren not only disagreed, but had no means by which to settle their disagreements in a way that actually answered the question with finality—meaning, with divinely guaranteed assurance. The furthest I could get, even in principle, was the conclusion of my own mind.

Fortunately, Christ helped me see that He gave us a different framework: His Catholic Church. It’s not always pretty this side of heaven, but it’s withstood the test of time unlike anything else in history. It is God’s “pillar and bulwark of the truth” (1 Tim. 3:15) in the world.

We’ll see where this acquaintance ends up going.


### HIS WORDS

“I go to a thoroughly Protestant liberal arts college (it’s actually really good). I asked one of my professors that I was taking philosophy of religion from his opinion about the Roman Catholic Church and why he might say I should not convert to it. He replied, “You actually would be willing to submit to a group of bishops and the Pope on matters of faith?” I said, “If the Catholic Church is the one true church then yes, I am willing.” He seemed taken aback by that.

I think I’m realizing more and more that Protestantism contains a very strong underlying assumption and appeal. It assumes that we are tasked with the power to shape the Christian faith as we see fit and according to what makes sense to our reason and/or feelings. This freedom is too cherished a thing for most Protestants to give up, but what it ends up doing eventually is gutting the faith of its actual power. It leads to a theological relativism that destroys any authority and ensures that we recreate the religion of Christ in our image. Such an endeavor is intoxicating but ultimately futile. We either begrudgingly end up settling with a denomination that fits our particular likes and what makes sense to us, or we become those who carve out a personal and new path which is more “authentically Christian” (really more true to our view of Christianity), or finally we abandon Christianity altogether.

Becoming Catholic (or Orthodox in some degree as well) is submitting our minds and wills to a faith that we did not make and we do not immediately agree with. But if we are convinced that we have found the one true church, the one that safeguards the deposit of faith, then we realize the contents of that faith are not up to us anymore. Where we are allowed to have opinions we obviously will stretch our intellectual legs, but when a matter of faith is settled for the Church, then it must be for us, whether we like it or not.

For a Protestant that can be very hard to accept. As a Protestant myself in the midst of discerning all this, I do believe the only way forward is with a faith that is true outside of any decisions I make about it. Otherwise I am simply playing Christianity, crafting it after the image of my own reason and desires.”



The days in which we live now require heroic Catholicism, not casual Catholicism. We can no longer be Catholics by accident, but instead be Catholics by conviction.

- Bishop Daniel Jenky





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