

St. Frances Cabrini Catholic Church

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

SECOND SUNDAY OF LENT

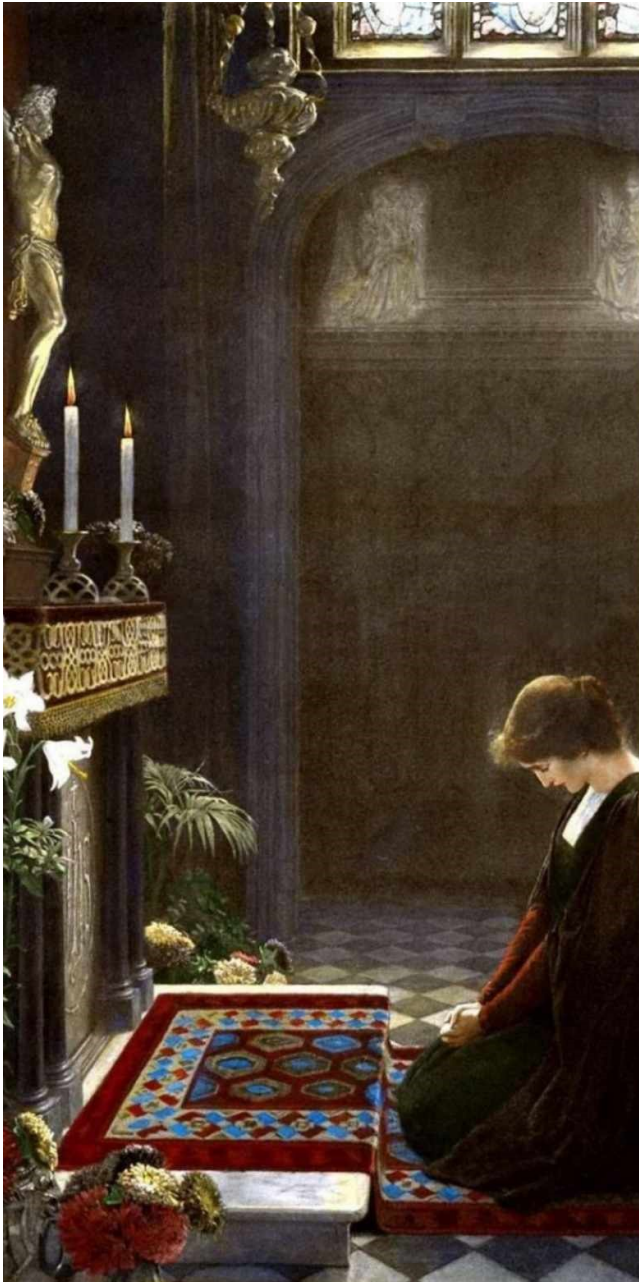
WWW.SFXCPARRISH.COM

sec@sfxcparrish.com

941.776.9097

OFFICE HOURS

Mon.-Fri 8:00am-4:00pm



"According to one modern critic, it is morbid to confess your sins. I should say that the morbid thing is to conceal your sins and let them eat your heart out, which is the happy state of most people in highly civilized communities."

-G. K. Chesterton.



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

FEBRUARY 25, 2024



TUESDAY

5:30pm

Req. By:

2nd. Int.

Req. By:

WEDNESDAY

8:30am

Req. By:

THURSDAY

8:30am

Req. By:

2nd Int.

FRIDAY

8:30am

Req. By:

2nd Int.

Req. By:

SATURDAY

4:00 pm

Req. By:

SUNDAY

8:00am

Req. By:

2nd Int.

Req. By:

3rd Int.

Req. By:

9:45.

Req. By:

FEBRUARY 27

+PETER HERRERA

Lydia

+GEORGIA CHLUDZINSKI

Family

FEBRUARY 28

+MARY K. GULLO

Carol Valvo

FEBRUARY 29

+MELINDA JOHNSON

Homebound Ministry

+EACH SOUL IN PURGATORY

MARCH 1

+ROSE MARIE MATHES

Lee Waters & Julitta Nixon

+ROBERT RELYEA

His Brother

MARCH 2

+JOANN KLINE

Loving Family

MARCH 3

+RACHEL RODRIGUES

Niece

+WARD FAMILY

Cheryl Wylar

+RUTH SIMPSON

Carol Valvo

+ERNEST R. SIMAS

Mike & Cathy Brunette



TODAY'S SCRIPTURE READING

First Reading 26:Gn22:1-2,9a,10-13,15-18

Psalms 116:10 .15-19

Second Reading Rom 8:31b-34

Gospel Reading Mk Mk9:2-10

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 one.



Thrift Store Hours

9:00am-2:00pm

Monday-Friday

Closed: Wednesday & Weekends

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!

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

SECOND SUNDAY OF LENT



READINGS FOR THE WEEK

MONDAY

230: Dn9:4b-10 Ps 79:8-9,11,13 Lk 6:36-38

TUESDAY ST.GREGORY OF NAREK

231: Is 1:10,16-20 Ps 50:8-9,16bc-17,21,23 Mt 23:1-12

WEDNESDAY

232: Jer 18:18-20 Ps 31:5-6,14-16 Mt 20:17-28

THURSDAY

233: Jer17:5-10 Ps 1:1-4,6 Lk 16:19-31

FRIDAY

234: Gn 37:3-4,12-13a,17b-28a Ps 105:16-21 Mt21:33-43,45-46

Supporting our Diocese

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

CFA 2023 Final
Goal \$19800.00
Actual \$222575.31



Parish Focused Giving

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

Goal: \$174,559.61
Balance \$149265.23

This Week in Faith Formation

Sunday, February 18th

FFF Community Event 11:00-12:30 PM

[Families meet in Church immediately following 9:45 am Mass for Adoration!]

Monday, February 19th

Divine Mercy Cenacle 6:30-8:00 PM

Tuesday, February 20th

Wednesday, February 21st

Divine Mercy Cenacle 9:30-11:00 AM
6th-8th Grade & Confirmation Y1/Y2 6-8 PM

Thursday, February 22nd

“Restore” & “Fearless” 9:30-11:00 AM
OCIA 6:00-8:00 PM
“The Wild Goose” 6:30-7:30 PM

Friday, February 23rd

Stations of the Cross after 8:30 AM Mass

Bible Study 9:30-11:00 AM
Stations of the Cross 5:30 PM

Saturday, February 24th

TMIY 6:30-8:00 AM

Upcoming Information

Sunday, February 25th

First Communion Y2 11:00-12:30 PM

Monday, February 26th

Divine Mercy Cenacle 6:30-8:00 PM

Tuesday, February 27th

Young Adult Bible Study 7:00-8:00 PM

Wednesday, February 28th

Divine Mercy Cenacle 9:30-11:00 AM
HSYG w/ Fr. Joseph 6:30-7:30 PM

Thursday, February 29th

“Restore” & “Fearless” 9:30-11:00 AM
OCIA 6:00-8:00 PM
“The Wild Goose” 6:30-7:30 PM

Friday, March 1st

Stations of the Cross after 8:30 AM Mass

Bible Study 9:30-11:00 AM
Stations of the Cross 5:30 PM

Saturday, March 2nd

TMIY 6:30-8:00 AM



FAITH FORMATION



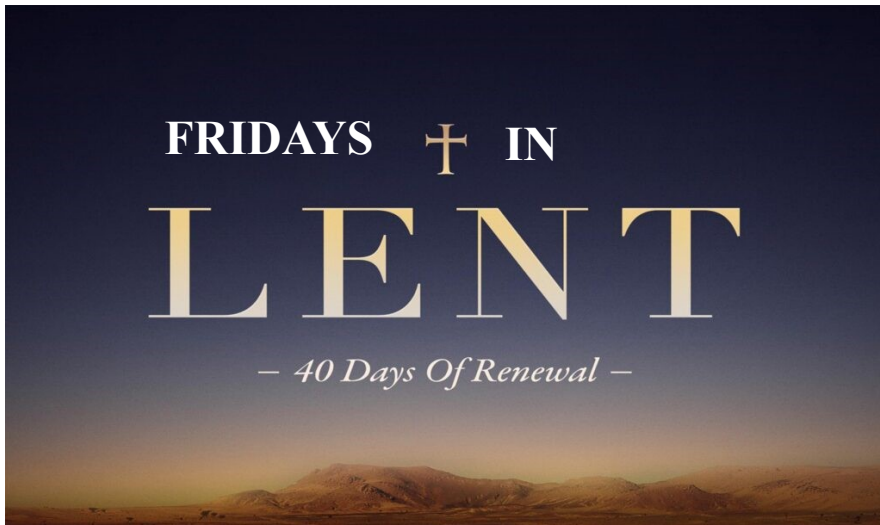
St. Frances Cabrini invites you to take advantage of our FREE subscription to FORMED.org with Catholic programming for the **entire family!** To set up your FREE account, visit formed.org/signup and select our parish. [You can search by zip code 34219] There is also an APP ~ learn more at app.formed.org.

Below are a few examples of programs available for families, parents, children, youth, and adults...



Come join a **NEW** study group to help you draw closer to God during the Lenten season of prayer, fasting, almsgiving, and sacrifice! The group will meet on Thursdays from 9:30-11:00 AM starting February 15th. [Optional “Guided Lent Journal” available for \$10.]

You’re invited to take part in a 14-week study that will give you the opportunity to experience a deeper relationship with the Holy Spirit. Each session will consist of watching an episode followed by a small group discussion/reflection. The group will meet in the Cabrini Center on Thursday evenings from 6:30-7:30. Sessions begin January 25th and end May 9th. The study group will be led by Paul and Diane Dadowski. Call the Parish Office to register! 941-776-9097.



Please Keep in Prayer our:

OCIA Candidates

Confirmation Candidates

First Communion Children

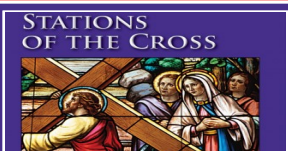


Eucharistic Adoration
9:30 AM—5:00 PM
(Any Funerals will be 10:30-11:30AM)



Confessions
4:00 PM—5:00 PM

Saturdays
2PM—3:00PM



Stations of the Cross
9:00 AM & 5:30 PM

Loving God, you gather us as your people and have formed us into a community of faith, hope and love; a priestly, prophetic and kingly people. Humbly we ask you, make our parish truly a communion of communities. Help us to turn away from sin and believe the Gospel, so that we may be faithful disciples of Jesus Christ, and to be more like Him day by day. Guide our parish leaders with your wisdom and love. Inspire all our parishioners to offer our time, talents and treasures as stewards of the Gospel, for the growth of your Kingdom.

May the Holy Spirit enlighten and invigorate us to actively participate in the mission you entrusted to us, so that we may be a worshipping, witnessing, evangelizing and serving community. May the spirit of collaboration and co-responsibility bring us into a fuller and fruitful communion with you and with one another. We ask this through Christ, our Lord. Amen.

FEBRUARY 25, 2024



Our Mother's House



Ash Wednesday to Palm Sunday



Every Friday in Lent

5:00-7:00PM

Drive Thru Only

Starting Feb. 16

Menu:

Fish, Fries, and Slaw

Shrimp, Fries, and Slaw

Combo Platter

\$13 each or \$25 for Two



12001 69th Street East

Parrish, FL 34219

FEBRUARY 25, 2024

CALLED
2024 AMU YOUTH CONFERENCE

ISAIAH 43:1 "FEAR NOT, for I have redeemed you; I have CALLED YOU by NAME, you are MINE"

EARLY BIRD \$150
Valid until April 1st, 2024

REGISTRATION: \$190

Includes Mass, Adoration, Praise and Worship, Fellowship, Lodging, Meals, T-Shirt, Pizza Night & More!

JULY 12TH~14TH 2024

FEATURING:

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- PAM STENZEL
- FR. JOSEPH LUGALAMBI
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MARCH 8

ANGEL
angel.com/cabrini

Catholic Young Adults

Join us for Faith & Fellowship

- January 23 - Bible Study 7pm
- February 13 - Bible Study 7pm
- February 27 - Bible Study 7pm
- March 10 - Retreat at Our Lady of Perpetual Help

Ask about Text Reminders

ST FRANCIS XAVIER CABRINI
CONTACT BRYCE JOHNSON
941.915.2190

Catholic Guilt is Not a Thing by Phillip Campbell

In 1905, G.K. Chesterton published a letter to the editor in the Daily Times, the London newspaper founded by the famed littérateur Charles Dickens. In this editorial, Chesterton criticized political theorists who said that the problem of human unhappiness could be solved by implementing the right political or economic reforms. Chesterton believed these socio-economic theories were too structural and collective, failing to take account for the fundamental broken nature of humanity and personal sin. The reflection occasioned one of Chesterton's most quotable quips:

The answer to the question, "What is Wrong?" is, or should be, "I am wrong." Until a man can give that answer his idealism is only a hobby. (Daily News, August 16, 1905)

The debate between Chesterton and the political theorists reflects a tension that has existed through the duration of human society, namely between individual and collective responsibility. On the one hand, society can only be as good and wholesome as the people who comprise it; if individuals fail to grapple with their own demons, those same demons will haunt the halls of our social institutions, frustrating even our best attempts at social betterment. On the other hand, individual virtue is not always sufficient to overcome the hurdles of systemic injustice; even the best athletes fail in a game where the rules are unfairly stacked against them. Just society requires a balance of personal virtue with just institutions in order for the individual and collective responsibility to coalesce into the common good.

Catholicism has always captured this balance very well, with its dual emphasis on the necessity for personal virtue as well as social consciousness. The dual commitment can be traced back to the Two Greatest Commandments of Christ, "You shall love the Lord your God with all your heart, with all your mind, and with all your strength...and you shall love your neighbor as yourself" (Matt. 22:36-40). From the command to love God above all flows the Christian pursuit of personal holiness, while from the command to love our neighbor entails our obligations to society.

Modernity increasingly upends this harmonious balance by heaving ever more stress on the collective side of the spectrum, believing—like Chesterton's political theorists—that happiness can be achieved with economic and political reforms. This increasing emphasis on a "structural" approach to social ills is grounded in the presupposition of materialism: the assumption that matter is all that exists, and all every other aspect of life is construct emerging out of material conditions (culture, religion, patriotism, etc.). It is a worldview that seeped in from Marxism and underlies the thought of the global elite. For globalists, happiness consists in increased access to \$10 sneakers and processed foods.

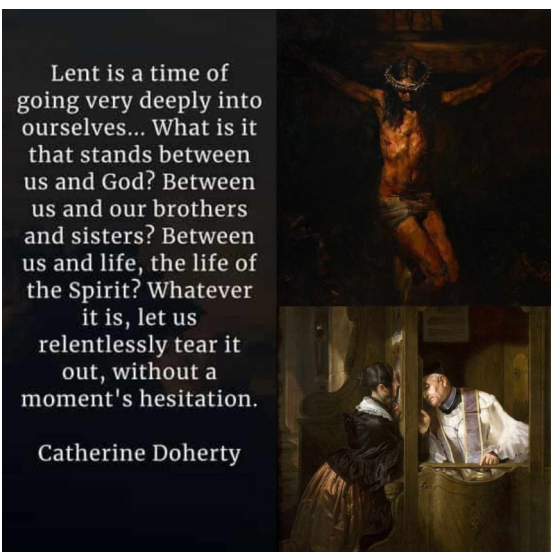
In the face of this, the Church's insistence on personal holiness looks antiquated and anachronistic. We see this derision in the mockery of so-called "Catholic guilt," a trope wherein Catholics are said to be guilt-obsessed to the point of neurosis, wringing our hands about incidental personal flaws, exaggerating personal culpability, and loving suffering to the point of masochism. This is all exemplified in the modern derision of the Sacrament of Confession, where we allegedly yield control of our consciences up to spiritual tyrants who use their authority to keep us in subjection.

Like many stereotypes, this one gets the facts correct but misses the point entirely. Yes, Catholics do scrutinize the interior movements of the heart. Yes, we do give considerable thought to personal culpability. And yes, we do train ourselves to embrace suffering. But are these things signs of a guilt-ridden and neurotic psychosis? To be sure some are, but any educated Catholic should also realize that this is not the vision the Church proposes for us. Catholicism encourages us to approach questions of guilt and personal responsibility with balance. It is not "guilt-ridden" to make a thorough examination of one's motivations and urges. It is not neurotic to understand that even objectively good actions can become corrupting when done from impure motives. It is not masochistic to come to the mature realization that suffering can play a redemptive role in our lives through acceptance of the things we cannot change. And it is certainly not an act of dehumanizing self-abasement to confess one's wrong in the presence of Christ's ministers to receive the absolution promise by the Son of God.

"Catholic guilt" really isn't a thing; or I should say, it's only a thing to people who have become disconnected from any sense of private guilt. For such people, sins are only bad to the degree that they pose a quantifiable harm to society. But the sin that is private, committed in thought and known to none but God and the sinner, well, such a fault is brushed aside as trivial at best—or an example of neurosis at worst. Issues relating to discrimination, the economy, or the environment are treated with the utmost gravity; pride, envy, and lust are dismissed as unimportant—or even lauded! The person who devotes time and resources to fighting climate change is a hero; the person who devotes time and resources to fighting their own pride is self-absorbed and guilt-ridden. A man who abases himself before the public and confesses his social sins in a Tweet is taking responsibility; a man who abases himself before the Lord's priests and confesses his personal sins in private is neurotic.

For moderns, a structural approach to human misery is the *only* valid remedy. Other approaches that focus on personal culpability for individual moral failings (like sacramental confession) are ridiculed as ineffective and psychologically unbalanced. The modern view thus represents the negation of the classical idea of *culpa*, one's individual, personal responsibility for faults committed. People who commit evil only do so because they, too, are victims of greater societal ills.

It goes without saying that this view is antithetical to Catholicism. Catholics do not have a problem with guilt; rather, the world has a fundamentally upended the careful balance between personal virtue and community responsibility. If we look unbalanced to the world, it is only because the world has fallen off the teeter-totter. (Catholicexchange.com)





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