

St. Frances Cabrini Catholic Church

12001 69th St. East, Parrish, Fl. 34219
FIFTEENTH SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM

Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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



The decay of society is praised
by artists as the decay of a
corpse is praised by worms.

Gilbert K. Chesterton



SCHEDULE OF MASSES

Daily Mass: WED. THU, FRI -8:30 am
Tuesday 5:30PM

Saturday Vigil: 4:00 PM
Sunday: 9:00 AM & 10:30 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

JULY 16, 2023

Weekly Mass Intentions



WELCOME
thanks for joining us

TUESDAY

5:30pm
Req.: By:

JULY 18

+GERARD DUMAIS
Brother, Louis

WEDNESDAY

8:30am
Req. BY:

JULY 19

+JEAN & CHARLES SALERNO
Joann Nelander

THURSDAY

8:30am.
Req. BY:

JULY 20

+THOMAS J. DIREENO
Wife

FRIDAY

8:30am
Req. By:
2nd Int.
Req. By:

JULY 21

+DOT GANNON
Secular Carmelites
+KEVIN MULLINS
Loving Family

SATURDAY

4:00 pm
Req. By:

JULY 22

+JANE SERGIO
Joseph & Family

2nd Int:
Req. By:

+LENORE BURNS
Family

SUNDAY

9:00am
Req. By:
10:30 AM
Req. By:

JULY 23

+ERIC MATTIESON
Bob & Cathy Nichols
+ANTONIA MERCADO
Frank & Susan Ward

TODAY'S SCRIPTURE READINGS

First Reading 103:Is55:10-11
Psalms: 65:10-14

Second Reading: Rom 8:18-23
Gospel Reading: Mt 13:1-23

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

FIFTEENTH SUNDAY IN ORDINARY TIME



READINGS FOR THE WEEK

MONDAY

389: Ex 1:8-14,22 Ps 124:1-8 Mt 10:34—11:1

TUESDAY ST. CAMILLUS de LELLIS

390: Ex 2:1-15a Ps 69:3,14,30-31,33-34 Mt 11:20-24

WEDNESDAY

391: Ex 3:1-6,9-12 Ps 103:1-4,6-7 Mt 11:25-27

THURSDAY ST. APOLLINARIS

392: Ex 3:13-20 Ps 105:105,1,5,8-9,24-27 Mt 11:28-30

FRIDAY ST. LAWRENCE of BRINDISI

393: Ex 11:10—12:14 Ps 116:12-13,15-18 Mt 12:1-8

Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$120,431.26



Parish Focused Giving

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

Goal: \$526,460.00

Raised So Far: \$201,591.

2023 Catholic Faith Appeal

Every year, the Diocese of Venice places a goal for each parish to provide a certain amount towards an overall needs of the Diocese. For 2022, **our Parish responsibility is \$198,000**. Our hope is to fulfill our obligation early and ensure our support for these essential programs for the Southwest Florida community. We ask if you have any additional resources you wish to support Catholic organizations with, that you donate to the Catholic Faith Appeal. Your support, which is fully tax deductible, will provide assistance to thousands in our area.

Debt Free by 2023

We'd like to thank everyone for their continued help in lowering our Parish Debt. As of December 31'st 2021 we were at \$485,402.00. As of March of this Month we are at \$262,732.00. Thanks to your generosity we were able to **pay off \$222,670** 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!



FIFTEENTH SUNDAY IN ORDINARY TIME



Are you interested in becoming Catholic?

The parish of St. Frances Cabrini invites you to inquire about the Catholic Faith.

The Order of Christian Initiation of Adults (OCIA) is a process designed for you...

To ask your questions about the Catholic Faith.

To explore the beauty of Sacred Scripture and Catholic Tradition.

To journey toward full initiation into the Catholic Church at the Easter Vigil.

The OCIA Journey is for those:

Never Baptized.

Baptized in another Christian tradition.

Baptized Catholic as an infant, but not raised as a Catholic or received additional Sacraments.

Catholics who do not practice their faith and want to connect with the Sacramental way of life.

Catholics who have left the Church and want to return to their Sacramental roots.

We welcome you to inquire about our Catholic Faith and the many blessings it has to offer you.

You may register by visiting the St. Frances Cabrini website and then click “Adult Formation”.

<http://sfxcparish.com/adult-formation.html>

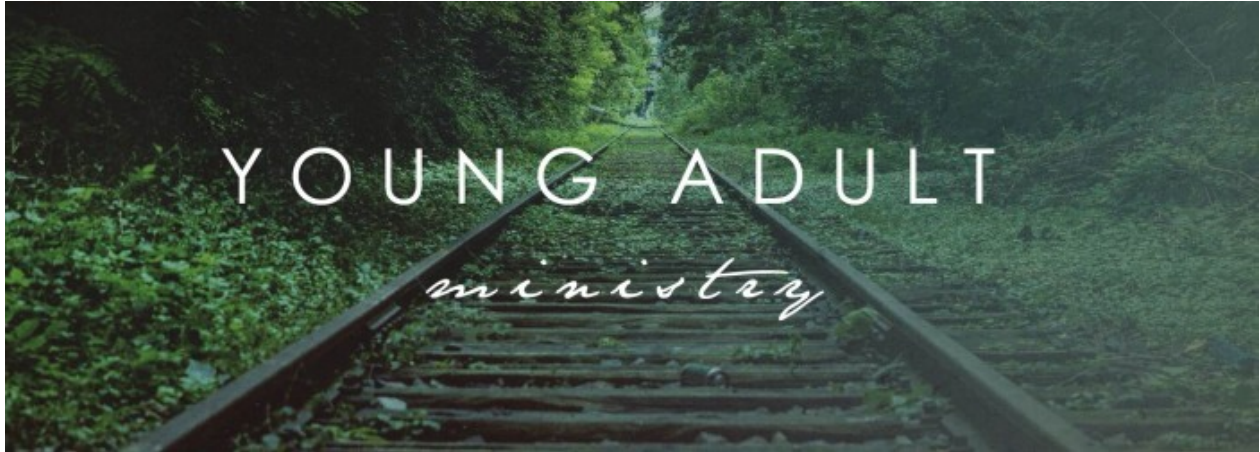
OCIA classes will be held Thursdays from 6:00-8:00 p.m. beginning September 14th. Registration deadline is Friday, September 8th.



For more information, please contact:
Mary Jo Chronis – Coordinator of Religious Education
maryjo.chronis@sfxcparish.com or (941)776-9097



JULY 16, 2023



**Theology
on Tap.
July 20.
with Father
Eric Scanlan.**

**Thursday, July 20, 7:00 PM
Mandeville Beer Garden
428 N. Lemon Avenue, Sarasota**

Fellowship, faith & fun! Join us!
Featuring Father Eric Scanlan, Pastor
of Incarnation Parish, Sarasota.

dioceseofvenice.org



ST FRANCES XAVIER CABRINI

Catholic Young Adults

Join other Young Adults in fellowship and to deepen, live, and share your Catholic faith.

- July 11 - Bible Study 7pm
- July 18 - Food Pantry 3pm
- July 20 - Theology on Tap 7pm
- July 25 - Bible Study 7pm
- July 28 - Coffee Meet 10:30am
- July 29 - HolyHour HappyHour 4pm

Contact Bryce Johnson 941-945-2190

Ordination to the Priesthood



Deacon Daniel Scanlan



**Saturday, July 15, 2023, 11:00 AM
Epiphany Cathedral
350 Tampa Avenue West
Venice, Florida**



Deacon Alejandro Roldan

Most Rev. Frank J. Dewane, Bishop of the Diocese of Venice, invites the faithful to the Ordination to the Priesthood of Transitional Deacons Alejandro Giraldo Roldan and Daniel Scanlan. All are welcome and encouraged to attend this important event in the lives of Deacons Alejandro and Daniel as well as the Diocese of Venice.

A reception will follow in the Parish Hall.

FIFTEENTH SUNDAY IN ORDINARY TIME

Cardinal McElroy, 'Inclusion' and Catholicism: George Weigel

The sensibility on display in the cardinal's recent article is not that of the Bible, the Fathers of the Church, the Second Vatican Council or the Catechism. Back in the day, kiddie-Catholics learned that the Church had four "marks": The Church is one, holy, catholic (as in "universal") and apostolic. These marks derived from the Nicene-Constantinopolitan Creed, which we recite at Mass on Sundays and liturgical solemnities.

The Catechism of the Catholic Church teaches that the Church "does not possess" these "inseparably linked" characteristics "of herself"; rather, "it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities" (811).

You will note that "inclusive" is not one of the marks of the Church given by Christ, although "universal" is. Distinctions, as ever, are important.

Universality must characterize the Church's evangelical mission, for the Lord commanded us to go and "make disciples of all nations" (Matthew 28:19). And a certain kind of inclusivity denotes a crucial ecclesial reality:

"For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all of you are one in Christ Jesus" (Galatians 3:28).

Moreover, the Church is called by the Lord to serve everyone, not just the Church's own; as historical sociologist Rodney Stark has pointed out, paleo-Christian care for the sick who were not of the household of faith attracted converts in classical antiquity, when the sick were typically abandoned, even by their own families.

Those expressions of ecclesial inclusivity (or catholicity, or universality) are not, however, what contemporary woke culture means by being "inclusive." As typically used today, "inclusion" is code for accepting everyone's definition of self as if that self-definition obviously cohered with reality, was inherently unchallengeable, and thus commanded affirmation.

It is worth noting in this context that the Lord Jesus practiced some serious *exclusion* on occasion. Thus his exclusion from beatitude of one kind of sinner: "Whoever blasphemes against the Holy Spirit never has forgiveness ..." (Mark 3:29).

And his condemnation of the pitiless: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels" (Matthew 25:41).

And the fate of the one who tempts the innocent: "It would be better for him if a millstone were hung round his neck and he were cast into the sea ..." (Luke 17:2).

And his determination to cast "fire upon the earth" (Luke 12:49) and burn out all that was contrary to the Kingdom of God.

The question of "inclusion" and the Church's self-understanding was recently raised by an article published in *America* by Cardinal Robert McElroy, because the sensibility on display in the cardinal's article is not that of the Bible, the Fathers of the Church, the Second Vatican Council or the Catechism. It is the sensibility of woke culture's obsession with "inclusion."

The article suggests, if elliptically, that, because of concerns about inclusion, the ordination of women to the ministerial priesthood and the moral integrity of gay sex are open questions. But that is not the settled teaching of the Catholic Church. How can a highly intelligent man who has taken solemn oaths in which he accepted that teaching and promised to uphold it think otherwise?

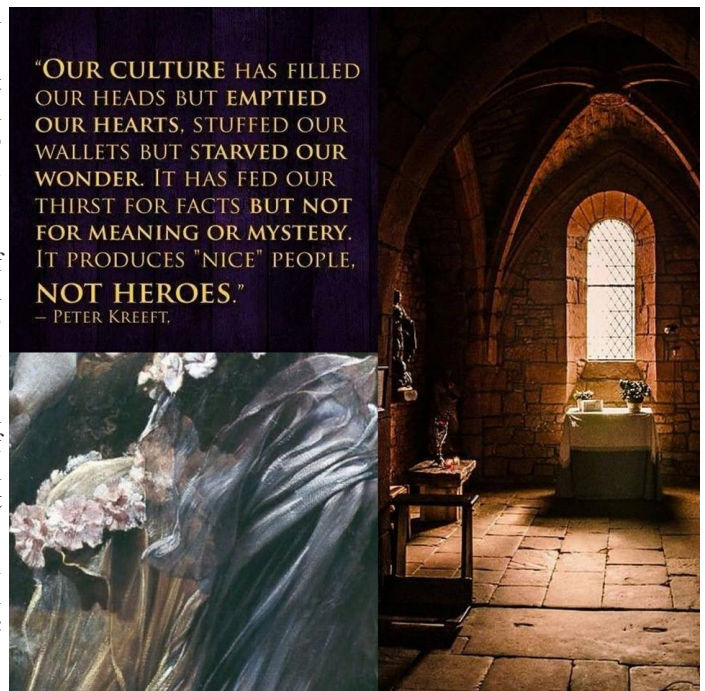
Like contemporary woke culture, the cardinal's article seems to regard gender theory as a secular form of revealed truth. In fact, theories of culturally-constructed "gender" and "gender fluidity" flatly contradict divine revelation: "male and female he created them" (Genesis 1:27).

The article makes extravagant (and unsourced) claims about widespread "animus" against "the LGBT communities," deeming such "visceral" attitudes "demonic." But Cardinal McElroy has nothing to say about the severe (and readily documentable) cultural, professional and legal pressures brought to bear on those who refuse to go woke about the proper ordering of human love.

Woke inclusion-mania's anthem is Frank Sinatra's childish concept of freedom: "I did it *my way*." Burning incense at the altar of such infantilism is not going to bring men and women to the Christ who linked freedom to truth: "... you will know the truth and the truth will make you free" (John 8:32).

The Catholic Church is a communion of men and women, all of whom struggle with human weakness when confronting the vicissitudes of the human condition. But that communion of disciples has also been given the truths that truly liberate by the Lord himself — truths that are not subject to affirmation or denial by discussion groups.

As the biblical author reminded his readers (and us), "Do not be led astray by all kinds of strange teaching ..." (Hebrews 13:9), which imperils evangelization. **Woke "inclusion" is not authentic catholicity.** (Ncrregister.com)



Paul VI vs. Playboy: Donald DeMarco

In 1986, Brother Don Fleischhacker of Notre Dame University wrote a letter to *Playboy* protesting that magazine's fragmented view of human sexuality.

Citing *Humanae Vitae*, this intrepid Holy Cross religious reasoned that once "the contraceptive mentality is accepted, there can be no coherent objective ground for opposition to homosexual activity." If the unitive aspect of sex becomes an end in itself, he went on to explain, "There is no essential reason why sex should be restricted to couples of different sexes."

Recent events have proven that Brother Don was as prophetic as was Pope Paul VI when he penned *Humane Vitae* back in 1968. For *Playboy*, however, the letter was treated as an object of ridicule and its content irreverently dismissed: "Brother, you sound like St. Thomas' lawyer," wrote the *Playboy* editor, who went on to bless "both kinds" of sexual relations.

This holier-than-thou posture of *Playboy* explains why its founder, Hugh Hefner, has declared that he is the most moral human being he has ever met. From the perspective of *Playboy*, it is far ahead of the Church in the sheer number of wonderful things it deems good, including marriage for same-sex partners. *Playboy* has surpassed Genesis in its generosity, and out-distanced Mother Church in its magnanimity.

Why is the Church apparently so stingy in its blessings, so confused about good and evil? And how did Hefner get to be so much wiser and more beneficent than anyone in the long Judeo-Christian tradition? Two problems here warrant attention. One is the difficulty in recognizing evil. The second is the assumption that more is better. The main problem in identifying the essence of evil is precisely that it does not have an essence, anything solid or substantial that would reveal its malefic nature to an empirical examiner. Hence, evil is not an object at which anyone can point. Evil lies in what is missing.

In order to know what is missing, one must first know what should be there in the first place. Ten football players on the field may look perfectly fine to the casual observer, but to the referee, it constitutes an infraction that warrants a penalty. There is nothing wrong with any of the 10 men on the field. It is the one who is missing that creates the problem.

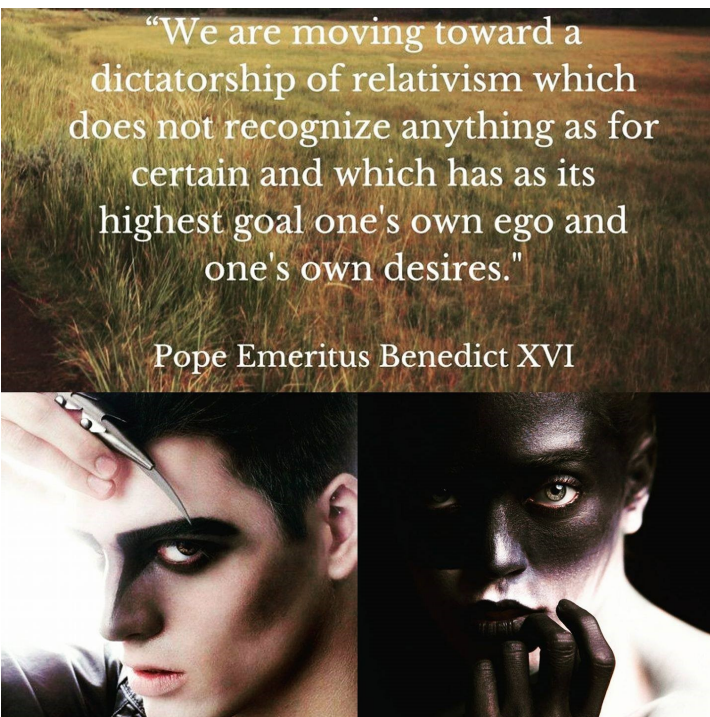
The realistic basis of *Humanae Vitae* is what Paul VI refers to as a "total" or "integral vision of man." Two people who are having sex with each other apart from marriage may believe that they are behaving very morally. But if they have willfully excluded love, any concern for conception or any responsibility for their consequences, their act might have on themselves and others, it becomes clear that what they are doing is deprived of the very factors that are needed to realize this "total vision" of the human being. Moral good does not exist in isolation.

The God of Genesis, after proclaiming that everything he created is good, declared that, "It is not good for man to be alone." The reason it is "not good for man to be alone," is that he cannot be good unless he has love for other human beings. Man's nature demands a communal existence. Hell is where man is truly and finally alone, deprived of love, hope, and happiness.

For the same reason, it is not good for sex to be alone. The key to moral goodness is that it not be isolated from the factors that give it its wholeness and therefore its total good. Moral goods are always organic. Moral evils are always deprived.

The second problem is associated with the assumption that restricting sex to married couples deprives others of meaningful sexual experiences. Or, in the words of a popular comedian, "Restricting sex to one married spouse is like buying a cable package that provides just one channel."

Humanae Vitae urges a certain "asceticism" in order to "dominate instinct by means of one's reason and free will." Sex must pass from instinct to institution so that it can conform to the "total vision of man."



"We are moving toward a dictatorship of relativism which does not recognize anything as for certain and which has as its highest goal one's own ego and one's own desires."

Pope Emeritus Benedict XVI

Pope Benedict XVI, in his 2002 work, *On the Way to Jesus Christ*, draws important insights from a passage in the Book of Amos, where the eponymous prophet refers to himself as, "a dresser of sycamore trees."


Citing a number of scholars, the Holy Father explains that the abundant fruit of the sycamore tree is tasteless until it is cut to let the sap run out, whereby it becomes flavorful. This image can be taken to symbolize the transition from the pagan world of excess to the Christian world of purification and moderation.

The Holy Father writes: "Ultimately only the *Logos* himself can guide our cultures to their purity and maturity, but the *Logos* makes us his servants, the 'dresser of sycamore trees.'"

The application to human sexuality here is easy enough to see. Because Hefner and his playboys see all forms of sex in the flat perspective of equality, they see no one particular form of sex in its sublimity. They promote the tasteless fruit of unseasoned, indiscriminate sex, while criticizing those who understand something about its purity and passion.

Humanae Vitae reminds us that our true destiny is to be whole persons, and that we must discipline ourselves in order to reach that end.

The humanitarian claims of Hefner are bogus since they are based neither on a proper understanding of the human person nor on a recognition of the practical necessity for virtue.

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