

# St. Frances Cabrini Catholic Church

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

WWW.SFXCPARRISH.COM

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941.776.9097

OFFICE HOURS

M,T,W. Th, F 8:00am-4:00pm



## SCHEDULE OF MASSES

Daily Mass: TH, F - 8:30 AM

Wednesday 5:30PM

Saturday Vigil: 4:00 PM

Sunday: 9:00 AM & 10:45 AM

Pastor: Fr. Joseph Gates

Confessions: Sat. 2-3:00pm

## 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

Music Director: Tony Hallinan

JUNE 23, 2024



**WEDNESDAY JUNE 26**

5:30pm **+VIRGINIA O’HENLEY**  
Req. By: Winnie Schindler  
2nd Int. **+NEIL R. LUDWIG**  
Req. By: Homebound Ministry

**THURSDAY JUNE 27**

8:30 am **+EVERY SOUL IN PURGATORY**  
2nd Int. **+RUTH MARY PEARSON**  
Req. By: Paul

**FRIDAY JUNE 28**

8:30 am **+IRENA JANCARZ**  
Req. By: Friend  
2nd. Int: **+ROSANN MUECURIO**  
Req. By: Friend

**SATURDAY JUNE 29**

4:00 pm **+DEACON GENE EGENDORFER**  
req. By: Paul & Sally Boivin  
2nd. Int: **+ NANCY MIDDLETON**  
Req By: Carnahan Family

**SUNDAY JUNE 30**

9:00am **+RAY NOTTO**  
Req. By: Cheryl Wyler & Matt Felice  
2nd Int. **+MARK HARRIS**  
Req. By: Kathy & Roger Grimes  
10:45am **+THERESA SCOTT**  
Req. By: Steve & Elizabeth Havanec  
2nd Int: **+TONY & GLORIA MORTERA**  
Req. By: Maricel & John Roberts

**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**

**TODAY’S SCRIPTURE READINGS**

Job 38:1,8-11—Ps 107:23-26,28 -31  
2Cor 5:14-17— Mk4:35-41

**UPCOMING WEEK READINGS**  
**MONDAY THE NATIVITY OF ST JOHN  
THE BAPTIST**

587:ls49:1-6 Ps 139:1-3,13-15  
Acts13:22-26 Lk1:57-66,80

**TUESDAY**

372: 2Kgs 19:9b-11,14-21,31-35a,36 Ps  
48:2-4,10-11 Mt 7:6,12-14

**WEDNESDAY**

373: 2Kgs 22:8-13;23:1-3 Ps 119:33-  
37,40 Mt 7:15-20

**THURSDAY ST CYRIL OF ALEXANDRIA**

374: 2Kgs 24:8-17 Ps 79:1b-5,8-9 Mt  
7:21-29

**FRIDAY ST. IRENAEUS**

375: 2Kgs 25:1-12 Ps137:1-6  
Mt 8:1-4

**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 for the re-  
spectful burial of your loved ones.

# TWELFTH SUNDAY IN ORDINARY TIME

## SUPPORTING OUR DIOCESE

Goal: \$250,000.00  
Raised So Far: \$108,558.85



## Parish Focused Giving

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

Goal: \$174,559.61  
Debt Balance: \$149,265.23

## FLORIDA'S PRO-ABORTION AMENDMENT EXPLAINED Why Floridians Should Vote NO on Amendment 4

### WHAT IT SAYS

#### BALLOT SUMMARY

**No law shall prohibit, penalize, delay, or restrict abortion**

before viability

or when necessary to protect the patient's health,

as determined by the patient's healthcare provider.

This amendment does not change the Legislature's constitutional authority to require notification to a parent or guardian before a minor has an abortion.

**Mother Teresa: How can there be too many children? That is like saying there are too many flowers.**

### WHAT IT DOES

#### PUTS WOMEN AT RISK

Amendment 4 would jeopardize existing laws and prohibit new ones that voters on both sides of the abortion issue support, including health and safety laws that protect women.



**"NO PUBLIC OFFICIAL, ESPECIALLY ONE CLAIMING TO BE A FAITHFUL AND SERIOUS CATHOLIC, CAN RESPONSIBLY ADVOCATE FOR OR ACTIVELY SUPPORT DIRECT ATTACKS ON INNOCENT HUMAN LIFE."**

THE CATHOLIC BISHOPS OF THE UNITED STATES



**PART 1 OF 5**

Learn more: [www.flaccb.org/abortion-amendment](http://www.flaccb.org/abortion-amendment)



# The Club

AT RIVER WILDERNESS

Mother Cabrini—Council 12155



## KNIGHTS OF COLUMBUS

August 17, 2024

Registration opens at 7:00 am

Instructions 7:30 am

Includes:

Golf, Range Balls  
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# TWELFTH SUNDAY IN ORDINARY TIME



TOTUS TUUS  
**TOTALLY  
YOURS**

**Totus Tuus Camp was a HUGE success June 2-7!! 50 children grades 1-6 attended along with 25 youth grades 7-12...it was an amazing witness to the love of Christ!!**

**Seven of our St. Frances Cabrini youth attended Camp Veritas June 9-14...giving them an opportunity to have a personal encounter with our Lord!**

**We can not thank all of you who helped make these events successful...it was a beautiful way to begin Summer 2024. God willing, our numbers will grow next year!!**



# TWELFTH SUNDAY IN ORDINARY TIME

## What a Priest Is and Is Not: Christina M. Sorrentino

It is indeed a profound grace to embrace the invitation to become a Catholic priest, requiring immense courage and strength for a man to persist through the rigorous journey of six to eight years in seminary, ultimately pledging his eternal commitment on Ordination day to serve the Lord and the Church. This vocational calling represents a distinctive path, demanding unwavering perseverance to lead a priestly life of self-surrender, characterized by the sacrifice of worldly power, pleasure, and prestige in service to the Kingdom. Though a highly honorable calling, sometimes we misunderstand this vocation, idealizing it, and priests, in a way that is unhelpful for ourselves and others.

**Cardinal Joseph Ratzinger** describes the nature of the priesthood in his book *Called to Communion: Sacrament means: I give what I myself cannot give; I do something that is not my work; I am on a mission and have become the bearer of that which another has committed to my charge. Consequently, it is also impossible for anyone to declare himself a priest or for a community to make someone a priest by its own fiat. One can receive what is God's only from the sacrament, by entering into the mission that makes me the messenger and instrument of another. Of course, this very self-expropriation for the other, this leave-taking from oneself, this self-dispossession and selflessness that are essential to the priestly ministry can lead to authentic human maturity and fulfillment. For in this movement away from self we are conformed to the mystery of the Trinity; hence, the imago Dei is consummated, and the fundamental pattern according to which we were created is brought to new life. Because we have been created in the image of the Trinity, the deepest truth about each man is that only he who loses himself can find himself.*



The vocational calling to the priesthood is not for every man. It is a serious commitment where he gives his whole self for the sake of Christ and His Kingdom. **St. Norbert** has said: *O Priest! You are not yourself because you are God. You are not of yourself because you are the servant and minister of Christ. You are not your own because you are the spouse of the Church. You are not yourself because you are the mediator between God and man. You are not from yourself because you are nothing. What then are you? Nothing and everything. O Priest! Take care lest what was said to Christ on the cross be said to you: "He saved others, himself he cannot save!"*

People often view priests in extreme ways: either as fools for embracing a life of celibacy or as men who have already received the crown of glory in sainthood. However, many fail to acknowledge the humanity inherent in a priest. Like any of us, a priest is composed of flesh and blood. They are not immune to wrongdoing; priests can also become caught up in their vices and succumb to temptation just like anyone else. None of us is without sin; priests, too, suffer with fallen human nature and thus grapple with concupiscence.

This by no means excuses the men who should have never become priests in the first place, who, from the beginning of their priestly journey, had only malice and corruption in their hearts. They had ill intent to disgrace the role of the priest and create scandal in the Church and, in the words of a priest I know, are "creeps." St. John Chrysostom stated, "If priests sin, all the people are led to sin. Hence every one must render an account of his own sins; but the priests are also responsible for the sins of others."

According to the *Catechism of the Catholic Church*, when a man receives the Sacrament of Holy Orders, his capacity to sin remains; however, he does receive an indelible mark or spiritual character bestowed upon him by the Holy Spirit. This enables him to minister to the People of God as an instrument of Christ for the Church (1581). St. Bernardine of Siena once said, "The power of the priest is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world." A priest acts in persona Christi not by his own authority or name, but through the power granted to him by Christ Himself. This power allows him to change the bread and wine into Christ's Body and Blood during the Holy Sacrifice of the Mass and to absolve sins.

When we place a priest upon a golden pedestal, we will eventually be met with disappointment. We should not idolize a priest and follow him throughout his priesthood from parish to parish. He is a man of God, not Elvis Presley; he does not need "fans." I do not refer to those who have changed parishes or followed priests because of a need to escape liturgical abuses or lukewarm priests. These are certainly exceptions. But the importance remains on keeping the Mass about God. Priests have to work towards growing in holiness and traveling along the path of the spiritual life, through the purgative, illuminative, and unitive ways. They are not canonized saints on the day of their Ordination. When we expect a priest to be perfect, devoid of any shortcomings, we set unrealistic expectations. The fact is that a priest is human, not a supernatural being.

Furthermore, a Catholic priest is not merely a "Mass machine," mechanically delivering sacraments endlessly and tirelessly day in and day out. Priests are human beings. Upon receiving ordination to the sacerdotal priesthood, a man does not relinquish his humanity, nor does he cease to experience personal strengths and weaknesses. Some priests may have felt the desire to enter the priesthood at a young age, while others may have discerned their calling later in life. Their life experiences leading up to ordination do not vanish with the laying on of hands; rather, these experiences remain an integral part of who they are as members of the clergy, shaping their identity in the same way our own life journeys define us in the present day.

Critiquing a pastor's decisions regarding parish matters is often tempting, yet we rarely subject ourselves to the same scrutiny. I recall a quote by one of the main characters from the movie *Keeping the Faith*, when Fr. Brian Finn says, "Catholics want their priests to be the kind of Catholics they don't have the discipline to be." It's crucial to remember that we may not be privy to the entire narrative behind a priest's choices, and perhaps it's not necessary for us to fully understand. This is particularly true for our pastors, who shoulder significant responsibilities and must make decisions for the well-being of the entire parish community that helps build up the Mystical Body of Christ. They possess insights and knowledge that surpass our own, entrusted as they are to shepherd our souls because we cannot shepherd our own souls.

The end for which God has instituted the priesthood has been to appoint on earth public persons to watch over the honor of his divine majesty, and to procure the salvation of souls—**St. Alphonsus Liguori**

**St. John Chrysostom** has said: *Do you wish to know if the people of any place are righteous? Look what sort of a pastor they have. If you find him pious, just, sound, believe the people will be the same, for they are seasoned with the salt of his wisdom.'*

We have the role of the laity in the Church and should not attempt to take on that which belongs to the role of the ordained minister and the Presbyterate. We are called to focus on our own vocations and live them out faithfully as witnesses to Christ in the world, which then gives priests the strength to persevere in their own vocations. If it is not a matter of sacrilege or liturgical abuse that needs to be addressed, then we can pray for peace of mind and heart with regards to the issue or concern at hand.

Despite the challenges of sacrifice, contempt, and ingratitude that often accompany the calling to priesthood, there are still men who choose to dedicate themselves entirely to God and become Catholic priests. It is crucial that we offer our prayers for these priests, as they greatly rely on our support. A favorite prayer for priests of mine is by St. Therese of Lisieux: *O Jesus, eternal Priest, keep your priests within the shelter of Your Sacred Heart, where none may touch them. — Keep unstained their anointed hands, which daily touch Your Sacred Body. Keep unsullied their lips, daily purpled with your Precious Blood. Keep pure and unearthly their hearts, sealed with the sublime mark of the priesthood. Let Your holy love surround them and shield them from the world's contagion. Bless their labors with abundant fruit and may the souls to whom they minister be their joy and consolation here and in heaven their beautiful and everlasting crown.*

We should offer prayers and penance not only for the priests we love and cherish who are strong defenders of the faith, but also for those who are half-hearted in living out the truth. The priesthood demands a life of sacrifice, as priests serve the Church and the People of God tirelessly each day. Let us wholeheartedly support this sacred vocation by praying earnestly for more good, holy, and faithful men to answer the call to become Catholic priests.

## God Allows Certain Storms by Fr. Timothy Dnahr, O.P.

**Salty. Now there's a word that well describes fishermen.** Along with it comes a string of supporting adjectives: Terse. Somber. Laconic. Matter-of-fact. Proud. Quiet. Everyone's familiar with the stereotype, whether you grew up in Baltimore, or simply were forced to read *The Old Man and the Sea* in high school. During college, I spent two summers working on salmon boats in Alaska. It's true that fishermen are just these sorts of men. Sure, they know how to keep themselves sane on long hours with little sleep – telling stories, some hoot-n-holler, discussing the state of the union – but at the end of the day, they come to get a job done. Out on the water, there are exhilarating moments, hauling in a full net of fish, or graceful mornings trolling on a glassy surface and laying out lines in the early dawn. But these men don't come up north just to breathe in clean air and get poetic. They're there to catch fish and make money.

Last December I was on a flight sitting next to a tugboat captain. He was quiet and had a large beard, which the stewardess said reminded her of Zac Brown. I'm a talker, so we talked, and I asked him why he chose his profession. He replied very simply, "Well, my old man drove boats and showed me how... I've spent all my life in boats." I was fishing for something like, "What kind of meaning do you find in your work?" He basically shrugged his shoulders and responded, "This is just my work. What else would I do?" It quickly occurred to me that those on the lookout for "deeper meaning" are often outside viewers, like journalists, or inquisitive neighbors prying for some material for their blog posts. Real working men, like our tugboat captain, simply work. They like it or don't like it, but it's their life.

I like to think of the early Simon Peter as one of these men, not looking too much into why Jesus wanted to go to the other side, but just gathering the men to make it happen: "Alright, the Master said we're going to the other side, let's load up and get rowing." But God has a way of changing men, if they hang around him long enough. At first, Jesus embraces the facts of his friends' lifestyle. They leave their nets, but then he borrows their boats: He preached from their boats (Lk 5:3), worked miracles (5:6), slept in boats (8:23), and escaped the crowds by boat (Mk 6:32). Why this method? Because they had the means, and it meant quicker travel between the villages of Galilee. Because water acts as a natural microphone in teaching the crowds. Jesus, too, can at times be simply practical.

Then right under their proud noses, within their familiar context, he begins to work something deeper. How exactly will he make fishermen into fishers of men? Simply by pushing their hard-earned skills past their breaking point. Let's consider the Storm at Sea (Mt 8:23). They're making a night passage, the boats are overwhelmed by waves, and Jesus is asleep in the stern. The disciples cry out for him, "Save, Lord!" But Jesus isn't a fisherman. He's spent his life carving wood and laying stone for houses. He doesn't captain boats. They do. Here's where these practical men in an entirely practical situation (i.e., "We're drowning") find themselves caught in the net of a life lesson: Right here in their area of expertise, these grown men fall to pieces. And only then do they finally start to piece together their need for the Lord. Before he would teach them, "Unless you become like little children," they learned dependency in the boat with God.

Self-reliant. Now there's a word that well describes all of us. Along with it comes a string of supporting adjectives: Stubborn. Limited. Insecure. Distracted. Cynical. Quixotic. Green. Fishermen are really like all men: I've seen them attack each other, and I've seen them pray together; I've seen them cry in remembering the past, and laugh at cheap jokes. Some wander the docks patting backs, still trying to fit in with the guys, and I've seen others who are noble straight through, who have braved some mighty storms, standing steeled and firm behind the wheel. Yet despite our fluctuations, written in every man's nature is this instinct for self-reliance. Challenges are around every corner, and we must protect and provide.

We must take control. But life always has its ways of reminding us of our weaknesses, and no one is exempt from sooner or later facing their failures. That's why fishermen, within an inch of their lives, call out to a carpenter: they know they need God, and God is with them. Then like the great myths of old, he rises from sleep and shouts at the storm until it turns to a whisper. They murmur among themselves, "What sort of man is this, that even wind and sea obey him?" It's no great feat getting the winds to obey their Creator's voice; getting men to listen from their hearts is a far greater difficulty, which often requires a touch of dramatics. In the end, it seems likely that Jesus led them into this storm on purpose. The great saints have known that faith grows best in darkness. They have learned that God allows certain storms in our life, so we may cast ourselves on him more and more. That's why a landlocked nun, frail and lacking all the virility of the apostles, could say to Jesus from her heaviest agony, "You may sleep in my boat, I will not wake you" (Therese of Lisieux, Poem 17). (Source: Catholicexchange.com)

"Life with God is not immunity from difficulties, but peace in difficulties."

— C.S. Lewis





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