

St. Frances Cabrini Catholic Church

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MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

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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

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 2, 2024



WEDNESDAY

5:30pm
Req. By:
2nd Int.
Req. By:
3rd Int.
Req. By:

JUNE 5

+POOR SOULS
Kay
ISABELLA DEL CASTILO b-day
Ilolo & Lola
CAROLINE BUCKLEY b-day
Mom & Dad

THURSDAY

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

JUNE 6

+JESSICA McMENEMY
Angela Bass
+STEPHEN MINNICI
Mary & Gina Barker

FRIDAY

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

JUNE 7

+KEVIN GONZALEZ
Mom
TOM & SYLVIA MOLINE
Lucy

SATURDAY

4:00 pm
req. By:
2nd Int.
Req. By:

JUNE 8

+NANCY ANN RIZZO
Ray
+MANUAL MATOS MARTINS
Manual & Claire Feueira

SUNDAY

9:00am
Req. By:
2nd Int.
Req. By:
10:45
Req. By:
2nd Int.
Req. By:

JUNE 9

KERRY KARDOS
Mom
+SALLY, RON & MIKE
Michelle
+MICHELLE E. O'DAY
Mother in Law & Daughter
CHRISTINE NAGEL
Lisa Smereczynski

TODAY'S SCRIPTURE READINGS

First Reading 168:Ex 24:3-8
Psalms: Heb 9:11-15
Second Reading: Mk14:12-16,22-26

EMERGENCY NUMBER

813-629-3963

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

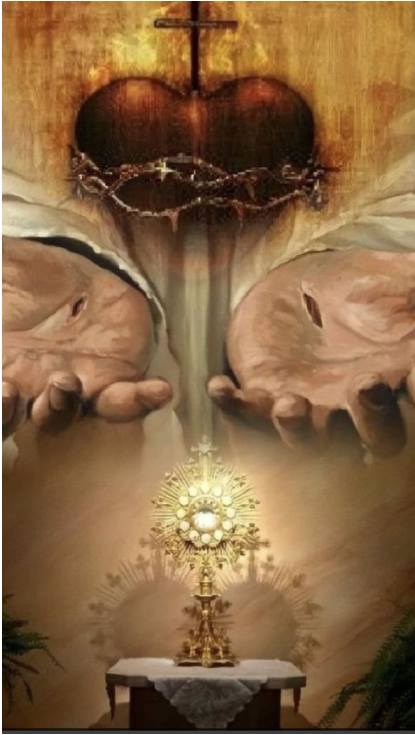
Due to the Distance from Parrish Manatee Hospital:

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

Funerals: Please contact the Office for a meeting for Dates, Readings, and Music.





CORPUS CHRISTI

READINGS FOR THE UPCOMING WEEK

MONDAY ST. CHARLES LWANGA & COMPANIONS

572A:Gn3:9-15,20 Ps87:1b-3,5-7 Jn19:25-34

TUESDAY

342:Jas 4:1-10 Ps 55:7-11,23 Mk 9:30-37

WEDNESDAY ST.BONIFACE

343: Jas4:13-17Ps49:2-3,6-11 Mk9:38-40

THURSDAY ST. NORBERT

344:Jas5:1-6 Ps 49:14-20 Mk 9:41-50

FRIDAY THE MOST SACRED HEART OF JESUS

345:Jas 5:9-12 Ps103:1-4,8-9,11-12

SUPPORTING OUR DIOCESE

Our Goal to support the Diocesan

Goal: \$250,000.00

Raised So Far: \$107,558.85



Parish Focused Giving

Helping to relieve our Parish of St. Frances Cabrini Debt!
Debt Free by 2024

Goal: \$174,559.61

Debt Balance: \$149,265.23



VOTE NO ON AMENDMENT 4

"We urge all Floridians of goodwill to stand against the legalization of late-term abortion and oppose the abortion amendment. In doing so, we will not only protect the weakest, most innocent, and defenseless of human life among us but also countless women throughout the state from the harms of abortion."

JUNE 2, 2024



FLORIDA CONFERENCE OF CATHOLIC BISHOPS
The nonpartisan public policy voice of the Catholic Church in Florida

201 West Park Avenue, Tallahassee, Florida 32301-7715 * (850) 222-3803 * www.flaccb.org

Florida Bishops Oppose Extreme Abortion Amendment ***Vote No on Amendment 4***

Florida Amendment 4, which will appear on Florida's November 2024 ballot, is an extreme proposal that legalizes full-term abortion with no protections for the preborn child, including when the child is capable of feeling pain. This proposed amendment to our state constitution would prohibit all restrictions on abortion before viability and create a broad exception that any healthcare provider could exploit to allow abortion up to birth.

Furthermore, the amendment would effectively overturn or seriously jeopardize common-sense state laws that have regulated abortion for years. These include basic health and safety requirements for clinics where abortions are performed, requiring a physician to perform abortions, informed consent requirements, laws limiting public funding of abortion, and parental consent requirements before a minor's abortion.ⁱ These risks demonstrate the extreme nature of the amendment.

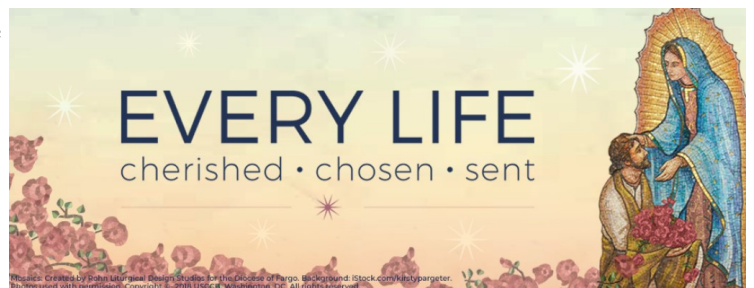
We urge all Floridians of goodwill to stand against the legalization of late-term abortion and oppose the abortion amendment. In doing so, we will not only protect the weakest, most innocent, and defenseless of human life among us but also countless women throughout the state from the harms of abortion.

Human life is sacred. The dignity of the human person is the foundation of a moral vision of society. Direct attacks on innocent persons are never morally acceptable, at any stage or in any condition. In our state, human life is repeatedly being destroyed by abortion. Over 84,000 vulnerable and voiceless children were aborted in Florida in 2023. This matter concerning the respect for human dignity and the fundamental value of human life is of grave importance to both our Church and our state. The threat of abortion remains our pre-eminent public policy priority. Therefore, we support a coordinated campaign to mobilize against the proposed amendment. To this end, we offer this prayer to defeat Amendment 4:

Ever-living God, you give life and desire a future for all your children. Take hold of our nation, state and community and awaken in every heart awe for the gift of life. Send your Spirit to strengthen us with wisdom and fortitude as we defend mothers and children in Florida from laws that disregard their health and safety. Mary and Joseph trusted in you and welcomed Jesus into our broken world. God Almighty, we ask their intercession to protect the preborn and their mothers, and to guide all parents in raising their children. May they help us build a civilization of love by upholding the sacredness of life and accompanying pregnant women in need.

We ask this through Christ, our Lord. Amen.

Our Lady, Mother of the Family, pray for us! St. Joseph,
Protector of the Unborn, pray for us!



Most Rev. Thomas G. Wenski
Archdiocese of Miami

Most Rev. Gerald M. Barbarito
Diocese of Palm Beach

Most Rev. Frank J. Dewane
Diocese of Venice

Most Rev. John G. Noonan
Diocese of Orlando

Most Rev. Gregory L. Parkes
Diocese of St. Petersburg

Most Rev. William A. Wack, CSC
Diocese of Pensacola-Tallahassee

Most Rev. Erik T. Pohlmeier
Diocese of St. Augustine

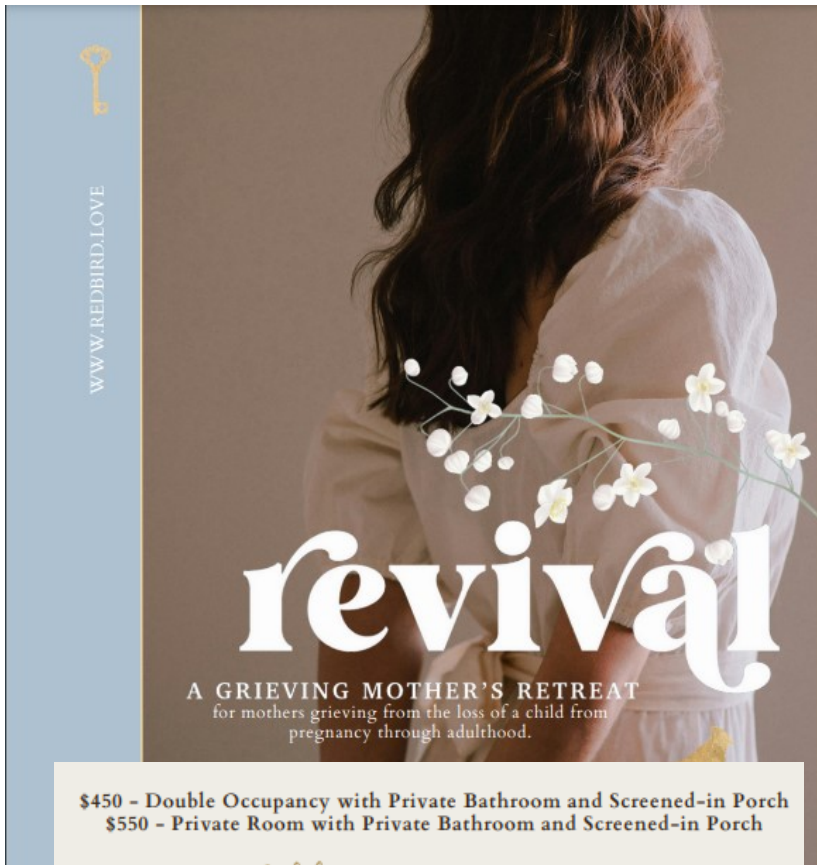
Most Rev. Enrique E. Delgado
Archdiocese of Miami

ⁱ Florida law distinguishes between parental *consent* prior to a minor's abortion (Ch. 390.01114(5)), which would be invalidated by Amendment 4, and parental *notice* of a minor's abortion (Ch. 390.01114(4)), which would be retained.

April 9, 2024

Paid political advertisement paid for by Florida Conference of Catholic Bishops, 201 W. Park Ave., Tallahassee, FL 32301 independently of any committee.

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"Fear not, for I have redeemed you; I have called you by name, you are mine." (Isaiah 43:1)

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CORPUS CHRISTI

A little reflection taken away from the Wedding Feast of Cana: The Science Behind Sex:

Science proves that breaking up from a sexual relationship is more difficult than a non-sexual relationship. When a man and woman have sex there are many chemical processes that take place, for example the brain produces dopamine during sex, which is an exceedingly powerful chemical. Dopamine is responsible for internal pleasure and when a man and woman have sex it produces a bond that is not easily forgotten.

Oxytocin is also produced in great quantities, which is a very strong hormone produced mainly in women when they have sex, deliver their baby and are nursing. This is why sex is for bonding and babies and why mothers have such a profound bond with their baby. Oxytocin is also one of the reasons why a woman will stay with a man who is abusing her, because she is literally bonded with him.

The chemical that bonds a man to a woman is vasopressin and it has the same effect as oxytocin. This is why God designed sex for marriage, because it literally binds a husband and wife together. One might pose the question, Well I think I'm going to marry him or her anyway so we might as well have sex, right? Wrong. When you have sex you are bonding with your partner, therefore disrupting the discernment process. Sex will unite you together regardless and this is why there is so much heartache in our society today and one of the reasons why one night stands never work. Because now there is such an emotional attachment, but no life long commitment.

- MAURA BYRNE



Marriage is to help married people sanctify *themselves and others*. For this reason they receive a special grace in the sacrament which Jesus Christ instituted. *Those who are called to the married state will, with the grace of God, find within their state everything they need to be holy.*
#thequietfriary (Saint Josemaria Escriva)



Deacon Mike Hinger is at St. Maximilian Kolbe Catholic Church, Liberty Township.

November 19, 2019 · West Chester Township, OH · 🌐

This past weekend at the 10:00 Mass, I accidentally spilled some of The Precious Blood of Jesus On the carpet during



Communion. I immediately placed a cloth purificator over the spill so that no one would step on the area until I could clean up the spill after Mass. After Mass ended, I went to the sacristy to get some water and additional cloth purificators to clean up The Precious Blood. When I came out into the main part of the Church, there were 3 nuns from The Children of Mary who had attended 10:00 Mass kneeling around the spilled Precious Blood with their faces down in adoration awaiting me to return. I, along with others, were quite moved by the sisters' witness of the true presence of Jesus in the Eucharist. One parishioner was so moved that she snapped a picture and shared it with me.

I thought later...How many of us would think to go kneel like that in adoration until The Precious Blood was cleaned up? Certainly something to reflect upon.

JUNE 2, 2024

Gay Marriage: Not A Very Good Idea by William J. Bennett

We are engaged in a debate which, in a less confused time, would be considered pointless and even oxymoronic: the question of same-sex marriage.

Now, anyone who has known someone who has struggled with his homosexuality can appreciate the poignancy, human pain and sense of exclusion that are often involved. One can therefore understand the effort to achieve for homosexual unions both legal recognition and social acceptance. Advocates of homosexual marriages even make what appears to be a sound conservative argument: Allow marriage in order to promote faithfulness and monogamy. This is an intelligent and politically shrewd argument. One can even concede that it might benefit some people. But I believe that overall, allowing same-sex marriages would do significant, long-term social damage.

Recognizing the legal union of gay and lesbian couples would represent a profound change in the meaning and definition of marriage. Indeed, it would be the most radical step ever taken in the deconstruction of society's most important institution. It is not a step we ought to take.

The function of marriage is not elastic; the institution is already fragile enough. Broadening its definition to include same-sex marriages would stretch it almost beyond recognition and new attempts to broaden the definition still further would surely follow. On what principled grounds could the advocates of same-sex marriage oppose the marriage of two consenting brothers? How could they explain why we ought to deny a marriage license to a bisexual who wants to marry two people? After all, doing so would be a denial of that person's sexuality. In our time, there are more (not fewer) reasons than ever to preserve the essence of marriage.

Marriage is not an arbitrary construct; it is an honorable estate based on the different, complementary nature of men and women and how they refine, support, encourage and complete one another. To insist that we maintain this traditional understanding of marriage is not an attempt to put others down. It is simply an acknowledgment and celebration of our most precious and important social act.

Nor is this view arbitrary or idiosyncratic. It mirrors the accumulated wisdom of millennia and the teaching of every major religion. Among worldwide cultures, where there are so few common threads, it is not a coincidence that marriage is almost universally recognized as an act meant to unite a man and a woman.

To say that same-sex unions are not comparable to heterosexual marriages is not an argument for intolerance, bigotry or lack of compassion (although I am fully aware that it will be considered so by some). But it is an argument for making distinctions in law about relationships that are themselves distinct.

Even Andrew Sullivan, among the most intelligent advocates of same-sex marriage, has admitted that a homosexual marriage contract will entail a greater understanding of the need for extramarital outlets. He argues that gay male relationships are served by the openness of the contract, and he has written that homosexuals should resist allowing their varied and complicated lives to be flattened into a single, moralistic model.

But this single, moralistic model is precisely the point. The marriage commitment between a man and a woman does not it cannot countenance extramarital outlets. By definition it is not an open contract; its essential idea is fidelity. Obviously that is not always honored in practice. But it is normative, the ideal to which we aspire precisely because we believe some things are right (faithfulness in marriage) and others are wrong (adultery). In insisting that marriage accommodate the less restrained sexual practices of homosexuals, Sullivan and his allies destroy the very thing that supposedly has drawn them to marriage in the first place.

There are other arguments to consider against same-sex marriage for example, the signals it would send, and the impact of such signals on the shaping of human sexuality, particularly among the young. Former Harvard professor E. L. Pattullo has written that a very substantial number of people are born with the potential to live either straight or gay lives. Societal indifference about heterosexuality and homosexuality would cause a lot of confusion. A remarkable 1993 article in *The Post* supports this point. Fifty teenagers and dozens of school counselors and parents from the local area were interviewed. According to the article, teenagers said it has become cool for students to proclaim they are gay or bisexual even for some who are not. Not surprisingly, the caseload of teenagers in sexual identity crisis doubled in one year. Everything is front page, gay and homosexual, according to one psychologist who works with the schools. Kids are jumping on it ... [counselors] are saying, What are we going to do with all these kids proclaiming they are bisexual or homosexual when we know they are not?

If the law recognizes homosexual marriages as the legal equivalent of heterosexual marriages, it will have enormous repercussions in many areas. Consider just two: sex education in the schools and adoption. The sex education curriculum of public schools would have to teach that heterosexual and homosexual marriage are equivalent. *Heather Has Two Mommies* would no longer be regarded as an anomaly; it would more likely become a staple of a sex education curriculum. Parents who want their children to be taught (for both moral and utilitarian reasons) the privileged status of heterosexual marriage will be portrayed as intolerant bigots; they will necessarily be at odds with the new law of matrimony and its derivative curriculum.

Homosexual couples will also have equal claim with heterosexual couples in adopting children, forcing us (in law at least) to deny what we know to be true: that it is far better for a child to be raised by a mother and a father than by, say, two male homosexuals. The institution of marriage is already reeling because of the effects of the sexual revolution, no-fault divorce and out-of-wedlock births. We have reaped the consequences of its devaluation. It is exceedingly imprudent to conduct a radical, untested and inherently flawed social experiment on an institution that is the keystone in the arch of civilization. That we have to debate this issues at all tells us that the arch has slipped. Getting it firmly back in place is, as the lawyers say, a compelling state interest. (Catholiceducation.com)

The Sacrament of Marriage in Scripture

God who is love and who created man and woman for love has called them to love. By creating man and woman he called them to an intimate communion of life and of love in marriage: "So that they are no longer two, but one flesh" (Matthew 19:6).



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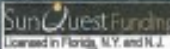


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