

St. Frances Cabrini Catholic Church

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

THE MOST HOLY TRINITY

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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: 9:00 AM & 10:30 AM

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

JUNE 4, 2023



Mass Intentions

TUESDAY

5:00pm

Req. By:

2nd Int.

Req. By:

WEDNESDAY

8:30am

Req. BY:

THURSDAY

8:30am.

Req. BY:

2nd, Int:

Req. By:

FRIDAY

8:30am

SATURDAY

4:00 pm

Req. By:

2nd Int.

Req. BY:

SUNDAY

9:00am

Req. By:

2nd Int.

Req. By:

3rd Int.

Req. By:

10:30 AM

Req. By:

JUNE 6

+POOR SOULS

Kay

+THOMAS VANCOPPENOLE

Maylin Vancoppenole

JUNE 7

+MARY SAXTON

Friend

JUNE 8

+LOUIS CARLOS MARTINEZ

Son

+PAUL BALCER

Wife

JUNE 9

+JIM & JOANN NELANDER

60TH Wedding Ann.

JUNE 10

+JEAN SPITKOVSKY

Husband

+KATHY LINGO

Mrs. Mangini

JUNE 11

+ WARD FAMILY

Cheryl Ward

TOM & SYLVIA MOLINE

L.M.

+ROSITA CABILTER

Daughter

+ROBERT GONZALES

LYDIA

Welcome
TO
OUR CHURCH

TODAY'S SCRIPTURE READINGS

First Reading 164:Ex34:4b-6,8-9

Psalms: Dn 3:52-55

Second Reading: 2Cor 13:11-13

Gospel Reading: Jn3:16-18

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

THE MOST HOLY TRINITY

READINGS FOR THE WEEK MONDAY ST. BONIFACE

353: Tb1:3;2:1b-8 Ps 112:1-6 Mk12:1-12

TUESDAY ST. NORBERT

354: Tb 2:9-14 Ps 112:1-2,7-9 Mk 12:13-17

WEDNESDAY

355:tb3:1-11a,16-17a: Ps 25:2-5b,6,7bc,8-9 Mk12:18-27

THURSDAY

356:Tb6:10-11;7:1bcde,9-17;8:4-9a Ps 128:1-5 Mk 12:28-34

FRIDAY ST. ST. EPHREM

357:Tb11:5-17Ps 146:1b-2,6c-10 Mk 12:35-37



Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$119,992.37



Parish Focused Giving

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

Goal: \$526,460.00

Raised So Far: \$200,986.05

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!



Trinity Sunday

Thursday, June 29th
Mass 5:30 PM
Dinner to Follow
Tickets \$75.00

**10th Anniversary
Celebration**



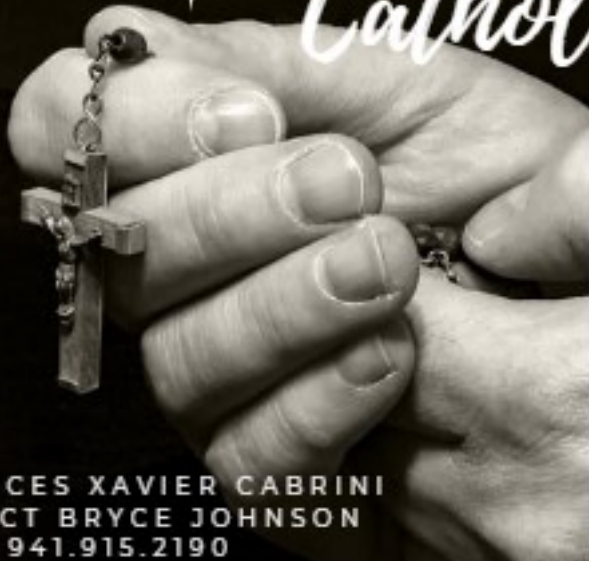
PROMISES OF THE SACRED HEART OF JESUS



- 1 I WILL GIVE THEM ALL THE GRACES NECESSARY
- 2 I WILL BE THEIR SECURE REFUGE DURING LIFE, AND ABOVE ALL, IN DEATH
- 3 LUKEWARM SOULS SHALL BECOME FERVENT
- 4 I WILL GIVE TO PRIESTS THE GIFT OF TOUCHING THE MOST HARDENED HEARTS
- 5 I WILL ESTABLISH PEACE IN THEIR HOMES
- 6 I WILL BESTOW ABUNDANT BLESSINGS UPON ALL THEIR UNDERTAKINGS
- 7 FERVENT SOULS SHALL QUICKLY MOUNT TO HIGH PERFECTION
- 8 THOSE WHO SHALL PROMOTE THIS DEVOTION SHALL HAVE THEIR NAMES WRITTEN IN MY HEART
- 9 I WILL COMFORT THEM IN ALL THEIR AFFLICTIONS
- 10 SINNERS WILL FIND IN MY HEART THE SOURCE AND INFINITE OCEAN OF MERCY
- 11 I WILL BLESS EVERY PLACE IN WHICH AN IMAGE OF MY HEART IS EXPOSED AND HONORED
- 12 I WILL GRANT FINAL PERSEVERANCE TO THOSE WHO RECEIVE HOLY COMMUNION ON THE FIRST FRIDAYS IN NINE CONSECUTIVE MONTHS

SACRED HEART OF JESUS, PRAY FOR US

Catholic Young Adults



Join us for Faith & Fellowship

- June 13 - Bible Study 7pm
- June 15 - Theology on Tap 7pm
- June 25 - Stretch & Brew 11am
- June 27 - Bible Study 7pm

Ask about Text Reminders

ST FRANCES XAVIER CABRINI
CONTACT BRYCE JOHNSON
941.915.2190

Congratulations,
Father Joel!

"Dear Lord, You have given us a holy priest in Father Joseph. We are grateful for the many blessings of this good man who brings us Your holy sacraments of salvation. Please shower this priest with your blessings every day. We praise and thank You, most Holy God, for the gift of Father Joel! We thank You for his years of service and ask You to grant us many more years with our beloved priest. Amen."

Catholic Young Adults

TEN **10** YEARS



BEER, GOD, AND CONVERSATION



St. Frances Xavier Cabrini
Catholic Young Adults

**THEOLOGY
ON TAP**

Thursday, June 15th
7:00-10:00pm
Mandeville Beer Garden

CATHOLIC YOUNG ADULTS

MAKE FRIENDS AND GROW IN CHRIST!

THE CATHOLIC YOUNG ADULTS (CYA) MINISTRY IS COMPRISED OF YOUNG ADULTS IN THEIR 20S AND 30S, SINGLE OR MARRIED, WHO ARE DEDICATED TO LIVING THEIR CATHOLIC FAITH THROUGH FELLOWSHIP, SERVICE, AND SCRIPTURAL STUDY. WE HOST WEEKLY ACTIVITIES BASED IN FAITH AND SERVICE TO THE COMMUNITY PLUS FUN SOCIALS.

FFF

SAINT FRANCES XAVIER CABRINI

JOIN THE CYA - CONTACT BRYCE FOR EVENT UPDATES 941.915.2190

Does the Catholic Church Condemn Homosexuals? By Kenneth Howell

OBJECTOR: I'm straight, but I have a lot of gay friends, and they tell me that Christians look down on them as if they are not worthy of human respect. And the Catholic Church promotes this kind of hatred by its condemnation of homosexuality.

CATHOLIC: The Church is so big and so diverse that you can probably find a whole range of attitudes among its members, more than a few of which aren't in concert with Catholic teaching. But if we limit our discussion to the Church's *official* teachings about homosexuality, I think I can truthfully say that the Catholic Church does not hate gays nor condemn homosexuality.

OBJECTOR: Then how come the *Catechism of the Catholic Church* says that homosexual acts are "acts of grave depravity" (CCC 2357)? Calling someone depraved sure sounds like hate speech to me.

CATHOLIC: Homosexual acts *are* depraved, but that's not the same as saying that homosexuals are depraved. The Church, basing itself on human reason, says that in moral questions we must distinguish between the act and the person committing the act. Homosexuals have the same intrinsic dignity as all other human beings. Christ died for them as much as for you and me, and God loves them no less.

OBJECTOR: Well, I think the "hate the sin, love the sinner" routine is empty rhetoric. Most gay people I know who are Catholic or who have attended a Catholic church feel condemned by the Church.

CATHOLIC: Yes, unfortunately, people tend to dislike other people whose behavior they consider immoral. But we still should seek the ideal of loving every human being while not viewing that person's every act as morally acceptable. The *Catechism* says that homosexual people "must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (CCC 2358).

OBJECTOR: Okay, if we're going to accept a person with respect, we must also accept and respect his actions.

CATHOLIC: No, I don't see how we could have a society that is both just and compassionate if we did that. Say a man commits murder: We all agree that murder is one of the most heinous acts imaginable. But when we try to determine whether the murder is in the first or second degree, we take several factors into consideration, such as the age of the murderer and his state of mind at the time. In other words, we have implicitly distinguished between the *act* and the *person* whose level of punishment depends on a number of other factors.

OBJECTOR: That distinction may be necessary in a court of law. But with gay behavior, we're talking about something so essential to a person's self-identity that you really can't make that distinction. I say the right to engage in same-sex relations is what makes the person.

CATHOLIC: And I say defining a person by his sexual behavior is unjust. Look, a man who has developed a habit of masturbation might feel that it's part of his identity. He cannot imagine his life without this practice. But if he seeks help, he begins to realize that his sexual identity does not depend on acts of self-stimulation.

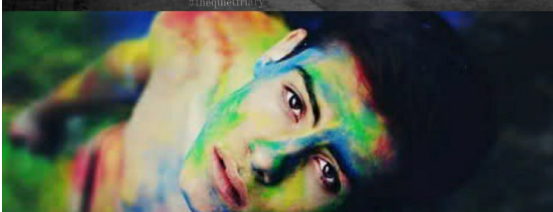
OBJECTOR: The Church doesn't condemn the masturbator like it condemns the gay person.

CATHOLIC: Actually, the Church sees homosexual and masturbatory acts as in the same category. Dealing with masturbation, The *Catechism* calls masturbation "an intrinsically and gravely disordered action" (CCC 2352). Why don't we ever hear about chronic masturbators feeling hated as a group by the Church like you say gays do? The Church makes the same moral judgment about masturbation that it makes about homosexual acts.

OBJECTOR: Look, there's nothing wrong with *any* type of sexual pleasure as long as it doesn't hurt anyone. If we are made in the image of God, as you Catholics believe, then God must be a sadist, since he commands us to suppress an overwhelming desire that presumably he gave us in the first place.



Denounce tradition and all you have left is rootless radicalism.



CATHOLIC: I think if you understand the principle underlying the Catholic position, you'll see it's not sadistic.

OBJECTOR: I think I do understand it: No one's supposed to have any sex outside of marriage.

CATHOLIC: That's true, but the morality of that rule can be discovered from observation that sexual love requires certain conditions, and the absence of these conditions results in the abuse of sexuality. The Church simply reinforces the morality we discover by our natural reason.

OBJECTOR: It's nonsense to speak of "discovering" moral rules. Moral rules are made up by society.

CATHOLIC: You believe that morality is determined by a society, or even by an individual, while I believe that morality can be discovered through the use of human reason. Furthermore, that morality is of a universal nature, because it has to do with universal human action, not just the actions of a certain culture.

OBJECTOR: You can't just assume this position. I want to hear how you can defend the Church's position that sex outside of marriage is wrong.

CATHOLIC: There are several paths that lead to the same conclusion. Let's look at what makes a cohesive society. A moment's reflection tells us that a society must have social groups in which the individuals are loyal to the group. The most basic natural social group is the family. Without it, societies disintegrate. So the moral norm that emerges from these observations is that of fidelity. Since human beings have the freedom to lie and betray, it's in the best interest of society to encourage fidelity. Now, it should be obvious that sexual fidelity is an essential part of keeping a family together. One way we know that sex outside of marriage is wrong is by watching what happens when it is indulged in. Families break down, and this has a ripple effect on society that makes it less cohesive.

OBJECTOR: Here again is where the Catholic Church makes no sense. If it's really interested in family cohesiveness, why does it oppose gay marriage? Gays are just as capable of being faithful as straight people are.

CATHOLIC: For now let's accept that claim. But fidelity is only one part of the moral picture. We have to examine the nature of sex itself.

OBJECTOR: And as a heterosexual you can't do that because you can't truly know the nature of gay sex acts.

CATHOLIC: Yes, but we don't need an experiential knowledge of certain acts to discuss their morality. You may have no experiential knowledge of Catholic liturgy, but I wouldn't say that disqualifies you to speak about Christian worship. If you were to make mistakes about liturgy, I would try to correct them, but I wouldn't try to silence you ahead of time.

OBJECTOR: Fine. How do you know that heterosexual acts are okay and homosexual acts are wrong?

CATHOLIC: From two things: human biology and what takes place in the act itself. Let's look at human biology, trying for a moment to put aside our cultural biases about contraception. When a husband and a wife in a faithful marriage engage in sexual love, they are united more closely to one another. Reflection on human experience shows this. But human biology shows that such acts are also capable of bringing forth new human life. In other words, sex between a man and a woman is inherently unitive and procreative.

OBJECTOR: Homosexual acts are also unitive. Two men can be just as much in love through their sex as a woman and a man can.

CATHOLIC: Some people would dispute this claim, but I will not try to argue against it for now. I do think we can agree that homosexual acts can never be procreative.

OBJECTOR: Why is it necessary for a sex act to be procreative to be morally legitimate? Rape is capable of bringing offspring, but I doubt you would say that rape is morally acceptable.

CATHOLIC: Rape is also a heinous act but for a different reason. It violates the freedom of one of the persons, and acting freely is an essential part of making a sex act legitimate. But homosexual acts are sinful because they violate at least one of the two principles we glean from a natural analysis—namely, that these acts should be procreative.

OBJECTOR: There's no reason that sex has to be procreative to be morally acceptable. Heterosexual couples who use contraception are not procreative, and yet I presume their act is not considered morally depraved.

CATHOLIC: Have you really examined your assumption that a sex act does not have to be procreative? I suggest it's because our culture assumes the legitimacy of contraception without examination. Most people think of the sex act as separated from procreation because they *start* from the contraceptive mentality of our culture today. In fact, I would offer this analysis: As a culture, we have come to see homosexual acts as legitimate only because we first separated the sex act from procreation through a contraceptive mentality.

OBJECTOR: Contraception is sinful as well? I know a lot of Catholics who would disagree with that.

CATHOLIC: That's a subject for another day. I only want you to understand that our cultural separation of sex and procreation has been the groundwork for making homosexual acts appear legitimate. In fact, both a willful act of contraception and a willful act of same-sex relations are morally wrong.

OBJECTOR: I still say that the Catholic Church condemns people who are merely enjoying the sexual powers that God presumably put in them and all because they don't stay within the narrow confines of heterosexual marriage.

CATHOLIC: The Church's intention is never to condemn people. It is only to help them see the path to true happiness. And because we as human beings don't always know or choose the path to happiness, the Church invites us to receive God's forgiveness for past failures and receive strength to follow the path again. By engaging in an analysis of the human person and human sex acts, the Church is convinced of this truth. What brings people happiness is living in faithful relationships that honor the human body and use it for the purposes for which it was made. When we leave this path, we find ourselves ultimately unhappy and unfulfilled. (CatholicAnswers.com 2004)



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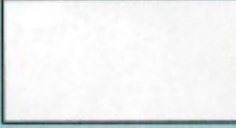
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