

St. Frances Cabrini Catholic Church

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

THE MOST HOLY TRINITY

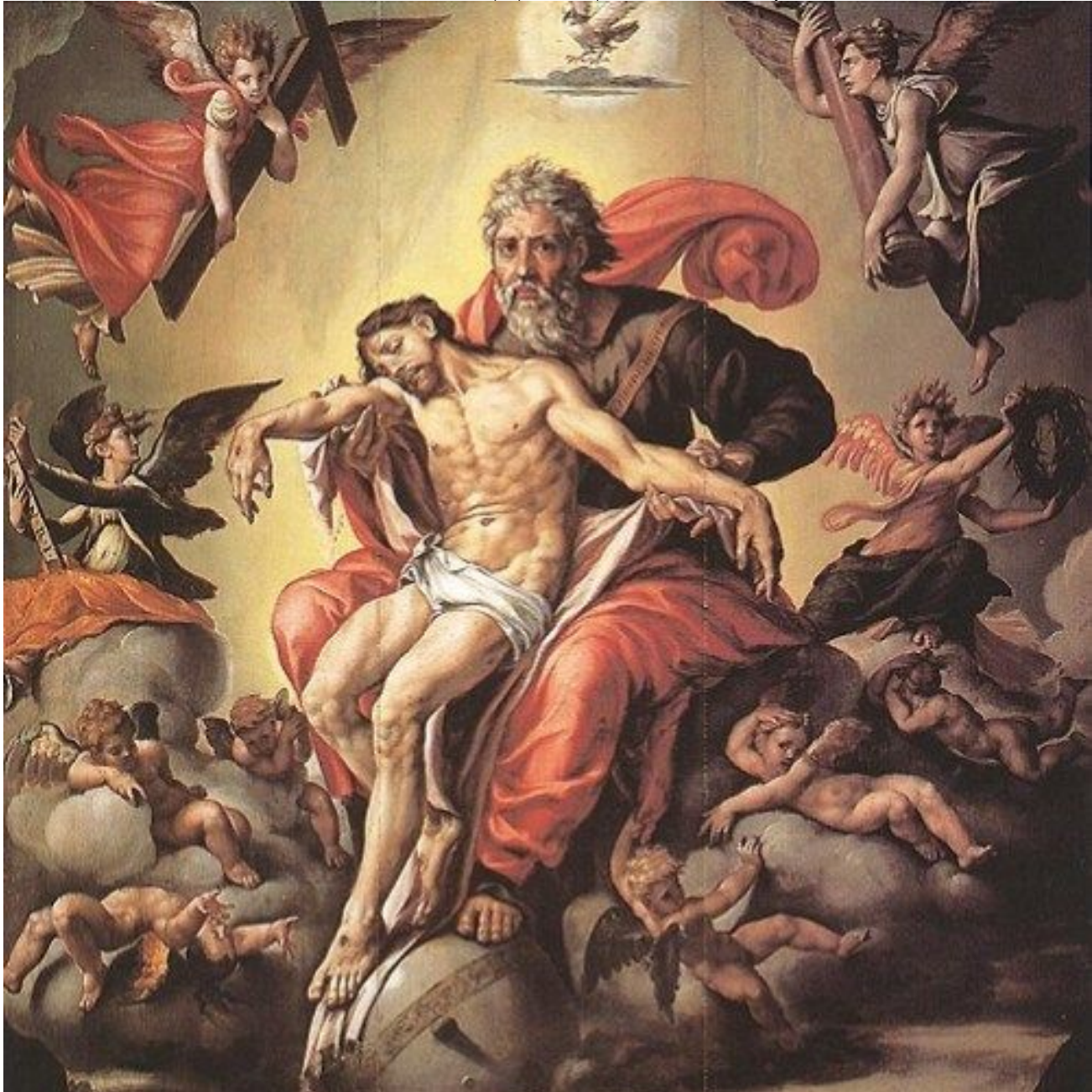
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OFFICE HOURS

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

MAY 26, 2024



WEDNESDAY

5:30pm

Req. By:

2nd. Int:

Req. By:

THURSDAY

8:30 am

Req. By:

2nd. Int:

Req. By:

FRIDAY

8:30 am

Req. By:

2nd Int:

SATURDAY

4:00 pm

req. By:

2nd Int.

SUNDAY

9:00am

Req. By:

2nd Int.

Req. By:

10:45am

Req. By:

2nd Int.

Req. By:

MAY 29

CHARLEY WEBSTER B-Day

Mom

+WILLIAM PLATTZ

Paul Boucard & Judy

MAY 30

+GEORGE & AGNES STULLER

Daughter

+RICK SPENCER

John & Joyce Shaefer

MAY 31

+PAULINE GONZALES

Daughter

NORA ADAMS b-dAY

JUNE 1

+ DONALD SWEENEY

Sweeney Family

+TESSI JING GUERRERO

JUNE 2

+DAVE WYLWE

Cheryl Wyler

+KATHLEEN CIRROTTE

Louis

BRIAN SIRACUSA

John & Joyce Shaefer

SHEILA BRIGHT

Lisa Smereczynski

TODAY'S SCRIPTURE READINGS

First Reading 165:Dt 4:32-34,39-40

Psalms: 33:4-6,9,18-20,22

Second Reading: Rom 8:14-17

Gospel Reading: Mt 28: 16:20

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.



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.

THE MOST HOLY TRINITY

READINGS FOR THE UPCOMING WEEK
MONDAY ST. AUGUSTINE OF CANTERBURY
347:1Pt 1:3-9 Ps111:1-2,5-6,9,10c Mk 10:17-27

TUESDAY

348:1Pt 1:10-16 Ps 98:1-4 Mk 10:28-31

WEDNESDAY ST. PAUL VI, Pope

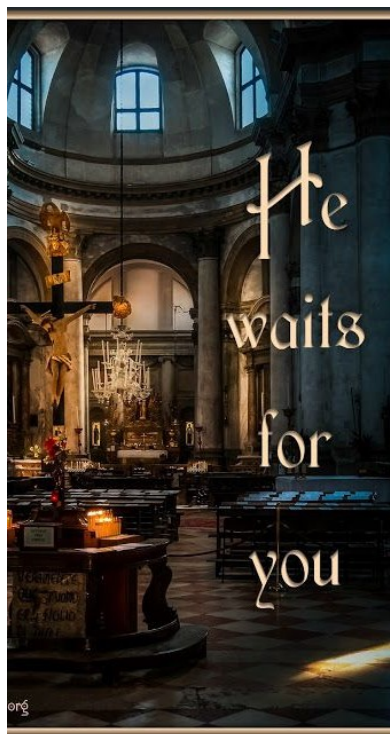
349: 1pT 1:18-25 Ps 147:12-15,19-20 Mk 10:32-45

THURSDAY

350:1Pt 2:2-5,9-12 Ps100:2-5 Mk10:46-52
351:

FRIDAY THE VISITATION OF THE BLESSED VIRGIN MARY

572:Zep 3:14-18a (Ps) Is12:2-3,4bed,5-6 Lk 1:39-56



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

Goal: \$250,000.00
Raised So Far: \$102,590.74



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

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revival

A GRIEVING MOTHER'S RETREAT
for mothers grieving from the loss of a child from
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For:
Grieving mothers who
desire more than
shallow survival

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MAY 26, 2024

**St. Frances
Cabrini Camp
June 2-7, 2024**

Day Camp

1st - 5th Grade
9:00a.m. - 3:00 p.m.
\$60.00 (M-F)

Evening Camp

6th - 12th Grade
6:30 p.m. - 8:30 p.m.
\$30.00 (S-Th)



TOTUS TUUS
**TOTALLY
YOURS**

The Five Pillars of Totus Tuus

The Eucharist

The Eucharist is an integral part of the Totus Tuus schedule. Prayer provides the structure, but the celebration of the holy sacrifice of the Mass is the "source and summit" of the daily schedule.

Marian Devotion

Totus Tuus catechists and counselors (missionaries) lead young people of the program to Jesus for a week, however, Mary will lead them to Jesus for a lifetime. Meditating on the mysteries of the Rosary, we come to see how Mary always leads us to her Son.

Catechetical Instruction

Totus Tuus instructs young people on the tenets of the Catholic faith to cultivate both a firm intellectual grounding and a solid relationship with Jesus. All of our teachings aim to help young people grow in their faith and friendship with Jesus Christ.

Vocation Discernment

Totus Tuus strives to foster Christian vocations by encouraging young people to begin discerning God's call in their lives. College-aged teachers sign a "covenant" in which they promise to be open to and actively discern God's will for them. Through this commitment, they can help others do the same.

Fun

Totus Tuus demonstrates that one can be a faithful Catholic and still have fun. Morning "pump up," silly skits and songs, recess and water fights at each parish infuse the element of fun into the program.

**Join us for a fun and faith-filled week!
Learn about prayer and the call to holiness
while growing in your relationship with the Lord.**

Thursday, June 7th

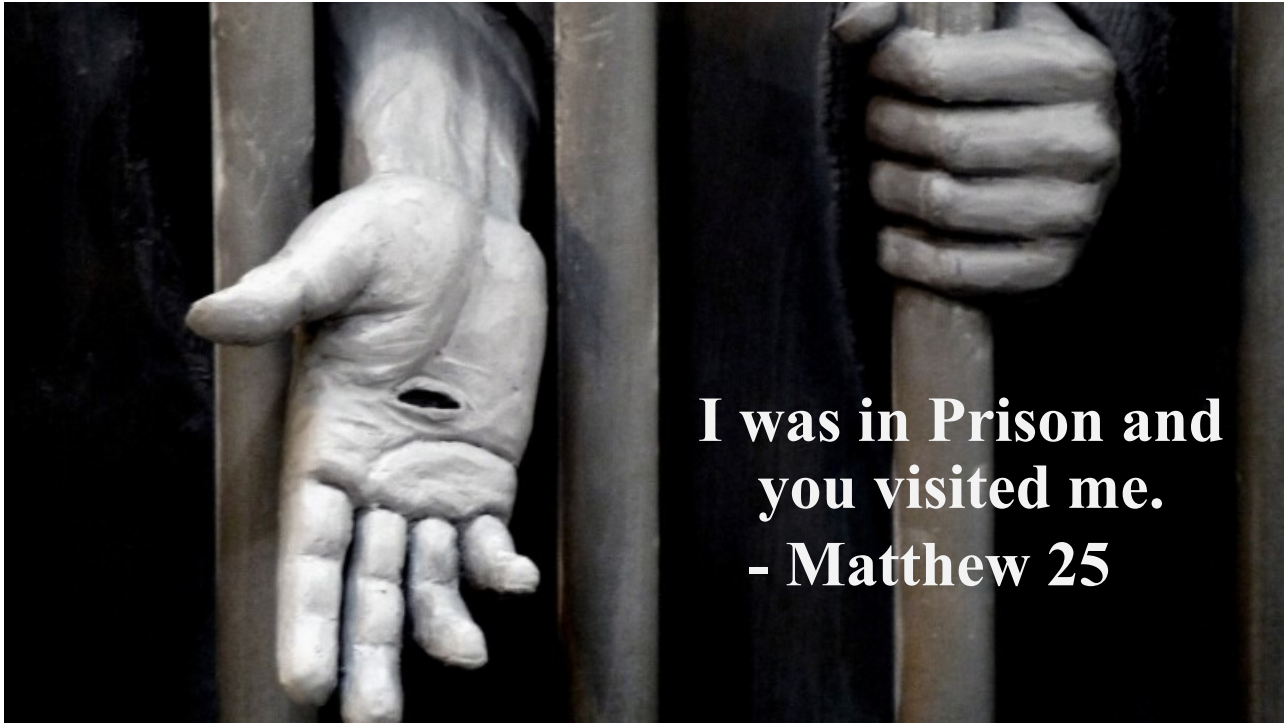
Doors Open at 5:30 PM

**Please call Chris in
the front office to
RSVP and what
Dish you are
bringing!**

POTLUCK



THE MOST HOLY TRINITY



I was in Prison and
you visited me.
- Matthew 25

Volunteers needed for prison outreach Ministry at Hardee Correctional Institution.

Join the team of Diocesan volunteers who minister at Hardee CI, less than ½ hour drive from our Parish Church. You will have an opportunity to do pastoral outreach, distribute the Eucharist, prepare men for the Sacraments and/or facilitate programs. Volunteers will participate in an orientation before entering the prison and will “shadow” experienced volunteers until you feel comfortable. Both men and women are eligible to minister at Hardee CI.



June 9-14, 2024

Lake Placid Camp & Conference Center, Lake Placid, FL

A weeklong sleep-away camp for Catholic teens ages 12-18. Campers receive full immersion in their Catholic Faith through Mass, Adoration, Confession, engaging talks, praise & worship and team building activities and so much more!



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Early Bird: \$150 Valid until April 1, 2024
Registration: \$190

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For more information, visit our website or contact us
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THE MOST HOLY TRINITY

The Heresies of the Manosphere by Emily Stimpson Chapman

When I was nineteen-years-old, I didn't know what it meant to be a woman. I knew I was one. People tended not to be as confused on that point thirty years ago as they are now. But beyond having two X chromosomes, I wasn't sure what defined a woman or made her a good one. Was it long hair and curves? Was it an interest in small children and homemaking? Was it a quiet voice and a pleasing personality? What, besides hormones and the ability to bear a baby, made me different from a man?

This collegiate existential crisis was brought on, as most existential crises are at that age, by a boy. I liked one who didn't like me back. And he wasn't the first. Plenty of boys I'd liked had not liked me back. The reason for this, I decided, was that something was wrong with me. I felt like I had missed the class on how to be the sort of woman who could catch a man's eye.

Accordingly, for weeks I stomped around campus confused. I was torn between feeling angry at all the adults who had encouraged me to focus on academics at the expense of makeup tutorials and also feeling like being a woman had to mean more than looking winsome and willowy. I wondered if I could still be feminine with a sharp mind and strong opinions. Was I less of a woman for being more smart than sexy? Did the size of my pants matter in some ontological way?

Eventually, I split the difference and developed an eating disorder. I decided that if I was tiny and delicate enough, I would appear so feminine that no one would notice my opinions. It didn't work. People still noticed the opinions. But all these years later, I find myself strangely grateful for my confused descent into such foolishness. It has given me a kind of empathy for young men today, whose confusion over what it means to be a man is leading them deeper and deeper into the Manosphere.

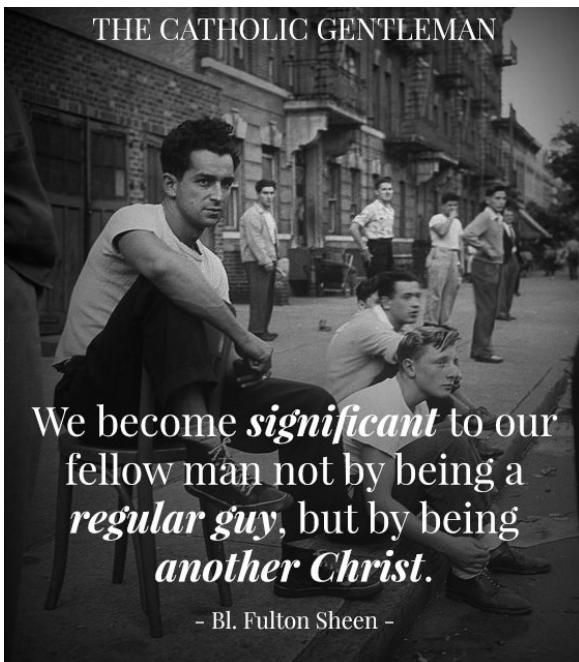
What is the Manosphere?

For those of you wondering, "What the heck is Emily talking about?", the Manosphere is a corner of the Internet where men are encouraged to be men. Or, more accurately, where men are encouraged to be a certain kind of man—the kind of man who is large and in charge, strong, virile, and the king of his castle.

In the secular Manosphere, that means being jacked, wealthy, and sexually promiscuous. In the Christian Manosphere, it seems to mean practicing jiu jitsu, smoking cigars, and being the sole breadwinner and decision maker in the home (or in pursuit of a wife who will let you do all those things without complaint). For Manosphere Christians, headship in the family is not understood so much as a dance with the heart, as it is a dance lesson given to the heart ... and everyone else in the family. In the Manosphere, father always knows best. Accordingly, submission is never mutual, with husband and wife deferring to one another in love, but rather a one-way street, where submission is a duty owed exclusively by the wife to the husband.

Both in the secular Manosphere and Christian Manosphere, men frequently speak of being "red pill"—a phrase drawn from the movie "The Matrix," that basically means they have woken up from a culture-induced stupor. They see how the culture and feminism have conspired against them, and they're no longer going along with it. (For a great podcast on this phenomenon, check out [Two Become Family's episode on the Manosphere and Red-Pilling](#))

Over the past few years, thanks to the loud voices of podcasters and YouTubers in the Manosphere, the number of Christian and non-Christian young men who claim to have swallowed a red pill has exploded. It's no longer just gamers in their mother's basements bitterly bashing women online. It's now also nice Catholic boys on the campuses of good Catholic universities informing young women that it would be a mortal sin for them to work outside the home should they marry. It's men in the offices of well-known Catholic apostolates protesting hiring women writers to do what a man could do. It's newly married Catholic husbands telling their wives they'll need permission to leave the home, even for simple errands like going to the grocery store. Whole swaths of Gen Z Catholics (and younger Millennials) have started subscribing, in whole or in part, to the retrograde, misogynic, and deeply unCatholic ideas about manhood found in the Christian Manosphere.



And I kind of get it.

I don't like it. I don't agree with it. But I do get it. As Richard Reeves details in his book, [Of Boys and Men: Why the Modern Male is Struggling, Why It Matters, and What to Do About It](#), the world is not a friendly one for young boys or young men who don't want to sit in desks as children or work at them as men. Our educational system is more oriented towards girls than boys. Our economy is more oriented towards intellectual labor than manual labor. And good paying working-class jobs that allow a man to support a family are increasingly few and far between. For men who don't want to pursue white collar work or who aren't cut out for white collar work, career pickings are slim.

Life is not just rough for working class men, though. All young men today have grown up watching [media which routinely denigrates dads](#) and seeing the culture at large downplay a father's importance. [Pornography is the sea in which most young men spend their adolescence swimming](#). [Both video game addiction and smart phone addiction keep young boys inside, on their](#) screens, and not outside breaking legs and learning to take risks in a healthy way. And both competitive sports and competitive academics have [boys \(and girls\) jumping through hyper-controlling, anxiety-inducing hoops](#) from the time they can read. To top it all off, [a quarter of all boys in the U.S. are currently growing up without a father in the home](#), giving them no healthy, present male role model for what it means to be a man.

MAY 26, 2024

Given all that, of course young men are frustrated. Of course they're confused. Of course they're feeling more than a little bit lost and looking for solid guidance about masculinity. In many ways, these guys are not unlike my 19-year-old self, who saw two ideals of womanhood presented to her—the feminist boss girl ideal and the sexy but dumb co-ed ideal—and found both wanting. In my confusion and frustration, I chose anorexia. In their confusion and frustration, they're choosing Andrew Tate (or Timothy Gordon). They're looking for clarity, purpose, and a way out of the mess in which our culture currently finds itself.

The Manosphere, Christian or otherwise, seems to offer them this. It tells men they are good—that their strength, their energy, and their desire to explore, build, and conquer are gifts, meant to be used. It recognizes their dignity, their worth, and the value of masculinity. It encourages young men to take responsibility for their life and pursue excellence. All of which is good. All of which young men need to hear.

But the good ends there.

In the secular Manosphere, vice is presented as virtue. Greed, lust, and the abuse of power are all glorified, held up as ideals to pursue not sins to avoid. Its failings are not subtle. In the Christian Manosphere, influencers quote Scripture or passages from Church teaching and the writings of the saints. But those passages—on marital submission, male headship, women teaching in the Church, and more—are often taken out of context, twisted, or presented as the unchanging teachings of the Church when they most definitely are not. What emerges from that distortion is not a vision of healthy Christian masculinity, but a caricature of masculinity, one which fundamentally misunderstands who God made man to be and what God made man to do.

The Both/And of Male and Female

Recently, on the podcast, [Chris, Kate, Casey, and I spoke with our good friend Dr. Matt Breuninger about the masculine genius](#). It was a fantastic conversation, but not one which produced a lot of answers. The masculine genius, like the feminine genius, can be hard to pin down. This is because each and every one of us is a unique human being. Sex is not determinative of every aspect of who we are. Statistically, men and women tend to exhibit certain preferences, struggles, and strengths—for example, women tend to use more words in a day. But those preferences, struggles, and strengths are always generalities. They don't apply to every man or woman. We all fall somewhere on the bell curve, and a man who talks more than most men or a woman who talks less than most women are not any less of a man or a woman for being outliers on that curve. They're just themselves.

Sexual difference also doesn't mean sexual polarity. The fact that more women tend to be nurturing, doesn't mean men aren't nurturing. Likewise, the fact that more men tend to have strong spatial awareness skills, doesn't mean women don't have spatial awareness skills. Men and women are not complete opposites, with the differences between us starkly black and white. We are all human beings, made in the image of God, in possession of the same human nature. Even though men and women are not the same, we are more alike than we are different.

The Catholic Church recognizes this. Its anthropology, its understanding of the human person, acknowledges both our commonality and our uniqueness. This is one reason why it can recognize that sex is fixed. Although the Church is routinely accused for being “anti-science,” (whatever that means), her view of sexuality corresponds to scientific reality. It's the totality of our body—our chromosomes, hormones, DNA, reproductive organs, muscle and fat composition, bone density, etc.—which determines whether we are a man or a woman. It's not our feelings, strengths, likes and dislikes. Being sensitive, preferring to play with dolls, excelling at math—none of that has anything to do with what sex you are. It's just you: a unique individual made in the image of God.

This is not to say that sex doesn't matter. It absolutely does. As Christians, we believe God made us—intentionally, thoughtfully, deliberately. From all eternity, He knew each of us would exist. Before we existed as a child in our mothers' womb, we existed as a thought in the mind of God. And even as a thought, we existed as male or female. God saw all of us always, including our sex. That part of who we are is not incidental to who we are. It's integral. As the Catechism states, “*Sexuality* affects all aspects of the human person in the unity of his body and soul.” (CCC 2332). In other words, God willfully created me as a woman, and it's as a woman that He wants me to image Him in this world. My womanhood, my femininity, is bound up with the work He has for me in this life. The same is true of my husband. His maleness is not an accident. God made Chris a man. And Chris cannot be who God made him to be or do the work God made him to do apart from his manhood.

The Church is able to hold these truths in tension with one another. Sex is not determinative, and sex is important. We are all individuals and we are all created, in body *and* soul, as men or women. Christ has a unique call and plan for each of us and that unique call and plan is not separate from our maleness and femaleness.

The one thing transgender activists and the Christian Manosphere have in common is their inability (or refusal) to do the same. For them, it can't be both/and. It must be either/or. So, the transgender movement rightly acknowledges that sex is not determinative of who we are, that we are all unique individuals, and that each of us has a unique path in life. But it denies that sex is fundamentally important, that sex is an ontological reality, and that our path to God is inseparable from our sex. The Christian Manosphere movement mirrors the transgender movement, recognizing the importance and reality of sex, as well as its connection to vocation. But it does that while also insisting that sex is determinative of the whole of who we are, denying the particularity of individuals, and denying the uniqueness of God's plan for each individual.

The Manosphere's failure, I think, is its confusion of signs and the reality to which those signs point. They don't understand the sacramental nature of the world, and they don't understand what it means to be a human person, made in the image of God. Their anthropology is flawed. — **To follow Part 2/3 of Emily's article, please follow her at: <https://emilystimpsonchapman.substack.com>**

“It is almost the definition of a gentleman to say that he is on who never inflicts pain.” - Venerable John Henry Cardinal Newman





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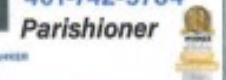


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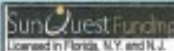


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