

St. Frances Cabrini Catholic Church

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

TWENTY -EIGHTH SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM

sec@sfxcparrish.com

941.776.9097

OFFICE HOURS

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



The good that I
hope for is so great
that every *suffering*
becomes for me a
pleasure.

// Saint Francis of
Assisi

SCHEDULE OF MASSES

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

Saturday Vigil: 4:00 PM

Sunday: 8:00 AM & 9:45 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

OCTOBER 15, 2023

Weekly Mass Intentions



©JPPC

TUESDAY

5:30pm

Req. By:

WEDNESDAY

8:30am

Req. By:

THURSDAY

8:30am

Req. By:

FRIDAY

8:30am

Req. By;

2nd. Int:

Req. By:

SATURDAY

4:00 pm

Req. By:

2nd Int.

Req. By:

SUNDAY

8:00am

Req. By:

9:45 AM +LEIGH ANN (TAYLOR) STEINBERGER

Req. By:

OCTOBER 17

+PAMELA SAPIENZA

The Wombackers

OCTOBER 18

+GLORIA LEHR

Bill & Carol Schumacher

OCTOBER 19

+MICHAEL HEIN

Patrick & Lynne Goneau

OCTOBER 20

+JEROME A. VALVO

Carol Valvo

+NORBERT OBRZUT

Ronald & Marilyn

OCTOBER 21

+CHARLES & CATHERINE MEYER

Daughter

+RICHARD CICCETTI

Vickey & Russ

OCTOBER 22

+JOHN CONNORS

Helen Moran

Sexton Family

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

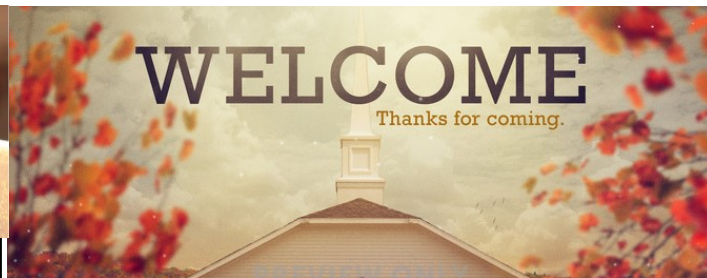
St. Patrick's: 941-378-1703

DO NOT WAIT TILL THE LAST MINUTE

If in Hospice at home—please call as soon as possible preferably during the day!

Emergency Number for Priest in case of Death
(Not available Sunday-Tuesday)

Holy Cross: [941-729-3891](tel:941-729-3891)



TODAY'S SCRIPTURE READINGS

First Reading 142 Is:25::6-10a

Psalms 23:1-6

Second Reading Phil 4:12-14,19-20

Gospel Reading: Mt 22:1-14

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 at St. Frances Cabrini for the respectful burial of your loved ones.



Thrift Store Hours

9:00 AM—2:00 PM

Monday-Friday

Closed: Wednesday & Weekends

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK

MONDAY STS. HEDWIG & MARGARET MARY ALACOQUE

467: Rom 1:1-7 Ps 98:1-4 Lk 11:29-32

TUESDAY ST. IGNATIUS OF ANTIOCH

468: Rom 1:16-25 Ps 19:2-5 Lk 11:37-41

WEDNESDAY ST. LUKE

661: 2Tm 4:10-17b Ps 145:10-13,17-18 Lk 10:1-9

THURSDAY STS. JOHN deBREBEUF & ISAAC JOGUES

470: Rom 3:21-30 Ps 130:1-6 Lk 11:47-54

ST. PAUL OF THE CROSS

471: Rom 4:1-8 Ps 32 1-2,5,11 Lk 12:1-7



Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$146,949.62



Parish Focused Giving

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

Goal: \$174,559.61

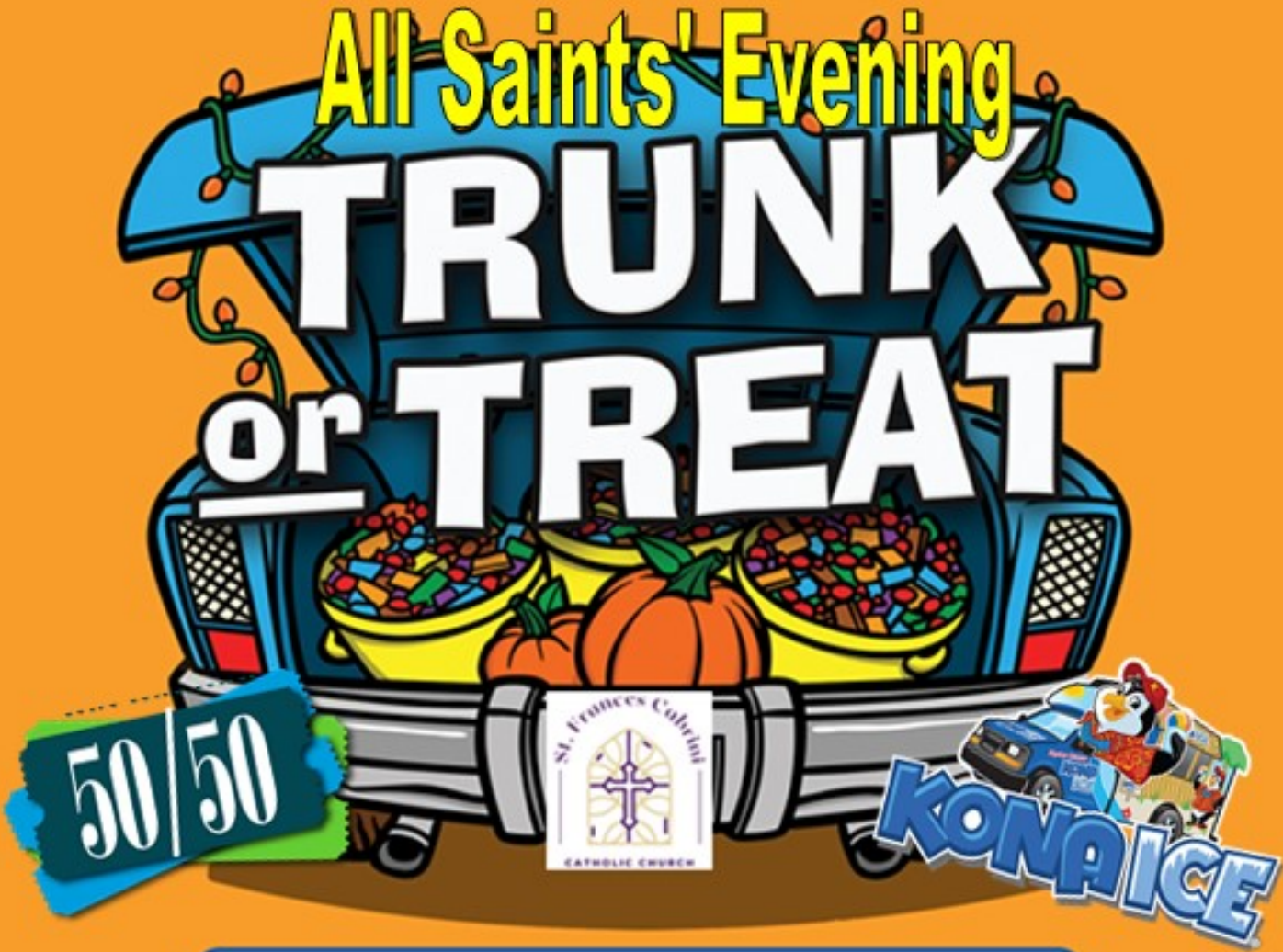
Raised So Far: \$41,775.00

Debt Free by 2023

We'd like to thank everyone for their continued help in lowering our Parish Debt. When we started the campaign in November of 2021 our total debt was \$526,460.00. As of the end of September 2023 our debt is \$174,559.61. We have paid off \$351,901.22 of which \$207,366.05 has come from parishioner donations. The remaining \$144,535.17 includes our monthly loan payments and the proceeds from other fundraising activities!



TWENTY EIGHTH SUNDAY IN ORDINARY TIME



St. Frances Cabrini
Catholic Church
October 21st
5:00-6:30 PM

Basket Raffle

- Popcorn
- Cotton Candy
- Games
- Fall Photo Booth
- Kona Ice Truck
- Raffle Basket
- Food
- 50/50
- Fun

If you'd like to have register your car to pass out Candy, please send an E-mail to Mary Jo @ Maryjo.chronis@sfxcparrish.com.

We'd ask that you keep your 'Trunk Theme' to Saints, Biblical and Fall Themes. Store bought, pre-packaged candy only Thank you!

12001 69TH STREET EAST PARRISH FLORIDA 34219

OCTOBER 15, 2023



FAMILY FAITH FORMATION (PreK-5)

A thank you to all the families who attended the first FAMILY FAITH FORMATION meeting on Sunday, October 8th!!
During the month of October, families are focusing on "Who God is for myself and my family" We look forward to strengthening family prayer life and Church community in the year ahead!



IMPORTANT DATES:

First Communion Year 1 & Year 2

October 15, & 29 from 11:00-12:30.

Confirmation Year 1 & Year 2

October 18: Wednesday 6:00pm-8:00pm

Middle School Youth Group (Grades 6-8)

October 25th: Wednesday from 6:00-8:00 p.m.

High School Youth Group (Grades 9-12)

October 18th (Letters 4-6 discussion) 6:30-8:00pm

OCIA (For those interested in becoming Catholic)

*Thank You
Fr. Belmonte*



**Friday, 20 October
Fish Fry**

From 5 to 7 pm

Outdoor Seating

OCTOBER 15, 2023

True Morality is Based on Objective Principles by FATHER KENNETH BAKER, S.J.

One aspect of Catholic moral teaching that distinguishes it from most other moral systems, whether liberal Protestant or secular humanist, is its emphasis on the objectivity of moral principles.

For the Catholic Church, the basic principles of morality are God-given, imbedded in human nature, recognizable by human reason and valid for all men of all times.

By her emphasis on the objectivity of moral principles the Church comes into direct conflict with most of the intellectual currents of the day. You have heard of "situation ethics", "existential ethics" and "the new morality". These tags refer to moral systems that are based on the relativity of values. What they say in the concrete is that any act, no matter what it is -- stealing, adultery, fornication, murder, terrorism -- can be just and good depending on the intention of the perpetrator and the circumstances of the act.

All such subjective moral positions deny that there is a fixed order in nature, given to it by God, that is binding always and everywhere. Current views of permissive sex are merely an amplification of situation ethics. According to situation ethics, all human acts are basically indifferent -- they are neither good nor evil in themselves. Their morality, they say, depends on the situation or circumstances. This is a very convenient system for the human ego, for what it means is that the individual at all times decides for himself what is good and what is bad. He recognizes, therefore, no "objective" moral principles.

The Catholic Church has consistently and continually rejected subjectivism and relativism in morality. In one of her recent official documents, the Church stated: "Now in fact the Church throughout her history has always considered a certain number of precepts of the natural law as having an absolute and immutable value, and in their transgression she has seen a contradiction of the teaching and spirit of the Gospel" (*Declaration on Certain Questions Concerning Sexual Ethics*, 4, December 29, 1975). Similar official statements of the Magisterium have been a regular part of Catholic teaching for centuries.

The eternal law of God, as reflected in human nature, is called the "natural moral law". Certain aspects of it, such as the prohibitions against stealing, lying and murder, are easily recognizable by all who are of sound mind. The Greeks and Romans were highly developed in certain parts of the natural law. There is a remarkable reflection of it in the moral system elaborated by Confucius of China twenty-four hundred years ago -- a system still followed by millions of Chinese.

However, most men and women do not have the mental acumen of an Aristotle, a Cicero or a Confucius. Frankly they need help. Now God in his goodness has seen fit to reveal to man, through the prophets of the Old Testament and especially through his Son, Jesus Christ, in the New Testament, the basic requirements of the natural law in addition to the special law of the Gospel. According to Vatican Council I, God did this so that "those religious truths which are by their nature accessible to human reason can easily be known to all men with solid certitude and without trace of error" (*DS 3005*).

Throughout both Jewish and Christian history the best compendium of God's law for man, of what God expects of man in his daily intercourse with others, has been thought to be the Ten Commandments, or the "ten words of Yahweh" as it is often expressed in the Jewish Bible. The first three commandments deal with man's proper relationship with his Creator and God; the other seven concern man's relationship with his fellow man.

Over the centuries Catholic theologians have developed lengthy and detailed treatises on morality based on the Ten Commandments. Up to the seventeenth century the moral teaching of the Church was treated as a part of general or doctrinal theology. In the 1600s there was a rapid development in the science of "moral theology". Accordingly, it gradually split off from dogmatic theology and tended to become a more or less independent science, with its roots, of course, in the doctrine of the Church.

After this short introduction to moral theology, I propose to take up each of the Ten Commandments. Some will be given more space than others. But in the context of the Ten Commandments we will try to present the solid and accepted moral teaching of the Church on most of the major areas of morality. (Catholiceducation.org)

Recapturing the Catholic Spirit of Halloween: Constance T. Hull

It can be easy in our culture to forget that Halloween is none other than the beginning of the Feast of All Saints. After all, it is All Hallows' Eve, or All Saints' Eve. As with the tradition of Christmas Eve, the Solemnity of All Saints begins at sundown and continues on into the next day. This is a tradition that has long been established in Judaism and adopted by the Church. In Western culture, Halloween has taken on a macabre, grotesque, and somewhat occult dimension over the last two centuries. The reasons for this are varied, but has more to do with the modern sentimentality towards a long lost paganism of imagination than any pagan religion of old.



In fact, driving through a neighborhood in the U.S. decorated for the secular version of Halloween looks more like something out of a Saw movie than ancient paganism. Given the violent tendencies and dabbles into the occult, it is easy to see why more and more parents are opting out of Halloween festivities, but this is a misunderstanding of what Halloween truly is and why it is something that should be embraced and celebrated by Catholics. In fact, Catholics should be re-taking the holiday away from the secular hands of darkness without hope in favor of the glorious truth of the Communion of Saints and the salvation offered through Jesus Christ.

The feast of All Saints has a long history in the Church and at one point enjoyed the pride of place of Octave, which is only reserved for Christmas and Easter these days. As Fr. Grunow points out over at Word on Fire, the feast began in earnest in the 7th Century:

The practice of a festival day to honor the whole communion of Saints, rather than that just a single saint, seems to happen for the first time in the Catholic Church with the consecration of the Pantheon as a public place for the Church's worship. This happened in the year 609 (or 610) on May 13th. The Pantheon had been originally dedicated for the use of Roman religion as a place where all the gods would be honored. Boniface displaced the images of the gods from their shrines and gave the building over to the Saints of the Church, particularly the Martyrs. This was a kind of "in your face" to pagan culture. Boniface was saying that the old gods had been defeated and were defeated by the faith of the Church's Martyrs... How we get from May 13th to November 1st is interesting. The festival of All Saints seems to emerge from the dedication of another Roman church that was consecrated by Pope Gregory III. The church is named St. Peter and all the Saints. It was a subsequent pope, Gregory IV, who extended the annual festival that commemorates this church dedication to the whole Church as All Saints Day. The extension of festivals specific to the Church of Rome is part and parcel of how the Catholic Faith becomes the underlying cultural matrix from which a new kind of European civilization would emerge.

All Saints is a beautiful feast day that serves as a reminder to the faithful of the glorious triumph of Jesus Christ and that the Communion of Saints are in communion with us, the Church Militant, and the Church Suffering (the souls in Purgatory). We are all united in Christ.

"So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods." - Catechism of the Catholic Church 955

What are some ways we can re-capture the truth, beauty, and tradition of this feast day? The secular version of Halloween does serve to remind human beings of their mortality and the evil of the devil. Catholics have an opportunity to share that sin, death, and Satan have been conquered through Jesus Christ and that there are many who can witness to this fact through the lives of the saints. As is always the risk with human beings, things can come out of balance, and Catholics have an opportunity to bring the good, beautiful, and true into the harmless Halloween festivities like trick-or-treating.

Seek Friendship with the Saints: In order to grow in love of All Saints, we must bring the saints into our lives and our families. The Church's liturgical calendar provides the faithful with the rhythms and celebrations that help us to live out our faith more deeply. Begin to look into the lives of various saints you see on the calendar. Find those who speak to you and with whom you sense a deep kinship. Perhaps begin with your own name or re-visit your Confirmation saint. The saints desire our friendship and to do good for us as they stand before the Glory of God. Saint Dominic said: "Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life." While Saint Therese said: "I want to spend my heaven in doing good on earth."

Celebrating the Solemnity of All Saints in the Home: To be Catholic is to be counter-cultural. That is a reality we have to come to accept. It does not mean that we do not appreciate the goodness and beauty within our culture, but it does mean that on many occasions we will have to operate differently. It means that we should encourage our children to embrace true heroes and heroines who can be found in the Communion of Saints. Dressing up as St. George or St. Elizabeth of Hungary is to still allow our children to be Knights and Princesses or Queens for trick-or-treating. It may be that we adopt a Disney Princess dress into a Catholic Saint or Mary. Cinderella's dress is blue and that is Our Lady's color, but the dress may need some additions and can easily become Mary, Queen of Heaven. There is nothing wrong with imagination and make-belief, G.K. Chesterton once said:

"Fairy tales, then, are not responsible for producing in children fear, or any of the shapes of fear; fairy tales do not give the child the idea of the evil or the ugly; that is in the child already, because it is in the world already. Fairy tales do not give the child his first idea of bogey. What fairy tales give the child is his first clear idea of the possible defeat of bogey. The baby has known the dragon intimately ever since he had an imagination. What the fairy tale provides for him is a St. George to kill the dragon. Exactly what the fairy tale does is this: it accustoms him for a series of clear pictures to the idea that these limitless terrors had a limit, that these shapeless enemies have enemies in the knights of God, that there is something in the universe more mystical than darkness, and stronger than strong fear."

However, for Halloween, we have an opportunity to bring the Catholic tradition of the feast to the forefront and that is the celebration of the saints. All Saints is to rejoice in the heroes of the Catholic Faith who have followed Jesus Christ to their eschatological end. They are our examples of how we too can persevere on the journey and stand before the Beatific Vision upon our death. Children live a simple, but profound faith, and trick-or-treating as a Catholic saint can serve as a beautiful witness. Carving pumpkins is a fun tradition. The Church has often incorporated the seasons into her calendar and that includes harvest time. Pumpkins and winter squash are a part of the harvest for this time of year. Instead of ghoulish representations or scary Jack-o-Lanterns, why not carve something beautiful from our Catholic Faith? It can be something representative of a particular saint, a monstrance with the Holy Eucharist, or even something as simple as IHS or Happy Feast Day. If you are an artist, how about St. Michael defeating Lucifer? The options are endless.

There is no reason why Catholics should have to defer a beautiful and rich holy day to the secular culture so that it no longer resembles what it once was in actuality. We have to decide how we want to celebrate this great day, as Catholics celebrating the reality of Heaven, Christ, and the Church, or a confusion of darkness devoid of redemption? Beauty is one of the most effective evangelization tools at our disposal. By sharing the beauty of the Solemnity of All Saints with a lost culture, we can show others Who and what they are made for, and that is unification with God. We can answer the darkness with Light. All you holy saints of God, *ora pro nobis*. (Catholicexchange.com)



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