

St. Frances Cabrini Catholic Church

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

TWENTY SEVENTH SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM

sec@sfxcparrish.com

941.776.9097

OFFICE HOURS

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

If you're a Catholic you believe what
the Church teaches and the climate
makes no difference.

— *Flannery O'Connor* —



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 8, 2023

Mass Intentions
FOR THE WEEK



TUESDAY

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

OCTOBER 10

+LUIS CARLOS MARTINEZ SR,
Son
+ PETE MANZELLA
Tom & Cathy

WEDNESDAY

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

OCTOBER 11

+JOHN PATRICK MALONE
Loving Family
+ TED KREGER
Kreger Family

THURSDAY

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

OCTOBER 12

+POOR SOULS IN PURGATORY
+VICTORIA PIETROCYNSKI
Ronald & Marilyn

FRIDAY

8:30am
2nd. Int.

OCTOBER 13

+JEANIE V AN COONEY
Mrs. Sylvia Cooney
DANIEL SMERECZYNSKI
His Family

SATURDAY

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

OCTOBER 14

+DONALD SWEENEY
Sweeney Family
+GILBERT ABREU
Rodona Family

SUNDAY

8:00am
Req. By:
9:45
Req. By:

OCTOBER 15

+DAWN SIMPSON
Peter Ghizari
+PAM LLEWELLYN
Loving Family

EMERGENCY NUMBER
To be used just for an emergency!
813-629-3963

TODAY'S SCRIPTURE READINGS

First Reading 139: is 5:1-7
Psalms: 80:9,12-16,19-20
Second Reading: Phil 4:6-9
Gospel Reading: Mt 21:33-43

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.

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK

MONDAY STS. DENIS & COMPANIONS & ST. JOHN LEONARDI

461: Jon:1:1-2:2,11 (Ps)Jon 2:3-5,8 Lk 10:23-37

TUESDAY

462: Jon 3:1-10 Ps 130:1-4,7-8 Lk10:38-42

WEDNESDAY ST. JOHN XXIII POPE

463: Jon 4:1-11 Ps 86:3-6, 9-10 Lk11:1-4

THURSDAY

464:Mal 3:13-20b Ps 1:1-4:6 Lk 11:5-13

FRIDAY

465: Jl 1:13-15; 2:1-2 Ps 9:2-3,6,8-9,16 Lk 11:15-26



Supporting our Diocese

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

Goal: \$198,000.00

Raised So Far: \$166,516.96



Parish Focused Giving

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

Goal: \$485,402.86

Raised So Far: \$204,793.95

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 2023, **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.



Fall Fish Fry

"The Knights of Columbus will be having a drive-through fish fry on **Friday, 20 Oct from 5 to 7pm.**

Tables will be set up outside, weather permitting. Come enjoy fish, shrimp, fries and slaw and support the Knights as they continue to support the parish."

OCTOBER 8, 2023



Saturday, 14 October - Public Rosary beginning at noon on the corner of 301 and Ft Hamer - across from the 7 Eleven.



We are one of over 21,000 prayer groups across the country that will be praying the rosary at the same time. The event only lasts 20 mins.



TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

DIVINE MERCY CENACLE

Monday Cenacle meets at 6:30PM to 8PM
Wednesday Cenacle meets at 9:30AM to 11AM
For more information contact: Diane Creel at:
E-mail: dicreel@aol.com / Phone: 941-981-5136



Trunk-or-Treat

October 21st



The St. Frances Cabrini Trunk-or-Treat will be immediately following the 4:00 Mass behind the Cabrini Center. (5:00-7:00pm)

If you would like to participate with your vehicle - Please make sure all the candy you hand out is individually wrapped and sealed. No homemade items please, there will be several stations for pre-approved food. Thank you!



Please call the Office for more details. Space is limited! Costumes and Trunks are Biblical or Saint theme's only. Thank you!



OCTOBER 8, 2023

Eight Things You Have To Know About The Church's Teaching on Divorce by Leila Miller

A few years ago, I noticed a flurry of Catholic couples divorcing or seriously considering it. I was incredulous and disheartened, especially since other Catholics seemed to be encouraging the divorces. It occurred to me that, although we often hear about the Catholic Church's teaching on marriage, we don't hear enough about its teaching on divorce. Since divorce casts such a large shadow on our culture, and since we are courageous truth-seekers (or hope to be!), let's shine a light on this teaching and share it with others. Here's eight things you might not realize the Church teaches about divorce.

1. Divorce, understood as the dissolution of a marriage, is not possible between two baptized persons

Guess who said that? Not just a vicar of Christ, but Jesus Christ himself! Jesus forbids divorce, decreeing that husband and wife are "no longer two but one. What therefore God has joined together, let no man put asunder" (Matt. 19:6). St. Paul is consistent with Jesus' teaching:

To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife" (1 Cor. 7:10-11).

The Church is clear that "a ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death" (CCC 2382).

Note that when the Church grants an annulment it is not "divorce, Catholic-style." A divorce breaks (or tries to break) a real marital union; an annulment recognizes that no real marital union ever existed. Persons whose marriages are annulled by a Church tribunal never were bound in marriage to begin with, and so are free to marry in the Church even though they are civilly divorced.

2. Divorce and remarriage makes for adultery

Since marital life ordinarily includes the marital act, remarriage after divorce creates the conditions for adultery. On this, Jesus did not mince words: "Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery" (Luke 16:18; cf. Mark 10:6-8). And St. Paul, again, confirms:

A married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress (Rom. 7:2-3).

The Church is consistent on this: "Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: the remarried spouse is then in a situation of public and permanent adultery" (CCC 2384).

3. Divorce is a "grave offense against the natural law"

The natural law is another term for the universal moral law of God. We are all bound to this unchanging moral truth, and there are few things more primal, more inherent in creation itself, than the marriage covenant. Marriage is the basis for the family, and the family is the foundation of every human society (CCC 2384).

4. Divorce "introduces disorder into the family and society"

Divorce "claims to break the contract, to which the spouses freely consented, to live with each other till death" (CCC 2384), and human societies simply cannot flourish where marriages are broken and families shattered. The disorder of divorce "brings grave harm to the deserted spouse and to children traumatized by the separation of their parents and often torn between them" (CCC 2385).

5. Divorce is "contagious"

Yes, the *Catechism* actually uses that word! Think "plague," "epidemic," "virus." And we have all seen how divorce spreads like a contagion, haven't we? Sometimes when a woman gets divorced, it plants a seed of that possibility in her friends who are feeling unsatisfied and "unhappy" in their own marriages. This can happen with men, too, who find younger or more "understanding" women elsewhere, and decide they are no longer compatible with their wives. The "contagious effect which makes [divorce] truly a plague on society" (CCC 2385) spreads the infection across entire communities, cultures, and even familial generations.



"THE NEXT GREAT HERESY IS GOING TO BE SIMPLY AN ATTACK ON MORALITY: AND ESPECIALLY ON SEXUAL MORALITY."

G.K. CHESTERTON | G.K.'S WEEKLY 6.19.26



6. Divorce and separation are two different things

Divorce is an attempt to break the marriage bond (which as we see from no. 1, is not possible between baptized Christians), whereas separation is simply that—the cessation of common conjugal living between the spouses. In paragraph 2383, the *Catechism* reminds us that “the separation of spouses *while maintaining the marriage bond* can be legitimate in certain cases provided for by canon law” (emphasis mine). Physical and/or grave mental danger to spouse or children is cause for separation, as is adultery. “In all cases” conjugal living must be restored if and when the cause for separation ceases, unless the bishop establishes otherwise (cf. CIC 1151-1155).

7. Civil divorce may be “tolerated” under certain circumstances

Civil divorce is not embraced, but only “tolerated”—and only if there is no other possible way to secure legal/financial rights or care of the children (CCC 2383). Keep in mind that “tolerance” of a civil divorce does not touch the true bond of the marriage, which stands intact between the spouses and in the sight of God.

8. A spouse who is divorced unwillingly is not culpable for the breaking of conjugal life

It isn’t just a remarriage that constitutes a sin for divorced spouses, it’s the breaking of the conjugal life in the first place. The one who unjustly divorces his or her spouse is guilty of a grave sin—even if there is no remarriage—and should not approach Holy Communion. By contrast, the innocent spouse who remains faithful to his or her marriage vows is not culpable for the sin of divorce and, *assuming he or she is free from any other mortal sins*, is free to receive Holy Communion.

There is a considerable difference between a spouse who has sincerely tried to be faithful to the sacrament of marriage and is unjustly abandoned, and one who through his own grave fault destroys a canonically valid marriage (CCC 2386).

We’re all responsible

As Catholics, we are called to a higher standard than the secular culture, and we must rejoice in and embrace Jesus’ insistence on the indissolubility of Christian marriage. The Church’s unbroken teaching reveres and protects the spouses, the children, extended families, society, and the order of creation itself. Our response to marriages, and families, crumbling around us should be a commitment to live, teach, and defend these little known and often rejected truths about the immorality and effects of divorce. As St. John Paul II said in a homily, “The person who does not decide to love forever will find it very difficult to really love for even one day” (*The Love Within Families*). (Catholic.com)

“The Catholic Church is too uptight about divorce. People ought to be able to freely divorce and remarry if they choose.”

DEFENSE

The Church’s teaching on divorce is humane, just, and rooted in the teaching of Jesus.

The Church’s teaching is humane, for it recognizes that there can be legitimate reasons to obtain a divorce under civil (secular) law: “If civil divorce remains the only possible way of ensuring certain legal rights, the care of the children, or the protection of inheritance, it can be tolerated and does not constitute a moral offense” (CCC 2383). Thus nobody is required to live in an intolerable or unsafe situation, such as with a physically or emotionally abusive spouse.

The Church’s teaching is just, for it recognizes that the spouses have made a serious commitment to each other in marriage. There must be grave reason to justify civil divorce, because divorce “introduces disorder into the family and into society. This disorder brings grave harm to the deserted spouse, to children traumatized by the separation of their parents and often torn between them, and because of its contagious effect which makes it truly a plague on society” (CCC 2385).

The Church’s teaching is rooted in the teaching of Jesus, who took a strong stand against the permissive attitude toward divorce in the ancient world. Stressing that marriage was instituted by God, so that husband and wife are joined together in a divine institution, Jesus famously stated: “What therefore God has joined together, let not man put asunder” (Matt. 19:6).

He also warned that—because they are united together in this way—they are not free to marry other people if they do divorce: “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery” (Mark 10:11–12; cf. Luke 16:18).

This same teaching is reflected in the writings of Paul, who specifically tells his readers that the teaching comes from “the Lord”—i.e., the Lord Jesus (cf. 1 Cor. 1:2–3). He writes: “To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife” (1 Cor. 7:10–11).

(By Jimmy Akin, Catholic.com)



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