

St. Frances Cabrini Catholic Church

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

TWENTY FOURTH SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM

Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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

These are the general considerations which govern any personal study of conversion to the Catholic faith. The Church has defended tradition in a time which stupidly denied and despised tradition. But that is simply because the Church is always the only thing defending whatever is at the moment stupidly despised.

G.K. Chesterton

#thequietfriary



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

SEPTEMBER 17, 2023



TUESDAY 5:30pm Req. By:	SEPTEMBER 19 +PETER PHAM Ann Nguyen
2nd Int. Req. By:	+RAFAEL LORA Amada majka
WEDNESDAY 8:30am Req. By:	SEPTEMBER 20 +THOMAS J. DIREENO Wife
THURSDAY 8:30am Req. By:	SEPTEMBER 21 +PETE HERRERA Lydia
FRIDAY 8:30am	SEPTEMBER 22 +POOR SOULS IN PURGATORY
SATURDAY 4:00 pm Req. By:	SEPTEMBER 23 +WALTER SOLTYS Eleanor
SUNDAY 8:00am Req. By:	SEPTEMBER 24 +ROSE WYROSKI Cheryl Wyler
9:45 AM Req. By:	+SUSAN LOMONACO Husband Morris
2nd Int. Req. By:	+LINO SUCCO Loving Famil,y

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

TODAY'S SCRIPTURE READINGS

First Reading 124 Jer 20:7-9

Psalms 63:2-6,8-9

Second Reading Rom 12:1-2

Gospel Reading: Mt 16:21-27

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.

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READINGS FOR THE WEEK

MONDAY

443: 1Tim 2:1-8 Ps 28:2,7-9 Lk 76:1-10

TUESDAY ST. JANUARIUS

444: 1 Tm 3:1-13 Ps 101:1-3,5-6 Lk 7:11-17

WEDNESDAY STS. ANDREW KIM TAE-GON & PAUL CHONG HA-SANG

445: 1Tm 3:14-16 Ps 111:1-6 Lk 7:31-35

THURSDAY ST. MATTHEW

643: Eph 4:1-7,11-13 Ps 19:2-5 Mt 9:9-13

FRIDAY

447: 1Tm 6:2C-12 Ps 49:6-10,17-20 Lk 8:1-3



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: \$526,460.00

Raised So Far: \$203,151.05

Debt Free by 2023

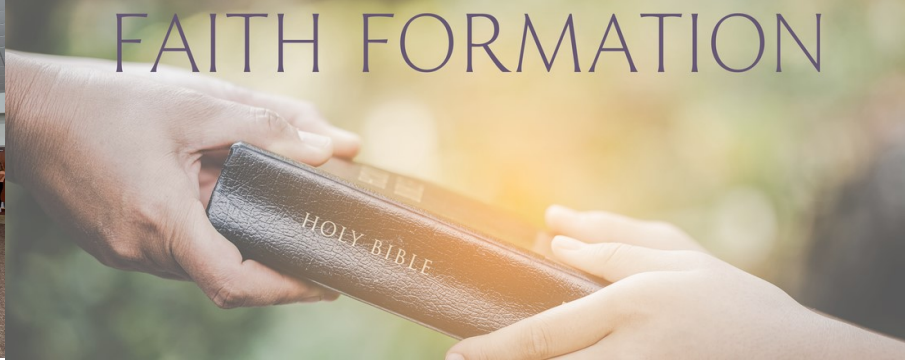
We'd like to thank everyone for their continued help in lowering our Parish Debt. As of July 31,2022 we were at \$485,402.00. As of July of this year we are at \$198,135.02. Thanks to your generosity we were able to **pay off \$203,151.05** which is a breath taking amount! Let's us continue to glorify the Lord in this progress and hopefully be Debt Free by the end of 2023!




September Events

9	BOWLING 6:30PM RSVP Bryce Johnson
12	BIBLE STUDY Mother Cabrini Hall 7PM
19	PICKLEBALL Palmetto Tennis Courts 6PM
21	SEPTEMBER POTLUCK Oktoberfest-Theme 5:30PM
26	BIBLE STUDY Mother Cabrini Hall 7PM

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FAMILY FAITH FORMATION (PreK-5)

A thank you to all the families who attended the first FAMILY FAITH FORMATION meeting on Sunday, September 10th! During the month of September, families are focusing on "Bible Basics" and "Basic Catholic Prayers". We look forward to strengthening family prayer life and Church community in the year ahead!

IMPORTANT DATES:

September 24th - 1st Community Event from 11:00-12:30...including lunch and the **Knights of Columbus Soccer Challenge** for ages 9-14

October 8th - Parent Meeting...guest speaker Fr. John Belmonte

First Communion Year 2

First class is scheduled for Sunday, September 17th from 11:00-12:30. **Parents are required to attend!**

Confirmation Year 1 & Year 2

Classes started on Wednesday, September 13th from 6:00-8:00 p.m. The next class is scheduled for Wednesday, September 27th. **Parents are required to attend!**

Middle School Youth Group (Grades 6-8)

Classes started on Wednesday, September 13th from 6:00-8:00 p.m. The next class is scheduled for Wednesday, September 27th.

High School Youth Group (Grades 9-12)

First class is scheduled for Wednesday, September 20th from 6:30-8:00 p.m. Fr. Joseph and *The Screwtape Letters* by C.S. Lewis...no better way to spend an evening!

OCIA (For those interested in becoming Catholic)

Classes started Thursday, September 14th from 6:00-8:00 p.m. The next class is scheduled for Thursday, September 28th.



Tommy with his wife and son.

Congratulation Tommy Januszka

Tommy, who is a Knight of Columbus and Sacristan here at St. Frances Cabrini, is also studying to become of Permanent Deacon.

Tommy, with his fellow deacon candidates, placed their hands on a Bible, promising to live out and share the powerful message of its ancient, holy words. "Be faithful to handing on the word of God, so that it may grow strong in the hearts of his people," Bishop Frank Dewane instructed during the Rite of Installation into the Ministry of Lector. Installation to the Ministry of Lector is part of their journey to ordained ministry in the church. According to the church's

law and practice, the instituted lector is charged with proclaiming the readings from the Sacred Scriptures (except for the Gospel). As distinct from the typical parish reader, these men will now exercise this ministry in a permanent way. Please wish him well on his journey as you will see him at the ministry of Lector in a White Alb.

SEPTEMBER 17, 2023



TOGETHER IN HOLINESS™ CONFERENCE SERIES



It is with great joy that I invite all engaged and married couples to join me at the third annual *Together in Holiness* conference in the Diocese of Venice. It is my hope that you and your spouse will join us for the conference to discover practical tips on how a life of prayer and devotion strengthens you, your marriage, and your family to live out an evangelizing mission.

Most Rev. Frank J. Dewane

WHERE SPOUSES DISCOVER GOD'S PLAN FOR THEIR FAMILY

OCTOBER 21, 2023 | 9:00 AM - 4:00 PM
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Frank J.
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**Michael
and Nancy
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**Greg
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**Haley
Stewart**

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Together in Holiness provides an opportunity for quality time with your spouse and includes dynamic and inspiring presentations from national speakers, Mass, Eucharistic Adoration, Reconciliation, on-site childcare, and more!

WHO SHOULD ATTEND

Catholic married and engaged couples throughout the Diocese of Venice and beyond who desire to grow together in holiness and learn to form their children in the Catholic Faith.

VENUE

St. John XXIII Catholic Church
13060 Palomino Lane | Fort Myers, FL 33912

REGISTRATION

Early Bird Couple \$54 | Early Bird Individual \$35

Early Bird discount available through August 28

Couple \$64 | Individual \$40

On-site Childcare \$5/child

Full and partial scholarships are available, please inquire

For more information, contact the Senior Conference Coordinator Ellen Santoro at ellen@forlifeandfamily.org or 832-779-1070.

CLICK TO REGISTER

Or visit togetherinholiness.org/venice

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The Difference between mortal and venial sin

The *Catechism* reminds us, "Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined [by St. Augustine] as 'an utterance, a deed, or a desire contrary to the eternal law'" (#1849).

Traditionally, Catholic moral theology has distinguished between a mortal and a venial sin. In the First Letter of St. John, we read, "...All wrongdoing is sin, but not all sin is deadly" (5:17). The notion of a "deadly" or mortal sin is found in other parts of Sacred Scripture as well: For instance, St. Paul in Galatians (5:19-21) asserted, "It is obvious what proceeds from the flesh: lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factions, envy, drunkenness, orgies, and the like. I warn you, as I have warned you before: those who do such things will not inherit the kingdom of God!" (Confer also Romans 1:28-32, I Corinthians 6:9-10, and Ephesians 4:3-8). Therefore, Sacred Scripture explicitly identifies certain sins which kill the grace of God in our soul and deprive a person of eternal salvation.

The *Catechism* presents the **three criteria that must be satisfied for a sin to be mortal**: **First**, the act committed must be considered grave or serious matter. Mortal sins are heinous in the eyes of God. Throughout the moral section of the *Catechism*, sins are noted as "gravely sinful": for example, "The fifth commandment forbids direct and intentional killing as gravely sinful" (#2268). **Second**, the sinner must have full knowledge of the sinful character of the act; in other words, he must be acting with an informed intellect and must know this act violates God's eternal law. **Third**, the sinner must give full consent of the will, meaning that he has reflected on doing the action and deliberately wants to do it.

Mortal sin destroys our union with God and the presence of sanctifying grace in our souls. Because these are heinous actions in the eyes of God, for a person to knowingly and willingly commit them indicates a turning away from the love of God. Anyone conscious of a mortal sin must undergo an interior conversion and then receive forgiveness and absolution through the Sacrament of Penance. Until making a good confession and receiving sacramental absolution, anyone conscious of being in a state of mortal sin cannot receive Holy Communion, except under extraordinary circumstances, e.g. no possibility of going to confession (cf. *Catechism*, #1457). Moreover, an unrepentant person guilty of mortal sin objectively risks eternal damnation in hell; however, "although we can judge that an act is in itself a grave offense, we must entrust judgment of a person to the justice and mercy of God" (*Catechism*, #1861).

On the other hand, venial sin denotes either an act of a less serious matter, or one which involves grave matter but is performed without full knowledge or complete consent of the will. Unlike mortal sin which involves a complete turning away from God's love, venial sin wounds our relationship with God. The periodic confession of venial sins is also highly recommended as part of a good spiritual regimen. Actually, all sin *is* serious since it hurts our relationship with our Lord. Moreover, even venial sin can lead to mortal sin or become habitual if not corrected. A practice of regular confession helps the individual better form the conscience, recognize faults and weaknesses, resist temptations, and receive God's grace to heal and strengthen the soul. St. Teresa of Avila said, "Always fear when some fault you commit does not grieve you. For in regard to sin, even venial, you know that the soul must feel great sorrow.... For the love of God, take care never to grow careless about venial sin, however small.... There is nothing small if it goes against so great a sovereign."

With this in mind, we can also approach the subject of fundamental option, an easily misunderstood topic today. The idea of fundamental option is that each person makes a basic choice to love God, to accept His truth, and to be His disciple. That choice though is lived-out each day of our lives by the individual choices we make to do good. In this sense, fundamental option makes sense.

Sadly, some individuals misconstrue fundamental option in such a way there are no particular mortal sins. Instead, the one "mortal sin" which would take a soul to hell is for a person to willingly, knowingly reject God and His love entirely. Such a stance would reduce fundamental option to some psychological game, whereby a person says, "I love God. I do not reject God. My individual choices or particular actions do not affect my total being. Therefore, although I committed adultery, or murdered someone, or fornicated, or robbed the bank, [or committed any other mortal sin], God still loves me, I love God, and I am going to heaven." Think again! While only God can probe the depths of our soul and judge a person, those actions are objectively mortal sins. To choose mortal sin indicates a contempt for the divine law. To commit such actions evidences a lack of love for God and for neighbor. In essence, particular mortal sins show a rejection of God. Our Holy Father, John Paul II, wrote, "It thus needs to be stated that the so-called fundamental option... is always brought into play through conscious and free decisions. Precisely for this reason, it is revoked when man engages his freedom in conscious decisions to the contrary, with regard to morally grave matter. To separate the fundamental option from concrete kinds of behavior means to contradict the substantial integrity or personal unity of the moral agent in his body and in his soul" (*The Splendor of Truth*, #67). Therefore, mortal sin can radically change the person's fundamental option. (Cf. *Reconciliatio et Paenitentia*, #17).

As we continue our spiritual journey in this life, we must not only renew each day the "fundamental" choice we have made for our Lord, but also repent of any sin and turn to our Lord for forgiveness. Let us also pray for those— especially those in our family—who have gone astray and are not living a life with our Lord, that they will turn to the Lord, seek forgiveness, and come to a new life in Him.

Mortal & Venial Sins

St. John mentions in 1 John 5:16-17, that there are two categories of sin:

1. Venial Sins = Sins that weakens the soul

(These sins are more common amongst us, such as gossip, laughing at others, being mean to others, etc. These sins are humanly reparable with God's guidance)

2. Mortal Sins = Kills the soul

(These sins are very serious and require a person's full knowledge and full consent when committing the sin. Mortal sins go against the Ten Commandments, "Do not kill, Do not commit adultery, etc.)

Question: 1

Why is masturbation prohibited? God only prohibits us from what is not good for us, but it is proven to be essential for health.

Answer:

God designed sexual expression to unite a man and woman in an intimately loving embrace that is total, faithful, free and fruitful—and thus in marriage. Indeed, the marital act is the beautiful, God-given expression whereby a man and woman become “one flesh” in marriage for the first time (Gen. 2:24), and wherein they thereafter renew their marriage covenant.

Consequently, masturbation is a sin against the Sixth Commandment, because it violates the God-inscribed unbreakable bond between the love-giving and life-giving aspects of the marital act (see CCC 2366-70). Instead of the intimate and mutual self-giving that is the hallmark of the marital act, masturbation—and whether within marriage or outside of marriage—is an act in which one turns selfishly inward.

Indeed, masturbation is a dualistic, self-indulgent activity that uses the body as a means of personal gratification, instead of integrating one’s gift of sexuality—one’s powers of love and life—into a sincere self-gift to another. Masturbation attempts to dualistically divorce the physical behavior we choose to engage in from shaping our self-identity, as if the former had nothing to do with the latter. Masturbation fails to see that our bodies are not something we have but are essential to who we are and how we express ourselves as human persons, as body-soul composites (CCC 364-65).

In his address to a group of U.S. Bishops in September 1983, St. Pope John Paul II counsels that eschewing dualism is indispensable to premarital and marital formation:

“In order to avoid any trivialization or desecration of sexuality, we must teach that sexuality transcends the purely biological sphere and concerns the innermost being of the human person as such. Sexual love is truly human only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death. This self-giving is possible only in marriage. . . . This teaching must be the basis of all education in sexuality and chastity. It must be communicated to parents who have the primary responsibility for the education of their children, and also to pastors and religious teachers who collaborate with parents in the fulfillment of their responsibility.”

Consequently, the Church has always definitively taught—and will always teach—that masturbation (CCC 2352) is “an intrinsically and gravely disordered action.” And when committed with full knowledge and complete consent (CCC 1859), it is a mortal sin (see CCC 1854-64).

So masturbation is certainly not essential for our health. To the contrary, especially regarding our moral well-being. In addition, God gives us his grace, particularly in the Sacrament of Reconciliation and Eucharist, to overcome our sinful sexual desires, as well as provides the support of the Church in general and also natural remedies, including nocturnal emissions for men.

Question: 2

Where is the dogmatic teaching that cohabitation before marriage is always wrong?

Answer:

It’s not simply that cohabitation in and of itself is wrong, although it invariably places an unmarried couple in the near occasion of grave sin and is typically a cause of giving scandal to others (see the *Catechism of the Catholic Church* 2284-85).

The main objection to cohabitation is that it almost invariably involves fornication, which is an intrinsic moral evil (CCC 2353), meaning that it is always and everywhere gravely immoral. Conjugal love is meant to express the marital covenant between a husband and wife and is meant to be a mutual giving that is truly free, unreserved, faithful, and fruitful.

The possibility of procreation is a further reminder why married sex is called the “marital act”: because it is ideal for a child to be raised in a stable, two-parent household. This is not to say that single parents aren’t good parents but rather that the difficulties accompanying single-parent households are a reminder that couples should prepare for marriage well, i.e., in a virtuous, self-giving manner so as to lay the best foundation for a lifelong commitment. (To be clear, one may prepare well for marriage and still be subjected to a spouse who, God forbid, abandons or abuses the family.)

The Church’s infallible teaching on fornication is rooted in Scripture, as both Jesus (Matt. 15:19-20) and St. Paul (1 Cor. 6:9-10, Gal. 5:19-21) make clear the immorality of this misbehavior.

Question: 3

Why exactly is sexual intercourse outside of marriage a mortal sin?

Answer:

Sexual intercourse outside of marriage is a grave sin because in order to perform the acts that lead to the bringing forth of new life, the couple need to be united in a stable, permanent union that guarantees that the child to be born can be cared for and brought up for the service of God and neighbor in a consistent and reliable way.

The principal end of sexual intercourse is the procreation of children, and so the pleasure of the couple or the satisfaction of desire is only right if it is in the context of a union that can take care of the new life. This means that the man and woman have to love each other in so committed a way that they are willing to bear children to each other. To deal with sexual intercourse in any less careful way is a grave sin.



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