

St. Frances Cabrini Catholic Church

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

TWENTY THIRD SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM

Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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



#thequietfriary

"Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to that arrogant oligarchy who merely happen to be walking around."

G.K. Chesterton

- Orthodoxy, 1908



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 10, 2023

Weekly Mass Intentions



TUESDAY

5:30pm

2nd Int.

Req. By:

WEDNESDAY

8:30am

Req. By:

2nd Int.

Req. By:

THURSDAY

8:30am

Req. By:

2nd Int.

Req. By:

FRIDAY

8:30am

2nd Int.

Req. By:

SATURDAY

4:00 pm

Req. By:

2nd Int:

Req. By:

SUNDAY

8:00am

Req. By:

2nd Int.

Req. By:

9:45 AM

Req. By:

2nd Int.

Req. By:

SEPTEMBER 12

+MICHAEL GUENTHER

+LOUIS & ANGELINE SERIAN

Bill & Gemma

13

+JOHN PATRICK MALONE

Loving Family

PENELOPE BOIJA B-Day

Lolo & Lola

SEPTEMBER 14

+LOUIS CARLOS MARTINEZ Sr.

Son

+GENEVIEVE OBRZUT

Ronald & Marilyn

SEPTEMBER 15

+POOR SOULS IN PURGATORY

+VICTOR PEREZ

Nancy & Andrew O'Connor

SEPTEMBER 16

+LOUIS TERINO

Anthony & Debra Cesare

ROBERT DEWEY

Arlene Ladell

SEPTEMBER 17

+JOSEPH JOHN NGYUEN

Trish

+SHIRLEY MAE COLES

Jodi & Sheila Pugh

+JOHN KURINA

Kurina Family

+ED & MARGARET LYNCH

Loving Family

TODAY'S SCRIPTURE READINGS

First Reading 127 Ez 33:7-9

Psalms 95:1-2,6-9

Second Reading Rom 13:8-10

Gospel Reading: Mt 18:15-20

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

TWENTY THIRD SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK

MONDAY

437: Col 1:24—2:3 Ps 62:6=7,9 Lk 6:6-11

TUESDAY MOST HOLY NAME OF MARY

438: Col 2:6-15 Ps 145:1-2,8-11 Lk 6:12-19

ST. JOHN CHRYSOSTOM

439: Col 3:1-11 Ps 145:2-3,10-13 Lk 6:20-26

THURSDAY THE EXALTATION OF THE CROSS

638: Nm 21:4b-9 Ps 78:1b-2,34-38 Phil 2:6-11 Jn 3:13-17

FRIDAY OUR LADY OF SORROWS

441: 1 Tm 1:1-2,12-14 Ps 16:1-2,5,7-8,11 639: Jn 19:25-27



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

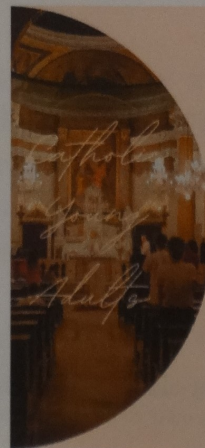
Helping to relieve our Parish of St. Frances Cabrini Debt!
Debt Free by 2023

Goal: \$526,460.00

Raised So Far: \$203,151.05

Debt Free by 2023

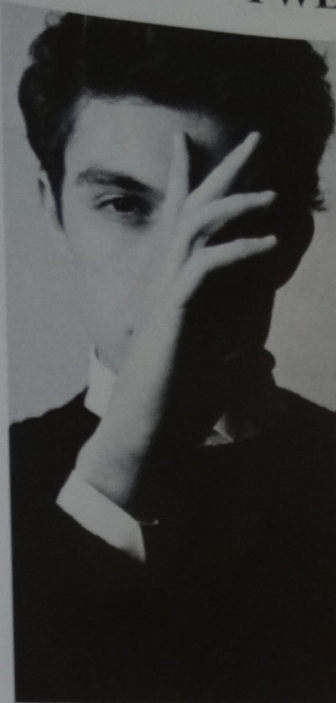
We'd like to thank everyone for their continued help in lowering our Parish Debt. As of July 31'st 2022 we were at \$485,402.00. As of July of this year we are at \$198,135.02. Thanks to your generosity we were able to **pay off \$203,151.05** which is a breath taking amount! Let's us continue to glorify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

TWENTY THIRD SUNDAY IN ORDINARY TIME



"Readers are advised to remember that the devil is a liar."

— C.S. Lewis, *The Screwtape Letters*



High School Youth Group
Fr. Joseph Presents:

The Screwtape Letters
By C.S. Lewis

Sept. 2023

The *Screwtape Letters* is a brilliant and satirical look at spiritual warfare and the dynamics of temptation. *Screwtape*, a senior demon in the bureaucracy of Hell, writes letters to his incompetent nephew Wormwood, a junior devil. The younger demon's assignment is to corrupt a young man living in London during the tumultuous days of World War II.

Using Scripture references, discussion questions, and relatable stories, *The Screwtape Letters Study Guide for Teens* takes teens on a journey through each of the book's thirty-one letters demonstrating the Christian struggle with morality, temptation, and good and evil, providing them with the solution found in the grace, love, and power of God.

2023 - 2024 Saint Frances Cabrini Faith Formation [PreK-12TH GRADE SCHEDULE]

AUGUST

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Dec 8 Immaculate Conception
Dec 19 Penance

Feb 14 Ash Wednesday

Mar 12 Penance
Mar 29 Good Friday

APRIL

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JULY

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Apr 28 First Communion Rehearsal

May 4 First Communion Rehearsal 10 a.m.
May 5 First Communion 9:45 Mass

- GREEN** Family Faith Formation - Parent Meeting 11:00-12:30 p.m.
- GREEN** Family Faith Formation - Community Event 11:00-12:30 p.m.
- YELLOW** First Reconciliation/First Communion 11:00-12:30 p.m.
- BLUE** 6-8 Youth & 9-10 Confirmation 6:00-8:00 p.m.
- Orange** 9-12 Youth Group 6:30-8:00 p.m.

- Green—Family Faith Parent Meeting
 - Light Green—Family Faith Community Event
 - Yellow—1st Communion/Reconciliation
 - Blue—6-8 Youth Group & 9-10 Confirmation
 - Orange—9-12 Youth Group
- Updated July 27, 2023

SEPTEMBER 10, 2023

That Man is You (TMIY) is a Catholic men's program that honestly addresses the pressures and temptations that men face in our modern culture, especially those relating to their roles as husbands and fathers. The program harmonizes current social and medical science with the teachings of the Church and the wisdom of the saints to develop the vision of man fully alive!

Please note that the 13-week program is free, with no pre-registration required. Participants are not required to attend every week and can drop in at any time during the length of the program



Begins September 9th @ 7:00 AM
A light Breakfast will be available at 6:30 AM
Meetings held in the Cabrini Hall

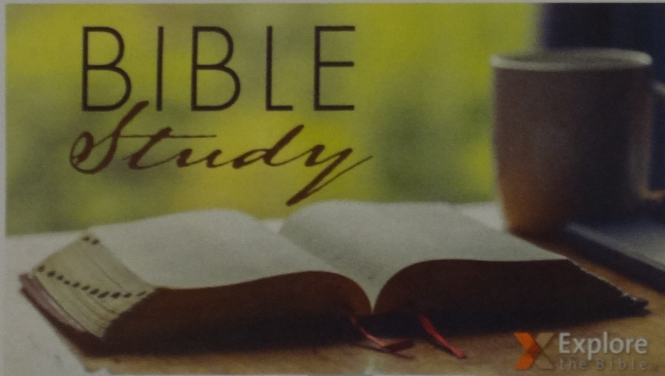
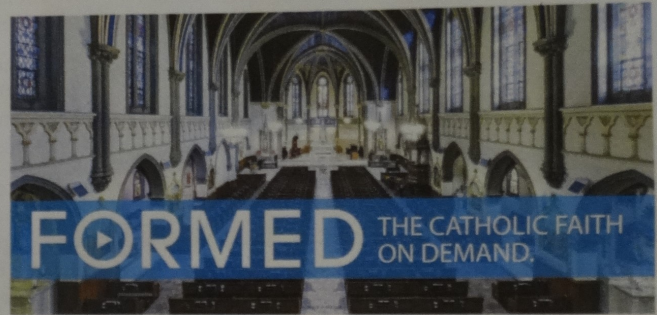
To gain access to all of FORMED's content, follow these simple steps:

Go to:

<https://signup.formed.org/>

Enter our parish's zip code

Enter your name and your email address



Come join us for Bible Study classes which begin Friday, September 15—After Mass from 9:30-11:30.

This year we will be studying the book of Acts. Listen to the Holy Spirit speak the WORD of God to you through the Bible.



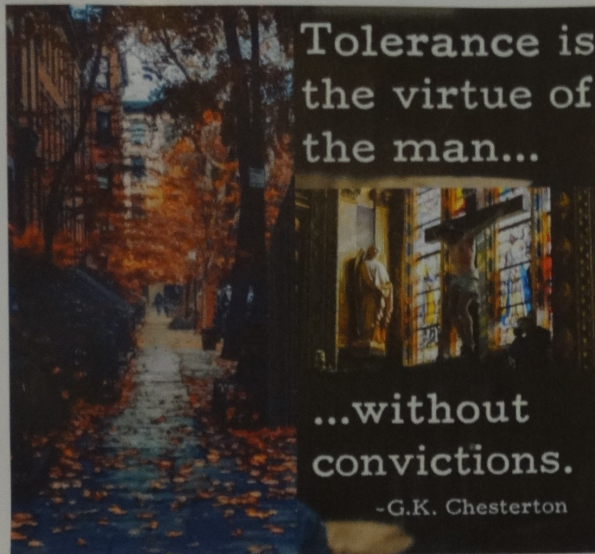
The Divine Mercy Cenacle is a group of parishioners dedicated to delving deeper into the writings of Saint Faustina, learn more about the Eucharist and the message of mercy. Each meeting consists of prayer, a study of Sacred Scripture, and the Divine Mercy Chaplet.

Meetings are Every Wednesday in the Cabrini Hall
Starting Wednesday Sept. 13th
9:15-Noon

TWENTY THIRD SUNDAY IN ORDINARY TIME

Why Does the Pope Dislike Me? By Jayd Henricks

"Culture is the root of politics,
and religion is the root of culture."
— Richard John Neuhaus



He did it again. During a recent visit to a Jesuit school in Portugal, the Holy Father once more criticized the Catholic Church in the United States. But this time, he did not pull any punches. Pope Francis made it abundantly clear that he does not like the Church in America. He thinks U.S. Catholics are backward-looking and an obstacle to the Holy Spirit. He thinks many of them have rejected Vatican II and want to turn the clock back to some pre-conciliar time. I can't help thinking he doesn't like me—or at least the caricature of me in his head when he thinks about Catholics in the United States. Among other things, the pope said:

You have seen that in the United States the situation is not easy: there is a very strong reactionary attitude. . . . I would like to remind those people that *indietrismo* (being backward-looking) is useless.

You have been to the United States, and you say you have felt a climate of closure. Yes, this climate can be experienced in some situations. And there you can lose the true tradition and turn to ideologies for support.

One of the Jesuits in the audience claimed that in America he "saw many, even bishops, criticizing your leadership of the Church." The pope responded: "Those American groups you talk about, so closed,

are isolating themselves. Instead of living by doctrine, by the true doctrine that always develops and bears fruit, they live by ideologies." Whom exactly does Pope Francis have in mind here? It isn't clear—the Holy Father is often ambiguous, and not just in his complaints—but I guess it's people like me.

I am a "conservative" Catholic, but I am no traditionalist, in the TLM sense. I was deeply formed by John Paul II and Benedict XVI, and am committed to the *Novus Ordo* (the Mass of Vatican II). I embrace the universal call to holiness as developed during Vatican II. I love the Scriptures. I support the preferential option for the spiritually and materially poor. I view the Catechism of the Catholic Church as a north star for our faith. I think the Church has much to say to the modern world.

I also reject the notion that doctrine can change, as opposed to develop. I think certain actions are intrinsically evil. I do not think it is compassionate to affirm individuals in their sin. I think the Church's tradition is a great spiritual treasure.

These things should be uncontroversial, and yet the impression the Holy Father creates is that to hold all of these positions is to be a rigid, backward-looking Catholic as opposed to one led by the Holy Spirit. He seems to think that the rock-solid belief many American Catholics have in the deposit of faith and the Church's historical moral teachings is a rejection of authentic development of doctrine. But this portrayal is a cartoon.

Pope Francis notes that doctrine "progresses," but that this "change develops from the roots upward, growing in accord with [St. Vincent Lerins'] three criteria [for authentic development articulated]." I don't know a traditional Catholic who disagrees with this. But I do know many who vehemently disagree that the Vatican's free-wheeling questioning of long-held teaching meets these criteria. Pope Francis oversees a curia where the Relator General for the Synod on Synodality claims the Church's teaching about homosexual acts is "false," where the head of the Pontifical Academy for Life endorses a book that calls for a complete reversal of the Church's teaching on contraception, and where the head of the Dicastery for the Doctrine of the Faith espouses an openness to blessings for same-sex couples—to name just a few recent examples of churchmen flatly opposing the authentic development espoused by the Holy Father. Meanwhile, Francis gives the Germans freedom to push heretical positions. And yet somehow, he brands as "backwards" the Catholics who dislike it when high-ranking Vatican prelates bandy about serious errors.

In response, many Americans have been critical of the Holy Father—including me. Supporters of Pope Francis call out critique as if it is something new and vile, which is particularly odd since Francis himself has said he welcomes fair and honest criticism. Popes Paul VI, John Paul II, and Benedict XVI all were severely criticized. There is nothing disobedient about it, so long as it is done with charity, humility, and in defense of the faith. In fact, Scripture demands it (see Gal. 2:11; Matt. 18:15; Luke 17:3; Lev. 19:17).

The pope talks frequently about dialogue and believes criticism should be given face-to-face, so it is frustrating that he never seems to directly engage the Church in America. The bishops of the United States completed their ad limina visits with the Holy Father about three years ago, and yet in dozens of reports the Holy Father never raised concerns he might have with the U.S. Church. If he's so fretful about the situation in America now, why did he not express those concerns with the bishops during their visits, or why does he not meet with Archbishop Broglio (the current head of the USCCB) and other leading U.S. bishops to talk about it? Maddeningly, Pope Francis seems content to use third parties to take cheap shots at the American faithful.

This is also frustrating because the Church here in the United States is actually doing well, at least compared to the Church in Europe and South America—including, notably, Argentina. Seminaries have been largely reformed, vocations are growing among faithful religious communities, lay apostolates are leading evangelization efforts, some Catholic schools survive even without the help of government funds, and each year tens of millions of U.S. church dollars go to the Vatican, to help the poor overseas, and to international aid. This prompts the question: Does the Holy Father appreciate the extraordinary good that comes from U.S. Catholics? It seems no.

What a shame that my spiritual father, the spiritual father to millions of Catholics in the United States, sees us so negatively. As the Francis papacy unfolds, an increasing number of Catholics sense that he is not friendly to them: those who are struggling with infidelity and raise large families; those who are practicing NFP instead of contraception; those who are struggling for holiness and chastity while living with same-sex attraction; those who are making heroic sacrifices to stay in good standing with the Church in order to receive the Eucharist . . . the list could go on. None of these Catholics are living "by ideologies"—they are striving to live by the teaching of the Church, just as the Holy Father is—even if he doesn't like us. In the midst of all this misunderstanding, I am trying hard to love Pope Francis. I just wish he made that less difficult. (Firstthings.com)

G.K. Chesterton on America

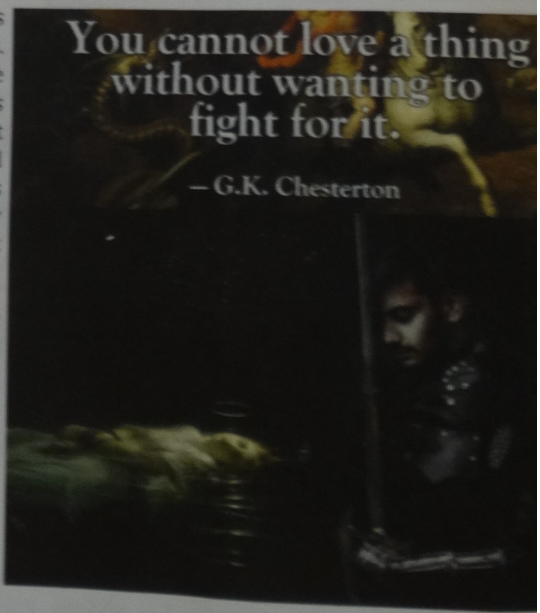
"America is the only nation in the world that is founded on a creed. That creed is set forth with dogmatic and even theological lucidity in the Declaration of Independence; perhaps the only piece of practical politics that is also theoretical politics and a great literature. It enunciates that all men are equal in their claim to justice, that governments exist to give them that justice and that their authority is for that reason just. It certainly does condemn anarchism, and it does also by inference condemn atheism, since it clearly names the Creator as the ultimate authority from whom these equal rights are derived. Nobody expects a modern political system to proceed logically in the application of such dogmas, and in the matter of God and Government it is naturally God whose claim is taken more lightly. The point is that there is a creed, if not about divine, at least about human things."

"The Americans are very patriotic, and wish to make their new citizens patriotic Americans. But it is the idea of making a nation literally out of any old nation that comes along. In a word, what is unique is not America but what is called Americanisation. We understand nothing till we understand the amazing ambition to Americanise the Kamshatkan and the Hairy Ainu. We are not trying to Anglicise thousand of French cooks or Italian organ-grinders. France is not trying to Gallianise thousands of English trippers or German prisoners of war. America is the only place in the world where this process, healthy or unhealthy, possible or impossible, is going on. And the process, as I have pointed out, is not internationalization. It would be truer to say it is the nationalization of the internationalized. It is making a home out of vagabonds and a nation out of exiles."

"Nine times out of ten a man's broad-mindedness is necessarily the narrowest thing about him. This is not particularly paradoxical; it is, when we come to think of it, quite inevitable. His vision of his own village may really be full of varieties; and even his vision of his own nation may have a rough resemblance to the reality. But his vision of the world is probably smaller than the world...hence he is never so inadequate as when he is universal; he is never so limited as when he generalizes. This is the fallacy in the many modern attempts at a creedless creed, at something variously described as...undenominational religion or a world faith to embrace all the faiths in the world...When a philosophy embraces everything it generally squeezes everything, and squeezes it out of shape; when it digests it necessarily assimilates."

"A man is perfectly entitled to laugh at a thing because he happens to find it incomprehensible. What he has no right to do is to laugh at it as if he comprehended it. The very fact of its unfamiliarity and mystery ought to set him thinking about the deeper causes that make people so different from himself, and that without merely assuming that they must be inferior to himself."

— G.K. Chesterton, *What I Saw in America* (1922)



You cannot love a thing
without wanting to
fight for it.

— G.K. Chesterton

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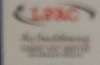

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
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