

St. Frances Cabrini Catholic Church

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

TWENTY –FOURTH SUNDAY IN ORDINARY TIME

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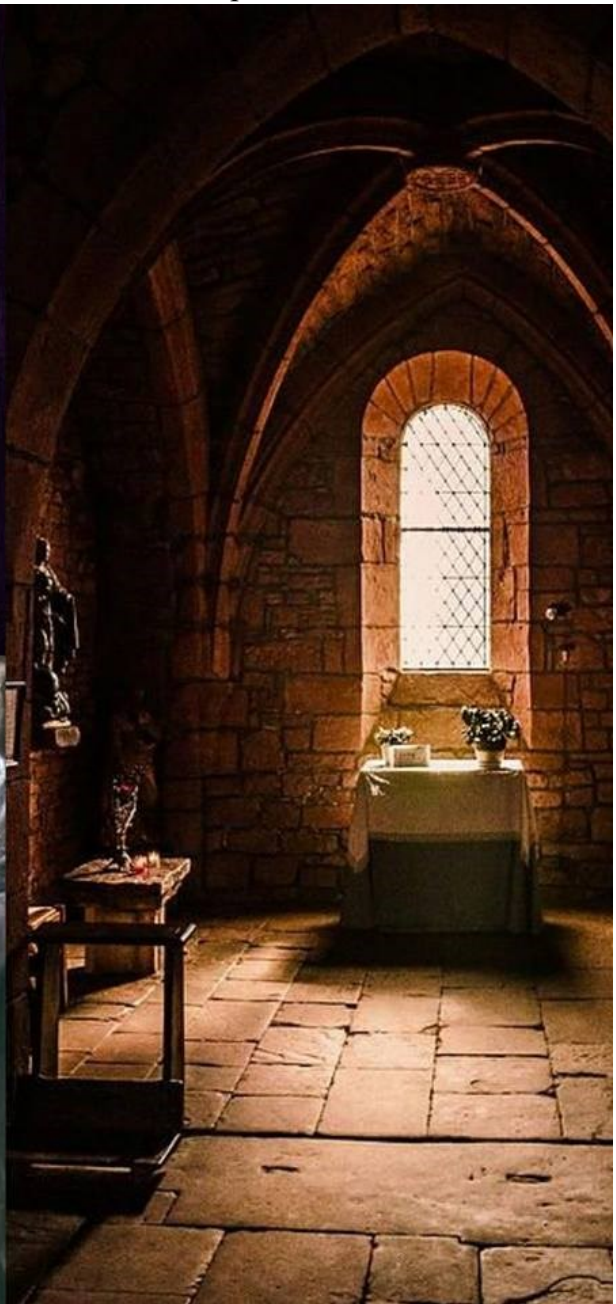
941.776.9097

OFFICE HOURS

M,T,W. Th, F 8:00am-4:00pm

**“OUR CULTURE HAS FILLED
OUR HEADS BUT EMPTIED
OUR HEARTS, STUFFED OUR
WALLETS BUT STARVED OUR
WONDER. IT HAS FED OUR
THIRST FOR FACTS BUT NOT
FOR MEANING OR MYSTERY.
IT PRODUCES "NICE" PEOPLE,
NOT HEROES.”**

– PETER KREEFT,



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

Confessions: Sat. 2-3:00pm

PARISH STAFF

Operations Manager: Richard Lind

Religious Education: Mary Jo Chronis

Sacramental Coordinator: Chris Malone

Liturgy Coordinator: Lydia Herrera

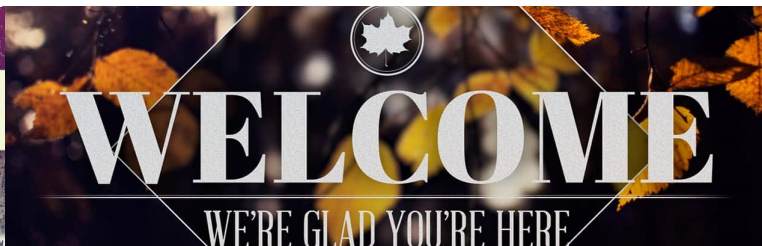
Maintenance & IT: Ernie Nolder

Maintenance: Roger Rodriguez

Data Entry: Tom Moline

Music Director: Tony Hallinan

SEPTEMBER 15, 2024



WEDNESDAY **SEPTEMBER 18**
5:30pm **+MARGE SECOR &
JOSEPH CODESOTE**
Req.By: Antoinette Mangini

THURSDAY **SEPTEMBER 19**
8:30 a **+ POOR SOULS IN PURGATORY**

FRIDAY **SEPTEMBER 20**
8:30am **+ PETE HERERA**
Req. Wife

SATURDAY **SEPTEMBER 21**
4:00 pm **+ED DACHEFF**
Req. By: Wife
2nd Int. **+ JEROME RYBA**
Req. By: Daughter Sheila
3rd Int. **+WALTER SOLTYS**
Req. By: Elenore

SUNDAY **SEPTEMBER 22**
9:00 **+BETTY HASTING**
Req. By: Daughter

10:45am **+ TOM BRADLEY SR.**
Req. By: Loving 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

TODAYS SCRIPTURE READINGS

Is.50,4c-9a Ps116:1-6,8-9 Jas2:14-18 Mk8:27-35

UPCOMING WEEK READINGS

MONDAY STS. CORNELIUS & CYPRIAN
1Cor 11-17-26,33 Ps40:7-10,17 Lk7:1-10

**TUESDAY STS.ROBERT BELLARMINE &
HILDEGARD OF BINGEN**
1Cor12:12-14,27-31a Ps100:1-5 Lk7:11-17

WEDNESDAY
1Cor 2:31-132:13Ps33:2-5,12,22 Lk7:31-35

THURSDAY ST.JANUARIUS
1Cor15:1-11 Ps118:1b-2,16ab-17,28
Lk7:36-50

**FRIDAY STS.ANDRE KIM TAE-GON &
PAUL CHONG HA-SANG & COMPANIONS**
1Cor15:12-20 Ps17:1bcd,6-7,8b15 Lk9:23-26

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 for the respectful burial of
your loved ones.

TWENTY –FOURTH SUNDAY IN ORDINARY TIME

SUPPORTING OUR DIOCESE

Goal: \$250,000.00
Raised So Far: \$120,276.07



Parish Focused Giving

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

Goal: \$174,559.61
Debt Balance: \$149,265.23

September Potluck

Thursday, September 26

Doors Open at 5:30 PM
Dinner begins at 6:00 PM

Please call Chris in the front office to let us know how many people are in your party and what dish you are bringing to share!

- Prost!!



Trunk or Treat at St. Frances Cabrini

Come Join Us as we celebrate All the Saints and Remember the Holy Souls.

If you'd like to enter a Car to pass Candy out, please call Chris with your name, number, and email address.

If you'd like to donate a bag of candy toward the event, please either drop it off in the Narthex or in the Front Office!



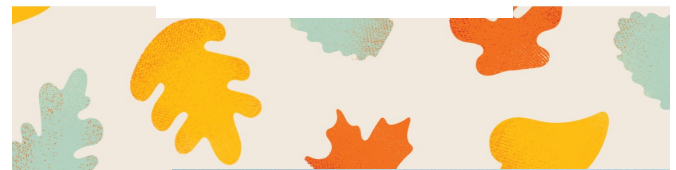
SAVE THE DATE...



OCTOBER 26TH

TRUNK OR TREAT

After 4:00 P.M. Mass
5:15 to 7:00 PM



Popcorn, Cotton Candy, Burgers and Dogs with the KofC!

Looking for Face-painters as well!



SEPTEMBER 15, 2024

Grace and peace to you from God our Father and the Lord Jesus Christ.

On behalf of the St. Frances Cabrini staff and our entire church family, I am writing to express our profound gratitude for your generosity this past year. Your faithfulness and willingness to share the blessings God has bestowed upon you are a beacon of light in our community.

We are blessed in that our parish community is experiencing rapid growth as the area we are in continues to increase in residential dwellings. As the growth continues and with parishioners returning after Covid, our weekend masses are filling to capacity. Our "Pot Luck" dinners continue to be well attended and add fellowship to our parish as well as the parish groups many of you are a part of.

During this past year we were able to pay down our debt to less than \$120,000.00 and will pay the remainder off before the new year. I THANK YOU for your generosity. This year we also were able to renovate the Cabrini Center Hall and replace the floor, purchased TV's and tablets for each classroom and order the granite to surround the Burial Mound in the Memorial Garden.

In 2 Corinthians 9:7, Paul writes, "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." Your generosity reflects the joy and love of Christ, inspiring us all to give and serve diligently in His name.

Please accept our heartfelt thanks for your contributions. We pray for you and your family, that God's peace and abundance will continue to be with you in all things. We cherish your involvement and support of St. Frances Cabrini and look forward to growing together in faith and service. Thank you once again for your kind and generous heart. May the grace of our Lord Jesus Christ be with you always.

With deepest gratitude,

- Fr. Joseph Gates



**PRAY TO
PROTECT
THEM
BOTH**

**Vote No
on Amendment 4**

 **FLORIDA CONFERENCE
OF CATHOLIC BISHOPS**
WWW.FLACCB.ORG

Prayer to Defeat Florida's Abortion Amendment

Ever-living God, you give life and desire a future for all your children. Take hold of our nation, state, and community and awaken in every heart awe for the gift of life. Send your Spirit to strengthen us with wisdom and fortitude as we defend mothers and children in Florida from laws that disregard their health and safety.

Mary and Joseph trusted in you and welcomed Jesus into our broken world. God Almighty, we ask their intercession to protect the preborn and their mothers, and to guide all parents in raising their children. May they help us build a civilization of love by upholding the sacredness of life and accompanying pregnant women in need. We ask this through Christ, our Lord. Amen.

**Our Lady, Mother of the Family,
pray for us!**

**St. Joseph, Protector of the Unborn,
pray for us!**

St. Frances Cabrini Catholic Church

Financial Report

July 1, 2023 to June 30, 2024

Income

General Offertory/Parish Collections/ Bequests	\$ 1,017,680.76
Other Income & Donations	<u>\$ 217,648.85</u>
Total Income	<u>\$ 1,235,329.61</u>

Expense

Personel/Insurance/Ministries	\$ 487,238.27
Budg. & Grounds/Prop. Tax/ Utilities	\$ 294,094.08
Gen. Admin/ Contracted Services/ Other	<u>\$ 302,835.14</u>
Total Expense	<u>\$ 1,084,167.49</u>

Income is greater than Expense \$ 151,162.12

Comments: Catholic Faith Appeal (CFA) is not included in this report.



WHAT WOULD AMENDMENT 4 ACTUALLY DO?

PUT WOMEN AT RISK

Amendment 4 would jeopardize existing laws and prohibit new ones that voters on both sides of the abortion issue support, **including health and safety laws that protect women.**

VOTE NO ON AMENDMENT 4

FACT 1 OF 5

Learn more: www.flaccb.org/abortion-amendment

Fund political advertisement paid for by Florida Conference of Catholic Bishops, 201 W. Park Ave., Tallahassee, FL 32301 independently of any committee.



WHAT WOULD AMENDMENT 4 ACTUALLY DO?

ALLOW SECOND AND THIRD TRIMESTER ABORTIONS

Amendment 4 would allow abortions for any reason before "viability," defined in Florida law as the stage of development when the life of a fetus is sustainable outside the womb, **generally accepted to be 22-24 weeks of pregnancy, or about 6 months.**

VOTE NO ON AMENDMENT 4

FACT 2 OF 5

WHAT WOULD AMENDMENT 4 ACTUALLY DO?

ELIMINATE PARENTAL CONSENT

While preserving parental *notification* in our state constitution, the amendment would invalidate the current law that requires parental *consent* for a minor to have an abortion, **making abortion the only medical procedure for which parents have no say.**

VOTE NO ON AMENDMENT 4

FACT 5 OF 5

Learn more: www.flaccb.org/abortion-amendment

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WHAT WOULD AMENDMENT 4 ACTUALLY DO?

CREATE A BROAD "HEALTH" LOOPHOLE

"Patient's health" is not defined in the amendment, **allowing post-viability, extremely late-term abortions for treatable, temporary health concerns.** Emotional health would justify an abortion when a child could survive outside the womb.

VOTE NO ON AMENDMENT 4

FACT 3 OF 5

Learn more: www.flaccb.org/abortion-amendment

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WHAT WOULD AMENDMENT 4 ACTUALLY DO?

WEAKEN MEDICAL DOCTOR REQUIREMENT

"Healthcare providers" – **not just physicians** – could **determine if an abortion is "necessary"** to protect the mother's "health." Even some employees of abortion clinics, such as nurses and counselors, could approve late-term abortions.

VOTE NO ON AMENDMENT 4

FACT 4 OF 5

Learn more: www.flaccb.org/abortion-amendment

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TWENTY FOURTH SUNDAY IN ORDINARY TIME

Voting Pro-Life by GRACE D. MACKINNON

Dear Grace: In this election, many candidates seek our support. As Catholics, how can we support politicians who mix their stands and thus make it difficult to determine whether they truly represent our beliefs as Catholics? Should we vote? And is it a mortal sin to vote for a candidate who is pro-choice when his opponent is pro-life?

Your questions, I am sure, reflect the concern of many Catholics and other Christians at this crucial time, so it is very good that you have written. Let us take up the question of whether or not we should vote, and then discuss the sinfulness of voting pro-choice.

It is true that sometimes it seems as though no particular party or candidate fully reflects our moral values, which makes it a challenging task for Catholic Christians to vote. But the fact that there are obstacles in our path does not mean that we should back away from our responsibilities as citizens.

In their 1999 statement titled *Faithful Citizenship*, the United States Catholic Bishops wrote the following: "As bishops, it is not only our right as citizens but our responsibility as religious teachers to speak out on the moral dimensions of public life. As members of the Catholic community, we enter the public forum to act on our moral convictions, share our experience in serving the poor and vulnerable, and add our values to the dialogue over our nation's future. Catholics are called to be a community of conscience within the larger society and to test public life by the moral wisdom anchored in Scripture and consistent with the best of our nation's founding ideals. Our moral framework does not easily fit the categories of right or left, Democrat or Republican. Our responsibility is to measure every party and platform by how its agenda touches human life and dignity."

They went on to say, "For Catholics, public virtue is as important as private virtue in building up the common good. In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation. Every believer is called to faithful citizenship, to become an informed, active, and responsible participant in the political process. We encourage *all citizens*, particularly Catholics, to embrace their citizenship not merely as a duty and privilege, but as an opportunity to participate in building the culture of life. Every voice matters in the public forum. Every vote counts. Every act of responsible citizenship is an exercise of significant individual power" (United States Catholic Conference, *Living the Gospel of Life: A Challenge to American Catholics*, no. 34).

On October 20, 2000, just before the last presidential election, the Bishops of the four Roman Catholic dioceses in Massachusetts issued an election statement calling on Catholics to exercise their "moral obligation" to vote and to recognize the "absolute centrality" of the protection of human life when choosing candidates on Election Day, Tuesday, November 7, 2000. The truth of their statement has not changed and still holds today. The following is part of their statement: "We all have a responsibility to become informed about the candidates and the issues so that our choices will be based on the truth and will reflect the principles of our faith and our nation. We wish to underscore the absolute centrality of the protection of human life. Support and promotion of abortion by any candidate is always wrong and can never be justified. We will never cease to denounce abortion and euthanasia and teach all Catholics that to support those positions is to support death over life."

The Massachusetts bishops concluded by stating, "It is our responsibility to vote for candidates who will promote life and the culture of life over the culture of death. Such persons will care for all the people of this country, including the poor. Such leaders will support families in their choices and encourage communities to take up responsibility for bettering their own neighborhoods. Such leaders will show the world that we are a nation of peace and that we live in solidarity with all peoples and nations of this world. As Catholics, we stand for life. As citizens, we can do no less than vote for candidates who stand with us."

I hope that reading these statements from the U.S. Bishops will help clarify the serious responsibility we have to make our vote count. More than anything, we must protect and defend human life and support those who do. It is what God calls us to do always and everywhere. When we walk into the voting booth, we do not walk in alone. Christ walks in with us. In some political races, Catholic voters will be faced with a difficult moral decision. Is it a mortal sin to vote for a political candidate who is pro-abortion when there is a choice of voting for a candidate running for the same office who is pro-life?

In this particular situation where you have two candidates for the same office and one is clearly pro-life while the other is clearly pro-choice, then yes, it would be sinful to vote for the pro-choice candidate. Certainly no Catholic in good conscience could or should vote for such a candidate. But would it be a mortal sin? Let us look at that. Our Holy Father John Paul II has stated that "abortion and euthanasia are crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a **grave and clear obligation to oppose them by conscientious objection**. In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore **never licit to obey it, or to "take part in a propaganda campaign in favor of such a law, or vote for it."** (*The Gospel of Life*, no. 73) [emphasis added].

Thus, we see that politicians who vote in favor of laws that legalize the crimes of abortion or euthanasia are guilty of committing a gravely immoral act. In fact, they can even be denied Holy Communion by a bishop or priest for obstinately taking such a stance. In order for an immoral act to be considered a mortal sin, three conditions must be met. (1) It must be serious matter (2) with knowledge of its seriousness and (3) done freely and willfully. Therefore, if he or she does so knowing that it goes against the law of God and it is done willingly, then he or she is guilty of mortal sin. Surely we can say that most Catholic politicians know that a public pro-choice position goes directly contrary to Church teaching.

Some pro-choice politicians and voters who support them would like to take the "lesser of two evils" approach by reasoning that some pro-life candidates are not in support of laws to protect the poor or the elderly, as if those issues are more important than the pro-life issue, but as John Paul II makes it quite clear: "it is never lawful, even for the gravest reasons, to do evil that good may come of it (cf. *Rom* 3:8) — even though the intention is to protect or promote the welfare of an individual, of a family or of society in general" (*Veritatis splendor*, nos. 71-83).

Now, where does that leave us as voters? Are we guilty of mortal sin if we vote for these people who clearly and openly state that they are pro-choice and intend to vote that way when in public office?

Let us look at how John Paul II explains what it means when we cooperate in evil actions. "Such cooperation [in evil] occurs when an action, either by its very nature or by the form it takes in a concrete situation, can be defined as a direct participation in an act against innocent human life or **a sharing in the immoral intention of the person committing it**. This cooperation can never be justified either by invoking respect for the freedom of others or by appealing to the fact that civil law permits it or requires it. Each individual in fact has moral responsibility for the acts which he personally performs; no one can be exempted from this responsibility, and on the basis of it everyone will be judged by God himself" (cf. *Rom* 2:6; 14:12) (*The Gospel of Life*, no. 74) [emphasis added].

So, it would seem that if we share knowingly and willfully in the immoral intention of a lawmaker who openly and freely promotes the killing of innocent unborn children or sick or dying persons, then we run the risk of being guilty of mortal sin. It is scandalous to think that any Catholic, or Christian for that matter, could vote for a pro-choice candidate when there is another in the same race who is pro-life. And yet, they do. Why is that happening?

Often we find that Catholics are not informing themselves properly before going to the polls. Sometimes even our own church bulletins have been used to promote pro-choice candidates. We need to read more carefully. Become informed! It would be different if there were two pro-choice candidates. In that situation, we must vote for the one who comes closest to living the full Gospel of life, but when it is a matter of choosing between two, where one is pro-life and the other pro-choice, then we must always choose pro-life. There is no escape from this moral responsibility before God. At present in our country, abortion takes the lives of over 4,000 unborn children every day and over 1.5 million each year. When we stand before God, will we want to say that we took any part in that? Think about it when you go to vote. (Catholiceducation.org)

Every nation has the right to distinguish, by country of origin, who can migrate to it and apply appropriate immigration policies, according to the great medieval scholar and saint Thomas Aquinas.

By THOMAS D. WILLIAMS, PH.D.

In a surprisingly contemporary passage of his *Summa Theologica*, Aquinas noted that the Jewish people of Old Testament times did not admit visitors from all nations equally since those peoples closer to them were more quickly integrated into the population than those who were not as close.

Some antagonistic peoples were not admitted at all into Israel due to their hostility toward the Jewish people. The Law "prescribed in respect of certain nations that had close relations with the Jews," the scholar noted, such as the Egyptians and the Idumeans, "that they should be admitted to the fellowship of the people after the third generation." Citizens of other nations "with whom their relations had been hostile," such as the Ammonites and Moabites, "were never to be admitted to citizenship." "The Amalekites, who were yet more hostile to them, and had no fellowship of kindred with them, were to be held as foes in perpetuity," Aquinas observed. For the scholar, it seemed sensible to treat nations differently, depending on the affinity of their cultures with that of Israel as well as their historic relations with the Jewish people.

In his remarkably nuanced commentary, Aquinas also distinguished among **three types of immigrants** in the Israel of the Old Testament. **First** were "the foreigners who passed through their land as travelers," much like modern-day visitors with a travel visa. **Second** were those who "came to dwell in their land as newcomers," seemingly corresponding to resident aliens, perhaps with a green card, living in the land but not with the full benefits of citizenship. **A third** case involved those foreigners who wished "to be admitted entirely to their fellowship and mode of worship." Even here, dealing with those who wished to integrate fully into the life and worship of Israel required a certain order, Aquinas observed. "For they were not at once admitted to citizenship: just as it was law with some nations that no one was deemed a citizen except after two or three generations."

"The reason for this was that if foreigners were allowed to meddle with the affairs of a nation as soon as they settled down in its midst," Aquinas logically reasoned, "many dangers might occur, since the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people." In other words, Aquinas taught that total integration of immigrants into the life, language, customs and culture (including worship, in this case) was necessary for full citizenship. It requires time for someone to learn which issues affect the nation and to make them their own, Aquinas argued. Those who know the history of their nation and have lived in it, working for the common good, are best suited to participate in decision-making about its future.

It would be dangerous and unjust to place the future of a nation in the hands of recent arrivals who do not fully understand the needs and concerns of their adoptive home. When facing contemporary problems, modern policymakers can often benefit from the wisdom of the great saints and scholars who have dealt with versions of the same issues in ages past. Aquinas' reflections reveal that similar problems have existed for centuries—indeed, millennia—and that distinguishing prudently between nations and cultures doesn't automatically imply prejudice or unfair discrimination. Sometimes, it's just the right thing to do. (Catholicconvert.com)

Catechism of the Catholic Church 2246: It is a part of the Church's mission "to pass moral judgments even in matters related to politics, whenever the fundamental rights of man or the salvation of souls requires it.

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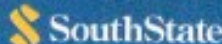
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