

St. Frances Cabrini Catholic Church

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

TWENTY FIFTH SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM

Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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

- VENERABLE FULTON SHEEN -

"Satan always tempts the
pure – the others are already his."



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 24, 2023



TUESDAY

5:30pm

Req. By:

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

Req. By:

SATURDAY

4:00 pm

Req. By:

SUNDAY

8:00am

Req. By:

9:45 AM

Req. By:

2nd Int.

SEPTEMBER 26

+BARBARA MANN

Cheryl Wyler & Matt Felice

+CORDELL WERTZ

Cathy Barclay

SEPTEMBER 27

+THERESA DUMAIS

Husband, Louis

+JOHN WISNIEWSKI

Wife, Lisa

SEPTEMBER 28

+JEROME A. VALVO

Carol Valvo

+KEVIN GONZALEZ

Mom

SEPTEMBER 29

+JOSEPH GATTO

Carol Valvo

SEPTEMBER 30

+THOMAS BRADY

Loving Family

OCTOBER 1

+ANNA DUC NGUYEN

Trish

+MARY SAXTON

Cenacle

+MARY HARTLY FAIRBOURN

TODAY'S SCRIPTURE READINGS

First Reading 133 Is:55:6-9

Psalms 145:2-3,8-9,17-18

Second Reading Phil 1:20c-24,27a

Gospel Reading: Mt 20:1-16a

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 FIFTH SUNDAY IN ORDINARY TIME

READINGS FOR THE WEEK

MONDAY

449: Ezr 1:1-6 Ps 126:1-6 Lk 8:16-18

TUESDAY STS. COSMAS & DAMIAN

450: Ezr 6:7-8,12b,14-20 Ps 122:1-5 Lk 8:19-21

WEDNESDAY ST. VINCENT dePAUL

451: Ezr9:5-9 (Ps) Tb 13:2,3-4, 7-8 Lk 9:1-6

THURDAY STS. WENCESLAUS, LAWRENCE RUIZ & COMPANIONS

452: Hg 1:1-8 Ps 149:1-6,9 Lk 9:7-9

FRIDAY STS. MICHAEL, GABRIEL & RAPHAEL

647: Dn7:9-10, 13-14 Ps 138:1-5 Jn1:47-51



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!



St. Michael the Archangel,
Defend us in battle,
Be our protection against the
malice and snares of the devil.
May God rebuke him, we
humbly pray.
And do you, O Prince of the
heavenly host, by the divine
power, thrust into hell Satan
and all evil spirits who prowl
about the world, seeking the
ruin of souls.



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

SEPTEMBER 24, 2023



Jesus and the Eucharist:

A Small Group Series for Eucharistic Revival

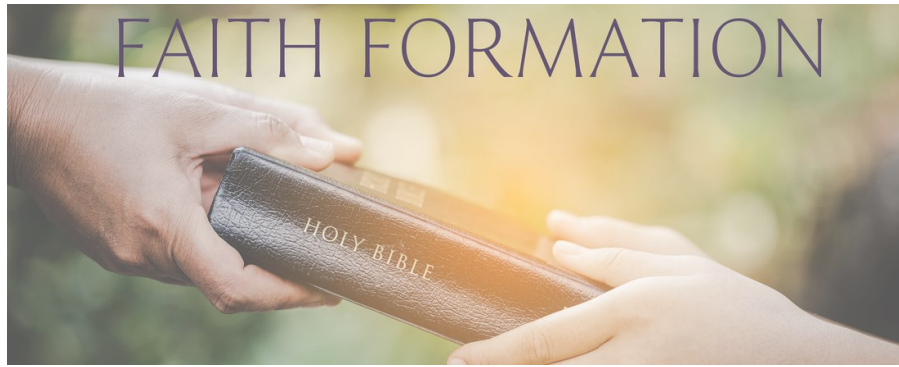
During this time of Eucharistic Revival, Jesus is inviting us to encounter him in our life stories. Together, we'll explore the story of salvation as told through Scripture, fulfilled in the death and resurrection of Jesus, and lived out in the Church and the Sacraments—especially the Eucharist. At the conclusion of this series, participants will be empowered to live out the Gospel in their own lives and share its message of hope with others.

October 5, 12, 19, 26 and November 2, 9, 16

Thursday Evenings from 6:00pm-8:00 PM

Please call Chris in the Front Office if you will be attending.

TWENTY FIFTH SUNDAY IN ORDINARY TIME



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

October 1, 15, & 29 from 11:00-12:30.

Confirmation Year 1 & Year 2

September 27th **(Required parent meeting)**

October 11th and 25th: Wednesday 6:00pm-8:00pm

Middle School Youth Group (Grades 6-8)

September 27th & October 11th and 25th: Wednesday from 6:00-8:00 p.m.

High School Youth Group (Grades 9-12)

October 4th (Letters 1-3 discussion) October 18th (Letters 4-6 discussion) 6:30-8:00pm



Arimathean Ministry

The name Arimatheans comes from St. Joseph of Arimathea, who tended to our Lord after his death.

Arimatheans are caring parishioners who attend the Funeral Masses as representatives of the faith community.

We are looking to start this ministry where a group of parishioners, to perform corporal works of mercy – to “bury the dead.”

If an Arimathean Minister is available for a particular Mass, he/she simply will attend the liturgy. Our presence and silent prayers provide spiritual support to the deceased and their families.

Included in this Ministry would be those willing to help with the Funeral Luncheon (Very simple) should the family want it.

If you are interested in joining or leading this ministry please contact Lor-

SEPTEMBER 24, 2023

Question 4: Why is pornography a sin?

Answer:

The virtue to which we are called with regard to sexual relationships is called *chastity*. Through integrity and self control, the chaste person observes the true meaning and intimacy of sexual relations. Pornography is gravely offensive to this. The *Catechism of the Catholic Church* explains, “[pornography] perverts the conjugal act (Sexual Act or Marital Act), the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world” (CCC 2354).

Christopher West, in his book *Good News About Sex and Marriage* says this:

[Pornography] does nothing but foster in a man his fallen inclination to treat women as things for his own sexual gratification. A man who uses pornography, so long as he remains in its clutches, has incapacitated himself to love women properly . . . he cannot hope to have a healthy, pure relationship with a woman. He cannot hope to enter marriage honestly, fruitfully, and faithfully. Men who use pornography have emasculated themselves. (84)

It is important to rely on God’s grace to escape the clutches of pornography so that one can love as God intended.

Question 5: Why are Homosexual Acts a sin?

Answer:

Every human being is called to receive a gift of divine sonship, to become a child of God by grace. However, to receive this gift, we must reject sin, including homosexual behavior—that is, acts intended to arouse or stimulate a sexual response regarding a person of the same sex. The Catholic Church teaches that such acts are always violations of divine and natural law.

Homosexual desires, however, are not in themselves sinful. People are subject to a wide variety of sinful desires over which they have little direct control, but these do not become sinful until a person acts upon them, either by acting out the desire or by encouraging the desire and deliberately engaging in fantasies about acting it out. People tempted by homosexual desires, like people tempted by improper heterosexual desires, are not sinning until they act upon those desires in some manner.

Divine Law:

The rejection of homosexual behavior that is found in the Old Testament is well known. In Genesis 19, two angels in disguise visit the city of Sodom and are offered hospitality and shelter by Lot. During the night, the men of Sodom demand that Lot hand over his guests for homosexual intercourse. Lot refuses, and the angels blind the men of Sodom. Lot and his household escape, and the town is destroyed by fire “because the outcry against its people has become great before the Lord” (Gen. 19:13).

Throughout history, Jewish and Christian scholars have recognized that one of the chief sins involved in God’s destruction of Sodom was its people’s homosexual behavior. But today, certain homosexual activists promote the idea that the sin of Sodom was merely a lack of hospitality. Although inhospitality is a sin, it is clearly the homosexual behavior of the Sodomites that is singled out for special criticism in the account of their city’s destruction. We must look to Scripture’s own interpretation of the sin of Sodom.

Jude 7 records that Sodom and Gomorrah “acted immorally and indulged in unnatural lust.” Ezekiel says that Sodom committed “abominable things” (Ezek. 16:50), which could refer to homosexual and heterosexual acts of sin. Lot even offered his two virgin daughters in place of his guests, but the men of Sodom rejected the offer, preferring homosexual sex over heterosexual sex (Gen. 19:8–9). But the Sodom incident is not the only time the Old Testament deals with homosexuality. An explicit condemnation is found in the book of Leviticus: “You shall not lie with a male as with a woman; it is an abomination. . . . If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them” (Lev. 18:22, 20:13).

Reinterpreting Scripture::

To discount this, some homosexual activists have argued that moral imperatives from the Old Testament can be dismissed since there were certain ceremonial requirements at the time—such as not eating pork, or circumcising male babies—that are no longer binding.

While the Old Testament’s *ceremonial* requirements are no longer binding, its *moral* requirements are. God may issue different ceremonies for use in different times and cultures, but his moral requirements are eternal and are binding on all cultures.

Confirming this fact is the New Testament’s forceful rejection of homosexual behavior as well. In Romans 1, Paul attributes the homosexual desires of some to a refusal to acknowledge and worship God. He says, “For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. . . . Though they know God’s decree that those who do such things deserve to die, they not only do them but approve those who practice them” (Rom. 1:26–28, 32).



Elsewhere Paul again warns that homosexual behavior is one of the sins that will deprive one of heaven: “Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God” (1 Cor. 6:9–10, NIV).

All of Scripture teaches the unacceptability of homosexual behavior. But the rejection of this behavior is not an arbitrary prohibition. It, like other moral imperatives, is rooted in natural law—the design that God has built into human nature.

Natural Law:

People have a basic, ethical intuition that certain behaviors are wrong because they are unnatural. We perceive intuitively that the natural sex partner of a human is another human, not an animal. The same reasoning applies to the case of homosexual behavior. The natural sex partner for a man is a woman, and the natural sex partner for a woman is a man. Thus, people have the corresponding intuition concerning homosexuality that they do about bestiality—that it is wrong because it is unnatural.

Natural law reasoning is the basis for almost all standard moral intuitions. For example, it is the dignity and value that each human being naturally possesses that makes the needless destruction of human life or infliction of physical and emotional pain immoral. This gives rise to a host of specific moral principles, such as the unacceptability of murder, kidnapping, mutilation, physical and emotional abuse, and so forth.

“I Was Born This Way”

Many homosexuals argue that they have not chosen their condition, but that they were born that way, making homosexual behavior natural for them.

But because something was not chosen does not mean it was inborn. Some desires are acquired or strengthened by habituation and conditioning instead of by conscious choice. For example, no one chooses to be an alcoholic, but one can become habituated to alcohol. Just as one can acquire alcoholic desires (by repeatedly becoming intoxicated) without consciously choosing them, so one may acquire homosexual desires (by engaging in homosexual fantasies or behavior) without consciously choosing them.

Even if there is a genetic predisposition toward homosexuality (and studies on this point are inconclusive), the behavior remains unnatural because homosexuality is still not part of the natural design of humanity. Other behaviors are not rendered acceptable simply because there may be a genetic predisposition toward them. For example, scientific studies suggest some people are born with a hereditary disposition to alcoholism, but no one would argue someone ought to fulfill these inborn urges by becoming an alcoholic.

The Call to Chastity:

The modern arguments in favor of homosexuality have thus been insufficient to overcome the evidence that homosexual behavior is against divine and natural law, as the Bible and the Church, as well as the wider circle of Jewish and Christian (not to mention Muslim) writers, have always held. The Catholic Church thus teaches: “Basing itself on sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved” (*Catechism of the Catholic Church* 2357).

However, the Church also acknowledges that “[homosexuality’s] psychological genesis remains largely unexplained. . . . The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s cross the difficulties that they may encounter from their condition. “Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection” (CCC 2357–2359).

Paul comfortingly reminds us, “No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it” (1 Cor. 10:13).

Homosexuals who want to live chastely can contact *Courage*, a national, Church-approved support group for help in deliverance from the homosexual lifestyle. Web: <http://couragerc.net>

St. John Chrysostom (Bishop in the 3rd Century)

“[The pagans] were addicted to the love of boys, and one of their wise men made a law that pederasty . . . should not be allowed to slaves, as if it was an honorable thing; and they had houses for this purpose, in which it was openly practiced. And if all that was done among them was related, it would be seen that they openly outraged nature, and there was none to restrain them. . . . As for their passion for boys, whom they called their *paedica*, it is not fit to be named” (*Homilies on Titus* 5 [A.D. 390]).

“[Certain men in church] come in gazing about at the beauty of women; others curious about the blooming youth of boys. After this, do you not marvel that [lightning] bolts are not launched [from heaven], and all these things are not plucked up from their foundations? For worthy both of thunderbolts and hell are the things that are done; but God, who is long-suffering, and of great mercy, forbears awhile his wrath, calling you to repentance and amendment” (*Homilies on Matthew* 3:3 [A.D. 391]).

“All of these affections [in Rom. 1:26–27] . . . were vile, but chiefly the mad lust after males; for the soul is more the sufferer in sins, and more dishonored than the body in diseases” (*Homilies on Romans* 4 [A.D. 391]).

“[The men] have done an insult to nature itself. And a yet more disgraceful thing than these is it, when even the women seek after these intercourses, who ought to have more shame than men” (*ibid.*).

“For these are treated in the same way as women that play the whore. Or rather their plight is more miserable. For in the case of the one the intercourse, even if lawless, is yet according to nature; but this is contrary both to law and nature. For even if there were no hell, and no punishment had been threatened, this would be worse than any punishment” (*ibid.*).

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