

St. Frances Cabrini Catholic Church

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

EPIPHANY OF THE LORD

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OFFICE HOURS

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



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

JANUARY 7, 2024

Weekly Mass Intentions



WELCOME WE'RE GLAD YOU'RE HERE

TUESDAY JANUARY 9 5:30pm +ALL SOULS Ann Nyung BERNADETE BORJA B-day Mom & Dad
WEDNESDAY JANUARY 10 8:30am +JOANN CONSTANCE NELANDER Friend
THURSDAY JANUARY 11 8:30am POOR SOULS IN PURGATORY
FRIDAY JANUARY 12 8:30am +BUD ELIASSEN Sister
SATURDAY JANUARY 13 4:00 pm +CHRISTINE DeVRIES Loving Family +AGNES PEPITONE Husband, Vincent
SUNDAY JANUARY 14 8:00am +NANCY ANN RIZZO Ray Rizzo +SANDY,MIKE & RON NOVAK CHRISTOPHER & SHARON SIEMION Arlene Ladedll

TODAY'S SCRIPTURE READING

First Reading 20:Is60:1-6 Psalms 72:1-2,7-8,10-13 Second Reading Eph 3:2-3a,5-6 Gospel Reading Mt 2:1-12

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 at St. Frances Cabrini for the respectful burial of your loved ones.

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!

Emergency Number 813-629-3963 for Priest in case of Death



Thrift Store Hours

9:00am-2:00pm

Monday-Friday

Closed: Wednesday & Weekends

THE EPIPHANY OF THE LORD

READINGS FOR THE WEEK

MONDAY THE BAPTISM OF THE LORD

Is 55:1-11 (Ps) Is12:2-3,4bcd,5-6 Mk1:7-11

TUESDAY

306:1Sm 1:9-20 Ps 1Sm2:1,4-8 Mk 1-21-28

WEDNESDAY

307: 1Sm 3:1-10,19-20 Ps 40:2,5,7-10 Mk1:-29-39

THURSDAY

308: 1Sm 4:1-11 Ps 44:10-11,14-15,25-26 Mk 1:40-45

FRIDAY

309:1Sm 8:4-7,10-22a Ps 89:16-19 Mk 2:1-12



Supporting our Diocese

Thank you to everyone
who helped make it to
our goal!!



Parish Focused Giving

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

Goal: \$174,559.61
Raised So Far this year
\$42,695.00

Thank you

To all those who helped in the
decorating of the sanctuary,
Lectors, Sacristans, Altar Serv-
ers Greeters and Ushers for the
Christmas Masses,

It was a Marathon, but many
were touched by your
generosity of spirit!



JANUARY 7, 2024



Ferraro's Italian Grille Presents

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Mother Cabrini Council 12155

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Benefit

Car & Truck Show

Show Car Registration Fee \$15, Best Car Prizes



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January 13th 2024 9:00 AM to 2:00 PM

Proceeds to Benefit The Tunnel to Towers Foundation and the St. Frances Cabrini Church Faith Formation Program

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Finance Council Application

A Parish Finance Committee is a group of individuals who are appointed to advise the pastor in the finances of a church. The committee is usually made up of volunteers who have a background in finance, accounting and or Law. They are responsible for ensuring that the financial resources of the church are being utilized in the best way possible. The Parish Finance Committee works closely with the parish priest and the church staff as an advisory board to help manage the financial affairs of the church.



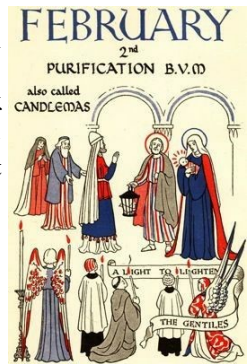
If you'd like to be considered, please submit a resume of your background to Business Manager Richard Lind, Richard.lind@sfxcparrish.com. Thank you!



JANUARY 7, 2024

History of the Forty Days of Christmas: Adapted from *The Liturgical Year* by Abbot Gueranger

We apply the name of *Christmas* to the 40 days which begin with the *Nativity of Our Lord*, December 25, and end with the *Purification of the Blessed Virgin Mary*, February 2. It is a period which forms a distinct portion of the Liturgical Year; as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter or Pentecost. One same Mystery is celebrated and kept in view the whole 40 days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense *joy* of which She received the *glad tidings* from the Angels (*Luke 2:10*) on that glorious Night for which the world had been longing 4000 years. The custom of celebrating the Solemnity of Our Savior's Nativity by a Feast or commemoration of 40 days' duration is founded on the Holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending 40 days in the contemplation of the Divine Fruit of Her glorious Maternity, went to the Temple, there to fulfill, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel, when they became mothers.



The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of 40 days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church. And firstly, with regard to Our Savior's Birth on December 25, we have St. John Chrysostom telling us, in his Homily for this Feast, that the Western Churches had, from the very commencement of Christianity, kept it on this day. He is not satisfied with merely mentioning the tradition; he undertakes to show that it is well founded, inasmuch as the Church of Rome had every means of knowing the true day of Our Savior's Birth; since the acts of the Enrollment, taken in Judea by command of Augustus, were kept in the public archives of Rome. The holy Doctor adduces a second argument, which he founds on the Gospel of St. Luke, and he reasons thus: we know from the sacred Scriptures that it must have been *in the fast of the seventh month* (*Lev. 23, 24 et seq.*) that the Priest Zachary had the vision in the Temple; after which Elizabeth, his wife, conceived St. John the Baptist (*the 'seventh month' corresponded to the end of our September and beginning of our October*). Hence it follows that the Blessed Virgin Mary having, as the Evangelist St. Luke relates, received the Archangel Gabriel's visit, and conceived the Savior of the world *in the sixth month* of Elizabeth's pregnancy, that is to say, in March, the Birth of Jesus must have taken place in the month of December.

But it was not till the fourth century that the Churches of the East began to keep the Feast of Our Savior's Birth in the month of December. Up to that period they had kept it at one time on the 6th of January, thus uniting it, under the generic term of *Epiphany*, with the *Manifestation* of Our Savior to the Magi, and in them to the Gentiles; at another time, as Clement of Alexandria tells us, they kept it on the 25th of the month *Pachon* (May 15), or on the 25th of the month *Pharmuth* (April 20). St. John Chrysostom, in the Homily we have just cited, which he gave in 386, tells us that the Roman custom of celebrating the Birth of Our Savior on December 25 had then only been observed ten years in the Church of Antioch. It is probable that this change had been introduced in obedience to the wishes of the Apostolic See, wishes which received additional weight by the edict of the Emperors Theodosius and Valentinian, which appeared towards the close of the fourth century, and decreed that the Nativity and Epiphany of Our Lord should be made two distinct Festivals. The only Church that has maintained the custom of celebrating the two mysteries on January 6 is that of Armenia; owing, no doubt, to the circumstance of that country not being under the authority of the Emperors; as also because it was withdrawn at an early period from the influence of Rome by schism and heresy.

The Feast of Our Lady's Purification, with which the 40 days of Christmas close, is in the Latin Church of very great antiquity; so ancient, indeed, as to preclude the possibility of our fixing the date of its institution. According to the unanimous opinion of Liturgists, it is the most ancient of all the Feasts of the Holy Mother of God; and as Her Purification is related in the Gospel itself, they rightly infer that its anniversary was solemnized at the very commencement of Christianity. Of course, this is only to be understood of the Roman Church; for as regards the Oriental Church, we find that this Feast was not definitely fixed to February 2 until the reign of the Emperor Justinian, in the sixth century. It is true that the Eastern Churches had previously to that time a sort of commemoration of this Mystery, but it was far from being a universal custom, and it was kept a few days after the Feast of Our Lord's Nativity, and not on the day itself of Mary's going up to the Temple.

But what is the characteristic of Christmas in the Latin Liturgy? It is twofold: it is *joy*, which the whole Church feels at the coming of the divine Word in the Flesh; and it is *admiration* of that glorious Virgin, Who was made the True Mother of God. There is scarcely a prayer, or a rite, in the Liturgy of this glad Season, which does not imply these two grand Mysteries: an Infant-God, and a Virgin-Mother. For example, the magnificent Anthem, *Alma Redemptoris*, composed by the Monk Herman Contractus, continues up to the very day of the Purification to be the termination of the Divine Office. It is by such manifestations of Her love and veneration that the Church, honoring the Son in the Mother, testifies Her holy joy during this season of the Liturgical Year, which we call *Christmas*. Our readers are aware that, when Easter Sunday falls at its latest—that is, in April—the Ecclesiastical Calendar counts as many as six Sundays after the Epiphany. Christmastide (that is, the 40 days between Christmas day and the Purification) includes sometimes four out of these six Sundays; frequently only two; and sometimes only one, as in the case when Easter comes so early as to necessitate keeping Septuagesima, and even Sexagesima Sunday, in January. Still, nothing is changed, as we have already said, in the ritual observance of this joyous season, excepting only that on those two Sundays, the fore-runners of Lent, the vestments are violet, and the *Gloria* is omitted.

Although our Holy Mother the Church honors with special devotion the Mystery of the Divine Infancy during the whole season of Christmas; yet She is obliged to introduce into the Liturgy of this same season passages from the holy Gospels which seem premature, inasmuch as they relate to the *active life* of Jesus. This is owing to there being less than six months allotted by the Calendar for the celebration of the entire work of our Redemption: in other words, Christmas and Easter are so near each other, even when Easter is as late as it can be, that Mysteries must of necessity be crowded into the interval; and this entails anticipation. And yet the Liturgy never loses sight of the Divine Babe and His incomparable Mother, and never tires in Their praises, during the whole period from the Nativity to the day when Mary comes to the Temple to present Her Jesus.

The Greek Church too makes frequent *commemorations* of the Maternity of Mary in the Offices of this Season: but they have a special veneration for the twelve days between Christmas Day and the Epiphany, which in their Liturgy are called *Dodecameron*. During this time they observe no days of abstinence from meat; and the Emperors of the East had, out of respect for the great Mystery, decreed that no servile work should be done, and that the courts of law should be closed, until after January 6.

The Fifth Prophecy of *Humanae Vitae*: Patrick O’Hearn

In his 1968 encyclical *Humanae Vitae*, Pope Paul VI prophesied four serious consequences if contraception became embraced by the culture and the family: infidelity/moral decadence, lost respect for and use of women by their husbands, government’s abuse of power, and man’s absolute dominion. Tragically, all four prophecies have come to fruition, wreaking havoc on the Church and our world, fifty-five years later.

Although not explicitly mentioned in *Humanae Vitae*, a fifth prophecy has unfolded before our eyes: **women abdicating their duties to raise and educate their children in the Catholic Faith**, especially as it pertains to homeschooling. Repugnance toward homemaking and educating one’s children is a byproduct of contraception, one of her most pernicious fruits. The serpent who tempted Eve in the garden tempts every mother in a similar manner: “You should be like your husband. You don’t need to be tied down by your children.” C.S. Lewis begged to differ when he declared, “Homemaking is surely in reality the most important work in the world.” Yes, mothers have an extraordinary vocation in God’s eyes as co-creators of life and co-formators of supernatural life.

Contraception helped initiate the trend of more mothers entering the workforce, which in turn has played a major factor in the vocations decline. For instance, a 2017 study by the Center for Applied Research in the Apostolate (CARA) at Georgetown [found](#) that one out of ten men in the seminary was homeschooled and that homeschooled men are four times more likely to join the seminary compared to those who study in Catholic institutions. Remove the mother from the home, and you remove vocations from the Church.

Despite the above study combined with the flourishing of traditional religious orders and seminaries, especially in dioceses with an orthodox bishop, many in the hierarchy continue to deny reality and truth by staunchly advocating for female priests and deacons. These same cardinals and bishops, who condone contraception, have failed to adequately address one of the most fundamental causes of the vocation’s crisis: contraception and its sinister effect to remove mothers from the home. Instead of being sidetracked by their own agendas, our religious leaders, especially priests, need to encourage and laud mothers for their noble and sacrificial decision to homeschool. Make no mistake: the more mothers reclaim the heart of their homes by educating their children rather than sending them to pagan schools, the more likely vocations will flower and new saints will arise.

Imagine if St. Joseph and Our Lady sent Jesus away to be taught by the Romans so they could devote all her energies to building a lucrative carpentry business. Perhaps they considered sending Jesus to the Temple permanently to be instructed by the greatest scholars of the law because they felt ill equipped for such a daunting task. Clearly, God the Father could have willed that His beloved Son be born into home of the world’s greatest intellectuals, but this was not the case. Instead, God wanted to be raised by the most virtuous parents in the history of the world. The home, the domestic church, is the greatest school of virtue. After all, which is more important: getting our children into Heaven or Harvard?

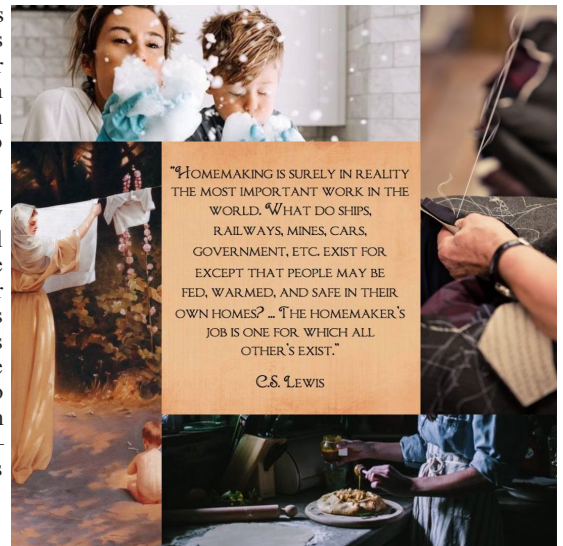
In his book *Christus Vincit: Christ’s Triumph over the Darkness of the Age*, Bishop Athanasius Schneider is asked specifically about the rise of homeschooling in United States along with its suppression in other countries like Germany. He declares, This is a dictatorship. Under Communism in the Soviet Union, education in the family was also forbidden, as it was under the Nazi regime. The prohibition against homeschooling is a dictatorial law. We have a challenge and duty to restore civilization and the reign of Christ in our families, in our society.

Bishop Athanasius further comments, “So, it will always be a battle, a fight.” The battle for our children’s eternal salvation is real. Having attended Catholic schools my entire life and having been instructed by a beautiful teaching order of nuns, the Sisters of St. Francis of the Martyr St. George, did not guarantee me a virtuous life. By God’s grace and due to my parents’ and these holy nuns’ witness, I was protected from the debauchery that infiltrated my Catholic high school. Many of my classmates who came from decent homes were not so fortunate. Their parents seemed distracted by their own careers or cared only about their sons’ and daughters’ intellectual prowess. Consequently, my classmates did whatever they wanted, so long as they maintained their GPA, made this varsity team, and got into that prestigious college. Sin was overlooked; secularism and egoism reigned. In effect, these parents entrusted their children to many faith-filled Catholic educators while sadly renouncing their fundamental right to educate their children, especially in the ways of morality.

Reflecting on my past, one of my biggest regrets is that I didn’t insist upon being homeschooled because I too fell for the culture’s lie that academic and athletic success is more important than loving God and living a moral life. Having heard about the devastating effects of two families who stopped homeschooling their children years ago, I felt compelled to write this article. At one point, both families lived a simple life, but the opportunity for a more comfortable lifestyle allured the mothers into the workforce. The husbands were on board. Having homeschooled their older children until they became adolescents, the two mothers decided they had had enough. Within a short time, years of solid religious formation vanished as their children were dragged into the culture of death by their godless public high school peers. Drinking, drugs, and sex replaced faith, hope, and love. Today, several of the children have the left the Faith and are living in serious sin. In conversations with their adult children who still practice the Faith, they point to their mothers’ absence from the home as the catalyst for the breakdown of their families. Even though both sets of parents attend Mass every Sunday, frequent confession, pray the rosary, and lead their families in prayer before meals, their decision to stop homeschooling was more costly than they realized.

At the same time, homeschooling cannot always keep our children on the narrow road due to their own free will. And for some parents, solid Catholic primary and secondary schools (which are rare but do exist) are the best fit based on circumstances or a child’s specific needs. Yet homeschooling provides countless opportunities for grace, such as daily Mass; siblings growing together in virtue; spending timeless moments with your children; and, above all, safeguarding our children’s purity and faith from numerous evil forces found in pagan public schools and nominal Catholic schools. When a mother chooses her career over her children for any other reason than absolute necessity, she exposes her innocent children to a world of vice. A quick read of St. Teresa of Avila’s autobiography reveals how wicked relatives and friends were leading her to Hell had she not repented. The Devil knows that we have only a short time to form our children — eighteen years is brief, likely not even one fourth of their lives. Therefore, he relentlessly tempts us to squander this precious window by spending more time on social media and watching television than being with our children, by allowing other adults and our children’s peers to have more influence on our children than we do, and by allowing our careers to take precedence over our children’s eternal salvation. On our deathbeds, will we regret that we didn’t spend enough time with our children and do enough to keep them from Satan’s grip? I pray not!

The time is now for mothers to be that heroic and unheralded heart of their homes. The time is now for fathers to support their wives, so their children receive the finest religious and intellectual formation, even if it means working two jobs. If we fathers want to know how to raise a saint, we must look no farther than St. Padre Pio’s father, Grazio, who traveled twice to the United States for work so that his son could become a priest. Despite the distance, Grazio closely monitored Pio’s education. In fact, Grazio once convinced his wife to have Pio transfer schools because the one was run by an ex-priest and lacked sound formation. The time is now for parents to raise great saints like Padre Pio. Even though the fifth prophecy of *Humanae Vitae* has been fulfilled, maybe it’s not too late to reverse it since nothing is impossible for God. However, in order for us to “restore civilization and the reign of Christ in our families, in our society,” it must start with one family at a time — specifically, one mother at a time, who courageously says “yes” like the Blessed Mother to the glories and sufferings of home life.



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