

St. Frances Cabrini Catholic Church

12001 69th St. East, Parrish, Fl. 34219
FIFTEENTH SUNDAY IN ORDINARY TIME

WWW.SFXCPARRISH.COM
OFFICE HOURS

Home@sfxcparrish.com
M,T,W, Th, F 8:00am-4:00pm

941.776.9097



SCHEDULE OF MASSES

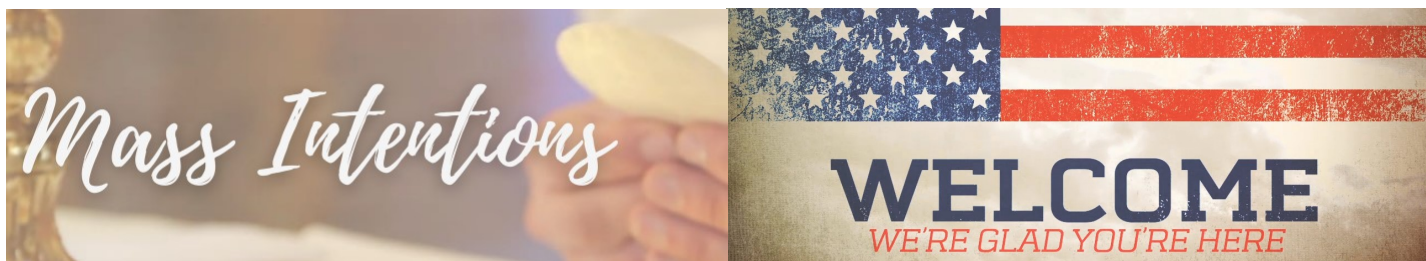
Daily Mass: TH, F - 8:30 AM
Wednesday 5:30PM

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

JULY 14, 2024



WEDNESDAY JULY 17

5:30pm **+MARGARET BASS**
Req. By: Angela BASS
2nd Int. **+CHESTER PIETROCZYNSKI**
Req. By: Marilyn & Ron
3RD **+GERARD DUMAIS**
Req. By: BROTHER LOUIS

THURSDAY JULY 18

8:30 am **+JESSICA McMENEMY**
Req. By: Angela Bass

FRIDAY JULY 19

8:30 a **+BENJAMIN & BEATRICE JONES**
Req. By: Peter & Joan Jones

SATURDAY JULY 20

4:00 pm **+THOMAS DIREENO**
req. By: Wife
2nd. Int: **+JAMES PATRICK MILLER**
Req By Jim & Diane Walsh
3rd Int: **+JANE SERGIO**
Req. By: Family

SUNDAY JULY 21

9:00am **+BETTY HARTUNG**
Req. By: Daughter
10:45am **+LENORE BURNS**
Req. By: Family
2nd Int. **+BOB CREEL**
Req. By: Diane Creel

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**

TODAY'S SCRIPTURE READINGS

104:Am 7:12-15 Ps 85:9-14
Eph1:3-14Mk6:7-13

UPCOMING WEEK READINGS

MONDAY ST. BONAVENTURE

389:ls1:10-17 Ps 50:8-9,16-17,21,23 Mt 10:34—
11:1

TUESDAY OUR LADY OF MT. CARMEL

390: Is 7:1-9 Ps48:2-8 Mt 11:20-24

WEDNESDAY

391:ls10:5-7,13b-16Ps94:5-10,14-15 Mt11:25--27

THURSDAY ST. CAMILLUS de LELLIS

392:ls26:7-9,12,16-19 Ps102:13-21 Mt11:28-30

FRIDAY

393:ls 38:1-6,21-22,7-8 Ps Is38:10-12,16Mt12:1-8

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.

FIFTEENTH SUNDAY IN ORDINARY TIME

SUPPORTING OUR DIOCESE

Goal: \$250,000.00
Raised So Far: \$115,730.96



Parish Focused Giving

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

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

FLORIDA'S PRO-ABORTION AMENDMENT EXPLAINED Why Floridians Should Vote NO on Amendment 4

WHAT IT SAYS

BALLOT SUMMARY

No law shall prohibit, penalize, delay, or restrict abortion

before viability

or when necessary to protect the patient's health,

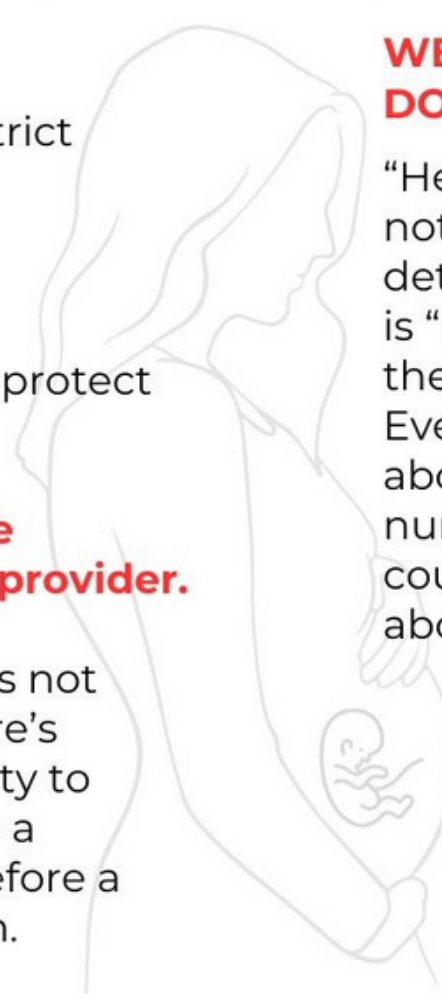
as determined by the patient's healthcare provider.

This amendment does not change the Legislature's constitutional authority to require notification to a parent or guardian before a minor has an abortion.

WHAT IT DOES

WEAKENS 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 4**





THINKING OF BECOMING CATHOLIC?

Come and See what being Catholic is all about!

Are you interested in becoming Catholic?

The parish of St. Frances Cabrini invites you to inquire about the Catholic Faith.

The Order of Christian Initiation of Adults (OCIA) is a process designed for you...

To ask your questions about the Catholic Faith.

To explore the beauty of Sacred Scripture and Catholic Tradition.

To journey toward full initiation into the Catholic Church at the Easter Vigil.

The OCIA Journey is for those:

Never Baptized.

Baptized in another Christian tradition.

Baptized Catholic as an infant, but not raised as a Catholic or received additional Sacraments.

Catholics who do not practice their faith and want to connect with the Sacramental way of life.

Catholics who have left the Church and want to return to their Sacramental roots.

We welcome you to inquire about our Catholic Faith and the many blessings it has to offer you.

You may register by visiting the St. Frances Cabrini website and then click "Adult Formation".

<http://sfxcparrish.com/adult-formation.html>

OCIA classes will be held Thursdays from 6:00-8:00 p.m. beginning September 5th. Registration deadline is Friday, August 30 due.



For more information, please contact:
Mary Jo Chronis – Coordinator of Religious Education
maryjo.chronis@sfxcparrish.com or (941)776-9097



FIFTEENTH SUNDAY IN ORDINARY TIME

BACK TO SCHOOL TEACHER APPRECIATION

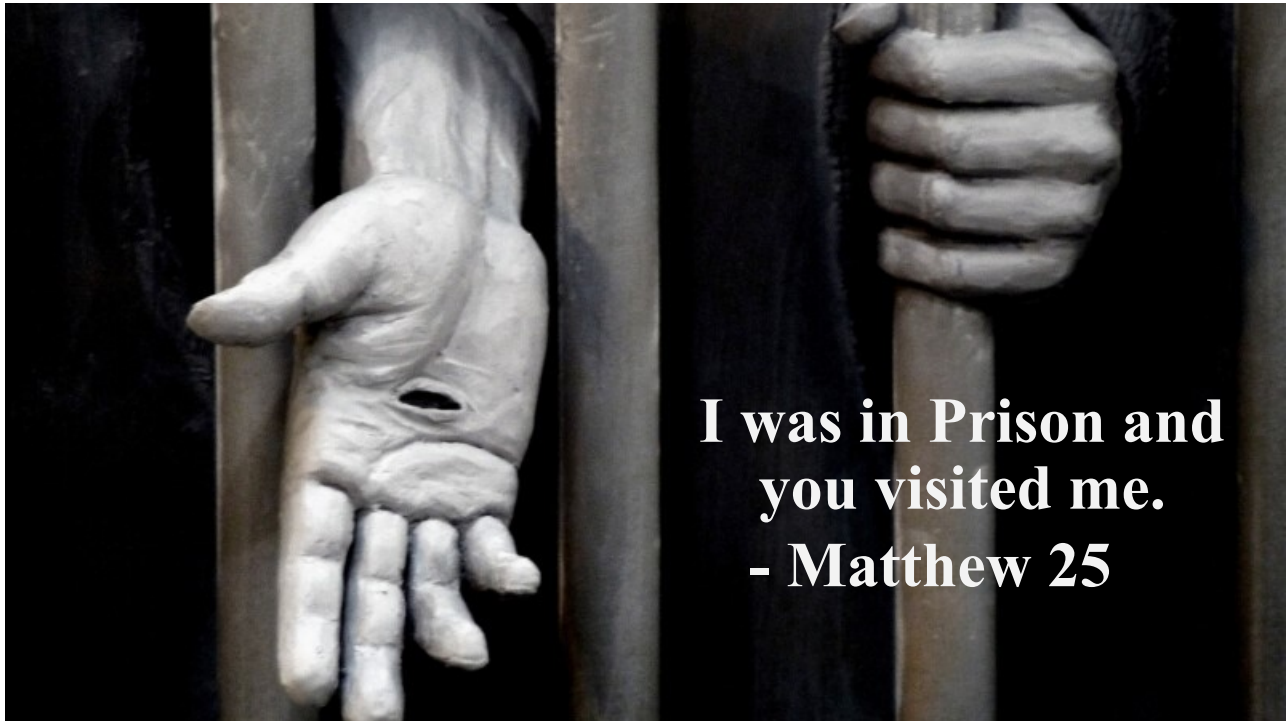
As the School year begins, St. Frances Cabrini would like to help our local School Teachers out with a small gift from our Community.

If you feel so moved, we are asking for either a:

1. \$20.00 Gift Card for Amazon (found in all local stores checkout aisles)
2. Cash donation (Envelopes in the Narthex)

You may either drop them off with Chris in the front office or return them in an envelope and place them in the Collection basket.

A prayer card will be attached to the Gift Card, letting our teachers know we are praying for them!



**I was in Prison and
you visited me.
- Matthew 25**

Volunteers needed for prison outreach Ministry at Hardee Correctional Institution.

Join the team of Diocesan volunteers who minister at Hardee CI, less than ½ hour drive from our Parish Church. You will have an opportunity to do pastoral outreach, distribute the Eucharist, prepare men for the Sacraments and/or facilitate programs. Volunteers will participate in an orientation before entering the prison and will “shadow” experienced volunteers until you feel comfortable. Both men and women are eligible to minister at Hardee CI. **Please Contact Bob Hiniker at 863.558.0407 for more information.**

FIFTEENTH SUNDAY IN ORDINARY TIME

Can Islam be Reformed? By WILLIAM KILPATRICK

A real reformation of the Islamic religion would require a repudiation of large parts of Muhammad's legacy, which is akin to reforming Christianity by repudiating Christ.

Can Islam be reformed? It's a tricky question because, according to a great many Muslim leaders and Western leaders, it doesn't need reforming. As they keep insisting, the beheadings, slave trafficking, and general violence committed in the name of Islam have nothing to do with Islam.

Despite the many attempts to prop it up, some cracks are now appearing in that narrative. In a New Year's Day speech to Islamic scholars and clerics, Egyptian President Abdel Fattah al-Sisi blamed the "corpus of [Islamic] texts and ideas that we have sacralized" for "antagonizing the entire world," and he called for a "religious revolution." More recently, in an essay for the *Wall Street Journal*, Ayaan Hirsi Ali called for a thorough reformation of Islam (*WSJ*, March 21-22, 2015). Hirsi Ali, who left Islam and who has fought for the rights of Muslim women both as an author and as a member of the Dutch parliament, lists several needed changes:

- + An acknowledgement that the Koran "was shaped by human hands" and should not be interpreted literally.
- + An emphasis on the rewards of this life as opposed to the rewards of the afterlife.
- + A rejection of those elements of Shariah law that are "violent, intolerant, or anachronistic."
- + A rejection of jihad.

Looking at the list, you can appreciate the difficulty of the proposed reformation. Among other things Hirsi Ali is asking Muslim men to give up their dreams of a heavenly harem. Most difficult of all, she also calls for a repudiation of "those parts of Muhammad's legacy that summon Muslims to intolerance and war."

If you're a non-Muslim, you might be inclined to say, "Sure, why not?" But it's not quite so simple. As Hirsi Ali points out, Muhammad enjoys an "infallible", "semi-divine" status among Muslims. To reform Islam by repudiating Muhammad is akin to reforming Christianity by repudiating Christ. In short, it would be a tough sell.

Hirsi Ali's solution to the difficulty is to divide Muhammad's life into two periods: Mecca and Medina. After twelve years of trying to peacefully persuade his fellow Meccans that he was the messenger of God, Muhammad migrated with his followers to Medina, and began to use more forceful means of persuasion — raiding, looting, assassination, and warfare. The portion of the Koran that was composed during the years in Medina reflects this more militaristic mindset. Accordingly Hirsi Ali (and others), recommends that Muslims retain the more spiritual, religious form of Islam that developed in Mecca, and reject the supremacist and intolerant form that developed in Medina.

But, again, it won't be easy. For starters, the Koran is not neatly divided into the Meccan period and the Medina period. Unlike the Bible, which is roughly chronological and which clearly separates the New Testament from the Old Testament, the Koran has no chronology. It contains 114 suras or chapters, but they are arranged arbitrarily by length with the largest suras coming first and the shortest, last. Thus, the early chapters may be from the Meccan period or maybe not. Scholars have been able to figure out which passages belong to which period, but ordinary people would be at a loss. To further complicate matters, some of the revelations received in Medina are included in some of the chapters begun in Mecca.

What makes Hirsi Ali's suggestion even more problematic is that the Muslim calendar is dated not from 610 AD when Muhammad supposedly received his first revelation in Mecca, but from 622 AD when he migrated to Medina and commenced his warrior career. Muslim tradition, then, puts much more emphasis on the part of Muhammad's life that Ali wants Muslims to repudiate — namely, "those parts of Muhammad's legacy that summon Muslims to intolerance and war."

Moreover, although the Meccan verses are more peaceful than the Medina verses, the intolerance was there from the start. Muhammad divided the world into believers (in Islam) and unbelievers, and he had very little use for the unbelievers. It's difficult to find any chapters that don't remind the reader of the wickedness and vileness of unbelievers. And there are few chapters from any period in Muhammad's life that fail to describe in detail the well-deserved fate that awaits the unbeliever in hell.

In fact, the pagan Meccans were far more tolerant of Muhammad than he was of them. They would have been happy had Muhammad set up a shrine to his god alongside all the others that lined the Kaaba. It's a tribute to their patience that they put up with him for twelve years despite the abuse he constantly heaped on them.

But what can you say about a man whose rapaciousness increases as he grows in faith?

In some ways, of course, Islam was an improvement on Arabian paganism. In a theme found throughout the entire Koran, Muhammad's Allah seems almost Christian in his concern with the welfare of widows



and orphans. And in one verse (81:1-4), Muhammad inveighs against female infanticide, a common practice at that time.

On the other hand, Muhammad himself was responsible for creating a great many widows and orphans — some of whom were subsequently sold into slavery and some of whom, if they were young enough and pretty enough, became his "brides". Apologists for the widow maker prophet claim that such was the unfortunate by-product of battle in those days. That excuse doesn't work, however, for the occasions when Muhammad ordered cold-blooded assassinations of people he disliked. For example, when the prophet heard that a poetess, Asma bint Marwan, had composed verses mocking him, he sought a volunteer to dispatch her. The volunteer, who killed the woman while she slept surrounded by her six children, asked Muhammad in the morning if he would have to bear any evil consequences for the deed. The prophet assured him that "two goats won't butt their heads about her."

Even if a merciful verse is not compromised by Muhammad's own actions, it stands a good chance of being cancelled out by a contradictory verse in the same sura. The most glaring example of this is the warning that "whoever killed a human being...shall be regarded as having killed all mankind," followed immediately by the notice that those who oppose God and his apostle "shall be slain or crucified" (5:32-5:33).

Putting the contradictions aside, it must be acknowledged that there are peaceful verses in the Koran that strike the right note for the Christian ear. Whether there are enough of them to build a religion around is another matter. If you were to reduce the Koran to the tolerant and peaceful verses, you would be left with a fairly slender volume — about the size of a book of Khalil Gibran's love poems in large print.

There are other problems with attempting to split the prophet into "good Muhammad" and "bad Muhammad." We usually judge a man and his work by his whole life, not by one segment of it, and we tend to put more weight on the latter half of the life. This is especially the case with religious figures. We can forgive a saint's earlier sins if he made up for them by his later good deeds. The young Saul persecuted the first Christians and Augustine was a zealous sinner in his early years, but both were profoundly and dramatically changed for the better after their conversions.

The Medina Muhammad and the Meccan Muhammad are the same man — a man whose life is considered the model for Muslims to imitate in every detail.

Muhammad reverses the order. There is no evidence that he was a debauched sinner who suddenly found God and decided to change his ways. Before his first revelation, Muhammad seems to have been a model citizen — a trustworthy merchant who was faithful to one wife. After the revelation he seems to have developed an increased sense of his own importance and a growing willingness to bend the moral rules to his own inclinations. If Muhammad refrained from using force during his Meccan "ministry," it was because he was considerably outnumbered. His followers never amounted to more than one hundred during those first twelve years. After the move to Medina, the numbers increased and he was able to go on the offensive. Medina was also the time when Muhammad began to sin more boldly. He acquired more wives and concubines, went back on his promises, traded slaves, and massacred defenseless captives.

But, as the Muslim calendar attests, this was also the beginning of the glory days of Islam. Muhammad's conquests and those of his immediate successors offered seemingly irrefutable proof that this was indeed the true religion of Allah. Muslims could try to ignore this period but it would be equivalent to a judge ordering a jury to disregard the most startling revelations from the witness stand.

It's convenient from the reformist point of view to ignore the Medina years and attempt to build a better religion around the handful of kumbaya-like verses in the early Koran. However, the significance of the bloody ten-year Medina period is that it casts doubt on the whole enterprise. It suggests that there was something wrong about Islam from the start. As stated above, we tend to put more weight on the later part of a holy man's life. As he grows in faith, his holiness increases. But what can you say about a man whose rapaciousness increases as he grows in faith? What can you say about the faith that motivates him?

Suppose that in the last half of his ministry, Christ took to owning slaves, ordering assassinations, and sanctioning rape. Wouldn't that cast doubt on his entire ministry? Wouldn't it invalidate his claim to be the Son of God? Wouldn't it call into question the authenticity of the Christian revelation?

The Medina Muhammad and the Meccan Muhammad are the same man — a man whose life is considered the model for Muslims to imitate in every detail. As we are now finding out, however, the imitation of Muhammad and the imitation of Christ lead in entirely different directions. If Muslims were to repudiate Muhammad, the world would be a much safer place. But we shouldn't fool ourselves into thinking that such an accomplishment can be easily or quickly achieved. As Serge Trifkovic maintains in *The Sword of the Prophet*:

On the Prophet's own admission, Islam stands or falls with the person of Muhammad, a deeply flawed man by the standards of his own society, as well as those of the Old and New Testaments...and even by the new law of which he claimed to be the divinely appointed medium and custodian.

Because the man and the faith are so intimately entwined, a repudiation of Muhammad is tantamount to a repudiation of Islam itself.

(Catholiceducation.org)





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