

St. Frances Cabrini Catholic Church

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

TWENTY –THIRD SUNDAY IN ORDINARY TIME

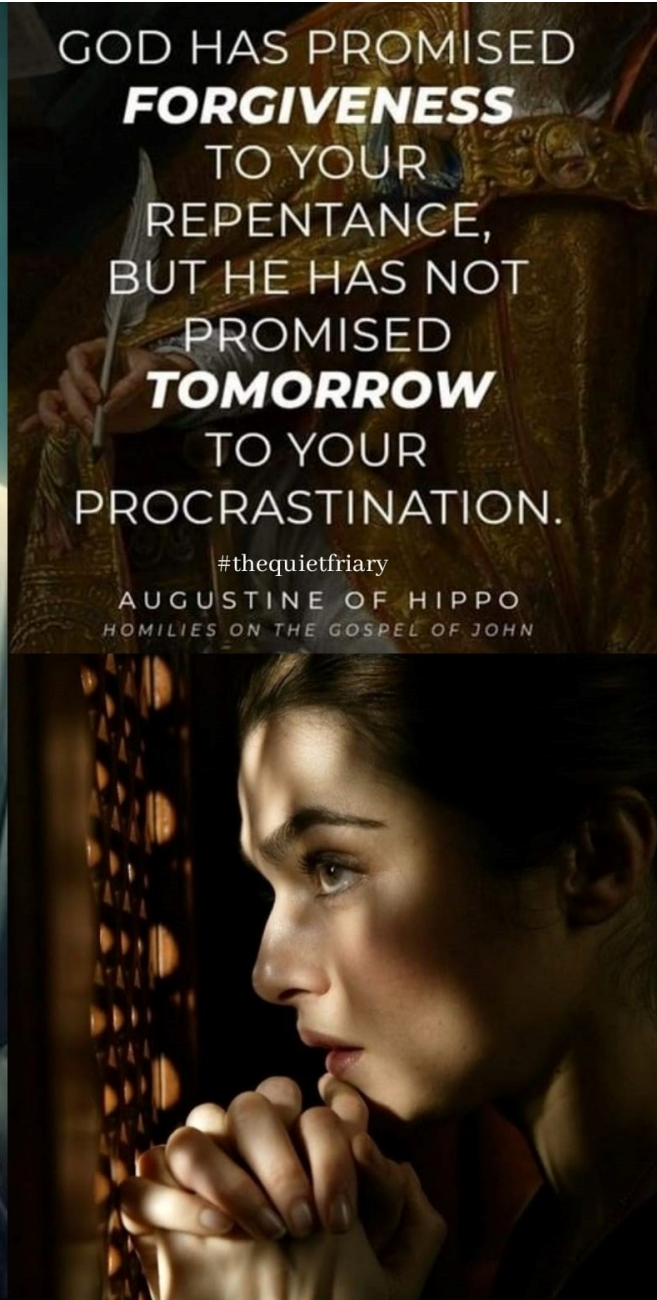
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941.776.9097

OFFICE HOURS

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



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 8, 2024



WEDNESDAY SEPTEMBER 11

5:30pm **+TED KREGER**
Req. By: Kreger Family
2nd Int. **+LAURENCE WEIDER**
Req. By: Family

THURSDAY SEPTEMBER 12

8:30 am **+DEANNA CARLTON**
Req. By: Sharon Dietzle
2nd I **+PERRAS & RUBENDAL FAMILY**
Req. By: Bea

FRIDAY SEPTEMBER 13

8:30am **+ JOHN PATRICK MALONE**
Req. Loving Family
2nd Int. **PENELOPE BORJA B-DAY**
Req. By: Joe & Ginny

SATURDAY AUGUST 14

4:00 pm **+GENEVIEVE OBRZUT**
Req. By: Marilyn & Ron
2nd Int. **+ JOSEPH EMIRO &**
 +DEAMMA DUDLY
Req. By: Antoinette Mangini

SUNDAY SEPTEMBER 15

9:00 **+NANCYANN & RAY RIZZO**

10:45am **+ JOHN KURINA**
Req. By: **Kurina 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. 35:4-7; Psalm 146: 6-10
Jas 2:1-3 Mk 7:31-37

UPCOMING WEEK READINGS

MONDAY ST. PETER CLAVER

437:1Cor 5:1-8 Ps5:5-6,7,12 Lk6:6-11

TUESDAY

438:1Cor6:1-11 Ps149:1-6,9 Lk6:12-19

WEDNESDAY

439:1Cor7:25-31 Ps45:11-12,14-17 Lk6:20-26

THURSDAY THE MOST HOLY NAME OF MARY

440:1Cor8:1b-7,11-13 Ps139:1b-3,13,14b,
23-24 Lk 6:27-38

FRIDAY ST. JOHN CHRYSOSTOM

441:1Cor 9:16-19,22b-27 Ps 84:3-6,12
Lk 6:39-42

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 –THIRD 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



ABOUT TOGETHER IN HOLINESS

Where Spouses Discover God's Plan for Their Family

Together in Holiness is a marriage conference series for dioceses that inspires spouses to grow together in holiness and empowers parents to form their children in the Catholic faith.

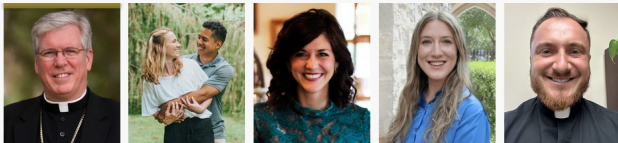
PRESENTED BY

REGISTRATION IS NOW OPEN

FOR MORE INFORMATION, CONTACT
Ellen Santoro, Senior Conference Coordinator
832.779.1070
ellen@forlifeandfamily.org

Early Bird Couple: \$54 | Early Bird Individual: \$35
Early Bird pricing ends September 9.
A box lunch and a light breakfast is included for each adult registrant.
Couple: \$64 | Individual: \$40
On-site Childcare (2-12 yrs): \$5/child
Scholarships for couples and individuals are available.

SPEAKERS



MOST REV. FRANK J. DEWANE
Bishop of Venice in Florida

RENZO AND MONICA ORTEGA
Co-founders of Two Become Family

MALLORY SMYTH
Speaker & Author, Walking with Purpose

ELISA MAZZAROLO
Program Coordinator, St. John Paul II Foundation

FR. ALEX PINCE
Parochial Vicar at Epiphany Cathedral and Director of Vocations for the Diocese of Venice

SCHEDULE

- 7:30 AM Conference Check-In
- 8:00 AM Mass and Marriage Blessing
Most Rev. Frank J. Dewane
- 9:00 AM Words of Welcome
- 9:15 - 10:15 AM The Eucharist as the Source and Summit of the Prophetic Mission of the Family
Fr. Alex Pince
- 10:30 - 11:30 AM Letting Your Life be a Vessel for the Gospel
Mallory Smyth
- 11:30 AM - 1:25 PM Break for Lunch and Prayer
- 1:40 - 2:40 PM A Love that Spreads the Gospel
Renzo and Monica Ortega
- 2:40 - 2:45 PM Closing Comments

The American College of Obstetricians and Gynecologists

“STRONGLY DISCOURAGES THE INCLUSION OF VIABILITY IN LEGISLATION OR REGULATION.”

YES NO Amendment 4

WWW.DONOHARMFL.ORG

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



THE ABORTION AMENDMENT IT'S NOT WHAT IT SEEMS – AND IT'S WAY TOO EXTREME.

TITLE: Amendment to Limit Government Interference with Abortion

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.

Should say: "Amendment to legalize full-term abortion for any age without parental consent in Florida?"

Also not defined – even "mental stress" could qualify for the "patient's health" exception. BIG LOOPHOLE.

ELIMINATES CURRENT PARENTAL CONSENT LAWS – So parents would be told their daughter is going to have an abortion, but while every other medical procedure – would not have to give their consent beforehand.

So... this amendment eliminates all limitations and regulations on abortion – even safety regulations that protect women.

Not defined anywhere in the amendment...

Wow... any "healthcare provider" – NOT just doctors – could determine viability or exceptions for "patient's health." It could even be a non-medical staff member at an abortion clinic. BIG loophole makes limitation meaningless!

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

SEPTEMBER 8, 2024



The annual Bavarian bash evolved from a royal wedding. In October 1810, the Bavarian Crown Prince Ludwig married Princess Therese of Saxony-Hildburghausen, and locals celebrated in Munich.

“The festivities began on October 12, 1810 and ended on October 17 with a horse race. In the following years, the celebrations were repeated and, later, the festival was prolonged and moved to September,” due to better weather conditions.



SAVE THE DATE...
OCTOBER 26TH
TRUNK OR TREAT
After 4:00 P.M. Mass
5:15 to 7:00 PM



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Magnetic Car Decal
\$10.00

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Group Meetings for the Month of September



Monday's

16, 23, 30

9:15-11:15 AM Group

6:30-8:00 PM Group

Tuesday's

14/15—Recruitment Weekend

18—Faith Formation Meal

24—Exemplification 6:30 PM

24—Business meeting 7:15 PM



Tuesday's

17 & 24 - 6:30-8:00 PM



Wednesday's

18 - 6:00-7:30 PM



Family Faith
FORMATION



6-8th Grade

Wednesday's



9th & 10th Grade

11 & 25 - 6:00-7:30 PM



Post Confirmation
11th & 12th Grade



Friday's

13, 20, 27 - 9:30-11:00 AM

Saturday's

14, 21, 28 - 6:30-8:00 AM



TWENTY THIRD SUNDAY IN ORDINARY TIME

The Hard Labor of Christian Apologetics CASEY CHALK

A Pew survey last month projects very bad news for Christians in the United States. If current rates continue, by 2070 Christians will comprise somewhere between a bare majority to a minority in our country.

"Over that same period, 'nones' are projected to rise from their current number of 30 percent to somewhere between 34 percent and 52 percent of the U.S. population," observes Pew.

Obviously, that presents quite a crisis for American Christianity, whether we are talking about Catholicism or any other Christian group. People are abandoning the Christian faith in unprecedented numbers. Can they be brought back? Is there hope we can evangelize the millions of Americans with little if any exposure to Christianity?

The New Apologetics: Defending the Faith in a Post-Christian Era, a series of over forty short essays by prominent Catholics, presents a vision for what apologetics in our aggressively post-Christian society might look like. Contributor Stephen Bullivant notes that about 70 percent of American "nones" were raised religiously—that includes 16 million ex-Catholics, 7.5 million ex-Baptists, 2 million ex-Methodists, 2 million ex-Lutherans, and 1 million each of ex-Episcopalians and ex-Presbyterians.

Persuading even a small percentage of those ex-Christians to return to Christ seems a herculean task. To succeed, the New Apologetics, says editor Matthew Nelson, "must seek to know the enemies of Christianity better than they know themselves and understand the history of religious skepticism."

We must affirm more than we condemn, so that outsiders understand what Catholicism stands for, rather than what we stand against.

Bobby Angel urges us to awaken our indifferent interlocutors through patience and personal interest in them, as well as "be ready for the long game." Catholic journalist John L. Allen Jr. reminds us that we must affirm more than we condemn, so that outsiders understand what Catholicism stands for, rather than what we stand against.

And Cardinal Thomas Collins, Archbishop of Toronto directs us to what will not only save others, but ourselves: "The early Dominicans built trust through austere, sacrificial lives that were radically different from those of the corrupt clergy of their day, and through a life of prayer and simple piety they touched the hearts of those who had deserted the Church."

Several strong essays addressing science and religion help readers navigate a narrative that unfortunately still has much currency—namely, that the two conflict with one another. Scientist Stephen Barr offers excellent, easily digestible replies to some of the most popular attacks against Christianity, expertly explaining how it's a Christian worldview that gave us the idea of an intelligibly ordered nature that could be rationally evaluated and understood.

Fr. Nicanor Pier Giorgio Austriaco, O.P. defends the historical Adam and Eve; Daniel De Haan explains the reality of free will. Robert C. Koon, in a fascinating essay, shows that recent discoveries in quantum mechanics have surprisingly confirmed concepts in Aristotelian philosophy.

But there's a certain tension among the contributors. One of the best essays, by Word on Fire fellow Andrew Petiprin, urges us to "move completely out of the shadow of our preoccupations with the twentieth century's cultural cohesion and the evangelistic strategy that accompanies it."

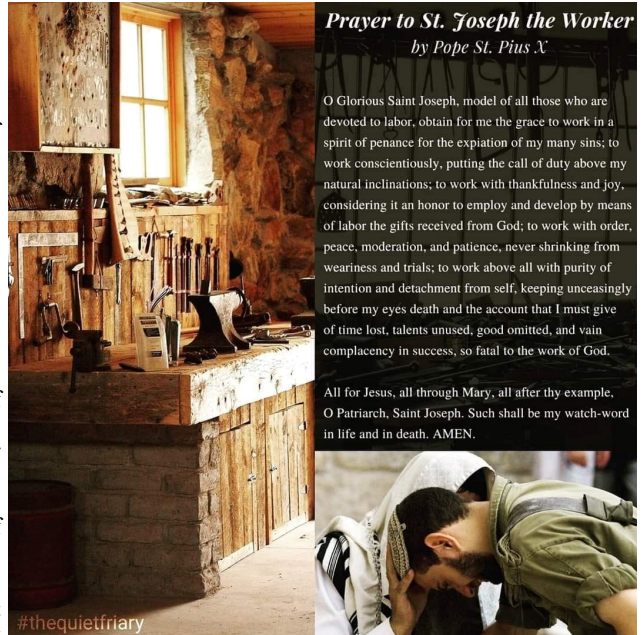
It's hard to know exactly what Petiprin is talking about in this brief treatment, but it seems he's partly responding to the disappearance of a Christian majority: "Our work is to build up substantial, enduring things around the void, rather than bothering to knock down the many weak and temporary ones already in place ... We must take seriously the call to reform and beautify our Christian culture(s) to offer a refuge from exhausted cultural seekers."

And yet significant space in *The New Apologetics* is devoted to moral relativism, an idea Catholic (and evangelical) apologetics have been fighting for decades. And editor Matt Nelson cites Bishop Barron, who writes that "Ratzinger's 'dictatorship of relativism' is now taken for granted. Any claim to know objective truth or any attempt to propose objective goodness tend to be met now with incredulity at best and fierce defensiveness at worst: 'Who are you to tell me how to think or how to behave?'"

Yes, it's true, from some non-religious or nominal Christians, we still hear that. Yet however many people speak of "your truth/my truth," the aggressive character of progressive, woke ideology is anything but relative.

The aggressive character of progressive, woke ideology is anything but relative. Our culture expresses aggressive, unequivocal moral outrage.

Our culture expresses aggressive, unequivocal moral outrage over race, sex, gender, abortion, and climate change, to name but a few hot-button issues. Prominent representatives of this culture, such as Nikole Hannah-Jones, Dan Savage, and Greta Thunberg, are anything but relativists. If you are not "anti-racist," pro-LGBTQ+, green activists, you are morally repugnant.



Prayer to St. Joseph the Worker
by Pope St. Pius X

O Glorious Saint Joseph, model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my natural inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation, and patience, never shrinking from weariness and trials; to work above all with purity of intention and detachment from self, keeping unceasingly before my eyes death and the account that I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thy example,
O Patriarch, Saint Joseph. Such shall be my watch-word
in life and in death. AMEN.

#thequietfriary

For that reason, the best essay in the collection may be by philosopher Edward Feser, who perceptively appreciates that we are encountering a very different species of anti-Christian ideology:

Now, an intellectual culture in which all ideas are evaluated in terms of political utility or the suspect motives their critics impute to their defenders, and in which canons of reason and objectivity are rejected, is one in which the project of natural theology (and indeed any other rational enterprise) is impossible. It is also bound to degenerate into one in which disputes are settled not by argumentation but through intimidation or worse.

Feser recognizes that our activist, victim culture of outrage "lacks even the bare minimum of common ground necessary for rational engagement—namely, respect for rational engagement itself." America (and the broader West) is increasingly so deeply defined by disordered passions that it is incapable of reasoning, which is in large part what apologetics is all about.

So what does this mean? It means that even the most air-tight, logically persuasive arguments for God, Jesus, and the Catholic Church will have little, if any effect on people who have been catechized to believe their emotions, not their intellects. "Since irrationalism is the consequence of such sins, they [apologists] will also find that philosophical enlightenment of the intellect may increasingly require, first, a moral reform of the soul," writes Feser.

In other words, in our emotivist America, apologists have their work cut out for them. (Catholicexchange.com)

Work and Our Common Dignity: A Labor Day Reflection by BISHOP PAUL S. LOVERDE

"Is not this the carpenter's son? Is not his mother called Mary?" (Mk 13:55).

Christ Himself took up the tools of a carpenter, working with human hands for most of His life on earth. As we recall the image of Christ the worker, I invite you to reflect with me on the implications of this image for the observance of Labor Day. Each Labor Day, I cannot help but recall the blessed memory of my parents. My own father, who emigrated from Sicily at the age of 18, and my mother worked tirelessly to provide for me. They both worked long hours in low-paying factory jobs and sometimes unsafe conditions; they were determined people. They sent money back to Sicily to help relatives in need. Their work made a difference thousands of miles away.

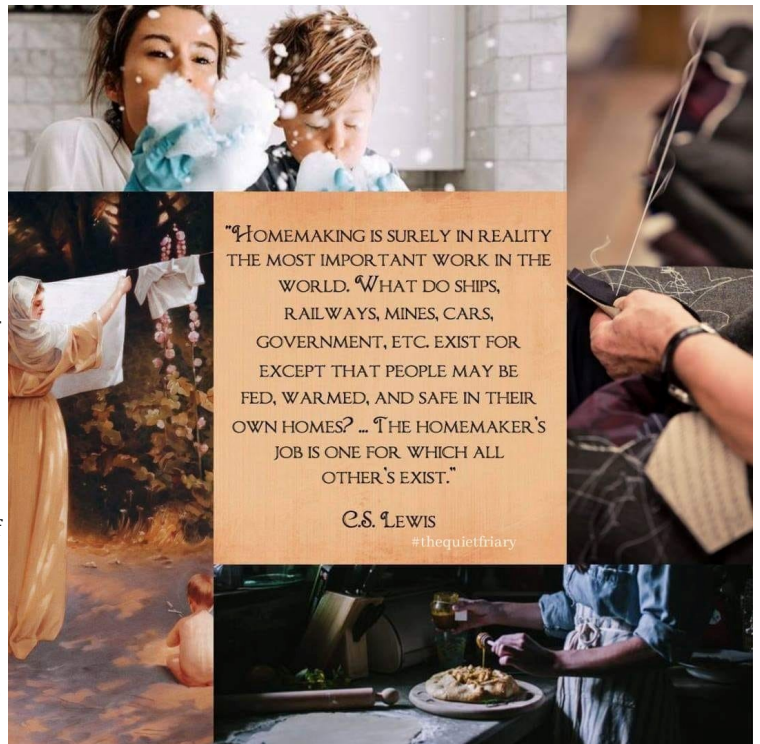
Work is, in the words of John Paul II, "a fundamental dimension of Man's existence on earth" ("*Laborem Exercens*," No. 4). The Church, in reflecting on the dignity and purpose of human work, offers the faithful a rich vein of social teaching. Among the teachings the Church commends for reflection, criteria for judgment and action, I would offer the following taken from our bishops' conference statement "A Catholic Framework for Economic Life:"

- The economy exists for the person, not the person for the economy.
 - A fundamental moral measure of any economy is how the poor and vulnerable are faring.
 - All people have a right to life and to secure the basic necessities of life (e.g. food, clothing, shelter, education, health care, safe environment, economic security).
 - All people have the right to economic initiative, to productive work, to just wages and benefit, to decent working conditions, as well as to organize and join unions or other associations.
- These seem especially appropriate for our reflection on Labor Day.

Therefore, Church teachings rightly remind us of the value of work: among other things, work enhances our human dignity, it is needed in order to form and maintain a family, and it contributes to the common good of our local, national and global communities. Workers today, like my parents in their time, know the value of what they do in order to provide for themselves and their families and to contribute to the development of society. Yet they also know the difficulties and challenges their work can bring, especially the need to balance time spent at work with time spent at home with their families.

These challenges are similar to those my own parents faced. Yet amidst all of the difficulties, my parents lived with hope. They were not alone. The Lord was with them. They drew near to the Lord every Sunday in the Holy Sacrifice of the Mass. Their Italian culture, like the Latino culture, and like so many other cultures bound up with the saving message of Jesus Christ, prized the importance of the family — the "domestic church" — and of the Church.

They were not alone: the Church was there for them, just as I pray it is in the 68 parishes and six missions of our fast-growing diocesan Church of Arlington, where many of our nation's communities of immigrants live and work. These men and women work long hours, at times encounter misunderstanding and even hostility in their local neighborhoods and communities, and many experience the loneliness which comes from missing family far away. (Catholiceducation.org)



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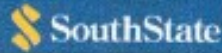


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