

St. Frances Cabrini Catholic Church

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SECOND SUNDAY IN ORDINARY TIME

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OFFICE HOURS

M,T, Th, F 9:00am-3:00pm

Closed Wednesday



**“THE NEXT GREAT
HERESY IS GOING TO BE
SIMPLY AN ATTACK ON
MORALITY: AND
ESPECIALLY ON SEXUAL
MORALITY.”**

G.K. CHESTERTON | G.K.'S WEEKLY 6.19.26



SCHEDULE OF MASSES

Daily Mass: T, W, TH, F - 8:30 AM

Saturday Vigil: 4:00 PM

Sunday: 8:00 AM & 10:15 AM

Music Director and Rel. Ed. Coordinator:
David Collins

PARISH STAFF

Administrator: Fr. Joseph Gates
Operations Manager: Richard Lind
Sacramental Coordinator: Chris Malone
Liturgy Coordinator: Lydia Herrera
Maintenance & IT: Ernie Nolder
Maintenance: Roger Rodriguez
Data Entry: Tom Moline

JANUARY 16, 2022



Mass Intentions
Tuesday
8:30am
Wednesday
8:30am
Req. By:
2nd Int.
Req. By:
Thursday
8:30am
Req. By:
Friday
8:30 am
Req. By:
Saturday
4:00pm
Req. By:
2nd Int.
Req. By:
Sunday
8:00 am
Req. By:
10:15am
Req. By:

JANUARY 18
+POOR SOULS IN PURGATORY
JANUARY 19
JOE DELCASTILLO
Morell Family
+THERESA DUCHESNEAW
Raymond & Margaret Fraser
JANUARY 20
+ANTHONY S. GULLO
Richard & Carol Valvo
JANUARY 21
+DEBORAH HIX
Grace & Chris Collins
JANUARY 22
+ALBERT & Mary DEGEORGE
Loving family
+OCTAVIO FERREIRA
Frank & Kathie Giumpa
JANUARY 23
+RONALD BRADACK
Solecki Family
+CHUCK LOCKWOOD
Jan Rhicard

RECEPTION OF THE SACRAMENTS

Baptism: For registered and active parishioners: Please contact the Church Office. Baptism instruction is required for Parents.

Reconciliation (Confessions)

Saturdays 2:00-3:00 PM in Adoration Chapel
Or by Appointment

Weddings: For registered and active parishioners: must be arranged with the pastor at least 6 months before the date desired. Please contact the Church Office for more details.

TODAY'S SCRIPTURE READINGS

First Reading: 66:1s62:1-5

Psalms: 96:1-3,7-10

Second Reading: 1 Cor12:4-11

Gospel Reading: Jn2:1-11

*Thank
you* 

A wonderful "Thank You" to all those who made the Christmas Masses a success.

Our Ushers, Greeters, Liturgical Ministers—to the Knights of Columbus and Hospitality group. And all the other Volunteers who remain unseen, but help out in so many ways.

Fr. Joseph & the Staff of St. Frances Cabrini would like to thank you for the kindness you bring to our parish !

- Fr. Joseph & Staff

SECOND SUNDAY IN ORDINARY TIME



Readings for the Week

Monday St. Anthony

311:1Sm15:16-23 Ps50:8-9,16b-17,21,23 Mk 2:18-22

Tuesday

312 1Sm16:1-13 Ps 89:20-22,27-28 Mk 2:23-28

Wednesday

313:1Sm17:32-33,37,40-51Ps 144:1b,2,9-10 Mk3:1-6

Thursday STS. FABIAN & SEBASTIAN

314:1Sm 18:6-9;19:1-7 Ps 56:2-3,9-13 Mk 3:7-12

Friday ST. AGNES

315:1Sm 24:3-21 Ps 57:2-4,6,11 Mk 3:13-19

St. Frances Cabrini Church Blood Drive

Sunday, January 23, 2022

8:00 AM — 1:00 PM

All donors will receive a OneBlood Long Sleeve T-Shirt and a \$10 eGift Card! Plus a wellness checkup including blood pressure, temperature, iron count, pulse and cholesterol screening.

Appointments encouraged

www.oneblood.org/donate-now and use sponsor code #14358



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*For more information contact:
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12155gkmorales@gmail.com*

SECOND SUNDAY IN ORDINARY TIME



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STATEMENT ON ROE V. WADE DAY OF PRAYER FOR THE LEGAL PROTECTION OF UNBORN LIFE January 22, 2022

On this tragic 49th anniversary of the U.S. Supreme Court's decision in *Roe v. Wade* that legalized abortion and stripped the unborn of their fundamental right to life, we mourn the heartbreaking loss of over 62 million victims. The Catholic Church stands emphatically and unreservedly for the rights of the unborn. We look forward with the hope that God will soon bring our nation to a profound awareness of the dignity of human life and a recognition that all lives deserve protection under the law.

We are especially encouraged that the U.S. Supreme Court has heard arguments in the Mississippi abortion case, *Dobbs v. Jackson Women's Health Organization*. This case addresses whether banning abortions after 15 weeks gestation is constitutional. Although difficult to predict, this could very well be the case that overturns *Roe* entirely or in part. We are steadfast in praying that there will be a monumental shift in the Court's abortion precedent in favor of protecting unborn children. We entreat the faithful to commit to daily prayer and fasting along with other believers across the country for a decision that honors the sanctity of unborn life through the Pray for Dobbs campaign (www.prayfordobbs.com).

We also remain hopeful that the Florida Supreme Court will have an opportunity to reconsider its 1989 ruling that interpreted our state constitution's privacy clause to find a right to abortion in Florida. We are closely following a case currently on appeal, *Gainesville Woman Care, LLC v. State of Florida*, addressing the constitutionality of a common-sense Florida law requiring a 24-hour reflection period prior to abortion. Though this good law is being challenged on the basis that it violates the state constitutional right to privacy, we pray for a judicial outcome that upholds the pro-life law so that women have more time to deliberate undergoing an abortion. Additionally, we urge Florida's Agency for Healthcare Administration to strengthen enforcement of existing abortion regulations.

As a Church, we are committed to accompanying all women, including those experiencing unplanned pregnancies or considering abortion. One way that we have been serving pregnant women and their families is through the U.S. Conference of Catholic Bishops' initiative *Walking with Moms in Need*, which connects parishioners with volunteer opportunities at community pregnancy resource centers. We wholeheartedly support this ministry that offers tangible, life-affirming support for vulnerable families – fathers, mothers and their babies. As Pope Francis has said, "And among the most fragile are children who do not see the light because their mothers suffer economic, social and cultural conditioning that drives them to give up that wonderful gift that is the birth of a child." (Address of His Holiness Pope Francis to the Hospital of the Innocents Institute, May 2019)

The Church seeks to be a beacon in a dark world and desires to serve as a field hospital to all who are contemplating or have been harmed by abortion. Even while we recommit to highlighting the great good in embracing life so that abortion is unthinkable, may the Lord continually renew our collective passion to advocate for the protection of unborn children from harm. We ask that the Lord would guide and strengthen our elected and appointed officials in Florida and pray that the legislative and judicial branches at both the state and federal levels come to respect the sacredness of each human life, including the unborn. Let us continue to fight for a culture of life in all spheres so that our society may appreciate the truth that every person—no matter their size, ability, or location—is worthy and worth protecting.

Most Rev. Thomas G. Wenski
Archdiocese of Miami

Most Rev. Gerald M. Barbarito
Diocese of Palm Beach

Most Rev. Frank J. Dewane
Diocese of Venice

Most Rev. John G. Noonan
Diocese of Orlando

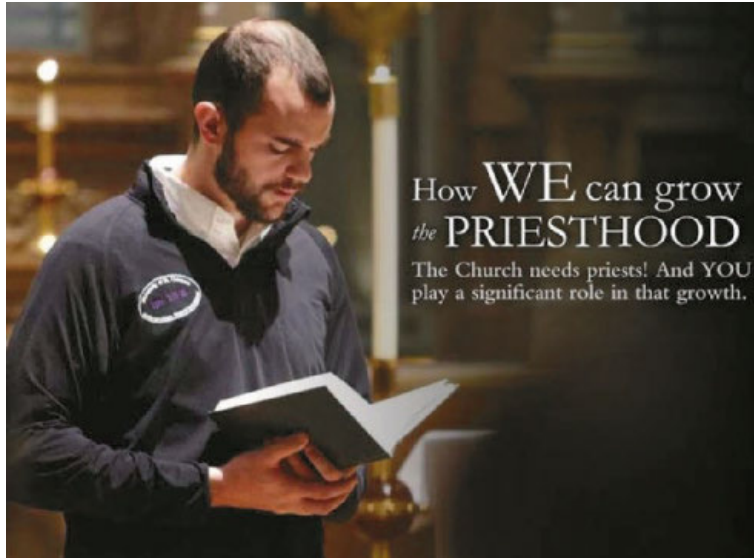
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Diocese of St. Augustine

Most Rev. Gregory L. Parkes
Diocese of St. Petersburg

Most Rev. William A. Wack, C.S.C.
Diocese of Pensacola-Tallahassee

Most Rev. Enrique E. Delgado
Archdiocese of Miami

JANUARY 16, 2022



Vocation Awareness Weekend
How is God Calling you?

March 11-13, 2022

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Miami, Florida

Contact: Fr. Shawn Roser
Director of Seminarians for the
Diocese of Venice

Roser@Dioceseofvenice.org
941.484.9543 Ext: 3022

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1 million

THINK ABOUT IT:
THERE ARE NEARLY
ONE MILLION ABORTIONS
THAT HAPPEN IN THE UNITED
STATES ALONE EVERY YEAR.
EVEN IF ONLY A SMALL
PERCENTAGE OF THE
FATHERS ARE SUFFERING
NEGATIVE EFFECTS FROM
THE ABORTION, THAT IS
STILL A LARGE NUMBER.

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“
I AM NOT WILLING
TO STAND ASIDE
& ALLOW THE CONCEPT OF
EXPENDABLE HUMAN LIVES
TO TURN THIS GREAT LAND
OF OURS INTO JUST ANOTHER
EXCLUSIVE RESERVATION
WHERE ONLY
THE PERFECT,
THE PRIVILEGED,
& THE PLANNED
HAVE THE RIGHT TO LIVE.

”

SECOND SUNDAY IN ORDINARY TIME

Same-Sex Marriage: Our Agreements Solve Our Disagreement: Trent Horn

Instead of spewing insults and getting into heated arguments, I'd like to propose a better solution to the debate over same-sex marriage. Let's start from positions both sides of the debate agree on. Then let's see whose particular view of marriage best explains this agreement.

There appear to be two different views of marriage that drive the same-sex marriage debate. The *conjugal view* defines marriage as "the lifelong union of man and woman ordered toward their good and the good of the children they create." The other view might be called the *relational view*, which holds that marriage is a lifelong relationship between two people who have romantic feelings for one another. If defenders of the conjugal view, like me, are wrong, then I hope our critics can correct us so that we will no longer be ignorant. I also hope defenders of the relational view will be open to the same kind of correction.

The only way we can settle the same-sex marriage debate is to find out which view of marriage is correct. If the relational view is correct, then it is certainly unjust not to allow people of the same sex to marry. That is because, under this view, biological sex is not an essential part of the definition of marriage. However, if the conjugal view is true, then two people of the same sex simply can't get married any more than a circle can have more than one side. A same-sex union simply would not be marriage.

Critics on both sides of the argument seem to agree that marriage involves at least these three elements:

- A union involving two people
- A lifelong union
- A sexual union

I contend that the conjugal view explains these three aspects of marriage, while the relational view merely assumes they are true for no good reason. Since the conjugal view has more explanatory power, it should be the legal view of what marriage is and why only two people of different sexes should be allowed to marry.

Two to Tango

If marriage is strictly a relational agreement between adults, then why not have more than two people? Same-sex marriage advocates might argue that polygamy, or a man having more than one wife, is inherently abusive and exploitive of women, and that is why marriage should be restricted to two people. But this reply is weak on several grounds. First, it would not show polyandry, or one woman married to several men, or self-marriage (marrying oneself) is wrong, since the opportunity for exploitation in these unions would be very low. It also wouldn't show why group marriage, or marriages involving two husbands and two wives, should be forbidden. That relationship would not be exploitive, since there would be an equal balance of power in the number and sexes of the people involved.

The conjugal view makes sense of limiting marriage to two people because that is all that is needed to create children. This relationship is also best for the children who are created, since they are legally connected only to adults who are biologically related to them, who statistically are the adults least likely to abuse them.

Till Death Do Us Part

We make fun of marriages that only last for 72 days, but why? Most of our relationships in life are not lifelong. We part ways with landlords, teachers, employers, boyfriends/girlfriends, attorneys, barbers, and lots of other people. If marriage is strictly relational, then why not have many marriages that last five or ten years? These marriages could be renewed if they are going well or be allowed to expire if they are not.

Most people think this attitude flies in the face of what marriage is, but the relational view can't explain why we should have government induced penalties for people who don't want to be in a relationship anymore. However, the conjugal view makes perfect sense of this requirement.

The reason marriage is lifelong is that children should have parents who are in a stable union with one another through most of their lives. This includes the children's adult lives, because a lifelong union creates a stable family structure for grandchildren. We've seen the impact divorce and fatherless children have had on society, so removing the requirement of lifelong familial unions is not a good idea for progress in society.

Let's Talk About Sex

To borrow an example from Robert George, imagine a couple who get married and you find out the husband, Frank, is having sex with his secretary. You tell his wife, Jan, who says that's acceptable because Frank and Jan only promise to be faithful tennis partners. If either one plays tennis with another person, that would be an example of infidelity. A sex romp with a secretary or the pool boy is no big deal.



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That kind of “marriage” (or an open marriage) would seem crazy, wouldn’t it? But if marriage is just a relational agreement, then why couldn’t we have marriages like this? What about sisters who love each other platonically and want to spend their lives together without having sex? Why is their loving relationship any less valuable, and less deserving of marriage, than two other women who love each other but also happen to enjoy stimulating each other sexually?

Once again, the conjugal view explains why sex is a part of marriage. It bonds spouses together and creates the children who serve as concrete signs of the spouses’ love for one another. Same-sex couples can have children only if other conjugal unions fail through divorce, death, surrogacy, or Frankenstein-esque science experiments like “three parent embryos.”

The conjugal view of marriage should be preserved in law because it explains why we limit marriage to a lifelong sexual union of two people. If same-sex marriage becomes legal nationwide, this will cause society to endorse the relational view. If the relational view is endorsed, there is no reason marriage should remain a lifelong sexual union between two people. Redefining marriage would create an unstable society and rob children of their right to a mother and father.

Support Catholic Answers and learn how we are working to defend marriage in light of the Supreme Court’s pending decision to rewrite marriage laws across the United States. (CatholicAnswers.com)

Why Marriage in the Church: Jaqueline Rapp, JD, JCL

Why would a Catholic marry in the Church for his- or herself? What personal reasons inspire a Catholic to have his or her marriage recognized by the Church?

For many, the main issue is the capacity to continue receiving the Church’s other sacraments. To receive the other sacraments, one must be in a state of grace — that is, free from obstinate, manifest, grave sin. Church teaching is clear: A Catholic who attempts marriage outside of the Church puts his- or herself in a state of manifest grave sin. The Church requires such individuals to abstain from reception of Holy Communion, as well as the other sacraments, so long as the state of manifest grave sin persists. Why go to confession if one is only going to return to one’s civil marriage without addressing its invalidity? Such a confession is invalid because the penitent lacks a firm purpose of amendment.

Another reason is the sanctifying grace brought about by the sacrament of marriage. Between two baptized, marriage is a sacrament. Marriage, that partnership of life and love which is a good, holy and natural thing, becomes a visible sign of God’s love in the world. But this is only the case for Catholics when marriage is contracted according to the canonical form. The grace poured into a person’s life, both as an individual and as a spouse, is a good reason why a Catholic should marry in the Church.

It Is the Law

To begin, the Church possesses the authority to determine how and when Catholics should marry. Most people do not find it controversial when the state exercises the same control over how its citizens marry. The state requires people to obtain a license, occasionally pass blood tests, and then stand before a licensed official. We take these requirements for granted.

When a Catholic marries, even when the intended spouse is a non-Catholic, the wedding is governed by Divine Law, by canon law, and by the corresponding civil law. In other words, Catholics must satisfy three sets of laws when they marry if the Church is to recognize their marriage.

Fr. Philip Erickson, a friend and colleague from the Archdiocese of Louisville, uses the following example when teaching Catholics about their obligation to marry inside the Church: A couple falls madly in love. While walking about in the park, they stop, profess their undying love for one another and promise to take each other as husband and wife. They then begin to live as a married couple.

A month later, the young woman tires of this nonsense and petitions the judge for a civil divorce. What will the judge say? He will tell the woman he cannot grant her a divorce because she was never married. She needed a license and the witness of a civil official. She has neither. In her heart she may have subjectively felt married, but objectively, she was never married, so he cannot grant her a divorce.

It is much the same with Catholics. If you do not follow canon law, the Church will not recognize you as married. There is a canonical way to contract marriage as a Catholic, much like there is a legal way to contract marriage as a citizen.

Among Latin Catholics, the consent of both parties before a minister of the Church and two witnesses creates the marriage. The Eastern Catholic Churches acknowledge the necessity of each person’s personal consent, however, the crowning of the couple and the blessing of the priest brings the marriage into being. Thus both Latin and Eastern Catholics possess a form of marriage to which their Church holds them. Historically, the Church enacted the canonical form to protect young couples from the passions that afflict them, as well as the integrity of marriage. (Edited for length) Catholicexchange.org



“The most extraordinary thing in the world is an ordinary man and an ordinary woman and their ordinary children.”

G. K. Chesterton



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