

# St. Frances Cabrini Catholic Church

12001 69th Street East, Parrish, FL 34219

**THIRD SUNDAY IN ORDINARY TIME**

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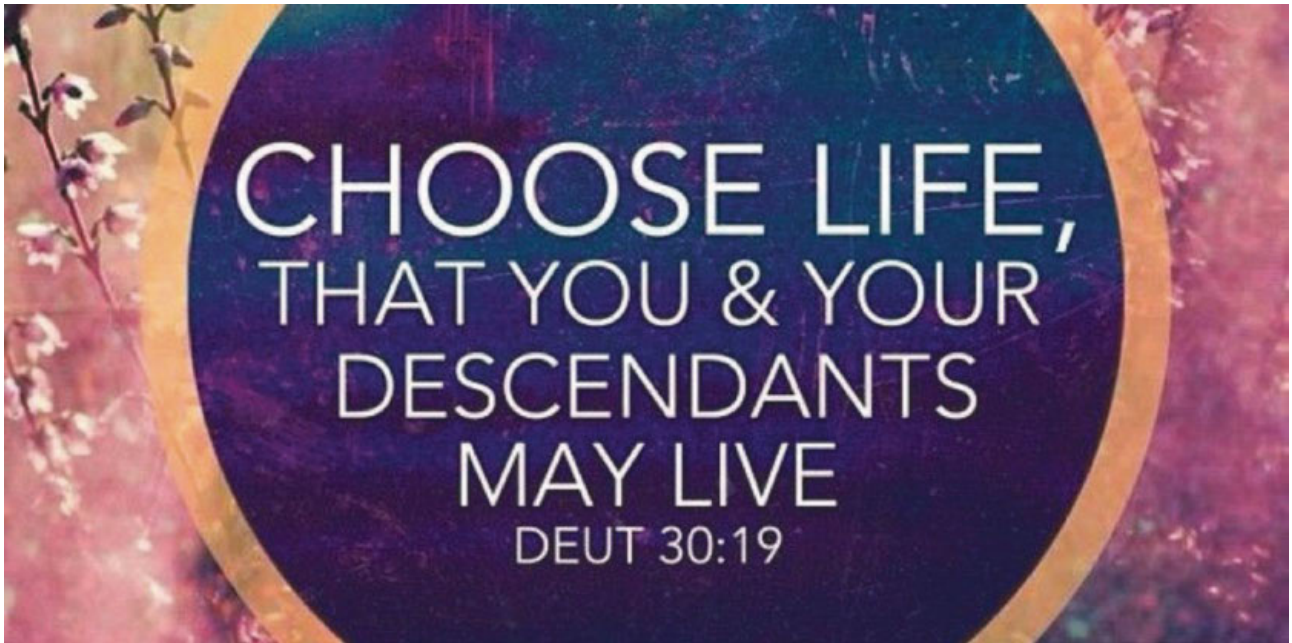
Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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

Closed Wednesday



## **SCHEDULE OF MASSES**

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

**Saturday Vigil: 4:00 PM**

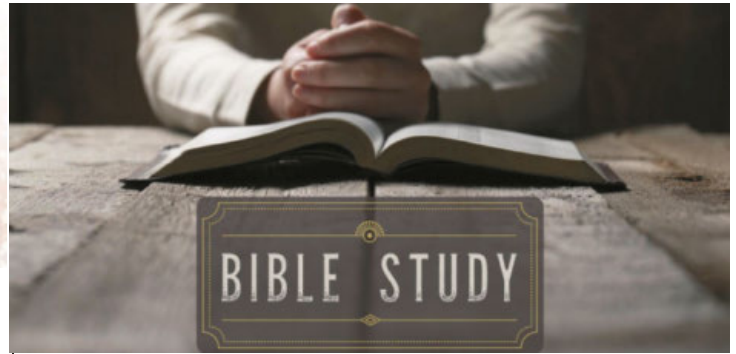
**Sunday: 8:00 AM & 10:15 AM**

Music Director and Rel. Ed. Coordinator:  
David Collins

## **PARISH STAFF**

Pastor: 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 23, 2022



**Mass Intentions**  
**JANUARY 25**  
**+POOR SOULS IN PURGATORY**  
**Wednesday JANUARY 26**  
 8:30am **+JOYCE TROTTA**  
 Req. By: Friends from River Wilderness  
**Thursday JANUARY 27**  
 8:30am **+CONSUELO PEQUENO**  
 Req. By: Niece  
**Friday JANUARY 28**  
 8:30 am **+TOM DIRENO**  
 Req. By: Wife  
 2nd Int. **COSGROVE FAMILY**  
 Req. By: Laura Cosgrove  
**Saturday JANUARY 29**  
 4:00pm **+MARTIN & ANNE HEALY**  
 Req. By: Healy Family  
 2nd Int. **+WILLIAM CHALOUPECKY**  
 Req. By: Friends of Parkwood Lake  
**Sunday JANUARY 30**  
 8:00 am **+JOHN MORAN**  
 Req. By: Wife & Children  
 2nd Int.: **+NANCY ANNE RIZZO**  
 Req. By: Jim & Steph Kilcoyn  
 10:15am **+THERESA DUMAIS**  
 Req. By: Son, Tim

Please contact the Church Office for more details. 941-776-9097

**TODAY'S SCRIPTURE READINGS**  
 First Reading: 69:Neh 8:2-4a,5-6,8-10  
 Psalms: 19:8-10,15  
 Second Reading: 1 Cor12:12-30  
 Gospel Reading: Lk 1:1-4;4:14-21



**St. Frances  
Cabrini  
Church Blood  
Drive**

**Sunday, January 23, 2022**

**8:00 AM —  
1:00 PM**

**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.

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## THIRD SUNDAY IN ORDINARY TIME



### Readings for the Week

#### Monday St. FRANCIS DeSALES

317:2Sm5:1-7,10 Ps89:21-22,25-26 Mk 3:22-30

#### TUESDAY THE CONVERSION OF ST. PAUL THE APOSTLE

519: Acts 22:3-16 Ps 117:1bc,2 Mk 16:15-18

#### Wednesday STS. TIMOTHY & TITUS

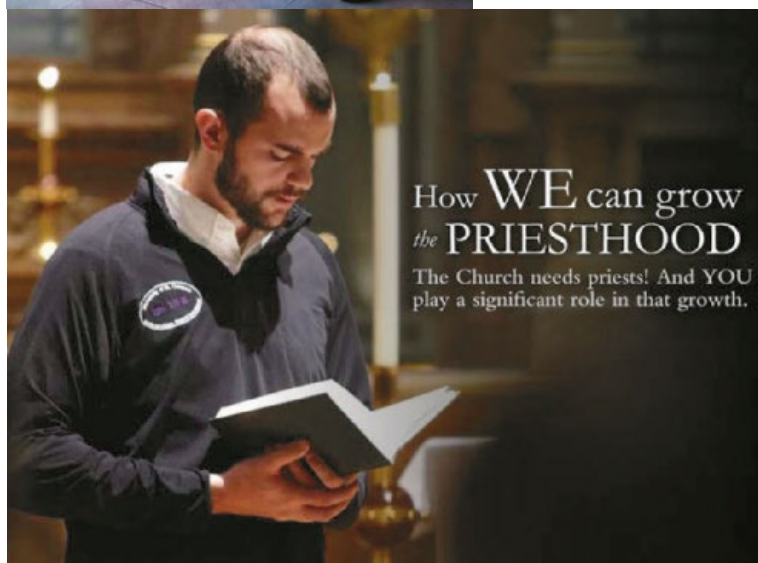
520:2 Tm1:1-8 Ps96:1-3,7-8a,10 319 Mk4:1-20

#### Thursday ST. ANGELA MERICI

320:2 Sm 7:18-19,24-29 Ps 132:1-5,11-14 Mk 4:21-25

#### Friday ST. THOMAS AQUINAS

321:2Sm11:1-4a,5-10a13-17 Ps 51:3-7,10-11 Mk4:26-34



Vocation Awareness Weekend

### How is God Calling you?

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Venice—[Roser@Dioceseofvenice.org](mailto:Roser@Dioceseofvenice.org)  
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# THIRD SUNDAY IN ORDINARY TIME

January 1, 2022



Dear Parishioners,

I want to take this opportunity to thank all of you for your kind wishes and prayers as your new pastor and I'd like to cordially extend my prayers to you as well. It has been a unique journey for all of us as we struggled through during the course of these last months with the epidemic. Much was learned and observed during this period and we are blessed to see the parish return to some semblance of normalcy once again.

As Pastor, I have been given a permanent role and station here at St. Frances Cabrini and I would like to begin focusing on how we can move our Parish forward to the future, especially in our recent Parrish growth. Looking in that direction, there a few topics I would like to give for your reflection.

1. I am amazed at the growth rate of the Parrish area and the new communities being built.
2. Even through Covid we have continued to increase the number of new families to our parish.
3. While the Offertory has been building back up to what it was Pre-Covid, we have been able to update a few areas in the Church proper.
4. We received a PPP loan, which was forgiven so we do not have to pay it back and managed to keep our staff intact over the past year.

All in all, we are holding our own except that we have missed our monthly mortgage/loan payments to the Diocese. Those payments consist of the following three.

1. The mortgage balance for the Cabrini Center \$244,946.30
2. The loan to buy the corner property \$74319.74
3. The CFA deficit balances from prior years \$207164.79

The combination total is \$526,460.83 . When taking the sum of all three expenditures, the monthly payment to the Diocese is \$9,500.00 . As of today we have 627 active/registered families in the parish. It is my hope that we can be debt free by 2023. To help our Parish family get to this point, I asked our Business Manager, Richard Lind, if he could give the Parish a break down between the debt number and active parishioners. If each family were to contribute \$1,000 we could cancel the debt and in addition use the \$9,500.00 each month for continued improvements to our Parish.

I know that there will be some families and individuals who may not be able to meet that number and there may be some who can give more. All I ask is that as you look over your budgets in the upcoming months to see if there might be a place in your financial stewardship towards St. Frances Cabrini. Whether it is a little less or a little more. As the Gospels have told us, our Savior can work wonders by the gifts brought to him, just as he did with the loaves and fishes. As soon as we are debt free, other projects can begin that will make St. Frances Cabrini Catholic Church a perpetual memorial of Catholics here in the Parrish Community.

JANUARY 23, 2022

I thank each of you for your generosity, not only in tangible monetary form, but your generosity of Spirit that you have shown me over the course of these two years, the kindness you've shown each other through this Pandemic, and all of the small things, whether it be a smile, a wave at the potlucks, or just a chat under the portico to one another. All these things tie us together as the Body of Christ, building the Kingdom of God here on earth through our words and actions.

Please know of my prayers for you as we begin this journey together. Let us never lose hope that we have a God that can work miracles and let us show him that we have that faith in him. Thank you for your time.

Peace and Blessings

Fr. Joseph Gates

Thank You  
FOR YOUR  
SUPPORT



Anniversary  
Mass



### **Anniversary Masses**

*All couples celebrating 25, 30, 35, 40, 45, 50, or more than 50 years of marriage are invited by Bishop Frank J. Dewane to an Anniversary Mass in their honor. The Masses will be celebrated at 11:00 a.m. on February 12 at St. Leo the Great Parish, 28290 Beaumont Road, Bonita Springs and at 1:00 a.m. on February 19 at Epiphany Cathedral, 350 Tampa Avenue, Venice. Please contact your local parish office for reservations no later than a week prior to the event you choose to attend.*



# THIRD SUNDAY IN ORDINARY TIME

## St. Thomas Aquinas and the Culture of Life: Brian Kranick

Upon this 45th annual March for Life, I read a line of attack against the Church's pro-life stance that I had not heard before now. Some pro-choice advocates use the Church's greatest theologian, St. Thomas Aquinas, to argue in favor of abortion. Nicholas Kristof did it in a [May 2017 N.Y. Times column](#) about Dr. Willie Parker, an oxymoronically called "Christian Abortion Provider." Mr. Kristof falsely claimed that St. Thomas Aquinas "believed that abortion was murder only after God imbued fetuses with a soul, at 40 days or more after conception." Moreover, Aquinas even made it into the Supreme Court's landmark *Roe v. Wade* decision, [citing](#) "the 40-80 day view, and perhaps to Aquinas' definition of movement."

What they are both referring to is the mistaken notion that the unborn baby receives its soul ("ensoulment") 40-80 days after conception depending upon gender. In the pre-scientific mind, this was generally thought to be recognized in the baby's movements, or "the quickening" around 20 weeks after conception. Aquinas' apparent false opinion was based upon the primitive science of his day (13th century), which was notably still rooted in the ancient writings (4th century B.C.) of Aristotle.

St. Thomas actually never wrote anything explicitly on abortion. So, to say that he approved of abortion is utterly false. In fact, he did condemn it implicitly in his magnum opus, *Summa Theologica*. For example, in his commentary on murder, he states: "He that strikes a woman with child does something unlawful: wherefore if there results the death either of the woman or of the animated fetus, he will not be excused from homicide." (*ST* II-II, q.64, a.8) In another section he addresses various scenarios of whether to baptize a baby in the mother's womb, saying: "If, however, the mother die while the child lives yet in her womb, she should be opened that the child may be baptized." (*ST*, III, q.68, a.11)

St. Thomas' underlying philosophy is correct: to kill an unborn baby is murder. He ran into some ambiguity with his era's limited understanding of embryology. It is very clear that if St. Thomas had lived in the modern scientific age of biology, genetics and sonograms he would have concluded beyond a doubt that life begins at conception. Natural science clearly demonstrates the existence of a new genetic individual at fertilization. He was, in this respect, a victim of his time.

Nevertheless, St. Thomas did touch on this indirectly again in the third part of *Summa Theologica* while discussing the Immaculate Conception of Mary. He certainly argued that the human soul is present by the time of the quickening. On the other hand, he did not think philosophy itself could say *definitively* whether or not the soul is present *before* any observable body movements in the fetus. To reiterate, he did not say the soul was definitely not there, only that he could not prove it was there. In the case of the Virgin Mary's Immaculate Conception, he argued that we do not know exactly when she was sanctified (i.e., received her soul), so the Church correctly celebrates her sanctification from the time of conception. (*ST*, III, q. 27, a.2, ad.3) We can infer through his conclusion that he considered ensoulment possible from the moment of conception, and thus, making any abortion tantamount to murder.

The idea of "delayed ensoulment" is a red herring, however. The Church has always taught that abortion is intrinsically evil, and is not dependent upon the idea of ensoulment. The Church's position is built upon Scripture, Tradition, and natural law, which St. Thomas surely knew and accepted. The prophet Jeremiah wrote, "Before I formed you in the womb I knew you, and before you were born I consecrated you." (Jer. 1:5) The prophet Isaiah similarly wrote, "Thus says the Lord, your Redeemer, who formed you from the womb." (Is. 44:24) The Didache, a *vade mecum* written sometime near the end of the first century states, "Thou shalt not murder a child by abortion." Abortion is similarly condemned throughout the writings of the Apostolic Fathers, from Clement to St. Jerome, and so many more. St. Basil the Great wrote in the fourth century that those who have "deliberately destroyed a fetus has to pay the penalty of murder." St. Thomas knew extraordinarily well all of these ancient Church teachings on abortion, and that it was forbidden at any stage of development.

The Catechism too is clear on this: "Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion . . . is gravely contrary to the moral law." (CCC 2271) St. Pope John Paul discussed ensoulment too as a red herring in *Evangelium Vitae*: "Even scientific and philosophical discussions about the precise moment of the infusion of the spiritual soul have never given rise to any hesitation about the moral condemnation of abortion." (*EV*, 61) In our era today, with the force of modern scientific evidence of D.N.A. analysis and 3D ultrasounds, we can understand without question a person is a person from the moment of conception.



JANUARY 23, 2022

This is why in light of modern science the permissive acceptance of abortion is so scandalously pernicious. This callous perniciousness of the culture of death is crystallized in the fascinating case of Dr. Stojan Adasevic. Dr. Adasevic was an infamous Serbian doctor who performed abortions in the communist country of Yugoslavia for a couple of decades, killing *in utero* somewhere between 48,000 to 62,000 babies. His abortion mill even killed up to 35 babies in one day.

That all changed one night when he began to have a profound reoccurring dream that haunted him for weeks and weeks on end. In the dream he was in a beautiful sunlit meadow full of flowers with many children playing and laughing. All of the children were from four to 24 years of age. Whenever he would try to approach and speak to the children they would run away screaming in terror. Despite the idyllic setting of the dream, he felt oppressed and would wake up in a cold sweat each night. The recurring scene was watched over by a figure in a black and white habit who would stare silently at him.

Eventually one night, he was able to catch one of the children, and the child cried out in terror: "Help! Murderer!" At that moment, the man in the black and white habit turned into an eagle and swept down to pull the child away. The next night the doctor decided to ask the man who he was. The man replied, "My name is Thomas Aquinas." Stojan then asked, "Who are these children?" St. Thomas answered, "These are the ones you killed with your abortions." With that, Stojan woke up in shock, refusing to participate in any more abortions. There were many other details involved revealing this as something more than just a dream. Since that time, Dr. Adasevic became heavily involved in the pro-life movement and reverted back to the Orthodox faith of his childhood. Stojan has since apparently had a great devotion to St. Thomas Aquinas. He wonders now, having read the *Summa Theologica* and St. Thomas' ambiguous writing on Aristotle's idea of ensoulment, if "the saint wanted to make amends for that error."

Whether or not that was, in fact, one of St. Thomas' errors remains debatable. Clearly, he thought ensoulment was possible from the moment of conception, but he left some ambiguity in regards to the provability of that belief. Unfortunately, the primitive "science" of St. Thomas' day could not establish that as empirical fact. Yet, he unquestionably followed the Church's teaching on the evils of abortion, so that those who use him to promote the culture of death are wrong. We can infer that St. Thomas, the Angelic Doctor, was unwaveringly pro-life, condemning abortion as murder. And, if he were alive today, St. Thomas would clearly stand with those who accept modern science that life begins at conception. (Catholicexchange.com)

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**1 million**

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

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TO STAND ASIDE  
& ALLOW THE CONCEPT OF  
EXPENDABLE HUMAN LIVES  
TO TURN THIS GREAT LAND  
OF OURS INTO JUST ANOTHER  
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WHERE ONLY  
THE PERFECT,  
THE PRIVILEGED,  
& THE PLANNED  
HAVE THE RIGHT TO LIVE.  
**”**



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