

St. Frances Cabrini Catholic Church

12001 69th Street East, Parrish, FL 34219

FOURTH SUNDAY OF LENT

WWW.sfxcparrish.com

Home@sfxcparrish.com

941.776.9097

OFFICE HOURS

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

Closed Wednesday

These are the general considerations which govern any personal study of conversion to the Catholic faith. The Church has defended tradition in a time which stupidly denied and despised tradition. But that is simply because the Church is always the only thing defending whatever is at the moment stupidly despised.

G.K. Chesterton



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

MARCH 27, 2022



A Sunday Funny:

The gas prices are probably the reason the armies in the Book of Revelation are riding horses

Tuesday

8:30am
2nd Int.:
Req. BY:

Mass Intentions
MARCH 29
+POOR SOULS IN PURGATORY
+NATHALIE BROUDIC
Mayra Newman

Wednesday

8:30am
Req. By:
2nd. Int.
Req. By:

MARCH 30
+JOSEPH MESSINEO
Carnahan Family
+ALL SOULS
Ann Nguyen

Thursday

8:30am
Req. By:
2nd Int.
Req. By:

MARCH 31
+KATHY GEORGE
Bob & Thelma Burd
+CATHERINE SOLOMON
Joe Novak

Friday

8:30 am
Req. By:
2nd Int.
Req. By:

APRIL 1
+PAUL COSGROVE
Sara & Paul Osher
+MIREYA CABEZA
Mayra Newman

Saturday

4:00pm
Req. By:
2nd Int.
Req. By:

APRIL 2
+JASON HOLMAN
Mom & Dad
+MARIA DeDIAZE
Family

Sunday

8:00 am
Req. By:
2nd. In
2nd Int.
Req. By:
2nd Int.:
Req. By:

APRIL 3
+THERESA DUMAIS
Grandaughter, Addison
PARISHIONERS
+WALTER SOLTYS
Wife, Eleanor
+JAMES FRANK
Wife, & Family

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. 941-776-9097

TODAY'S SCRIPTURE READINGS

First Reading: 33:Jos 5:9a,10-12
Psalms: 34:2-7
Second Reading: 2Cor 5:17-21
Gospel Reading: Lk 15:1-3,11-32



Annual Giving Statements

Contribution Statement

If you wish a statement of your 2021 Contributions to St. Frances Cabrini Church, Please fill out the form below. We will email or put your statement in the Narthex. If you want it mailed to your home we can do that also.

Name: _____

Address: _____

Envelope # _____

Email: _____

FOURTH SUNDAY IN LENT

Readings for the Week

Monday

244: Is 65:17-21 Ps 30:2,4-6,11-12a,13b Jn 4:43-54

TUESDAY

245: Ez 47:1-9,12 Ps 46:2-3,5-6,8-9 Jn 5:1-16

Wednesday

246: Is 49:8-15 Ps 145:8-9,13c-14,17-18 Jn 5:17-30

Thursday



Supporting Our Diocese

Every Diocese asks each Parish to give a certain amount to help fund the different Diocesan Offices, inter-missionary Parishes, Catholic Charities, and Vocations (just to name a few). Should we not meet this goal, then the parish will have to take out a loan which would put us further in debt. monies we make over our goal, we get to keep.



Parish Focused Giving

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

If you would be so kind as to keep your tithing and Debt Reduction checks separate, it would help us tremendously in the office! If each family of the Parish is able to give \$1,000 we will be debt free by 2023! Thank you for your generosity!

Lenten Penance Service March 29th at 5:30 PM

FOURTH SUNDAY OF LENT



April Potluck

Thursday, April 7 @5:30

in the Parish Hall

**Please call the parish office at 776-9097 to
RSVP with the number of people who will be
attending and the entrée, side dish, or
dessert you would like to bring.**

Nous serons ravis de vous accueillir!



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*is always
a good idea*



MARCH 27, 2022

Traditions Cannot Have Shallow Roots: Brandon McGinley

“To be a Catholic is to be rooted in tradition and anchored in Heaven.” It’s something I say a lot in my writing and interviews and so on. I think it’s rather poetic, to be honest, and it has the added benefit of being true. But what does it actually mean, in practice?

Let’s start with what it means—as human beings, as a culture, and as a Church—to the “rooted.” In my book, *The Prodigal Church: Restoring Catholic Tradition in an Age of Deception*, I open with an analysis of a famous radio address given by then-Fr. Joseph Ratzinger (the future Pope Benedict XVI had not even been consecrated a bishop yet). He said in 1969, during an extremely difficult moment for the Church in Germany and around the Western world that should be recognizable to us today, “The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith.”

The concept of rootedness orients us backward in time, and downward in space. We think about the ways we can cultivate not just an appreciation for the past and the deep, but an everyday participation in the truths to be found there. But, as I describe in the book, that only gets us so far:

The other essential fact about roots is that their purpose is not depth for its own sake, but for the sake of the growth and flourishing of the plant above the soil. Strong roots for a flower that has been strangled or a sapling that has been starved of sunlight are useless: The point is to anchor and sustain something that’s living, maturing, developing. A living faith tradition, then, is one that is both deeply rooted and responsive to the world around it, both anchored in timeless truths and, precisely due to the confidence that comes from that anchoring, eager to innovate.

To use philosophical language, roots are a necessary condition of growth and renewal, but they are not sufficient. We need the boldness of life that comes from confidence in the second half of that opening sentence: our anchor in heaven. You see, a person (or culture or Church) who is genuinely rooted in a tradition of virtue and justice and faith does not obsess over his own rootedness: Rather, he thrives in the world, oriented forward and upward, with full knowledge of the strength of his rootedness.

Traditions, if they are truly alive, are not stagnant. A vibrant tradition, one in which we truly participate as opposed to one that we visit, like a museum or a Renaissance Fair, is therefore one which is open to innovation. This growth, of course, must be within the logic of the tradition itself: It must not be willy-nilly, lest we uproot ourselves. But it is just as necessary as rootedness to a lively tradition that can animate a culture. Here’s how I put it in *The Prodigal Church*:

Traditions are dynamic. They exist in and through time, adapting to circumstances, changing through the choices of the human beings who live within them. They are anchored in timeless truths, rooted in past experiences, informed by accumulated wisdom in the here and now, and—crucially—oriented toward the future.

... A tradition that can imagine only how things were but not how things could be is not a tradition at all, but a reenactment. And when we mistake that kind of role-playing for the real thing, we embrace a corpse, while ignoring our duty to keep genuine, living traditions alive.

We can fulfill this duty to be, in that classic Catholic cliché, “both/and” by clinging tightly to the heavenly anchor that is the grace and truth of Jesus Christ, mediated to us by the Church and Her saints. We can be *both* observant of the past *and* working toward a better future; *both* pious toward our ancestors *and* open to the (well-ordered!) passions of the young; *both* adoring of the beauty of centuries-old art and music *and* excited about the application of their principles to modern forms.

This confidence, rooted and anchored, is fundamentally a godly confidence, one that comes from participation in His divine life of grace. That is: It is the fruit of prayer, of liturgy, and of the everyday practice of the virtues that confirm us and those around us in that grace.

As Catholics, and specifically as Catholic men, we are called to be fearless not just in our embrace of tradition, but in our application of tradition to the world of today—and of tomorrow. After all, today is tomorrow’s past, and a living tradition is one that informs tomorrow just as surely as it teaches about yesterday.

(Catholicexchange.com)



FOURTH SUNDAY OF LENT

The First Secret of Fatima: The Reality of Hell—Fr. Nicholas Sheehy, LC

What was happening to the three children during the apparitions at Fatima? The people surrounding the children knew that they were apparently seeing a mysterious lady enveloped in light during the visions but were not aware of the secrets that Lucia would reveal later in her memoirs.

There would famously be three secrets, the first of which consisted in the vision of Hell. Now, these are secrets in so much as they are messages from the Blessed Virgin that were not revealed at the time of the apparitions, but much later through the memoirs of Lucia. While the two younger children passed away due to the influenza epidemic of 1918, Lucia lived on and became a religious sister in the Order of Carmelites.

The reality of Hell has been affirmed throughout all of history. Jesus Christ spoke clearly, indicating the reality of Hell. Church Fathers re-affirmed the reality of Hell: great men like Ignatius of Antioch, Justin Martyr and Cyril of Jerusalem. The Council of Trent left no doubt of the reality of Hell. Even after the Reformation, all Christian denominations maintained the reality of Hell.

But much changed with the Enlightenment. What had been merely accepted came to be questioned by some philosophers. They questioned the possibility of there being real reason for anybody being condemned to Hell. Those denying the existence of God and the afterlife concluded, rather logically, that Hell does not exist. Then there were also the psychological explanations, which reduce Hell to a psychological experience with no real-world consequences.

The modern world experienced by the children of Fatima was a world that had experienced the alleged “death of God.” Nietzsche had famously proclaimed this death. The twentieth century was unfolding in such a way as to justify, for many people, the loss of faith from public life and certainly even from private life. Hell was quickly turning into an academic subject.

Yet the first secret of Fatima is a vision that the children received from the Blessed Virgin during the July apparition. The mysterious lady moved her hand and rays of light streamed out, opening what seemed to be a sea of fire in the ground.

The children saw a powerful, yet brief vision of the suffering of souls in Hell, tormented by terrible demons. The children would never doubt the existence of Hell, since they had seen it.

How different might this world be if there was no doubt about the existence of Hell! It seems that most people go through life, doubtful of the existence of Hell. Because if people allow themselves to fall into the disgrace of mortal sin, this seems a brazen rejection of the doctrine of Hell. For how can somebody commit a mortal sin if he knows he is risking Hell? Such an action would be impossible if one were truly aware of the suffering awaiting those who reject God and turn away from Him forever.

In that same vision of July 1917, Mary entrusted to the small children a prayer to be said at the end of each mystery of the Rosary, praying for all souls to avoid the pains of Hell. Surely, they were well-motivated after the scare of seeing the eternal damnation and punishment that awaits all souls who maintain themselves far away from God. Jacinta was especially touched by the experience of the vision of Hell. She would offer sacrifices, often for poor sinners, and often lamented the fact that many people ended up in Hell. Her vision of Hell had converted her into a prayer warrior set on fighting against Hell.

The first secret is a vision of Hell but is especially related to a crusade against Hell. The three children had a special hope that allowed them to sustain the vision of Hell. In the very first apparition, Mary had promised to take them to Heaven. So, they knew — even as they saw the poor souls suffering the torments of Hell — that they were far beyond the reaches of the Evil One and his army of demons. They would be granted the bliss of Heaven but were still troubled by the state of those poor sinners who would be condemned to Hell.

While the July vision at Fatima is clearly frightening with the revelation of Hell, it is also a message of supreme hope, since the children have already the supreme hope that they themselves will make it to Heaven. The Church ratified this for the two younger children when they were canonized on May 13, 1917, precisely 100 years after the first apparition.

The Church canonizes those Christians who have shown heroic virtue and are models for the rest of us to follow. All the canonized saints are in Heaven, so this gives us the chance to see the truth of the apparitions given by God to the three shepherd-children through the Blessed Virgin Mary.



**"Meditate on the horrors of Hell, which will last for eternity because of one easily-committed mortal sin. Try hard to be among the few who are chosen. Think of the eternal flames of Hell, and how few there are that are saved."
~ St Benedict Joseph Labre**



MARCH 27, 2022



All Ladies of the Parish are invited
to our Baby Shower Tea Party.

Saturday April 23 from 1-3PM, in the Mother Cabrini.

There is no cost to attend but donations of baby items are greatly appreciated.

Items needed: Onesies, receiving blankets, socks, booties, hooded towels. sleepers or gowns.

Call Joan if you would like to reserve a table 941-900-9277

Stillpoint Mission Migrant and Needy Children Easter Shoe Campaign

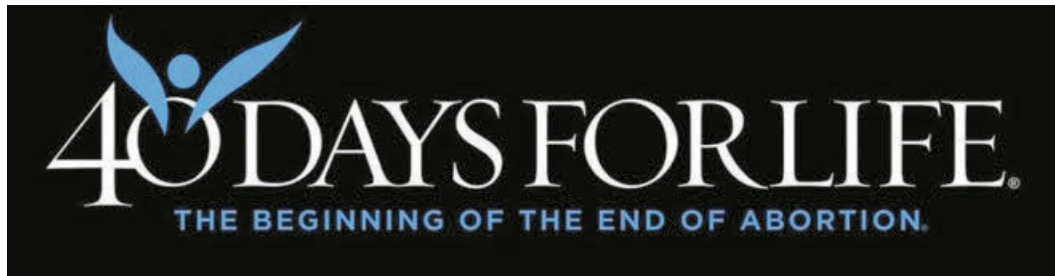
Stillpoint Mission is hosting it's Easter Shoe Campaign for those in need. \$25 gives a young child the opportunity to select a new pair of shoes with the size and style they wish. Please make checks payable to "Stillpoint Mission, Inc." with "FOR SHOES" in the lower left corner of the Check.



To mail your donation, the address is Stillpoint Mission, P.O. Box619 Bradenton, Florida 34206. If you would prefer to donate via a Credit Card please visit www.stillpointmission.org.



Thank you for your generosity.



40 Days for Life is currently from
7:00am to 7:00 pm Monday- thru Sunday.

St. Frances Cabrini Parish is dedicated to Thursday's

You can contact Rich with their hours to pray at Planned
Parenthood at 40dfلسarasota@gmail.com.

There is a candlelight vigil scheduled for 4/9 to end 40 Days for
Life.

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