

# St. Frances Cabrini Catholic Church

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

SECOND SUNDAY OF ADVENT

WWW.SFXCPARRISH.COM

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OFFICE HOURS

M,T,Wed. Th, F 7:00am-3:00pm



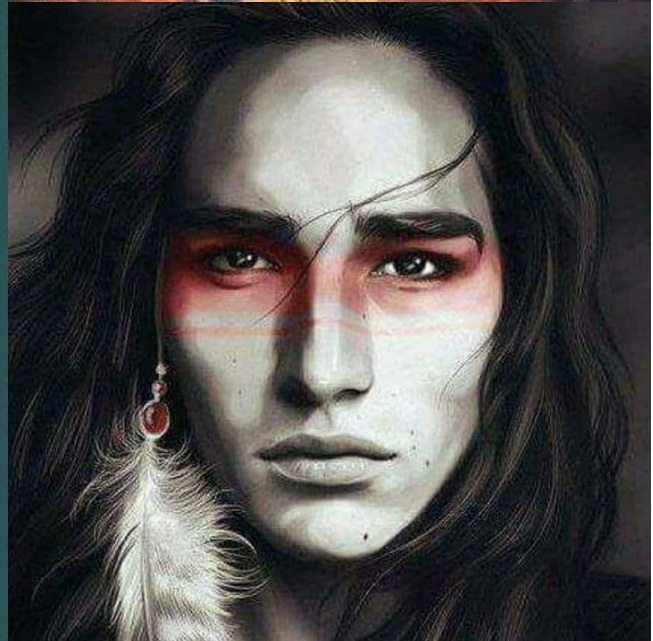
I AM TRULY YOUR  
COMPASSIONATE MOTHER:  
YOUR MOTHER AND THE  
MOTHER TO ALL WHO  
DWELL IN THIS LAND AND TO  
ALL OTHER NATIONS AND  
PEOPLES WHO LOVE ME AND  
CALL AND ENTREAT ME.

I AM THE  
MOTHER OF ALL  
WHO SEEK ME  
AND PLACE THEIR  
TRUST IN ME.



OUR LADY OF GUADALUPE

*Taken from Paul Badde's book,  
Maria of Guadalupe*



## SCHEDULE OF MASSES

Daily Mass: WED. THU, FRI -8:30 am  
Tuesday 5:30PM

Saturday Vigil: 4:00 PM

Sunday: 8:00 AM & 9:45 AM

Pastor: Fr. Joseph Gates

## 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

# DECEMBER 10, 2023

## Weekly Mass Intentions



WELCOME  
WE'RE GLAD YOU'RE HERE

### TUESDAY

5:30pm

Req. By:

2nd. Int.

Req. By:

### WEDNESDAY

8:30am

Req. By:

2nd Int.

Req. By:

### THURSDAY

8:30am

Req. By:

### FRIDAY

8:30am

Req. By;

2nd Int.

Req. By:

### SATURDAY

4:00 pm

Req. By:

2nd Int.

Req. By:

### SUNDAY

8:00am

Req. By:

2nd, Int

Req. By:

9:45.

Req. By:

2nd Int.

Req. By:

### DECEMBER 12

+AL GRYBASH

Kay

+TED KREGER

Kreger Family

### DECEMBER 13

+LOUIS CARLOS MARTINEZ Sr.

Son

LUCY MORELL Birthday

Joe & Ginny

### DECEMBER 14

+JOYCE TRATTA

Loving Friend

### DECEMBER 15

+CASEY VENHUIZEN

Loving Family

+JOSEPH EVERMAN

Janet Everman

### DECEMBER 16

+ROBERT & LEE DENTON

Bill & Gemma

+JOYCE TRATTA

John & Rosina McFadden

### DECEMBER 17

+ANNA HONG NGO & PETER

KIEN NGUYEN

Ann Nguyen

+MNSG. FERRARO

Gabby Family

+SUSAN LOMONACO

Morris

+SUSAN ERXBEN CARELLI

Dave & 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\***

If in Hospice at home—please call as soon as possible preferably during the day!

Emergency Number **813-629-3963** for Priest in case of Death

## TODAY'S SCRIPTURE READING

First Reading 5:1s 40:1-5,9-11

Psalms 85: 9-14

Second Reading 2 Pt 3:8-14

Gospel Reading Mk 1:1-8

### 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 at St. Frances Cabrini for the respectful burial of your loved ones.



### Thrift Store Hours

9:00am-2:00pm

Monday-Friday

Closed: Wednesday & Weekends

## SECOND SUNDAY OF ADVENT



### READINGS FOR THE WEEK

#### MONDAY ST. DAMASUS 1

181: Is 35:1-10 Ps 85:9AB, 10-14 Lk 5:17-26

#### TUESDAY OUR LADY of GUADALUPE

690A:Zec 2:14-17 (Ps) Jdt123:18bc,19 Lk 1:26-38

#### WEDNESDAY ST. LUCY

183: Is 40:25-31 Ps 103:1-4,8,10 Mt 11-28-30

#### THURSDAY ST. JOHN OF THE CROSS

184: Is 41:13-20 Ps 145:1,9-13b Mt 11:11-15

#### FRIDAY

185: Is 48:17-19 Ps 1:1-4,6 Mt 11:16-19

### Supporting our Diocese

Our Goal to support the Diocesan Offices, Missions, and Charities.

Goal: \$198,000.00

Raised So Far: \$192,347.83



### Parish Focused Giving

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

Goal: \$174,559.61

Raised So Far this year  
\$42,695.00

### Christmas Mass Schedule

The Christmas Masses DO NOT SATISFY the **4th Sunday of Advent** Obligation. Catholics are still required to observe the Sunday obligation.

Dec. 23 4:00pm Vigil (w/overflow)

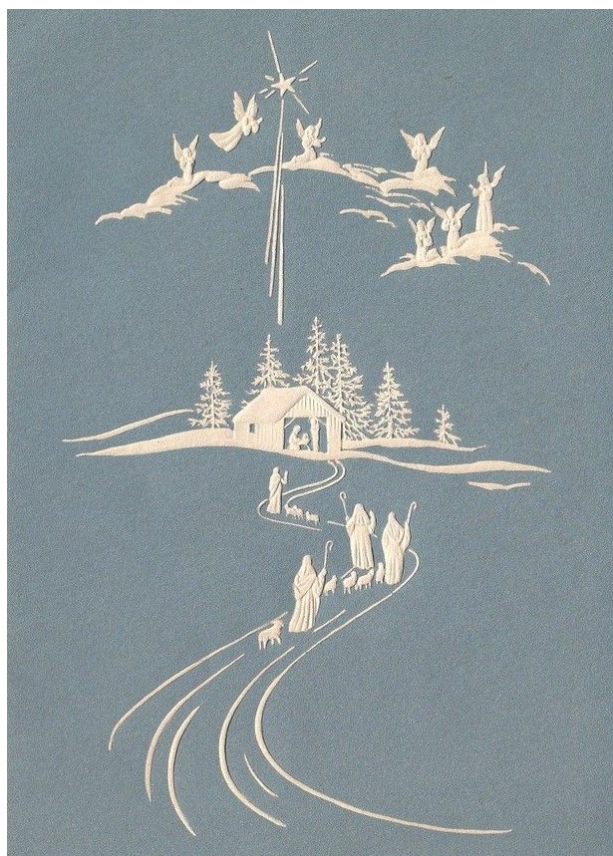
Dec. 24. 8:00am & 9:45am

#### Christmas Eve & Day Masses

Dec. 24: 4:00pm, 6:00pm,  
12:00am (Midnight Mass)

Dec. 25: 10:00am

Overflow is available for all Masses in the Cabrini Hall.



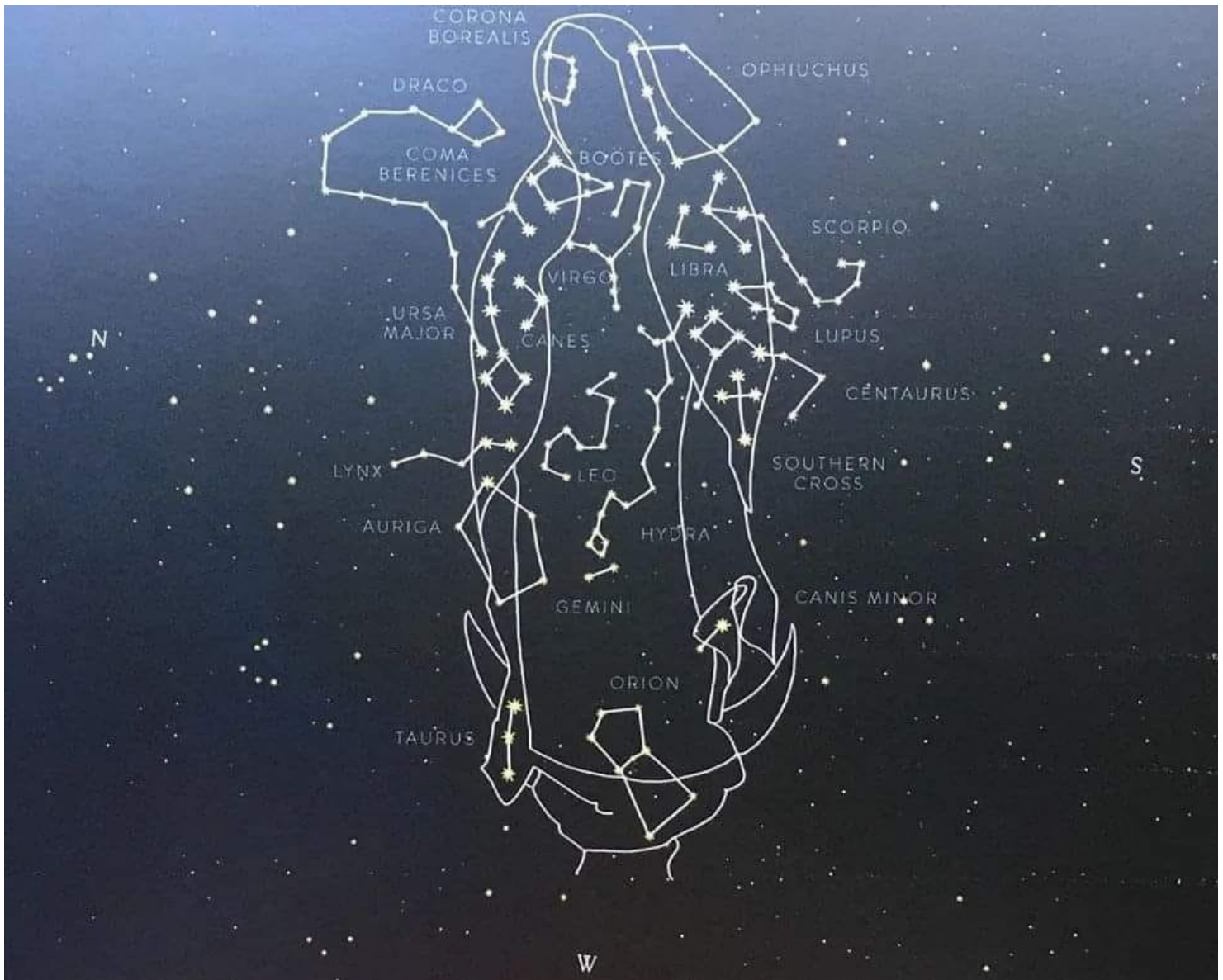
**DECEMBER 10, 2023**

**POTLUCK**

**Date: December 14**  
**Doors open: 5:30 PM**  
**Dinner starts at 6PM**

**Please call the Office and let us know how many people are in your party and what dish you are bringing.**

**The stars on Our Lady of Guadalupe Mantle match the exact Constellations pre-dawn on the morning of December 12, 1531.**



SECOND SUNDAY OF ADVENT



*Ferraro's Italian Grille* Presents

## The Knights of Columbus

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# Benefit

# Car & Truck Show

Show Car Registration Fee \$15, Best Car Prizes



January 13th 2024 9:00 AM to 2:00 PM

Proceeds to Benefit The Tunnel to Towers Foundation and the St. Frances Cabrini Church Faith Formation Program

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# DECEMBER 10, 2023

## St. Teresa's Heroic Obedience: Alec Torres

Saint Teresa of Avila was a born leader, but her strengths were made perfect in the crucible of obedience.

St. Teresa joined the Carmelite Order at a time when the order had become somewhat lax. There are a variety of reasons for this, including the aftermath of the Black Death of the 14th century. In Teresa's Spain, constant war and colonization decimated the male population and left large numbers of women unable to find a husband. Many simply joined a religious order, not because they felt a vocation, but as a backup plan.

St. Teresa spent nearly two decades as a nun living in a somewhat lax house in her hometown of Avila, Spain, with little or no compunction about this laxity. St. Teresa simply followed the relaxed rule of her order and obeyed her superiors. This was commendable.

But upon reading the Confessions of Saint Augustine, St. Teresa began to experience what she later called a "second conversion," which included a desire to live out the earlier, much more demanding form of the Carmelite rule like the saints she so venerated. In this great ambition she quickly found that she was not alone, as other sisters told her they wanted to strive after holiness in a more intense way.

To us St. Teresa's goal of returning to the roots of her order sounds like a perfectly harmless and laudable goal, but it was not shared by all. This initiative was largely taken as a criticism by those in charge of the order. St. Teresa found resistance to her vision not only from the outside world but most intensely of all from her fellow Carmelites.

In Avila, everyone considered her idea ridiculous and some thought that Teresa was arrogant for such ambitions. And of course there was, as always, the question of how to pay for it. Avila already had a great number of religious houses and both the clergy and the state alike were convinced that it could not afford another. Teresa's idea not only seemed like a personal affront to her fellow nuns but a threat to the finances of the community.

Priests in Avila were so indignant with St. Teresa that her closest financial benefactress was denied absolution unless she would repent of her association with her.<sup>[1]</sup> Carmelite fathers even publicly preached against St. Teresa in their homilies. When St. Teresa sat through one such homily, she did not become angry or upset, but rather is recorded as "laughing with great peace."<sup>[2]</sup> St. Teresa obeyed her confessor when he told her not to go through with her idea—even though she had many visions of Christ urging her to complete this work. Eventually, her confessor died, and she got a new one who encouraged her reform. When the Convent of San Jose was finally complete, St. Teresa could finally live out her vocation as she desired. She said that it was the most peaceful period of her life. But after four years, she was called by Christ to found more houses of religion, and she met with even more opposition.

In 1571, the pope's representative in Spain ordered St. Teresa to stop founding convents, go back to her original monastery of *Encarnacion* in Avila, and to stay there. This would have been enough of a shock, but to make matters worse, he made her the prioress of her former convent. Since she had left, it had only become more lax.

Many of the nuns at *Encarnacion* were the same ones who had denounced Teresa or calumniated her a decade before. Some nuns even attempted to physically block St. Teresa from entering the building and shrieked at her as she approached.<sup>[3]</sup>

St. Teresa remained calm. When it came time for her to take her seat in chapter, St. Teresa put a statue of Our Lady in the prioress' seat, and sat at its feet.<sup>[4]</sup> She told the nuns that she did not want to be prioress, but was only taking office under obedience. Speaking to each individually, she said she agreed that she was unworthy.<sup>[5]</sup>

The new prioress did not impose her rules on the nuns, but simply required them to follow their own rule. Not only did the nuns become holy, but they grew to love St. Teresa, and tried to re-elect her when her term ended.

When she was given a new superior who was 30 years younger than she was and only a Carmelite for six months, she swore obedience happily. When his orders contradicted visions she had of Our Lord, she obeyed her superior, and not the visions. Further visions praised her for doing so.

Opponents of St. Teresa denounced her to the Spanish Inquisition on several occasions, but this proved to be a blessing in disguise, as she won key supporters among the episcopal hierarchy. During her interview with the Inquisition, St. Teresa was recorded to smile and even crack jokes.

In 1577, the papal nuncio died and was replaced with a bishop who was hostile to St. Teresa. But his efforts to restrict St. Teresa's reform only won sympathy for her among the Royal Court of Philip II. Finally a Count scolded the bishop, who demanded an apology from King Philip. The King, who by then was a personal friend and dogged supporter of St. Teresa, refused.

In time, the Count apologized, and the nuncio's heart softened toward St. Teresa. A commission advised the nuncio to give St. Teresa's Discalced more independence from the Calced Carmelites who had so opposed them. A year later, Pope Gregory XIII gave them their own province.<sup>[6]</sup> In 1593, Clement VIII finally made the Discalced Carmelites a separate order with a separate Prior General.<sup>[7]</sup> The saint's dying words were an affirmation of obedience: "I am a daughter of the Church."<sup>[8]</sup> In 1622, just 40 years after her death, Pope Gregory XV canonized St. Teresa.<sup>[9]</sup> In 1970, Pope Paul VI declared St. Teresa as the first female Doctor of the Church.<sup>[10]</sup> (Catholicexchange.com)



Those who join the Carmelite Order are not lost to their near and dear ones, but have been won for them, because it is our vocation to intercede to God for everyone."

- Edith Stein - St. Teresa Benedicta of the Cross

[1] <https://www.ewtn.com/catholicism/library/st-teresa-of-avila-5894> [2] Vida, footnote 259. cf. [cf. P. Silverio, I, 270, n. Cf. ch. XXIII, para.5 "con gran paz se estaba riendo" [3] Walsh 389 citing Yepes lib 2 capit 24 [4] Walsh 392 citing Yepes lib 2 Cap 25 and Ribera lib 3 cap 1 [5] Walsh 392 citing Yepes lib 2 Cap 25 and Ribera lib 3 cap 1 [6] Walsh 551 [7] Carmelites, Discalced | Encyclopedia.com [8] Walsh 579 [9] Carmelites | Carmelitani | Carmelitas :: O.Carm :: The Memorable Canonization of 1622 (ocarm.org) [10] Carmelites | Carmelitani | Carmelitas :: O.Carm :: Saint Teresa of Ávila Doctor of the Church (ocarm.org)



# Our Lady of Guadalupe

The Image of Our Lady of Guadalupe presents the Catholic Faith in a way that was immediately understood and accepted by the native Mexican Indians. It is impossible to describe fully the rich symbolism contained on the Tilma of Juan Diego because every detail of color and of form carries a theological message.

Our Lady's **hair**, parted in the middle and hanging loosely, indicates she is a virgin maiden.

Scientific analysis has shown **reflections** of people in the Virgin's **eyes**, just as any human eye would reflect. There are 13 total figures (including Juan Diego and Bishop Zumárraga) that form two scenes in both eyes.

One can **see a cross** in the center of the medallion that she carries on the upper part of her dress. This manifests her consecration to her Son Jesus, whose cross reminds us of both His total sacrifice for love and the moment when he gives us Mary as our Mother.

The symbol of the Cross was seen on the sails of the Spaniards' ships.

The Virgin's identity as a woman of heaven and earth is affirmed by her **garments' colors and decorations**: her reddish tunic is the color symbolic of earth, while the star-speckled green-blue mantle symbolizes the heavens. The mantle's color indicates her royalty, since only the Aztec emperors could wear cloaks of that color. The Virgin, Queen of heaven and earth, points us toward the truth that God is love, and mankind is the recipient of His love.

The **8-petaled flowers** symbolize the day of new creation. The 'blossom' is in the form of a hill, and the stem is presented as a river. The "hill-water" represented the concept of civilization. The 'hill' represents the highest point of encounter between God and man. **Viewed upside down**, the flower/stem takes the form of a heart - source of life, which belongs to and has its origin in God.

Our Lady's appearance is mestiza, both **Aztec and Spanish**, showing the two cultures coming together at this point in history.



**Our Lady stands on the moon.** The crescent moon symbolized the Aztec god Quetzalcoatl, the feathered serpent moon god. She has clearly crushed and defeated him. **The Virgin's shoe**, which appears over the moon, has no color, but is simply the raw tilma. This is inexplicable.

**An angel with eagle's wings** supports the Mother of God. The eagle was the "bird of the sun." Here the angel is the messenger of the Virgin. The angel wears both a tunic of the same color and a brooch like hers. The angel holds her mantle in one hand and the robe with the other, signifying the Son she bears is from both heaven and earth.

The stars on her mantle signify **she comes from heaven** - the Queen of Heaven. The **constellations** are in the **exact position as appeared** before dawn on the morning of December 12, 1531.

**Her hands are joined in prayer** and, therefore, she is not God but clearly there is one greater than she, and she points her finger to the cross on her brooch.

The image of Our Lady of Guadalupe depicts a **dark ribbon above her womb**, indicating that she is a woman anticipating the birth of God's only Son. The Spanish expression is encinta, "adorned with ribbon."

In the **center of her tunic, overlying her womb**, is a four petal jasmine flower which is the sign of the Divine and the center of the cosmic order to the Aztec. The Virgin's Baby, Jesus, is Divine and the true center of the universe.

The **4-petaled flowers** with leaves on her tunic symbolize to the Aztecs that the fifth-age, the Age of Peace, has begun.

The Virgin of Guadalupe is shown **among the clouds**, representing her divine origin.

Our Lady **stands in front of the sun**. The sun symbolized the greatest Aztec god - Huitzilopochtli. She announces the God who is greater than their sun god.



SHRINE OF OUR LADY OF GUADALUPE



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