

St. Frances Cabrini Catholic Church

12001 69th Street East, Parrish, FL 34219

PALM SUNDAY

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941.776.9097

OFFICE HOURS

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

Closed Wednesday



Holy
Week

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

APRIL 10, 2022



Mass Intentions

Tuesday
8:30am
2nd Int.:
Req. BY:
Wednesday
8:30am
Req. By:
2nd. Int.
Req. By:
Thursday
8:30am
Req. By:
Good Friday
Holy Saturday
8:30 pm
Req. By :
2nd Int.:
Easter Sunday
8:00 am
Req. By:
2nd. In
Req. By:
10:15am
Req. By:
2nd Int:
Req. By:

APRIL 12
+POOR SOULS IN PURGATORFY
+TED KREGER
Kreger Family

APRIL 13
+FIDEL CHAVOYA
Mary & Gina Barker
+ALL SOULS
Ann Nguyen

APRIL 14
THERESA & JACK ZIEGLER
A Friend
NO MASS

+GORDON RAYMOND
Elaine Kemp
PARISHIONERS

APRIL 17
+ ANTHONY LEBER
Diane & Ed Shapiro
+JUDI DETZEL
Judy Everly
+FRED RAMOS
FAMILY
+ANTHONY STELLABOTTE
Niece

Summer Schedule Mass Times Starting 5/8/2022

Sunday: 9:00 AM & 10:30 AM

SACRAMENTS:

Contact the Office

Baptism: For registered and 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.



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

TODAY'S SCRIPTURE READINGS

First Reading: 37:1k 19:28-40 procession
38: IS 50:4-7
Psalms: 22:8-9,17-18,19-20,23-24
Second Reading: Phil 2:6-11
Gospel Reading: Lk22:14—23:56 8:1-11

PALM SUNDAY

Readings for the Week

Monday

257: Is 42:1-7 Ps 27:1-3,13-14 Jn 12:1-11

TUESDAY

258 Is 49: 1-6 Ps 71:1-4a,5ab-6b,15,17 Jn 13:21-33,36-38

Wednesday

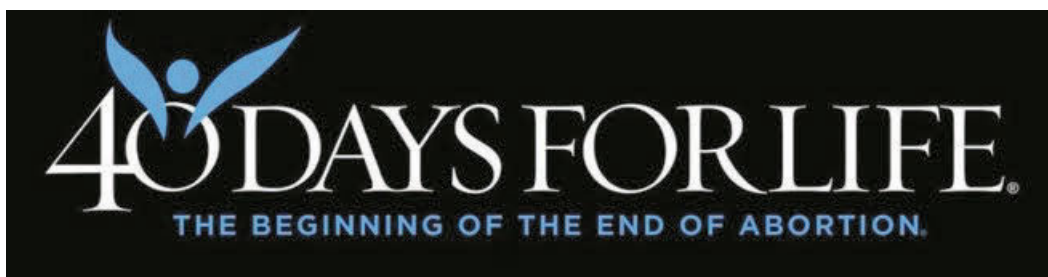
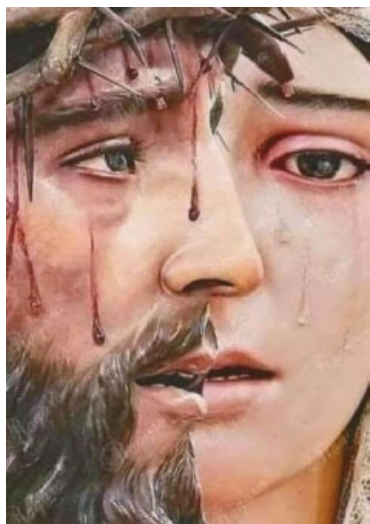
259: Is 50:4-9a Ps 69:8-10,21-22,31,33-34 Mt 26:14-25

Thursday

39: Ex 12:1-8,11-14 Ps 116:12-13,15-16bc,17-18 1Cor11:23-26 Jn13:1-15

Friday

40: Is 52:13-53:12 Ps 31:2,6,12-13,15-17,25 Heb4:14-16;5:7-9 Jn18:1-19:42



The next date for 40 Day for Life 365 for St. Frances Cabrini Church is April 14, 9:00am to 1:00pm. to schedule car-pool availability, email Anna:

ampetryniec@gmail.com or call 727-510-3390.

Supporting our Diocese

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



For it is in giving that we receive.
St. Francis of Assisi



Parish Focused Giving

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



PALM SUNDAY

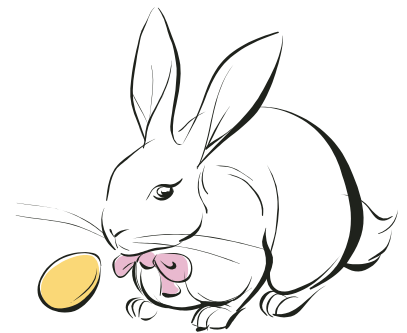


THE CHURCH OFFICE
AND CABRINI COTTAGE
(THRIFT STORE)

Will Be closed from
Thursday April 14th to Monday April 18th.

Offices will reopen Tuesday April 19th!

HAVE A BLESSED EASTER



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 set up a table 941-900-9277

HOMEBOUND AND NURSING HOMES MINISTRY

St. Frances Cabrini Church has an active Homebound and Nursing Home Ministry. Extraordinary Ministers visit our Parish Members who are unable to attend Mass due to illness or physical incapacities bringing them the Eucharist on a weekly basis. If you know of a parishioner who would like to have a Eucharistic Minister visit them please call the Church Office at (941-776-9097).



APRIL 10, 2022



Holy Week/Triduum Mass Times

No morning Mass

Holy Thursday April 14th 7:00pm. The Lord's Supper

Altar of Repose – at Cabrini Center until 10:00pm.

No morning Mass

Good Friday April 15th 2:00pm. Stations of the Cross
The Passion of the Lord
Communion Service
Veneration

Church open till 4:00pm.

Holy Saturday April 16th 12:00noon Blessing of Easter Baskets

NO 4:00pm. Mass

8:30pm. Easter Vigil-“The Resurrection of the Lord”

Easter Sunday April 17th

8:00am. Mass overflow / Cabrini Center
10:15am. Mass overflow / Cabrini Center

No Confession during Holy Triduum

PALM SUNDAY

The Devil in the Castle: Dan Burke

Have you ever considered that the devil is active in your prayer life? In the parish church where you attend Mass? In the lives and actions of people of goodwill all around you? The saints remind us of a key aspect of living the spiritual life that we are wont to forget simply because we can't see it and because we have been conditioned by the media and popular culture to think the devil works visibly only in "bad" people or in extraordinary ways, as in the movies. And although demons are certainly capable of extravagant or extraordinary manifestations, their ordinary work flies under our radar because it just isn't that spectacular, though it is deadly. In fact, subtlety, illusion, and deceit are their preferred methods of attack. An invisible battle for souls is being waged in and around us without reprieve, and we remain ignorant of it to our peril.

St. Teresa of Avila, great mystic and Doctor of the Church, is best known for her writings on the way God leads souls along the path to union with Him through prayer. What many do not know about St. Teresa is that she also observed the actions of demons working with militant force to lead even good souls astray in ways that might surprise you. She shares these experiences freely in her autobiography, which she was commanded to write under obedience to her spiritual director.

In one instance, Teresa describes how she turns cold and tenses as she comes face-to-face with the eyes of two demons during Holy Mass as she knelt to receive Communion. "They are hideous with horns that seemed to encompass the throat of the poor priest," she writes, and she averts her eyes from the demons and instead stares intently at the Eucharist:

and I beheld my Lord, in that great majesty of which I have spoken, held in the hands of that priest, in the Host he was about to give me. It was plain that those hands were those of a sinner, and I felt that the soul of that priest was in mortal sin. What must it be, O my Lord, to look upon Thy beauty amid shapes so hideous? The two devils were so frightened and cowed in Thy presence, that they seemed as if they would have willingly run away, hadst Thou but given them leave. So troubled was I by the vi-sion, that I knew not how I could go to Communion. I was also in great fear, for I thought, if the vision was from God, that His Majesty would not have allowed me to see the evil state of that soul.

St. Teresa of Avila, The Life of St. Teresa of Jesus of the Order of Our Lady of Carmel, Benedict Zimmerman, O.C.D.

She then reveals the Lord's direction to her:

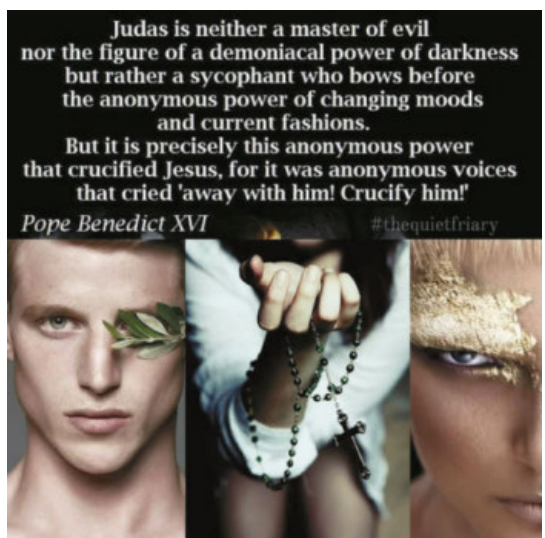
Our Lord Himself told me to pray for that priest; that He had allowed this in order that I might understand the power of the words of consecration, and how God failed not to be present, however wicked the priest might be who uttered them; and that I might see His great goodness in that He left Himself in the very hands of His enemy, for my good and for the good of all. I understood clearly how the priests are under greater obligations to be holy than other persons; and what a horrible thing it is to receive this most Holy Sacrament unworthily, and how great is the devil's dominion over a soul in mortal sin. It did me a great service, and made me fully understand what I owe to God. May He be blessed for evermore!

St. Teresa writes of another terrifying encounter with the demonic forces of Hell and the power they hold over a soul who fails to live in a state of grace:

At another time I had a vision of a different kind, which frightened me to the core. I was in a place where a certain person died, who as I understood had led a very bad life, and that for many years. But he had been ill for two years, and in some respects seemed to have reformed. He died without confession. . . . When the body had been wrapped in the winding-sheet, I saw it laid hold of by a multitude of devils, who seemed to toss it to and fro, and also to treat it with great cruelty. I was terrified at the sight, for they dragged it about with great hooks. But when I saw it car-ried to the grave with all the respect and ceremoniousness common to all, I began to think of the goodness of God, who would not allow that person to be dishonored, but would have the fact of his being His enemy concealed. I was almost out of my senses at the sight. During the whole of the funeral service, I did not see one of the evil spirits. Afterwards, when the body was about to be laid in the grave, so great a multitude of them was therein waiting to receive it, that I was beside myself at the sight, and it required no slight courage on my part not to betray my distress. I thought of the treatment which that soul would receive, when the devils had such power over the wretched body. Would to God that all who live in mortal sin might see what I then saw — it was a fearful sight; it would go, I believe, a great way towards making them lead better lives.

St. Teresa's writings are replete with references to the devil and his nefarious engagement with those who seek God and those, as revealed in the two accounts above, who don't — or those who seek God but don't understand or engage in spiritual warfare. Her reflections reveal the wisdom she gained through her encounters with the enemy, encounters that also occur in the experience of every soul who seeks to follow God.

Why did God reveal these things to her? The answer is not complicated. St. Paul said, "Be imitators of me as I am of Christ" (1 Cor. 11:1). The saints are given to us by God not only to show us how to become saints but to help us fight the daily battle against the father of lies and his legion of demons. St. Teresa is more commonly known as the Doctor of Prayer, however, those who know her writings well might call her the Doctor of Spiritual Warfare because this is a prominent theme woven through all of her work.



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Our treatment of her wisdom in this area will focus on her greatest and most mature work, *The Interior Castle*. In this spiritual classic, we have two elements that provide unique insights into the mystic's success in the realm of spiritual warfare: first, her practical wisdom and observations; and second, her understanding of the progressive nature of the life of the soul and how the enemy works to adapt his schemes and temptations depending on where the soul is on the spiritual journey. If we take Teresa as our guide, we will surely gain clarity and wisdom and be far more victorious in our encounters with the forces of darkness as we seek to know and follow Jesus.

St. Teresa deals with myriad challenges and remedies regarding the spiritual progress of souls. Our method of exploration will seek to address only those challenges that she specifically attributes to the enemy of souls and how these can be thwarted or successfully dealt with at each stage of spiritual experience. As with any journey, it is best to plan ahead and know what to expect along the way, from the beginning to the final destination; the journey through the spiritual life on the way to union with God is no different.

You might be tempted to stop reading when the experiences of the journey St. Teresa describes seem so far from your own. This inclination to pause or stop is ill advised and likely from the evil one himself. Why? Because the ultimate tactic of the enemy is to prevent a soul's progress toward God, whenever and however he can. And he is tireless in his efforts. St. Teresa gives a map to the treasure in the heart of the castle, and along the way, she points out clearly where the devil is lying in wait and how he is most likely to reveal himself. The devil's sole aim is to prevent each soul from reaching the goal, and he disguises himself in the process. He will make every effort to waylay you: to get you to pause, to walk another (easier) path, to give up, or to believe that what is good is actually bad, or vice versa. Not only is the enemy seeking to keep you from union with God, but he is also trying to get you off the path and to deceive you and lure you, inch by inch, toward Hell.

You are therefore strongly encouraged to commit to a thorough and reflective reading of this text to become familiar with the wiles of the enemy as he seeks to stifle the growth of every soul. In addition, as you understand, diagnose, experience, and successfully battle against these tactics, you will be able to assist others in growing through the same circumstances and truly live out the spirit of St. Teresa: to support and strengthen your brothers and sisters in Christ in the battle against the devil in the castle.

Holy Week and the Priesthood: Fr. Kyle Schnippel

This week is a study of contradictions. We begin the week we call 'Holy' by welcoming Christ triumphantly into Jerusalem. Just a few short moments later, we proclaim the story of his Passion from one of the Synoptic Gospels. Holy Thursday begins the final moments of Jesus' earthly life, while also marking the beginning of our entrance, through Him, into Eternal Life. Good Friday's solemn veneration of the Cross and Holy Saturday's Proclamation of the Exultet continue the contrast right up to the end, as we proclaim the 'happy fault of Adam that earned us so great a Redeemer.' Prayerfully re-entering these mysteries year after year, we know that these events had to come to pass so that we might be able to enter into a deeper communion with God, the Father, who loves us so much that He sent His Son for our Redemption.

In the life of a priest, this week also contains many contrasts. Lent is a mad dash of penance services, RCIA rituals and rehearsals for the Triduum. Then Holy Week itself dawns: Palm Sunday, the Chrism Mass, the celebration of the Triduum; taken together, they present a microcosm of the priest's life: ups and downs, running from one thing to the next, hardly a chance to breathe and take in the mysteries that we celebrate, until the morning of Holy Saturday stirs quietly, as the parish sits awaiting the Light's appearance at the Vigil. In the midst of this chaos, a detail is easy to miss: Holy Thursday is the anniversary of our priesthood. Even though we were each ordained on different dates, we all share in the one eternal priesthood of Christ, who 'ordained,' as it were, the Twelve as the first priests of the New Covenant as He simultaneously established the Eucharist. These two Sacraments, the Holy Eucharist and Holy Orders, are intricately bound together in the mind of the Savior and are primary instruments in the plan of salvation He has laid out before us.

As Pope John Paul repeatedly pointed out in his annual 'Letter to Priests' for Holy Thursday, what we enter into over these days is the great banquet of Love. Not the false saccharin sweet notion of love that our modern culture presents, but the tough, dynamic true Love that desires a sacrifice of self so that others may live. During the Mass of the Last Supper on Holy Thursday, Jesus looks into our eyes with a love that is so powerful, personal and profound, that he goes forth to offer himself for each one of us. He loves us so much, he is willing to die that we might be with Him.

This cuts to the heart of the matter as to why a priest, as a living symbol of this death out of life, wears black. The priest is a living sign that directs others to the redeeming death of Christ. But the priest is also called to follow in the footsteps of the Master, as Jesus promises: 'They have persecuted me, they will persecute you also.' Therefore, his garments are also a constant reminder that *he* is to die to this world to live in the next.

But this embrace of the Cross is not out of a morbid fascination with suffering and persecution. As always, the priest is the example for his people. If he shies away from a willing suffering for the sake of the Gospel, how will his people embrace their cross? If he is unwilling to die to earthly joy, will his people ever taste the glory of heaven? In these days that we call 'Holy,' take extra time to pray for your priest. Pray not that he be a good priest, but that he might be an excellent priest, a holy priest, an inspiring priest. Then, hopefully, we might all enjoy the true fruits of this season: the joy of the Resurrection to new life, in a deeper, more profound, way; for Jesus Christ continues to be present among us, and we thank our priests for helping to make this so. (Catholicexchange.com)

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