



INCARNATION CATHOLIC CHURCH

MAY 9, 2021

SIXTH SUNDAY OF EASTER

MASS SCHEDULE

SATURDAY VIGIL - 4:30 PM



SUNDAY

7:00, 9:00 (LIVE STREAMING)

11:00 AM & 5:00 PM



WEEKDAYS

MONDAY, TUESDAY,
WEDNESDAY & FRIDAY

7:00 & 11:00 AM (LIVE STREAMING)

THURSDAY

8:15 & 11:00 AM (LIVE STREAMING)

SATURDAY- 8:30 AM



MASS IN POLISH

1ST & 3RD SUNDAY AT 1:30 PM

MASS IN HUNGARIAN

2ND SUNDAY AT 1:30 PM



RECONCILIATION

SATURDAY

9:00 AM & 3:30-4:30 PM

IN THE MUSIC ROOM & LIBRARY



DIOCESAN TV MASS 9:30 AM

9 / COMCAST

4 / FRONTIER

44 / DIRECT TV

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Mothers are those women who God has placed in our lives, to bless and guide us with a fierce love, a love that remains long after we are grown and even after she has gone to God.

O Lord, we give you thanks for all our moms, aunts, grandmothers, adopted moms, sisters, and caregivers—all those women who have been as mothers to us in so many many ways. Amen.

Incarnation Catholic Church

2929 Bee Ridge Road Sarasota, 34239

Email: church@incarnationchurch.org

Website: www.incarnationchurch.org

Church Office (941) 921-6631 ♦ Fax (941) 927-2521

Office Hours Mon - Fri 8-12 • 1:30-4 ♦ Summer Mon-Fri 8-12 • 1:30-3

Parish Staff

CLERGY

Rev. Eric Scanlan, Administrator
 Rev. Jim Cogan, Parochial Vicar
 Deacon Stephen Beck Deacon Kevin McKenney
 Deacon John Crescitelli Deacon Pat Palumbo

PASTORAL ASSOCIATE

Sr. Monica Paul Fraser, OP

STAFF

Dawn Gordon • Parish Secretary
 Barbara Duncan • Bookkeeper
 Kathy Connett • Sacristan
 Erin Flynn • Assistant to the Administrator/Music Coordinator
 Rob McGibben • Director of Maintenance
 Dora Garzon • Maintenance
 Andrew Court • Maintenance

LAY PASTORAL STAFF

Leslie Hutchison • Director of RCIA & Communications
 Molly Schorr • Director Religious Ed. & Youth Ministry
 Nathan Boock • Interim Organist

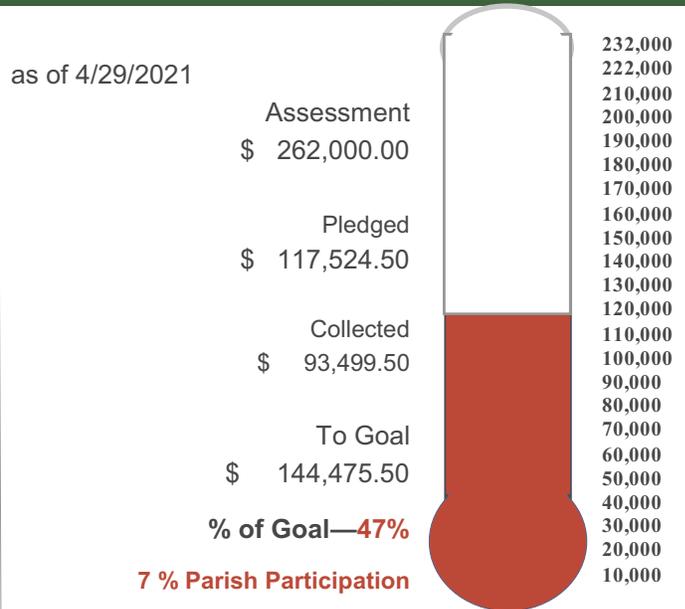
Parish Ministries / Organizations

Altar Guild	Mary Meyer	922-8784
Arimatheans/Pallbearers	Jim & Gloria Champer	218-6733
Altar Servers	Kathy Connett	350-4848
Bereavement Ministry	Sr. Monica Paul Fraser, OP	921-6631
Bulletin	Leslie Hutchison	921-6631
M.M. of Priests Cenacle	Pat Bretherton	371-7443
Charismatic Prayer Group	Mike Hargesheimer	302-2342
Children/Mary Rosary Min	Lois Smolinski	400-3186
Children's Liturgy	Parish Office	921-6631
Choir	Parish Office	921-6631
Cub Scouts	Angela Molineaux	970-214-2704
Cursillo	Nancy Marsh	350-1157
Eucharistic Adoration	Lucy Gatza	616 856-8606
Extra Ordinary Ministers	Pat Malcolm	953-4534
Family Promise	Deacon Kevin McKenney	350-7744
Good Samaritans	Patricia Ward	955-8512
Homebound Ministry	Deacon John Crescitelli	921-6631
Knights of Columbus	Dr. Steven M. Wyer	330-3168
Lectors	Eileen Parkinson	556-9042
Legion of Mary	Susan Gordon	legionofmaryincarnation@gmail.com
Little Flower Girls Club	Angela Molineaux	970-214-2704
Little Rock Scripture	Tom & Sarah Flood	954-232-5038
Men's Club	Dan Molineaux	894-8210
Military Ministry	Dawn Allen	487-8959
Prayer Line	Mary Jane Zuknick	924-4108
RCIA	Leslie Hutchison	928-4140
Religious Education	Molly Schorr	924-9566
Respect Life	James & Sylvia Kurt	371-7339
Rosary Makers	Carol Muth	923-3500
Sacristan	Kathy Connett	350-4848
Sociable Singles 50+	Laurie Merson	331-4375
St. Vincent de Paul	Paul Tschirhart	921-6631
Ushers	Tom Belleman	263-9635
Youth Ministry	Molly Schorr	924-9566
Women's Club	Eileen Parkinson	556-9042



Weekend of April 25, 2021	\$ 14,314.00
Weekend of May 2, 2021	\$ 23,041.00
One Year Ago (No Mass)	\$ 15,130.00
Fiscal Year to Date	\$ 719,955.00

Catholic Faith Appeal 2021



50/50 Raffle

50/50 Raffle Benefits Catholic Faith Appeal.

Envelopes available in the foyer of the church. Drawings are held Tuesday. To participate:

- Place **\$5.00 CASH** in the envelope
- Fill in your name and telephone number in the space provided.
- Drop the envelope in the collection or bring it to the Parish office by 3:00 pm Monday.

Winners receive 50% of the proceeds, and the other 50% goes toward meeting our goal for the Catholic Faith Appeal.

**50/50 Winner of \$110.00
Anonymous**



INCARNATION CATHOLIC SCHOOL

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ICS Cheer Team win again!
They competed at the Small Gym National Championships held in Bradenton.

Extra special acknowledgement goes out to the parents and families of our cheer team. It's your commitment and dedication that makes all this possible. Ms. Bach and Ms. Treynor, thank you for your stewardship of the ICS Cheer program. You have us set up for even greater heights!

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INCARNATION CATHOLIC SCHOOL PRESENTS

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WEEK 3 SPORT MANIA
WEEK 4 CENTER STAGE
WEEK 5 GOD'S CREATIONS
WEEK 6 TECH WEEK
WEEK 7 VBS

\$115/week
with 7 week full time registration

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\$100 HALF DAY PER WEEK
\$50 REGISTRATION FEE

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Dr. Chavez, Principal
941-925-8588
www.incarnationschool.edu

The inexpressible sadness of Christian failure

~ Jeffrey Mirus, Ph.D.

I suppose we have all awakened on a spiritually foggy morning and wondered what's the use. Compared to the better olden days, during which Christ appeared to have triumphed throughout the West and the Church made a good stab at evangelizing the world, we seem so utterly fruitless. Every day now, for a full lifetime and more, each step appears to be a step backwards, and each triumph a grace of suffering only. Sometimes it seems that, one after another, each new hope has left Him and fled. Writers like to remind us that it is always darkest before the dawn, but do we have any reason to expect the dawn?

If this seems hopeless, I want to emphasize that it represents our foggiest of moods. Even in the worst of times, the engraced human heart admits a difference between human expectation and Christian hope. Faith for us—as for the writers of the New Testament—is at once belief in Christ's teachings, obedience to His commands, and trust in His promises. So we need to recognize that these darker thoughts arise less from lack of faith than from human fatigue. Humanly speaking, after all, it is our lot to live through an extended and exhausting experience of a collective Catholic failure to reverse the wholesale desertion of Christ by our mainstream culture.

But the reality of being a Christian remains, and we must still recognize the fundamental change described by St. Paul: “It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself

for me” (Gal 2:20). It should not be surprising, then, that Paul introduces this statement of his faith with a preliminary declaration: “I have been crucified with Christ.” Moreover, Our Lord Himself knew this desolation. He sweat blood. He begged His Father to withdraw the cup of sorrow. In the midst of His crucifixion, He cried out: “My God, my God, why have you forsaken me?” (Mt 27:46; Mk 15:34)

We must also remember that the first time this ultimate lament appears in Scripture, it is the cry of the Psalmist (Ps 22:1) who, while he did not suffer darkness as Christ suffered it, nonetheless endured a fog deeper than our own, and with far less reason for hope.

Counterpoints

How to respond? The first counterpoint is to recall that in this suffering of what appears to us to be constant Christian failure we are sharing in the sufferings of Christ. We must remind ourselves daily that no servant is greater than His master, nor any messenger greater than the one who sent him (Jn 13:16). Our Lord Himself explained: “If they persecuted me, they will persecute you” (Jn 15:20), and indeed the first and finest persecution is to neutralize one's enemies, to render them irrelevant, to not even give them the satisfaction of being martyrs.

Surely this is our special suffering today: In effect, to be “canceled”, even far too often in our own families. Yes, this is very hard. Yes, this can and does trigger frustration and that sense of overpowering futility I am discussing here. And yet this will always be the special suffering of the Christian, and I think it is important to notice that it is primarily through a misreading

of our own history that we fall into the trap of thinking it is something new, of believing this is a new cross only in our own time. In fact, I would argue that, despite cultural shifts, a minority status beset by apparent futility is normal for the serious Christian.

To understand this, we need to explore the other side of history. We can pick any period of the Church's history and we will find, along with any obvious successes, the following three characteristics: The Church ran into trouble with worldly power wherever she was true to her mission; serious Christians experienced frustration far more often than not; and wherever the Church appeared to be culturally dominant, or tried to cling to cultural dominance, she was in grave need of reform. About the only thing we can state with a certain unfortunate bitterness now is that the Church and Christianity, despite many setbacks, seemed at one time to be generally on an upswing within the Western culture of which most of us are heirs. But even so, that was a very imperfect and fidgety upswing, now well over 500 years in the past.

In any case, it would seem that those who actually take Christianity very seriously have always had a decidedly minority status. When we combine our observation of this sad reality with the warnings of Jesus Christ, we would not be wrong to suppose that this is to be regarded as the norm. Not only did Our Lord warn against loving "the place of honor at feasts and the best seats" (Mt 23:6), but he stressed the very opposite: "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account" (Mt 5:11). Where then do we come by

this assumption that things are supposed to be different?

A little more history

I could go through each period of even Western history and illustrate this thesis. Surely, for example, in the first centuries of Christian history, the faithful suffered disproportionately (as we might say) for their gains, a problem that may seem very romantic to us now—but perhaps was not so romantic in real life. In the centuries after the fall of Rome, authentic faith and practice shared cultural space with every kind of pagan falsehood, even after government became, in some sense, officially Christian. Even later, during the "age of Christendom", there were constant quarrels between popes and kings, frequent upheavals in the universities, a remarkable ebbing and flowing of the spiritual health of religious communities, widespread theological and spiritual ignorance, and repeated calls for reform and renewal.

In fact, it is hard to find a saint from the good old days who was not appalled by the intense worldliness of even the most Catholic rulers, the nobility, the common people, and of course the popes, bishops, priests, and monks—in short, by the frustrating worldliness of a culturally influential Catholic Church. Accordingly, we might draw a lesson from history: Wherever the Church is in some way culturally dominant, or no longer dominant but still wealthy, her leaders are in a similar degree worldly and corrupt. Her influence is constantly manipulated for worldly purposes, both within and without.

Surely she was involved in every political struggle between, say, 1100 and 1600, often with decidedly worldly motives. Bishops, who

were generally drawn from the younger sons of the nobility, were typically known more for their worldly interests than for their piety. Education of the general clergy was most often a standing joke. Take almost any saint, even from the golden olden days, and you will find immense obstacles in his or her path. Thus even in the age of Christendom, St. Francis had to renounce his inheritance, while St. Thomas Aquinas' family tempted him to abandon his vocation by introducing a prostitute into his room.

As she entered the early modern period, of course, the Church's socio-political influence was already rapidly vanishing away. There was still a great deal of wealth and power in the Church in various regions (but then there is immense wealth in the Church in Germany today, too). But more often than not, devout souls called to engage in new apostolates met with initial opposition from their own superiors. In the early eighteenth century, St. Louis de Montfort's work was frequently undermined by the powerful Jansenist party in the French Church, and when St. Alphonsus de Liguori tried to found the Congregation of the Most Holy Redeemer, he was opposed by the head of the Propaganda Fidei (forerunner of the Congregation for the Doctrine of the Faith). Moreover, even his first followers rebelled against his leadership, forcing him to start over. Of the steady decline of the influence of both the Faith and the Church throughout the modern period, no mention need be made. The point here is to illustrate, in very broad strokes, that in every single period of her history, the Church has found that "it was the best of times; it was the worst of times", as

Dickens wrote so pointedly of the period of the French Revolution. It was the worst of times to stand pat, and the best of times to initiate reform; and it is still the best and worst of times even now: Best because we live and move and have our being in Jesus Christ; worst because so few care a fig for this stupendous miracle.

Focused on Christ

My point is that we must rid ourselves of the illusion that Christ and the Church have ever been triumphant in this world. Late in the so-called age of Christendom, St. Thomas More gives us a perfect example: He reached the heights of his fame and influence in the court of King Henry VIII of England, who had received the title of "Defender of the Faith" from Rome. But within twenty years Henry had dissolved the monasteries, hijacked the Church in England, and martyred St. Thomas among many others. Priests were driven underground, on pain of death; Catholic laity lost their wealth and standing.

I hope, in fact, that there has never been a good Catholic who thought the world was, at long last, *going well*. In this vale of tears, the fog is perpetual—so perpetual, in fact, that we see now only as through a glass darkly. That is why Our Lord ended his time with his disciples by explaining that He would send them the Holy Spirit, and then doing exactly that. During his last discourse to them, he also explained that he had forewarned them for a reason:

"I have said all this to you to keep you from falling away.... I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world." [Jn 16:1,33]

He also promised that “he who endures to the end will be saved” (Mt 10:22, 24:13; Mk 13:13). And yet He did raise a startling question: “Nevertheless, when the Son of man comes, will he find faith on earth?” (Lk 18:8). It is important to recognize that what Christian faith boils down to in the end is an unshakable confidence that Jesus Christ will make the last first:

“Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?” So the last will be first, and the first last.

[Mt 20:13-16]

This is the great, overarching hope and conviction of all who even now live in and for the Kingdom of God. This is our hope for ourselves, who take a lifetime to turn away completely from our sins. And it must also be our hope for countless others who, in part because we have joined our sufferings to Christ’s, will be brought home to Him at the last moment, perhaps even at the point of death—through the very thing that was hardest for them to achieve, which is simply a cry for mercy.

So, yes, this really is hard, and it is especially hard within families:

“Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against

daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

[Lk 12:51-53]

But our job is not to appear to be successful, and it never has been. Our job is to be faithful, and to leave the rest to Him. Absolute confidence in Christ often seems beyond us, but repeated acts of confidence are not, especially in the midst of suffering. This is what it means to have Christian hope. And this is why the early morning fog can and must be dispersed, whenever it appears, by a simple act of faith.

For though His kingdom is not of this world, Our Lord enjoins one final duty upon us even here and now, in this very foggy world of remembered loss and blinding tears. It is a matter of continually deciding to choose the better part, of focusing on Christ alone, and of reaffirming in our hearts exactly what He tells us—reaffirming it once, and again, and yet again: *“Be of good cheer. I have overcome the world.”*



Jeffrey Mirus holds a Ph.D. in intellectual history from Princeton University. A co-founder of Christendom College, he also pioneered Catholic Internet services. He is the founder of Trinity Communications & CatholicCulture.org.

View article at:

<https://www.catholicculture.org/commentary/inexpressible-sadness-christian-failure/>

Sit-down Meals Are Back!

Beginning May 14th, sit-down Family Dinners will be held on the second Friday of each month. (except in December and during Lent). There will be a different menu each month.

Dinners will be served in the Finegan Center. Strict protocols for preparing and serving food will be observed. Except for families, patrons will sit three feet apart. It is a great opportunity for families to get together and enjoy a delicious meal as well as renew friendships. The Knights will also provide carry-out service for those who are not yet comfortable enjoying a sit-down meal.

The dinner theme for May 14th is "Family BBQ Night." The menu includes hot dogs or hamburgers/cheeseburgers with French fries and potato salad. In addition, chicken tenders with French fries will be served. Lemonade and iced tea will be available. All this great food will cost \$9.00 for adults and \$4.00 for children age 12 and under. Dinner will be served between 5:00 pm and 7:00 pm.

Your participation in these events will enable the Knights to continue to support our community and parish. We look forward to seeing you.



Be seated or carry-out a delicious breakfast Sunday, May 16th. The full menu returns featuring pancakes with hot syrup, linked sausage, scrambled eggs, sausage and biscuits, apple juice and coffee. Due to increased food costs, prices have been raised for the first time in seven years. The new prices are \$7.00 for adults and \$3.00 for children under twelve. Strict protocols will be followed for the preparation and serving of food. Except for families, patrons will sit three feet apart. Carry-out service is available and meals will be distributed from the Finegan Center portico.

Breaking News! Breakfast service is from 8:00 am to 1:00 pm to allow those attending the 11:00 am Mass to participate. This is a two-month trial to judge parishioner support of the expanded hours.



Knights of Columbus
Msgr. Charles L. Eislander
Assembly 0167



Saturday, May 15th
6:00 pm-10:00 pm
Columbus Banquet Hall
4880 Fruitville Road
\$35 per person

Black Tie for Members
Guests—Coat & Tie

Cocktails 6:00 pm
Dinner 7:00 pm

Roast Beef or Chicken Cordon Bleu
Mashed Potatoes
Green Beans Almondine
Garden Salad
Cake & Coffee

Cash Bar Available

RSVP—Ted Kreger 371-5704



In celebration of Mothers' Day, the Knights of Columbus will be distributing roses on **THIS WEEKEND**, May 8th and 9th, after every Mass.

The cost is 1 rose for \$2, or 3 roses for \$5. Proceeds benefit the Council's programs that support local charitable causes.

Knights of Columbus Breakfast

Congratulations to all of our children who received their First Holy Communion on May 2nd. May they continue to grow in relationship with Jesus Christ.

John Burton
 Alexys Cruz-Cruz
 Julia Cruz-Alvarez
 Isabella Davis
 Mikolaj Deptula
 William Double

Jay Dowden
 Gavin Hoffman
 Stella Hund
 Logan Hund
 Cody Izquierdo
 Peyton Jennings

Richard Jones
 Nicholas Kocma
 Jason Mayden
 Jordyn McCormick
 Ellie Nightingale
 Dalylah Puente

Isabella Scaccino
 Holly Schwartz
 Calvin Tankersley
 Luke Thornley
 Manessa Vilches
 Kenneth Wiese



Vacation Bible School

July 19-23, 2021

8:30-11:30 am Monday-Thursday 8:30-1:00 pm on Friday



Registration is now open for 2021 Vacation Bible School. All registrations take place on our website-including teen and adult volunteer registrations. Visit: www.incarnationchurch.org. Click on Religious Education or Events to sign-up. Questions, email Molly Schorr: mshorr@incarnationchurch.org or call 924-9566



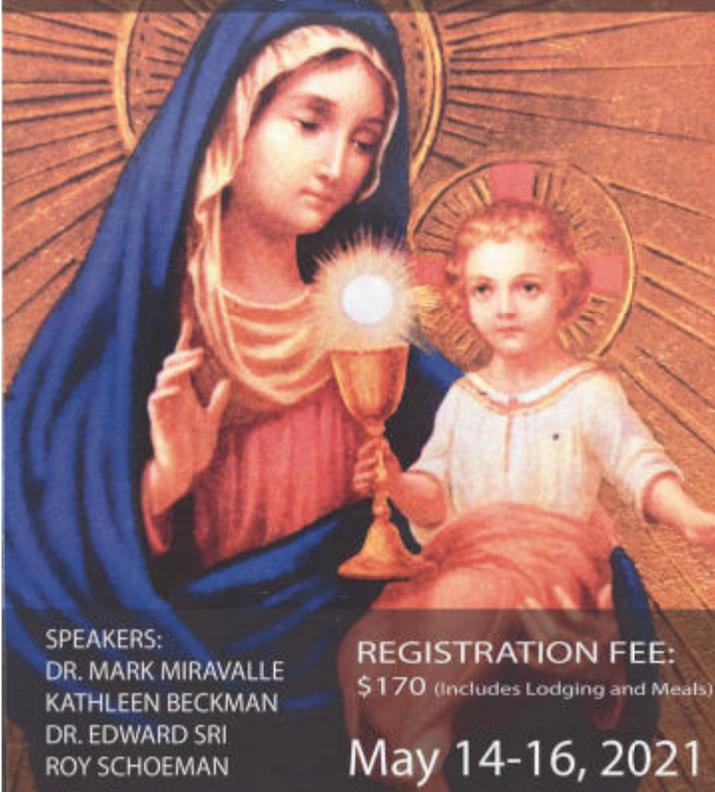
USHERS NEEDED FOR THE SUNDAY, 9:00 AM MASS

Contact Tom Belleman at 263-9635 or: tbelleman@gmail.com

AVE MARIA UNIVERSITY, AVE MARIA, FL MARY, MOTHER OF THE EUCHARIST 8th ANNUAL MARIAN EUCHARISTIC CONFERENCE

Candlelight Rosary walk - Holy Mass - Adoration - Benediction - Praise & Worship

"To Jesus through Mary" - St. Louis de Montfort



SPEAKERS:
DR. MARK MIRAVALLE
KATHLEEN BECKMAN
DR. EDWARD SRI
ROY SCHOEMAN

REGISTRATION FEE:
\$170 (Includes Lodging and Meals)

May 14-16, 2021



8th Annual Marian Eucharistic Conference, May 14-16th

All are invited to the 8th Annual Marian Eucharistic Conference at Ave Maria University May 14th-16th "To Jesus Through Mary" St. Louis de Montfort. Speakers include Dr. Mark Miravalle, John Paul II Chair of Mariology, Franciscan University of Steubenville, Kathleen Beckman L.H.S., Author and President of Foundation of Prayer for Priests, Dr. Edward Sri, Theologian, Author, and co-founding leader of FOCUS (Fellowship of Catholic University Students) and Roy Shoeman, speaker and author of "Salvation is from the Jews" and "Honey from the Rock". Visit www.aveconferences.com to register. Lodging and meals available. For details call (239) 348-4725 or email: aveconferences@gmail.com

FOR MORE INFORMATION VISIT OUR WEBSITE:

AVECONFERENCES.COM

OR CALL (239)348-4725 ~ EMAIL: AVECONFERENCES@GMAIL.COM

MASS INTENTIONS

† - Indicates Deceased

Saturday 5/8

8:30 Krystyna Markut—ES
4:30 † Margo Belleman—JC

Sunday 5/9

7:00 Intentions Incarnation Parishioners—JC
9:00 † Mary Walczak—ES
11:00 † Tess Rosales—JC
1:30 No Mass
5:00 † Connie Peterson—JB

Monday 5/10

7:00 Mother's Day Triduum—JC
11:00 Mother's Day Triduum—JS

Tuesday 5/11

7:00 Mother's Day Triduum—JC
11:00 Mother's Day Triduum—ES

Wednesday 5/12

7:00 Mother's Day Triduum—ES
11:00 Mother's Day Triduum—JC

Thursday 5/13

8:15 Trinity Shipe—ES
11:00 † Irene Carol—JC

Friday 5/14

7:00 † Lucienne Bajard—CS
11:00 † Taylor Zurick—ES

Saturday 5/15

8:30 † Christian Englehardt—JC
4:30 † Helen Nguyen—JB

Sunday 5/16

7:00 † Joseph & Catherine King—JC
9:00 † Cholly Rollings—JC
11:00 † Reynaldo Umadhay—ES
1:30 Intentions Incarnation Parishioners—Fr. Krzysztof
5:00 † Robert Pacca—ES

Priest's schedule may change without notice.

ES=Fr. Eric Scanlan JC=Fr. Jim Cogan
JS=Fr. Joe Stearns PS=Fr. Phil Schweda
CS=Fr. Claudio Stewart JB=Fr. John Belmonte

Into your hands O Lord, we commend the souls of our recently departed. May their souls and the souls of the faithful departed, through the mercy of God, rest in peace.



**LEIGH BURCH
ANNA GONZALES
PHILIP G. NEITZEL**



**The Sanctuary Candle Glows
In Honor Of**

**MILDRED SHAFFER
FROM BARBARA SHAFFER**



**Altar Flowers
In Honor Of**

**VIOLET TAMBORSKI
FROM LAVERNE ULMER †**

thebulletin

Submissions for the bulletin are due the Friday prior to the Sunday of the following week. Email submission to:
lhutchison@incarnationchurch.org
Preferred text—Times New Roman 12 pt.
Preferred graphics format .jpeg or .png

Additional Adoration

**Adoration on Saturday from 9:00-10:00 am
unless there is a funeral at that time.**

Eucharistic Adoration & Children of Mary Rosary Schedule

Silent Prayer

Weekdays: 11:30 am – 3:30 pm
Tuesday and First Friday: 11:30 am – 9:00 pm
Saturday 9:00—10:00am if no funeral

Divine Mercy Chaplet for the Sick & Dying

Monday - Friday 11:45 am Chapel
Monday—Miraculous Medal noon Chapel
Friday 3:00 pm - (The Hour of Mercy) Chapel

The Children of Mary Rosary Ministry

meets Tuesday evening in the Chapel during Adoration praying two Rosaries, the Divine Mercy Chaplet, and the Litany of the Sacred Heart
No need to call, you are always welcome
Contact Lucy Gatza for more details 616 856-8606

New Adorers are needed and welcome!

Call ministry coordinator, Lucy Gatza, 616 856-8606

LOVE DIVINE, ALL LOVES EXCELLING

HYFRYDOL



1. Love di-vine, all loves ex-cel-ling, Joy of heav'n, to
2. Come, al-might-y to de-liv-er; Let us all your
3. Fin-ish then your new cre-a-tion, Pure and spot-less,



1. earth come down! Fix in us your hum-ble dwell-ing; All your
2. life re-ceive; Sud-den-ly re-turn and nev-er, Nev-er-
3. gra-cious Lord; Let us see your great sal-va-tion Per-fect-



1. faith-ful mer-cies crown. Je-sus, source of all com-pas-sion,
2. more your tem-ples leave. Lord, we would be al-ways bless-ing,
3. ly in you re-stored. Changed from glo-ry in-to glo-ry,



1. Love un-bound-ed, love all pure; Vis-it us with
2. Serve you as your hosts a-bove, Pray, and praise you
3. Till in heav'n we take our place, Till we sing be-



1. your sal-va-tion, Let your love in us en-dure.
2. with-out ceas-ing, Glo-ry in your pre-cious love.
3. fore the al-might-y, Lost in won-der, love and praise.

Text: 87 87 D; Charles Wesley, 1707-1788, alt. Music: Rowland H. Prichard, 1811-1887.

Penitential Act

I confess to almighty God and to you my brothers and sisters that I have greatly sinned, in my thoughts and in my words, in what I have done and what I have failed to do. (strike the breast) through my fault, through my fault, through my most grievous fault; therefore I ask Blessed Mary, ever-Virgin, all the Angels and Saints, and you my brothers and sisters, to pray for me to the Lord our God.

Gloria

Refrain: Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory. Lord God, heavenly King, O God, almighty Father.

Refrain

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us, you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

Refrain

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.

Refrain

Amen

Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, (bow head) and by the Holy Spirit was incarnate of the Virgin Mary and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his Kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen

Preparation of the Gifts

May the Lord accept the Sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Holy Church.

Invitation to Communion

Behold the lamb of God...

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

O Salutaris Hostia

O salutaris Hostia
Qua caeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen

A Reading from the Acts of the Apostles

Acts 10:25-26, 34-35, 44-48

When Peter entered, Cornelius met him and, falling at his feet, paid him homage. Peter, however, raised him up, saying, "Get up. I myself am also a human being." Then Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him."

While Peter was still speaking these things, the Holy Spirit fell upon all who were listening to the word. The circumcised believers who had accompanied Peter were astounded that the gift of the Holy Spirit should have been poured out on the Gentiles also, for they could hear them speaking in tongues and glorifying God. Then Peter responded, "Can anyone withhold the water for baptizing these people, who have received the Holy Spirit even as we have?" He ordered them to be baptized in the name of Jesus Christ.

Responsorial Psalm**Psalm 98**

R\. The Lord has revealed to the nations his saving power.

Sing to the LORD a new song, for he has done wondrous deeds; His right hand has won victory for him, his holy arm.

R\. The Lord has revealed to the nations his saving power.

The LORD has made his salvation known: in the sight of the nations, he has revealed his justice. He has remembered his kindness and his faithfulness toward the house of Israel.

R\. The Lord has revealed to the nations his saving power.

All the ends of the earth have seen the salvation by our God. Sing joyfully to the LORD, all you lands; break into song; sing praise.

R\. The Lord has revealed to the nations his saving power.

A Reading from Letter of First John

I John 4:7-10

Children let us love not in word or speech but in deed and truth. Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything.

Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit he gave us.

A Reading from the Holy Gospel According to John

Jn 15:9-17

Jesus said to his disciples: "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.

"I have told you this so that my joy may be in you and your joy might be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father.

It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another."

I HAVE LOVED YOU

Michael Joncas

Refrain

I have loved you with an ev-er-last-ing love, I have called you
and you are mine; I have loved you with an ev-er-last-ing love,

Verses

I have called you and you are mine. 1-3. Seek the face of the Lord and

to Refrain

1. long for him: he will bring you his light and his peace.
2. long for him: he will bring you his joy and his hope.
3. long for him: he will bring you his care and his love.

Text based on Jeremiah 31:3; Psalm 24:3. Text and music © 1979, OCP. All rights reserved.

UBI CARITAS

Bob Hurd

Refrain: All



*U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi

Verses: Cantor/Choir



est, De - us i - bi est.

1. The love of Christ joins us to-
2. In true com - mu - nion let us
3. May we who gath - er at this
4. For those in need make us your
5. May we one day be - hold your



1. geth - er. Let us re - joice in him, and in our love and
2. gath - er. May all di - vi - sions cease and in their place be
3. ta - ble to share the bread of life be - come a sac - ra -
4. mer - cy, for those op - pressed, your might. Make us, your Church, a
5. glo - ry and see you face to face, re - joic - ing with the

to Refrain



1. care for all now love God in re - turn.
2. Christ the Lord, our ris - en Prince of Peace.
3. ment of love, your heal - ing touch, O Christ.
4. ho - ly sign of jus - tice and new life.
5. saints of God to sing e - ter - nal praise.

Refrain and vs. 1, 2, 5 text based on *Ubi Caritas*, 9th cent.; verses 3, 4 text, Bob Hurd;
Spanish text by Pedro Rubalcava. Text and music © 1996, 2004, Bob Hurd. Published by OCP. All rights reserved.

GOD IS LOVE

ABBOT'S LEIGH

1. God is Love, let heav'n a-dore him; God is Love, let
2. God is Love; and love en-folds us, All the world in
3. God is Love; and though with blind-ness Sin af-flicts all

1. earth re-joice; Let cre-a-tion sing be-fore him And ex-
2. one em-brace; With un-fail-ing grasp God holds us, Ev-'ry
3. hu-man life, God's e-ter-nal lov-ing kind-ness Guides us

1. alt him with one voice. God who laid the earth's foun-da-tion,
2. child of ev-'ry race. And when hu-man hearts are break-ing
3. through our earth-ly strife. Sin and death and hell shall nev-er

1. God who spread the heav'ns a-bove, God who breathes through
2. Un-der sor-row's i-ron rod, Then we find that
3. O'er us fi-nal tri-umph gain; God is Love, so

1. all cre-a-tion: God is Love, e-ter-nal Love.
2. self-same ach-ing Deep with-in the heart of God.
3. Love for ev-er O'er the u-ni-verse must reign.

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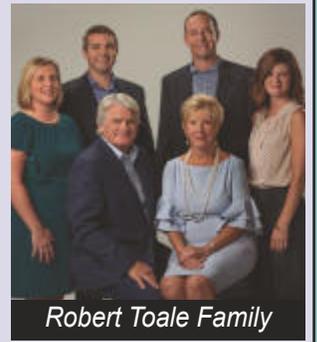
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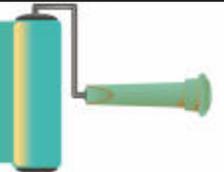


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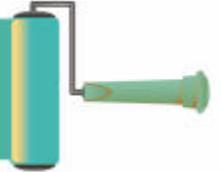
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