

Our Lady of Mount Carmel

A Catholic parish community served by the Carmelite Order

25 April 2021 ~ Fourth Sunday of Easter



‘Jesus said:

*‘I am the good shepherd.
A good shepherd lays down
his life for the sheep.
(John 10:11)*

*Detail at right: from
‘The Good Shepherd’ by
Jean Baptiste de Champaigne,
17th century*



Rev. Frederick J. Tillotson, O. Carm.
Pastor

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Parish Life

Parish Calendar

Sunday, April 25 — Sunday, May 9

(Mass Intentions are shown for first week only)

Fourth Sunday of Easter, April 25

Mass: 8:30am, 10:30am (Saturday Vigil 4:00pm)

Intentions, 4:00p: + O'Boyle Family, + Frank Broccolo

Intentions, 8:30a: + Gary Masi, Jr., + Edward Fisher

Intentions, 10:30a: + Ramon Bergeron, + Michael O'Sullivan

- Family Faith Formation, 9:00-10:00am

Monday, April 26

Mass: 8:00am.

Intentions: + Brian Fiffick, + Frank Macuch

- Adult Faith: Museum Masterpieces, 10:30am – Noon

Tuesday, April 27

Mass: 8:00am.

Intentions: + Gregorio Cruz, + Teresa Angela Moore

- Adult Faith: Small Grps—"Finding Peace," 10:30-11:30am

Wednesday, April 28

Mass: 8:00am.

Intentions: Julie Herrmann, + David Rossi

- Prayer Group, 9:00am in Classrooms 3-5

Thursday, April 29

Mass: 8:00am.

Intentions: + Irene Hekimain-Stewart, Lionel Laraque

Friday, April 30

Mass: 8:00am, Adoration: 8:30-9:30am

Intentions: + Rosemary Vaccaro, + Frank Macuch

Saturday, May 1

Mass: 8:00am. Confessions: 3:00pm

Intentions, 8:00am: + Zenaida Guerrero, Kian Greeley

Fifth Sunday of Easter, May 2

Mass: 8:30am, 10:30am (Saturday Vigil 4:00pm)

- Family Faith Formation, 9:00-10:00am

Monday, May 3

Mass: 8:00am.

- Adult Faith: "World's Greatest Churches" (Religious Architecture), 10:30am – Noon

Tuesday, May 4

Mass: 8:00am.

- Adult Faith: Small Grps—"Finding Peace," 10:30-11:30am

Wednesday, May 5

Mass: 8:00am.

- Prayer Group, 9:00am in Classrooms 3-5
- Widows/Widowers Faith Sharing Grp, 10:30-Noon, library

Thursday, May 6

Mass: 8:00am.

Friday, May 7

Mass: 8:00am, Adoration: 8:30-9:30am

Saturday, May 8

Mass: 8:00am. Confessions: 3:00pm

Sixth Sunday of Easter, May 9

Crowning of Mary, Mother's Day

Mass: 8:30am, 10:30am (Saturday Vigil 4:00pm)

- Knights Pancake Breakfast, Tillotson Hall
- Family Faith Formation, 9:00-10:00am

Save the Date: Sunday, May 23rd

Honoring our Military Men and Women

A combined Memorial /Veterans Day celebration. Watch for details.

If you are a member of our parish with an immediate family member (*spouse, child, brother, sister, parent, grandparent, grandchild*) who died in military service, or if you are a former / current military person, we would like to recognize you. For details: Phone 941-966-0807 x 305 or email: TFlippo@olmc-osprey.org. *Thank you!*

Starting soon! May & June Adult Faith / Small Groups

Mondays, 10:30am—12p: "The World's Greatest Churches."

A DVD series on the religious architecture of Hagia Sophia, Holy Sepulchre and Chartes, to name a few. May 3 - June 14 in Classrooms 2-4 with Tammy Flippo.

Tuesdays, 10:30-11:30: Small Group- "Finding Peace, Letting Go" April 27, May 4 & May 11 in parish library with Tammy Flippo.

Tuesdays, 10:30-11:30: Small Group—"Empty Nest" May 18 & 25, June 1 in parish library with Tammy Flippo.

Wednesdays, 9:00am: Prayer Group

Weekly through end of May (then summer break until Fall) in Classrooms 3-5 with Fran Marshall.

Wednesdays, 10:30am—12p: Widows & Widowers Faith Sharing Group. Starts May 5th in parish library with Marianne Cano.

Thursdays, 10:30am—12p: Introduction to the Old Testament May 13, 20 & 27 in Classrooms 2-4 with Fr. Fred.

Thursdays, 10:30am—12p: "I Have a Question." June 3, 10 & 17 in Classrooms 2-4 with Fr. Fred.

Stewardship of Treasure

This year vs. last year as of April 15, 2021

CFA	2020	2021
Goal	\$245,000.00	\$247,000.00
Pledge	124,330.00	181,462.00
Payment	100,363.00	159,066.00

Pastoral Ministry Team

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*A new series on the family to recognize "Amoris Laetitia Family Year"
proclaimed by Pope Francis on 21 March 2021*

Grandparents: Keepers of the Family's Stories

All families have a unique history comprised of milestone events and a diverse "cast of characters." This history is passed on in the telling of stories. Grandparents, more than anyone else, are the keepers of the family stories. They are a living bridge between the past and the future of a family. Their intimate connection with the two generations that preceded them and the two that follow gives them a remarkable knowledge and view of the landscape of five generations. Children love long-ago and far-away stories and are captivated by the adventure and excitement of times past. If they could peer into their own family history, they might find stories that would equal Huckleberry Finn or Tom Sawyer. Passing on family stories is a precious gift that grandparents can give to grandchildren and below are but a few suggestions. Enjoy!

- Compose and frame a collage of the previous generations of your family.
- Write a history of your family.
- Buy a grandparent book and record your story for your family.
- Frame your ancestral pictures and create a gallery wall in your home.
- Tell stories of what life was like when you were a child.
- Tell your grandchildren about your parents and grandparents.
- Create a family cookbook with favorite family recipes and the stories that go with them.
- Take your grandchildren to visit the ancestral home and church of your family.
- Create a family time-line of births, deaths, significant events. Have your grandchildren add their births and discuss how they are part of the larger on-going family.
- Create a family tree and include as many generations as you can.
- Recover the stories – talk to other family members: cousins, aunts, uncles, parents to try to learn more of the family stories.
- Join an on-line genealogy service such as Ancestry.com to explore more about your family.
- Tell your grandchild the story of their parent's childhood.

The Year of Saint Joseph with Benedict XVI

In a recent interview for this Year of Saint Joseph, Pope Benedict XVI (Joseph Ratzinger), reflected on his patron saint, Saint Joseph. Benedict believes that the silence of Mary's spouse is his own "yes" to God whereupon he agreed to take the young expectant Mary into his home. Joseph "discreetly devoted himself to the Holy Family, which explains why he is only a "silent presence" in the Gospels, of which is also his message." Benedict also suggested that the prophecy of the "tree of Jesse" from the book of Isaiah is a silent reference to Joseph. Described in the Old Testament as a "sterile stump," this dead tree must give birth to its offspring, the long-awaited Messiah. The Church teaches that this is the prophetic announcement of the birth of Christ from Mary's womb. According to Benedict, it also speaks to the paternal nature of Joseph. While the branch is traditionally described as a rose, to associate it with Mary, Benedict says that the texts actually indicate it is a sprout of rice; an important detail, because "it is perhaps the only text in the Old Testament to make the connection to the city of Nazareth." He further explains: the etymology of Nazareth could derive from the Babylonian word "nezer," meaning "rice." Even if only a hypothesis, this village of Joseph and Mary would thus carry within its name reference to the tree of Jesse from Isaiah.

(From www.aleteia.org/2021/04/02/josephs-silence-is-also-a-yes-says-pope-emeritus-benedict-xvi/). Accessed 4/3/21.

One Minute Theology: "Cornerstone"

Today's First Reading mentions "stone." In the Old Testament through the prophet Isaiah, God said, "See, I am laying a stone in Zion, a stone that has been tested, a precious cornerstone as a sure foundation; whoever puts faith in it will not waver" (ISA 28:16). The book of Psalms also mentions "the stone the builders rejected" (PS 118:22). The "stone" might originally have meant the foundation stone or capstone of the Jewish Temple. New Testament writers such as Peter interpreted these passages as referring to the death and resurrection of Christ. In his defense before the Sanhedrin (Acts 4) as well as in his first letter to Christian communities, Peter professes that Jesus is that cornerstone and tells the people, "like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pt 2). May we all be living stones!



Catechesis of the Holy Father On Prayer

Excerpts from General Audience of 14 April 2021

“The Church is a great school of prayer. Many of us learned how to whisper our first prayers on our parents’ or grandparents’ laps. We might, perhaps, cherish the memory of our mommy and daddy who taught us to say our prayers before going to bed...Then, as they grow up, there are other encounters, with other witnesses and teachers of prayer (CCC 2686-2687). This is good to remember.

“The life of a parish and every Christian community is marked by liturgical moments and moments of community prayer. We become aware that the gift we received with simplicity in infancy is a great heritage, a rich inheritance and that the experience of prayer is worth deepening more and more. The garment of faith is not starched, but develops with us; it is not rigid, it grows, even through moments of crisis and resurrection. Actually, there is no growth without moments of crisis because crises make you grow. Experiencing crisis is a necessary way to grow. And *the breath of faith is prayer*: we grow in faith inasmuch as we learn to pray...

“For this reason, too, communities and groups dedicated to prayer flourish in the Church. Some Christians even feel the call to make prayer the primary action of their day. There are monasteries, convents, hermitages in the Church where persons consecrated to God live. They often become centers of spiritual light. They are centers of community prayer that radiate spirituality. They are small oases in which intense prayer is shared and fraternal communion is constructed day by day... Praying and working in community keeps the world going...

“Everything in the Church originates in prayer and everything grows thanks to prayer. When the Enemy, the Evil One, wants to combat the Church, he does so first by trying to drain her fonts, hindering them from praying. For example, we see this in certain groups who agree about moving ecclesial reform forward... But prayer is not evident...where is prayer? And prayer is what opens the door to the Holy Spirit... If prayer ceases, for a little while it seems that everything can go ahead like always...but after a short time, the Church becomes aware that it has become like an empty shell, that it has lost its bearings, that it no longer possesses its source of warmth and love.

“Holy women and men do not have easier lives than other people. Even they actually have their own problems to address, and...are often the objects of opposition. But their strength is prayer. They always draw from the inexhaustible “well” of Mother Church. Through prayer they nourish the flame of their faith, as oil used to do for lamps. And thus, they move ahead walking in faith and hope. The saints, who often count for little in the eyes of the world, are in reality the ones who sustain it, not with the weapons of money and power, of the communications media...but with the weapon of prayer.

“In the Gospel of Luke, Jesus poses a dramatic question that always makes us reflect: *“When the Son of Man comes, will he find faith on earth?”* (Lk 18:8), or will he find only organizations, like groups of entrepreneurs of the faith, everything organized well, who do charitable works, many things, or will he find faith? *“When the Son of man comes, will he find faith on earth?”* This question comes at the end of a parable that demonstrates the need to pray with perseverance without getting tired (see vv. 1-8). Therefore, we can conclude that the lamp of faith will always be lit on earth as long as there is the oil of prayer. It is this that leads faith forward and leads our lives... The question that we Christians need to ask ourselves is: Do I pray? Do we pray? How do I pray? Like parrots or do I pray with my heart? How do I pray? Do I pray, certain that I am in the Church and that I pray with the Church? Or do I pray a bit according to my ideas and then make my ideas become prayer? This is a pagan prayer, not Christian. I repeat: We can conclude that the lamp of faith will always be lit on earth as long as there is the oil of prayer.

“And this is the Church’s essential task: to pray and to teach how to pray. To transmit the lamp of faith and the oil of prayer from generation to generation... Without the light of this lamp, we would not be able to see the path of evangelization, or rather, we would not be able to see the path in order to believe well...to see the faces of our brothers and sisters to draw near and serve...to illuminate the room where we meet in community. *Without faith everything collapses; and without prayer faith is extinguished.* Faith and prayer together. There is no other alternative. For this reason, the Church, as the house and school of communion, is the house and school of faith and prayer.”

Amen. Come, Holy Spirit, fill the hearts of your faithful...

Evangelization and Catechesis

Saint Mark the Evangelist Feast Day: April 25

“When he realized this, he went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer.” (Acts 12:12)

“After Barnabas and Saul completed their relief mission, they returned to Jerusalem, taking with them John, who is called Mark.” (Acts 12:25)



St. Mark the Evangelist by Vladimir Borovikovskiy, c. 1804–1809

What we know of Saint Mark the Evangelist (? – c. April 25, 68 AD) comes to us directly from New Testament Scripture. He is typically identified in Acts of the Apostles as “John, known as Mark.” In the above-noted passages from Acts 12, the “he” being spoken of is Peter for after escaping prison, he went to the home of Mark’s mother. Peter considered Mark a friend, often calling him “my son.” In the same chapter a few verses later, Paul and Barnabas take Mark along on their first missionary journey, but for some reason the latter made a solo return to Jerusalem. It is not known the reason that Mark did not join Paul in his second journey despite Barnabas’ insistence but Paul does later ask Mark to visit him in prison.

The oldest and the shortest of the four Gospels, Mark emphasizes Jesus’ rejection by humanity while being God’s triumphant envoy. Scholars believe this Gospel was written for gentile converts in Rome sometime between 60-70 AD; after the deaths of Peter and Paul. Like the Gospel writer of Luke, Mark was not one of the twelve apostles, thus it cannot be factually known whether he personally knew Jesus. However, the Gospel of Mark describes a young man present in the Garden of Gethsemane during the time of Jesus’ arrest: *“Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked”* (Mark 14:51-52). Many scholars believe the evangelist is describing himself in this scene. Other scholars believe Mark to be the first bishop of Alexandria, Egypt.

Venice, Italy, famous for its Piazza San Marco, claims Mark as its patron saint and its Basilica di San Marco is said to contain his remains. A winged lion is Mark’s symbol.

From Saint of the Day, *Franciscan Media* (www.franciscanmedia.org/saint-of-the-day/saint-mark). Accessed 4/19/21.

Saint Catherine of Siena Virgin and Doctor Feast Day: April 29

“Be who God meant you to be and you will set the world on fire.”



Caterina Benincasa (1347-1380) was born the youngest of 25 children during the Black

St. Catherine of Siena by Baldassare Franceschini, 17th century

Plague. Most of her family did not survive. She was six years old when she had her first vision of Christ. She experienced mystical visions at a young age and desired to consecrate herself to Christ. She became a lay member of the Dominican Order, the Sisters of Penitence of St. Dominic in Siena, as well as an activist and author who had a great influence on the Catholic Church.

Catherine played a major role in influencing Pope Gregory XI to move the papacy from Avignon back to Rome after which he sent her to negotiate peace with Florence. Following Gregory's death, Catherine returned to Siena where she completed numerous writings, the most well known being her spiritual treatises on *The Dialogue of Divine Providence*. After the Great Schism began, Catherine spent the last two years of her life in Rome, in prayer and pleading on behalf of the cause of Pope Urban VI and the unity of the Church. When she died on at age 33, Urban VI presided at her funeral and burial.

Saint Catherine ranks high among the mystics and spiritual writers of the Church. Pope Pius II canonized her in 1461. In 1939, she and St. Francis of Assisi were declared co-patrons of Italy. Pope Paul VI declared her a Doctor of the Church in 1970, the only lay woman to ever receive this title. And in 1999, Pope John Paul II made her patron saint of Europe. St. Catherine is also patron saint of nurses and miscarriages.

Of her volumes of work, *The Dialogue of Divine Providence* is still read today around the world. It describes the human’s entire spiritual life through a series of conversations between God and the soul, represented by Catherine herself, and are explored in four treatises: on Divine Providence, on Discretion, on Prayer and on Obedience. These four, in turn, explore questions of concern to even today’s Catholics such as whether or not prayer is really effective.

From *Catholic Online* (www.catholic.org/saints/saint.php?saint_id=9) and *Franciscan Media* (www.franciscanmedia.org/saint-of-the-day/saint-catherine-of-siena). Accessed 4/14/21.

The Works of Mercy

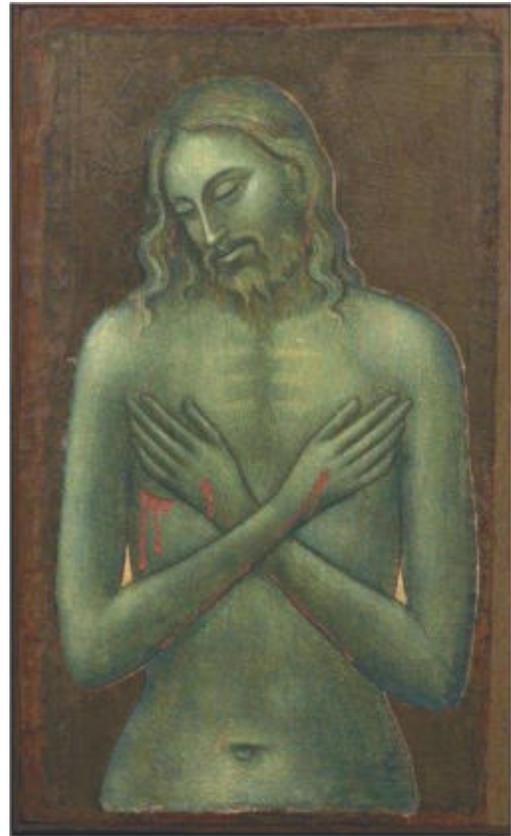
Sacred Art Series from the Vatican Museums

"Proclaiming Christ means showing that believing in Him and following Him is not only true and right, but also beautiful. At the heart of the Gospel lies the beauty of God's saving love, manifested in Jesus Christ who died and rose again." Pope Francis (Evangelii Gaudium 167)

Continuing the series from the Vatican Museums and Vatican News agency on The Works of Mercy, this week's focus is on selections by artists Allegretto Nuzi and Giovanni di Paolo.

Allegretto Nuzi (1315–1373) was an Italian painter, active mainly around Fabriano, in the Province of Ancona. Documents verify his presence in Florence in 1346. Nuzi primarily worked under commissions for churches producing religious-themed works. In Fabriano, his masterworks are the frescoes in the Chapel of Sant'Orsola in the church of Santa Lucia. He also painted wooden statues now in the Pinacoteca Civica di Bruno Molajoli in Fabriano. His painting, the "*Vir dolorum*" (top right), presents the torment of the Passion and death of Christ. This close-up of Jesus shows Him from the waist up laying down, without clothing, arms crossed on His chest, eyes closed, and head tilted in the sleep of death. This painting is an example of a type of iconography that is almost always part of a diptych alongside an image of the Madonna with the Christ Child. Together, the pair give witness to a particular devotion to the moment of the Divine Incarnation and the sufferings Christ endured until death.

Giovanni di Paolo di Grazia (c. 1403–1482) was an Italian artist working primarily in Siena who became a prolific painter and illustrator of manuscripts, including Dante's texts. He was one of the most important artists of the 15th century Siennese School. His early works show the influence of earlier masters, but his later style was more individual, characterized by cold, harsh colors and elongated forms. Many of his paintings have an unusual dreamlike atmosphere. One such example is "*Lamentations over the Dead Christ*" (at right), completed between 1440-1445. The scene provides an up-close presentation of the Crucifixion. The ladder used for the deposition of Christ remains leaning against the Cross. Jesus' body is held lovingly in the arms of His Mother Mary and John. Mary Magdalene along with two other disciples are shown at Christ's feet. Nicodemus the Pharisee stands to the right of the Cross behind Mary Magdalene. To the left stand Joseph of



Above: "Dead Christ" (*Vir dolorum*) by Allegretto Nuzi, c. 1365

Below: "Lamentation over the Dead Christ" by Giovanni di Paolo, c. 1430-1435



Arimathea and St. Peter (rarely shown in sacred art in depictions of this scene).

Eucharistic Celebration

Order of Worship

JOYFUL, JOYFUL, WE ADORE YOU

HYMN TO JOY



1. Joy - ful, joy - ful, we a - dore you, God of glo - ry,
2. All your works with joy sur-round you, Earth and heav'n re -
3. Al - ways giv - ing and for - giv - ing, Ev - er bless - ing,
4. Mor - tals, join the might - y cho - rus Which the morn - ing



1. Lord of love; Hearts un - fold like flow'rs be - fore you,
2. flect your rays, Stars and an - gels sing a - round you,
3. ev - er blest, Well-spring of the joy of liv - ing,
4. stars be - gan; Love di - vine is reign - ing o'er us,



1. O - p'ning to the sun a - bove. Melt the clouds of
2. Cen - ter of un - bro - ken praise; Field and for - est,
3. O - cean depth of hap - py rest! Lov - ing Fa - ther,
4. Bind - ing all with - in its span. Ev - er sing - ing,



1. sin and sad - ness; Drive the dark of doubt a - way;
2. vale and moun - tain, Flow - 'ry mead - ow, flash - ing sea,
3. Christ our broth - er, Let your light up - on us shine;
4. march we on - ward, Vic - tors in the midst of strife;



1. Giv - er of im - mor - tal glad - ness, Fill us with the light of day!
2. Chant - ing bird and flow - ing foun - tain, Prais - ing you e - ter - nal - ly!
3. Teach us how to love each oth - er, Lift us to the joy di - vine.
4. Joy - ful mu - sic leads us sun - ward, In the tri - umph song of life.

Text: 87 87 D; Henry van Dyke, 1852-1933, alt.

Music: Ludwig van Beethoven, 1770-1827; adapt. by Edward Hodges, 1796-1867.

Introductory

Rites

Processional Hymn:

*Joyful, Joyful, We
Adore Your*

Greeting

Penitential Act

Glory to God

Collect

*Liturgy of the
Word*

First Reading

Acts 4:8-12

A Reading from Acts of the Apostles

Peter, filled with the Holy Spirit, said:

“Leaders of the people and elders:

If we are being examined today

about a good deed done to a cripple,

namely, by what means he was saved,

then all of you and all the people of Israel

should know

that it was in the name of Jesus Christ the

Nazorean

whom you crucified, whom God raised from

the dead;

in his name this man stands before you healed.

He is the stone rejected by you, the builders,

which has become the cornerstone.

There is no salvation through anyone else,

nor is there any other name under heaven

given to the human race by which we are to be

saved.”

The Word of the Lord.

Eucharistic Celebration

Responsorial Psalm

PS 118:1, 8-9, 21-23, 26, 28, 29

PSALM 118: THIS IS THE DAY

Michael Joncas



This is the day the Lord has made; let us re-joice and be glad.

This is the day the Lord has made; let us re-joice and be glad.

Second Reading

1 John 3:1-2

A Reading from the First Letter of Saint John

Beloved:

See what love the Father has bestowed on us that we may be called the children of God.

Yet so we are.

The reason the world does not know us is that it did not know him.

Beloved, we are God's children now;

what we shall be has not yet been revealed.

We do know that when it is revealed we shall be like him,

for we shall see him as he is.

The Word of the Lord.

Gospel Acclamation

Celtic Alleluia



Al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia.

Music © 1985, 1995, Fintan O'Carroll and Christopher Walker. Published by OCP. All rights reserved.

Gospel

John 10:11-18

A Reading from the Holy Gospel according to John

Jesus said:

"I am the good shepherd.

A good shepherd lays down his life for the sheep.

A hired man, who is not a shepherd

and whose sheep are not his own,

sees a wolf coming and leaves the sheep and runs away,

and the wolf catches and scatters them.

This is because he works for pay and has no concern for the sheep.

I am the good shepherd,

and I know mine and mine know me,

just as the Father knows me and I know the

Father;

and I will lay down my life for the sheep.

I have other sheep that do not belong to this fold.

These also I must lead, and they will hear my voice,

and there will be one flock, one shepherd.

This is why the Father loves me,

because I lay down my life in order to take it up again.

No one takes it from me, but I lay it down on my own.

I have power to lay it down, and power to take it up again.

This command I have received from my Father."

The Gospel of the Lord.

Homily

Eucharistic Celebration

Profession of Faith: Renewal of Baptismal Promises

*During the Easter Season,
if the renewal of Baptismal
promises takes place, the
Creed is omitted.*

Universal Prayer

*R/ Lord, hear our
prayer.*

Liturgy of the Eucharist

Preparation of the Altar

Offertory Hymn

Jesu, Joy of Our Desiring

*(At the 10:30am Mass only:
during the offertory, children are
invited to come forward to place
their offering of can/dry food in
the collection basket.)*

Eucharistic Prayer

Preface

Holy Holy Holy

Consecration

Mystery of Faith

Doxology

The Lord's Prayer

Sign of Peace

Lamb of God

Communion

Communion Hymn

Like a Shepherd

Prayer after Communion

JESU, JOY OF OUR DESIRING

WERDF MÜNTER

1. Je - su, joy of our de - sir - ing, Ho - ly wis - dom,
2. Through the way where hope is guid - ing, Hear what peace - ful

1. love most bright, Drawn by you, our souls as - pir - ing,
2. mu - sic rings; Where the flocks in you con - fid - ing,

1. Soar to un - cre - at - ed Light. Word of God, our flesh that
2. Drink of joy from death - less springs! Theirs is beau - ty's fair - est

1. fash - ioned With the fire of life im - pas - sioned, Striv - ing
2. plea - sure; Theirs is wis - dom's ho - liest trea - sure; You do

1. still to truth un - known, Soar - ing, dy - ing, 'round your throne.
2. ev - er lead your own, In the love of joys un - known.

Text: 87 87 88 77; Martin Jahn, c. 1620-1682; tr. Robert Bridges, 1814-1930, rev.
Music: from *Himmelsche Lieder*, 1642, by Johann P. Schop, c. 1590-1664.

LIKE A SHEPHERD

Bob Dufford, SJ

Refrain
Like a shep - herd he feeds his flock and gath - ers the lambs in his
arms, hold - ing them care - ful - ly close to his heart,
lead - ing them home. home, lead - ing them home.

1-3 to Verses Final

Verses 1, 2
1. Say to the cit - ies of Ju - dah: Pre - pare the
2. I — my - self — will shep - herd them, for oth - ers have

1. way of the Lord. Go to the moun - tain - top,
2. led them a - stray. The lost I will res - cue and

to Refrain
1. lift your voice: Je - ru - sa - lem, here is your God.
2. heal their wounds and pas - ture them, giv - ing them rest.

Verse 3
3. Come un - to me if you are heav - i - ly bur - dened, and
to Refrain
3. take my yoke up - on your shoul - ders. I will give you rest.

Text: Based on Isaiah 40:9ff; Ezekiel 34:11ff; Matthew 11:28ff. Text and music © 1976, Robert J. Dufford, SJ, and OCP.
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Eucharistic Celebration

Concluding

Rites

Blessing

Dismissal

Recessional Hymn

*How Can I Keep From
Singing*

How Can I Keep from Singing



1. My life flows on in end-less song A -
 2. Through all the tu - mult and the strife, I
 3. What, though my joys and com-fort die, The
 4. The peace of Christ makes fresh my heart, A



bove earth's lam - en - ta - tion. I hear the real though
 hear that mu - sic ring - ing; It sounds and ech - oes
 Lord, my sav - ior liv - eth. What though the dark - ness
 foun - tain ev - er spring-ing. All things are mine since



far - off hymn That hails a new cre - a - tion.
 in my soul; How can I keep from sing-ing!
 gath - er 'round! Songs in the night it giv - eth.
 I am his; How can I keep from sing-ing?



No storm can shake my in-most calm, While to that rock I'm



cling - ing. Since Christ is Lord of heav-en and earth,



How can I keep from sing-ing?

Text: Robert Lowry, 1826-1899

Tune: HOW CAN I KEEP FROM SINGING, S. 797 with refrain; Robert Lowry, 1826-1899; Harm. by Robert J. Halasz, n.d.

*To all Visitors,
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Ate, missa est

Go, you are sent...!

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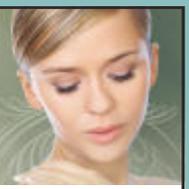
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