

# Our Lady of Mount Carmel

A Catholic parish community served by the Carmelite Order  
2 May 2021 ~ Fifth Sunday of Easter

*“I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.”*

(John 15:5)

*At right:  
“Christ the True Vine”  
16th century Greek icon*



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

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# Parish Life

## Parish Calendar

### Sunday, May 2 — Sunday, May 16

(Mass Intentions are shown for first week only)

#### Fifth Sunday of Easter, May 2

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

**Intentions, 4:00pm:** Fred Nee, + Florence Capo

**Intentions, 8:30am:** + Bob Axiom

**Intentions, 10:30am:** People of the Parish

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

#### Monday, May 3

Mass: 8:00am.

**Intentions:** + Dick Lyons, + Gen Houck

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

#### Tuesday, May 4

Mass: 8:00am.

**Intentions:** Ed Haldermon, Judy Jaquette

- Adult Faith: Small Group—*Finding Peace*, 10:30-11:30am

#### Wednesday, May 5

Mass: 8:00am.

**Intentions:** + Rosemary Vacarro, + Jan Michael Wooten

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

#### Thursday, May 6

Mass: 8:00am.

**Intentions:** + Souvelier Fede, + Sean Edward Munzer

#### Friday, May 7

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

**Intentions:** Charles Ballschmieder, Ian Breckle

#### Saturday, May 8

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

**Intentions:** People of the Parish

#### Sixth Sunday of Easter, May 9

**Crowning of Mary, Mother's Day**

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

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

#### Monday, May 10

Mass: 8:00am.

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

#### Tuesday, May 11

Mass: 8:00am.

- Adult Faith: Small Group—*Finding Peace*, 10:30-11:30am

#### Wednesday, May 12

Mass: 8:00am.

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

#### Thursday, May 13

Mass: 8:00am.

- Adult Faith: *Intro to Old Testament*, 10:30-Noon, Rms 2-4

#### Friday, May 14

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

#### Saturday, May 15

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

#### Sixth Sunday of Easter, May 16

**Ascension of the Lord**

### 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!*

### *To All of Our Mothers*

A loving donation has been made in honor or memory of

**All of Our Mothers** to

*Our Mother's House of Catholic Charities,*

Diocese of Venice by

Our Lady of Mount Carmel Parish.



For the children's bulletin with age-appropriate Sunday readings and activities, please see "**The Kid's Bulletin**" provided each Sunday in the gathering space. We will continue to print photos and activities of our fun **Family Faith Formation** events. *Thank you!*

#### The Kids' Bulletin



### Stewardship of Treasure

This year vs. last year as of April 22, 2021

CFA	2020	2021
Goal	\$245,000.00	\$247,000.00
Pledge	124,330.00	181,987.00
Payment	100,363.00	159,891.00

### Pastoral Ministry Team

**Pastor**

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

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**Linda Jefferson, Business Manager**

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**Luis Batista Collazo, Maintenance & Property Manager**

## Evangelization & Catechesis

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

*I am with you Always*

### Theme for First World Day for Grandparents and Elderly

Following the Angelus given this past Sunday, 31 January, Pope Francis announced the institution of a *World Day for Grandparents and the Elderly*, which is to be celebrated annually on the Fourth Sunday in July. This day was chosen to coincide with the feast of Saints Joachim and Anne, the grandparents of Jesus and parents of the Blessed Virgin Mary.<sup>1</sup> Francis established this day saying “grandparents are often forgotten, and we forget this wealth of preserving roots and passing on what the elderly have received.” In addition, Francis believes that the elderly are “trees that always bear fruit and are people who continue to dream... and young people must be brought into dialogue with the dreams of the elderly.” In addition, “the dreams of the elderly have built our society; for example, I am thinking of Europe, of a world without war anymore.” A thread that runs throughout the encyclical, *Tutti Fratelli*, is the “dream of a world without war...It is the dream that our elders, our grandparents had after the Second World War.” Francis believes that we should enter into dialogue with the “dreams of the elderly” in order to understand “what the dreams for the future of our society should be.”

For this year’s first celebration, Pope Francis has chosen the theme “I am with you always” from the Gospel of Matthew as a way to express the closeness of God and of the church to the older population. He points out that this theme is appropriate in these challenging pandemic times but it also serves as a “promise of closeness and hope” that can be shared not only with elderly but also with youth. While all young people—especially grandchildren—asked to be present in the lives of the elderly, the elderly, in turn, are called to pray for as well as evangelize and proclaim the Gospel to the young; lifting them up in the practice of their faith.

*The Year of Saint Joseph*

### Memorial of Saint Joseph the Worker Feast Day: May 1st



*“Joseph the Carpenter” by  
Georges de La Tour, c. 1642*

While the feast day of the Church’s fatherly patron saint is celebrated annually on March 19th, Pope Pius XII instituted a second feast day in his name in 1955 dedicated to St. Joseph the Worker. The Church has long recognized the dignity of human work as a person’s participation in the creative work of God. Through work, the command given to humans by God to “cultivate and care for the garden...” is fulfilled (GN 2:15). Prior to His public ministry, Jesus learned carpentry skills by working alongside his adoptive father, Joseph. In his 1981 encyclical *Laborem Exercens*, St. Pope John Paul II stated: “the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide [social] changes so as to ensure authentic progress by man and society.” Saint Joseph is held up as a model of such work. During this time of the pandemic, as many still struggle to secure gainful employment, the faithful are invited to pray a Novena to St. Joseph the Worker to assist them in their effort.

### *Novena to St. Joseph the Worker*

Joseph, patron saint of workers,  
blending skill with charity,  
silent carpenter, we praise you!  
Joining work with honesty,  
you taught Christ with joy to labor,  
sharing his nobility.

Joseph, close to Christ and Mary,  
lived with them in poverty,  
shared with them their home and labor,  
worked with noble dignity.  
May we seek God’s will as you did,  
leader of his family!

Joseph, inspiration for workers,  
man of faith and charity,  
make us honest, humble, faithful,  
strong with Christ’s true liberty,  
Make our labor and our leisure  
fruitful to eternity! Amen.

1 [www.vaticannews.va/en/pope/news/2021-01/pope-establishes-world-day-for-grandparents-and-the-elderly.html](http://www.vaticannews.va/en/pope/news/2021-01/pope-establishes-world-day-for-grandparents-and-the-elderly.html). From the web. Accessed 4/25/21.

## Evangelization and Catechesis

### *I Am the Vine*

#### Saint Cyril of Alexandria

*Excerpt from Saint Cyril of Alexandria's Commentary on the Gospel of John (Lib. 10, 2: PG 74, 331-334) whereby he discusses "I am the vine, you are the branches" (John 15:5)*

**"The Lord calls himself the vine** and those united to him branches (John 15:5) in order to teach us how much we shall benefit from our union with him, and how important it is for us to remain in his love. By receiving the Holy Spirit, who is the bond of union between us and Christ our Savior, those who are joined to him, as branches are to a vine, share in his own nature.

**"On the part of those who come to the vine,** their union with him depends upon a deliberate act of the will; on his part, the union is effected by grace. Because we had good will, we made the act of faith that brought us to Christ, and received from him the dignity of adoptive sonship that made us his own kinsmen, according to the words of Saint Paul: He who is joined to the Lord is one spirit with him.

**"The prophet Isaiah calls Christ** the foundation, because it is upon him that we as living and spiritual *stones* are built into a holy priesthood to be a dwelling place for God in the Spirit. Upon no other foundation than Christ can this temple be built. Here Christ is teaching the same truth by calling himself the vine, since the vine is the parent of its branches, and provides their nourishment.

**"From Christ and in Christ,** we have been reborn through the Spirit in order to bear the fruit of life; not the fruit of our old, sinful life but the fruit of a new life founded upon our faith in him and our love for him. Like branches growing from a vine, we now draw our life from Christ, and we cling to his holy commandment in order to preserve this life. Eager to safeguard the blessing of our noble birth, we are careful not to grieve the Holy Spirit who dwells in us, and who makes us aware of God's presence in us.

**"Let the wisdom of John teach us** how we live in Christ and Christ lives in us: The proof that we are living in him and he is

living in us is that he has given us a share in his Spirit. Just as the trunk of the vine gives its own natural properties to each of its branches, so, by bestowing on them the Holy Spirit, the Word of God, the only-begotten Son of the Father, gives Christians a certain kinship with himself and with God the Father because they have been united to him by faith and determination to do his will in all things. He helps them to grow in love and reverence for God, and teaches them to discern right from wrong and to act with integrity."

(From *Cyril of Alexandria, Commentary on John*, LFC 43, 48 (1874/1885). Book 10. Vol. 2 pp. 323-452. From the web: [www.ccel.org/ccel/pearse/morefathers/files/cyril\\_on\\_john\\_10\\_book10.htm](http://www.ccel.org/ccel/pearse/morefathers/files/cyril_on_john_10_book10.htm). Accessed 4/27/21.)

**St. Cyril of Alexandria** (378 –June 444 AD) was patriarch archbishop of Alexandria, Egypt in 412. He presided over the Ecumenical Council of Ephesus in 431 which defined the inseparable unity of the divine and human natures of Christ, and the appropriateness of giving the Blessed Virgin Mary the title of "Theotokos" or Mother of God.

#### **One Minute Theology** Today's Gospel reading

from the Gospel of John (JN 15:1-8) forms part of what is known at the Farewell Discourse given by Jesus on the night of the Last Supper (JN 13–17). This Discourse is introduced when Jesus gives the new command to "love one another as I have loved you" (JN 13:34). He then tells the disciples "do not let your hearts be troubled;" "I am the Way, the Truth and the Life;" and "**I am the vine, you are the branches...**"; all of which point to His purpose for telling the disciples these things: "so that my joy may be in you and your joy may be complete" (JN 15:11). Jesus then warns of the world's hatred but promises to send His followers the Advocate; "the Spirit of Truth" to be with them when He departs. The Discourse concludes with the prayer of Jesus: "When Jesus had said this, he raised his eyes to heaven and said, "Father, the hour has come. Give glory to your son, so that your son may glorify you... *Father, they are your gift to me. I wish that where I am they also may be with me...*" (JN 17:1,24). Chapter 17 is known as the "high priestly prayer" of Jesus. It is a prayer of petition for immediate as well as future disciples with several passages reminiscent of the Lord's Prayer. All are invited to read, pray and reflect upon Chapters 13-17 of John's Gospel; in particular Jesus' priestly prayer with its beautiful verse 24.

## Evangelization and Catechesis

### Saints Philip and James, Apostles

Feast Day: May 3rd



*The Apostles Philip and James by Albrecht Durer, 1516*

For centuries, the Catholic Church had special feasts

to honor only four of the apostles: Sts. Peter and Paul, St. John the Evangelist, and St. Andrew, the brother of Peter. The Church memorialized the remaining apostles all together on June 29. But in the sixth century, the bodies of Sts. Philip and James were brought to Rome from the East and were laid to rest in the Basilica of the Holy Apostles. Since they arrived together at the same location, the Church instituted a single feast day for both apostles.

**Saint James** (*above left*) was known as "St. James the Less" to distinguish him from the other apostle named James, who was the brother of John. This James was referred to as "the brother of the Lord," because his mother was related to the Blessed Virgin Mary. According to some sources, James' resemblance to Christ is the reason why Judas identified Jesus with a kiss when he betrayed Him in the Garden. It was also this James to whom the Resurrected Christ first appeared before any other apostle (1 Cor 15:7). Scholars further believe it was this James who wrote the book of James from which the Sacrament of the Sick is derived: "Is anyone among you sick?" (JA 5:14). Saint James became the bishop of the Church in Jerusalem and played a central role in the Church's first council (Acts 15). He confirmed the decision that Gentiles do not need to undergo circumcision to follow Christ.

**Saint Philip** (*above right*) was one of the first of the 12 apostles called by Christ. This Philip is not to be confused with Philip the deacon who baptized the Ethiopian eunuch in the desert (Acts 8). Scripture tells us that after calling the first apostles, Peter and Andrew, Jesus next called Philip: "Jesus wanted to go to Galilee, and He found Philip and said to him, 'Follow Me'" (Jn 1:43). Philip believed in Christ as soon as he encountered Him for Scripture next tells us that "Philip found Nathanael and told him, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote — Jesus of Nazareth, the son of Joseph'" (Jn 1:45). In response to Philip's invitation, Nathanael replies, "Nazareth! Can anything good come from there?" This question prompts Philip to deliv-

### *Month of May with Marian Shrines* **A Marathon of Prayer for Catholics**

On Wednesday, April 21st, Pope Francis requested that Catholics and Marian Shrines around the world dedicate the month of May to prayer for an end to the Covid-19 pandemic. This prayer initiative will involve 30 Marian Shrines from around the world and is centered on the theme, "The whole Church was fervently praying to God," recalling a passage from the Book of Acts (12:5). Pope Francis will open this Marian month of prayer on Saturday, May 1st with a Rosary broadcast across Vatican Media's platforms. Each day in May will see Vatican News broadcast the recitation of the Rosary at 6:00pm Rome time (12:00pm Eastern U.S.) from worldwide Marian Shrines. Pope Francis will then close the prayer initiative on May 31st with another broadcast.<sup>1</sup>

1 Watkins, Devin. "Pope urges Catholics to pray in May for end to Covid-19 pandemic." *Vatican News*. 22 April 2021. From the web: [www.vaticannews.va/en/pope/news/2021-04/pope-francis-shrines-may-2021-prayer-end-pandemic.html](http://www.vaticannews.va/en/pope/news/2021-04/pope-francis-shrines-may-2021-prayer-end-pandemic.html). Accessed 4/26/21.

er one of his most memorable lines in Scripture, "Come and see" (Jn 1:46). Philip's response implies that to have faith in the Messiah, one must personally *encounter* Christ. Three days later, Philip along with other apostles attend the wedding at Cana and witness Christ's first miracle which cemented his faith in Christ.

**In addition to witnessing the miracle** of loaves and fishes whereby Jesus fed the five thousand, the Gospel of John tells us that Philip was also present at the Last Supper. As part of His Farewell Discourse, Jesus said, "No one comes to the Father except through me. If you know me, you will know my Father as well. From now on, you do know him and have seen him." It was Philip who responded, "Lord, show us the Father, and that will be enough for us" (Jn 14:6-8). Jesus answers, "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father." Philip shows us that, as with other of the Apostles, even though he did not initially grasp who Jesus truly was, God still used him in spite of his weaknesses — as He does each of us today. Philip followed in the footsteps of the other apostles to proclaim the Gospel message and was eventually martyred for his faith by being crucified upside down in 62 AD.

"Feast of Sts. Philip and James." *Marians of the Immaculate Conception*. From the web: [www.marian.org/news/Feast-of-Sts-Philip-and-James-7717](http://www.marian.org/news/Feast-of-Sts-Philip-and-James-7717). Accessed 4/27/21.

### The Works of Mercy

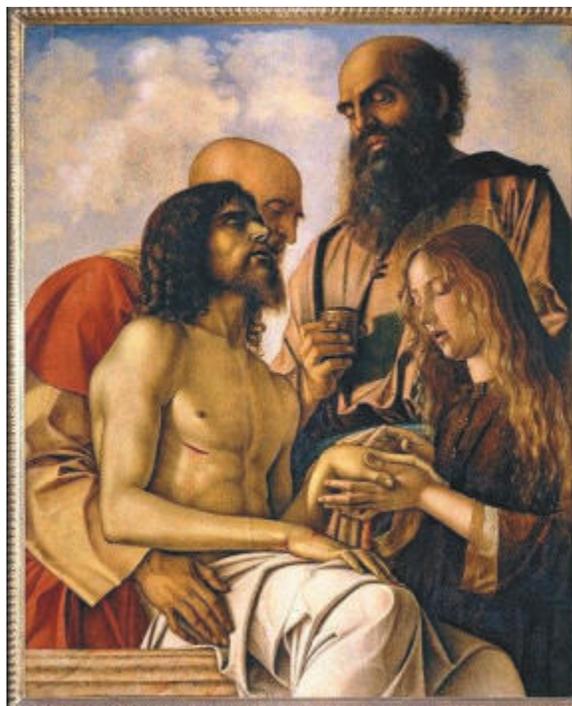
#### Sacred Art Series from the Vatican Museums

*"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 Giovanni Bellini and Pietro Lorenzetti.

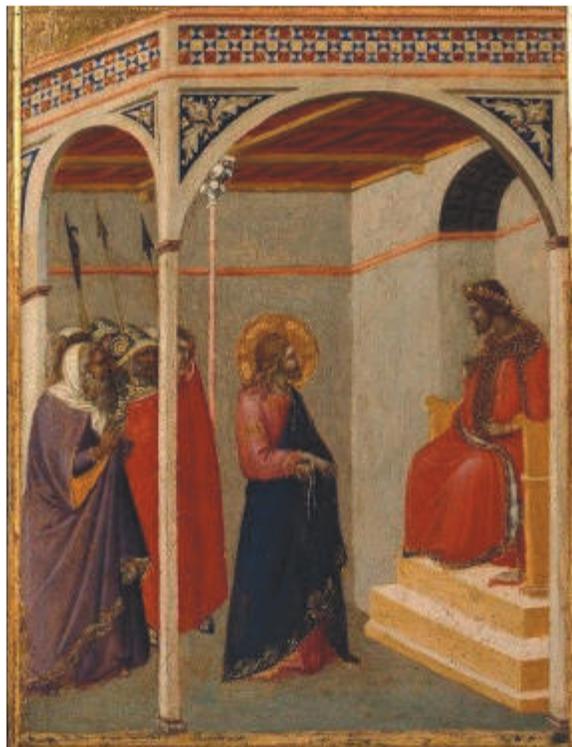
The scene depicted by Giovanni Bellini (*top right*) is considered a type of "pieta." It depicts those present at Christ's deposition as accepting of God's will in His crucifixion. One interesting aspect of this scene is that it does not show the usual presence of the Blessed Virgin Mary but instead illustrates Joseph of Arimathea, Nicodemus, and Mary Magdalene. Mary Magdalene is shown tearfully anointing the wounds of the hands of Christ. In Flemish art tradition, tears are painted according to the theory of *imitation lacrimarium*; that is, to inspire compassion and participation on the part of the observer. Tears, therefore, become a favored means to promote the path of spiritual perfection in the devotee.<sup>1</sup> These tears are what Pope Francis might refer to as "the gift of tears" (a charism often attributed to the saints) or an overwhelming experience of God's grace.<sup>2</sup>

The painting by Pietro Lorenzetti (*at right*) is part of a diptych (an altarpiece on two hinged wooden panels) created around 1335 AD. Christ is shown in the very center of the scene standing before Pilate in a red tunic and blue outer garment and with hands bound. Pilate is seated on a raised throne dressed in lavish robes with his head crowned in bay leaves. Their eyes are locked on one another (*enlarged detail, bottom right*) which, combined with the silently-watching group of onlookers on the left side of the scene, creates great tension in the painting.<sup>3</sup>



Above: "Lamentation over the Dead Christ with Sts. Joseph of Arimathea, Nicodemus and Mary Magdalene" by Giovanni Bellini, c. 1475.

Below: "Jesus before Pilate" by Pietro Lorenzetti, c. 1335.



1 "Vatican Museums: The Works of Mercy #4." *Vatican News*. From the web: <https://www.vaticannews.va/en/vatican-city/news/2021-03/vatican-museums-art-prayer-faith-lent-consolation-pope-4.html>. Accessed 4/27/21.

2 Fenelon, Marge. "Receiving the 'gift of tears.'" *Our Sunday Visitor*. 23 August 2016. From the web: <https://osvnews.com/2016/08/23/receiving-the-gift-of-tears/>. Accessed 4/27/21.

3 "Vatican Museums: The Works of Mercy #5." *Vatican News*. From the web: <https://www.vaticannews.va/en/vatican-city/news/2021-03/vatican-museums-art-prayer-faith-lent-consolation-pope-5.html>. Accessed 4/27/21.

# Eucharistic Celebration

## Order of Worship

*Introductory*

*Rites*

**Processional Hymn:**  
*Sing a New Song*

**Greeting**

**Penitential Act**

**Glory to God**

**Collect**

### SING A NEW SONG

Dan Schutte

**Refrain**



Sing a new song un-to the Lord; let your song be sung from  
moun-tains high. Sing a new song un-to the Lord, sing-ing

**Verses**



al - le - lu - ia.      1. Shout with glad-ness! Dance for joy!  
2. Rise, O chil-dren, from your sleep;  
3. Glad my soul for I have seen



1. O come be - fore the Lord.      And play for God on  
2. your Sav - ior now has come.      † He has turned your  
3. the glo - ry of the Lord.      The trum - pet sounds; the



1. glad tam - bou-rines, and let your trum - pet sound.  
2. sor - row to joy, and filled your soul with song.  
3. dead shall be raised. I know my Sav - ior lives.

*to Refrain*

Text: Based on Psalm 98:1, 4-6. Text and music © 1972, 1974, 1979, 2008, OCP. All rights reserved.

*Liturgy of the  
Word*

**First Reading**  
*Acts 9:26-31*

### A Reading from Acts of the Apostles

When Saul arrived in Jerusalem he tried to join in the name of the Lord.  
the disciples, He also spoke and debated with the Hellenists,  
but they were all afraid of him, but they tried to kill him.  
not believing that he was a disciple. And when the brothers learned of this,  
Then Barnabas took charge of him and brought they took him down to Caesarea  
him to the apostles, and sent him on his way to Tarsus.  
and he reported to them how he had seen the The church throughout all Judea, Galilee, and  
Lord, Samaria was at peace.  
and that he had spoken to him, It was being built up and walked in the fear of the  
and how in Damascus he had spoken out boldly Lord,  
in the name of Jesus. and with the consolation of the Holy Spirit it grew  
He moved about freely with them in Jerusalem, in numbers.  
and spoke out boldly

**The Word of the Lord.**

# Eucharistic Celebration

## Responsorial Psalm

PS 22:26-28, 30-32

I will praise you, Lord, in the assembly of your people.

## Second Reading

1 John 3:18-24

### A Reading from the First Letter of Saint John

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.

**The Word of the Lord.**

## Gospel Acclamation

*Celtic Alleluia*

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 15:1-8

### A Reading from the Holy Gospel according to John

Jesus said to his disciples: "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches.

Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples."

**The Gospel of the Lord.**

## Homily

Whoever remains in me and I in him will bear

# Eucharistic Celebration

## Profession of Faith: Renewal of Baptismal Promises

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

## Universal Prayer

*R/ Lord, hear our prayer.*

## Liturgy of the Eucharist

## Preparation of the Altar

## Offertory Hymn

*We Walk By Faith*

## Eucharistic Prayer

*Preface*

*Holy Holy Holy*

*Consecration*

*Mystery of Faith*

*Doxology*

## The Lord's Prayer

*Sign of Peace*

## Lamb of God

## Communion

## Communion Hymn

*One Love Released*

## Prayer after Communion

## We Walk by Faith

1., 5. We walk by faith, and not by sight: No  
 2. We may not touch his hands and side, Nor  
 3. Help then, O Lord, our un - be - lief, And  
 4. That when our life of faith is done In

gra - cious words we hear Of him who spoke as  
 lol - low where he trod; Yet in his prom - ise  
 may our faith a - bound: To call on you when  
 realms of clear - er light We may be - hold you

none e'er spoke, But we be - lieve him near.  
 we re - joice, And cry "My Lord and God!"  
 you are near. And seek where you are found:  
 as you are In full and end - less sight.

Text: Henry Alford, 1811; 1911, etc.  
 Tune: SILVHIL COM: Marty Haugen, 1950, 19 1994. GIA Publications, Inc.

## ONE LOVE RELEASED

Bob Frenzel and Kevin Keil

Refrain  
 One bread, one bod - y, one cup, one call,  
 one faith, one Spir - it pres - ent in us all.

One prayer, one bless - ing, one hope, one peace,  
 one church, one peo - ple, one love re - leased.

Verses  
 1. Is not this bread we share, the bod - y of our Lord?  
 2. I am the bread of life, eat and you shall live.  
 3. I am the liv - ing bread, as man - na from the sky.  
 4. No one will come to me, un - less our God has led.

to Refrain  
 1. Is not this wine we drink, the blood of Christ out-poured?  
 2. To those who share this meal, my strength I'll al - ways give.  
 3. This bread I give to you, that you may nev - er die.  
 4. And I shall raise them up, — raise them from the dead!

Text: Bob Frenzel and Kevin Keil (ASCAP). Music: Based on O WALY WALY.  
 Text and music © 1999, 2000, Robert H. Frenzel and Kevin Keil. Published by OCP. All rights reserved.

# Eucharistic Celebration

*Concluding*

*Rites*

Blessing

Dismissal

Recessional Hymn

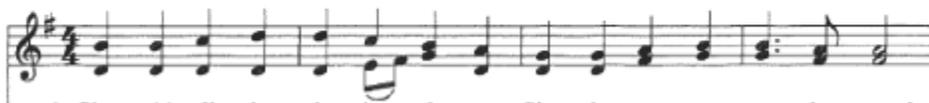
*Sing with All the  
Saints in Glory*

*To all Visitors,  
Thank you for worshipping  
with us today!*

*Welcome packets along with  
registration information may be  
found in the gathering space or  
inquire at the front desk.*

507

## SING WITH ALL THE SAINTS IN GLORY



1. Sing with all the saints in glo - ry, Sing the res - ur - rec - tion song!
2. Oh, what glo - ry, far ex - ceed - ing All that eye has yet per - ceived!
3. Life e - ter - nal! heav'n re - joic - es: Je - sus lives who once was dead;
4. Life e - ter - nal! O what won - ders Crowd on faith; what joy un - known,



1. Death and sor - row, earth's dark sto - ry, To the form - er days be - long.
2. Ho - liest hearts for a - ges plead - ing, Nev - er that full joy con - ceived.
3. Join with all the heav'n - ly voic - es; Child of God, lift up your head!
4. When, a - mid earth's clos - ing thun - ders, Saints shall stand be - fore the throne!



1. All a - round the clouds are break - ing, Soon the storms of time shall cease;
2. God has prom - ised, Christ pre - pares it, There on high our wel - come waits;
3. Pa - tri - archs from dis - tant a - ges, Saints all long - ing for their heav'n,
4. Oh, to en - ter that bright por - tal, See that glow - ing fir - ma - ment,



1. In God's like - ness, peo - ple wak - ing, Know the ev - er - last - ing peace.
2. Ev - 'ry hum - ble spir - it shares it, Christ has passed th'e - ter - nal gates.
3. Proph - ets, psalm - ists, seers, and sa - ges, All a - wait the glo - ry giv'n.
4. Know, with you, O God im - mor - tal, Je - sus Christ whom you have sent!



Text: 87 87 D; 1 Corinthians 15:20; William J. Irons, 1812-1893; fr. *Psalms and Hymns*, 1873, alt.  
Music: HYMN TO JOY; Ludwig van Beethoven, 1770-1827; adapt. by Edward Hodges, 1796-1867.

*Ate, missa est*

*Go, you are sent...!*

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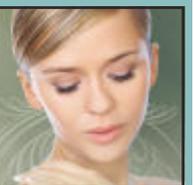
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