

Welcome to  
**Good Shepherd Parish**  
July 13, 2025



FIFTEENTH SUNDAY IN ORDINARY TIME

*The Parable of the Good Samaritan*

Which of these three, in your opinion, was neighbor to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise." *Luke 10:36-37*

## GOOD SHEPHERD PARISH VISION STATEMENT

Good Shepherd Parish strives to be a vibrant, welcoming community where every person can experience the Father's love. Through the Gospel proclamation, prayer, and joyous sacramental celebration, Good Shepherd Parish will inspire parishioners to discern and live out their vocations and to actively evangelize the world. As we bear witness to the Risen Christ, Our Lord and Savior, we aspire to serve our parish community. We will seek to welcome home the new, the lost, and the disheartened by using the gifts and fruits of the Holy Spirit..

## GOOD SHEPHERD PARISH MISSION STATEMENT

We, the Roman Catholic community of Good Shepherd Parish, strive to be a living sign of Christ's love in and for the world.

In response to our Baptismal call, nourished by the Eucharist and guided by the values of the Second Vatican Council, we seek to continue the mission of Jesus Christ by welcoming, supporting and guiding all through prayer, sacramental celebration, service and education.

### PARISH STAFF

**Pastor:**  
Fr. Laurence "Ren" Tocci  
Ext. 14  
frren@goodshepherdwayland.org

**Senior Priest in Residence:**  
Rev. Austin H. Fleming, M.A.  
fraustin@goodshepherdwayland.org  
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ConcordPastor.blogspot.com

**Permanent Deacon:**  
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Kat Holmstrom Ext. 13  
kholmstrom@goodshepherdwayland.org

**Administrative Assistant:**  
Vina Sousa Ext. 10  
vsousa@goodshepherdwayland.org

**Facilities Staff:**  
Steve McCarthy & Julio Pazmino Ext. 18



ST. ANN CHURCH, 134 COCHITUATE RD, WAYLAND, MA



ST. ZEPHERIN CHURCH, 99 MAIN ST, WAYLAND, MA

### Mass Times

**Saturday, 4:00 PM St. Ann**  
**Sunday, 8:30 AM St. Zepherin**  
**Sunday, 10:30 AM St. Ann**

### Confession

**Saturday, 3:00 –3:45 PM**  
**St. Ann**  
(or by appointment)

### Weekday Masses

**Monday—Tuesday**  
**9:00 AM St. Ann**  
**Wednesday—Friday**  
**9:00 AM St. Zepherin**

## Mass Intentions

**SATURDAY, JULY 12**

**4:00 PM**

**CHERYL KANE &  
RICHARD KANE, JR.**

**SUNDAY, JULY 13**

**8:30 AM**

**PEOPLE OF  
GOOD SHEPHERD PARISH**

**FRIDAY, JULY 18**

**9:00 AM**

**MILLIE CHOINSKI &  
RUTH (CHOINSKI) FORNES**

## Parish Calendar

**ST. ZEPHERIN CHURCH  
OPEN FOR PRAYER  
MONDAY—THURSDAY  
9 AM—3 PM  
FRIDAY  
9 AM—12 NOON**

**FRIDAY, JULY 18  
9 AM—12 NOON  
PARISH OFFICE OPEN**

**Parish Office: (508) 650—3545  
99 Main Street  
Wayland, MA**

**Summer Office Hours:  
Monday—Thursday  
9 AM—3 PM**

**Friday (BEG. JULY 11) 9 AM—12 PM**

***Urbi et Orbi (“To the City and to the World”) . . .***

One of the first things the media latched on to as they started speculating on what kind of pope Leo XIV would be was his choice of name. Historically, that choice reveals what the man’s priorities are, particularly as it relates to the legacy of previous popes who’d taken the same name. The pundits supposed—rightly, as it turns out—that Cardinal Prevost chose his papal appellation in homage to Pope Leo XIII: a pope whose most impactful contribution to the Church was his vision on the right order of the social-economic systems of the modern world. (At some point I might work on a series of articles about his insights, but that’s not my purpose here.)

The question arises: How did the bishop of Rome become such an influential voice in the world that he feels emboldened to give his views on political and economic issues? How did he become such a captivating figure in the global public eye that he even scores the cover of Time Magazine?

Originally, the pope’s role was as a guarantor of communion among the many local churches (or “sees”), which in these early centuries were concentrated along the Mediterranean. The earliest texts we have that give us a glimpse into the bishop of Rome’s function in the larger Church all suggest this. The First Letter of Clement, that I touched upon two weeks ago, is an appeal to the Christians in Corinth to submit to their properly ordained bishop and the priests associated with him: the motif that runs through the entire letter is a reminder for concord and communion. Far from a magisterial dictate, the tack Clement takes is pastoral, almost avuncular in tone. It’s a distinct possibility that the bishop of Rome saw himself as custodian of the trust that Christ gave to Peter when (as recorded in the Gospel of Luke) He said “Satan has asked to sift all of you like wheat. When you’ve turned again strengthen your brothers.”

Other writers in the first two centuries also attest to the exceptional care that the church at Rome showed to other sees—in financial and material support, as well as through consolation, counsel, and pious example. St. Ignatius of Antioch, for instance, writing around 110, praises the church of Rome as being “preeminent in love.” Eighty years later, St. Irenaeus would urge other churches to remain in communion with Rome because that see was “preeminent in authority.” The two “preeminences” probably go hand-in-hand: the great generosity—of spiritual concern no less than of money—and her fidelity to the traditions of the

apostles is what gives Rome her authority. Authority not in terms of power, but in terms of a prestige and admiration that was earned by her great example of what it means to be a community animated by the Christian lifestyle.

What seems to have begun the transition to administrative authority was the new role Christianity would have in the Byzantine Empire. After Constantine had secured his control over the entire empire in 315 AD, he gradually started to increase the social status of the Christian Church, making it the preferred religion of the Empire. But not long after this, a new controversial teaching about the Person of Jesus Christ began to take hold of the Church (I might deal with this controversy in a later bulletin column, too, but not now). The controversy took on political dimensions, and soon started to get out of hand, with bishops excommunicating each other, and one synod (a small council of bishops from a concentrated region) overturning the ruling of an earlier synod. So which synod is right, and which is wrong? The solution was to refer the conflicting decisions to the bishop of Rome, who would decide whether the matter needed to be referred to a third synod for clarification.

Gradually, this came to confer on the pope a “preeminence” that was more than just as mediator of communion among the sees, but more administrative. This was cemented all the more firmly when that controversy, which had ravaged Christianity so terribly, was finally resolved and it turned out that the church at Rome held the orthodox position all along. When yet another controversy about the Person of Christ flared up in the fifth century (they thought A LOT about Jesus in those days!) (I wish we paid half as much attention to Him today!)—anyhow, when this next controversy appeared, it was a masterful letter written by the bishop of Rome and read at the Council of Chalcedon that resolved the dispute. That pope was the first one to bear the name of our current holy father: Pope Leo the Great. When his letter was read at the council, people reportedly cheered “Peter has spoken through Leo!” You can well imagine how much this did for the pope’s prestige.

This same Pope Leo also began to assume more of a political role in the civil society of western Europe at this time. Since the empire was too vast for the emperor to be able to effectively manage all by himself, Constantine had appointed a vice emperor to attend to western Europe, and his successors retained this office. But the

*(continued on page 4...)*

*(continued from page 3...)*

emperor was shrewd and cautious: Constantine had gained the imperial seat during a power struggle among four regents, Constantine himself being the weakest of the four. But his experience taught him not to allow too equal a distribution of power between himself and the vice regent; so historically the person who held this office was something of a “weak sister.” Consequently, when the barbarians began pillaging western Europe, the people had no one they could rely on for assistance. Appeals to the emperor himself went unaddressed, because he had other matters to attend to in his own region of Asia Minor; and the vice regent was too feckless to be of help.

When Attila the Hun arrived at the gates of Rome, ready to sack that city as he had so many other metropolises in the west, it was Pope Leo the Great who went out to negotiate with him. The bishop ultimately convinced Attila not to invade; the marauder and his horde left Rome untouched, and Leo once more proved the hero of the day. Two centuries later, another “great” pope—Gregory the Great—would have similar success when the Lombards came storming the gates. Although Gregory’s success was far more modest than Leo’s—the Lombards did pillage Rome,

he nonetheless did succeed to convince the raiding party not to raze the city to the ground as had been their wont to do. Rome was left intact to rebuild again.

Consequently, the prestige of the pope increased among the people of western Europe, as he proved himself a far more capable leader than the imperial vice regent. Tension between east and west grew, and finally a division occurred between these two spheres of the empire—radically different in terms of culture, social situation, economic livelihood, and just about all other respects. By the year 800, western Europe decided they needed an empire of their own, and the perfect choice was the Christian descendant of the king of the Franks; on Christmas Day, in St. Peter’s Basilica, Charlemagne was crowned emperor by none other than . . . Pope Leo III. The alliance—and the tension—between the pope and the political rulers of western Europe had begun.

And that’s why, when you’re in line at the supermarket, you’ll see the pope on the cover of People Magazine.

*~ Fr. Ren*



**SUMMER HOURS**

**PARISH OFFICE**  
*We are expanding our office hours during the summer*  
 You may still find us here on **Mondays - Thursdays**  
**9 AM - 3 PM**  
 but beginning on **July 11<sup>th</sup>**, the office will be open **Fridays**  
**9 AM - 12 noon**

IF YOU WISH TO SEE A SPECIFIC PERSON,  
 THEN YOU WILL NEED TO  
 CALL IN ADVANCE  
 TO COORDINATE WITH HIS/HER SCHEDULE  
**(508) 650 - 3545**

goodshepherdwayland.org



THE TABERNACLE CANDLES  
 BURN  
 IN LOVING  
 MEMORY OF  
**John S. Johnson**  
 (July 18 - July 24)



*“I am the Light of the world.”  
 John 8:12*

**READINGS & OBSERVANCES 2025 YEAR C**

<b>15<sup>TH</sup> SUNDAY ORDINARY TIME</b> Jul 13	Dt 30:10-14/Col 1:15-20/Ps 69:14, 17, 30-31, 33-34, 36, 37/Lk 10:25-37
<b>MONDAY</b> Jul 14	<i>Saint Kateri Tekakwitha, Virgin</i> Ex 1:8-14, 22/Ps 124:1b-3, 4-6, 7-8/Mt 10:34—11:1
<b>TUESDAY</b> Jul 15	<i>Saint Bonaventure, Bishop and Doctor of the Church</i> Ex 2:1-15a/Ps 69:3, 14, 30-31, 33-34/Mt 11:20-24
<b>WEDNESDAY</b> Jul 16	<i>Our Lady of Mount Carmel</i> Ex 3:1-6, 9-12/Ps 103:1b-2, 3-4, 6-7/Mt 11:25-27
<b>THURSDAY</b> Jul 17	Ex 3:13-20/Ps 105:1+5, 8-9, 24-25, 26-27/Mt 11:28-30
<b>FRIDAY</b> Jul 18	<i>Saint Camillus de Lellis, Priest</i> Ex 11:10—12:14/Ps 116:12-13, 15+16bc, 17-18/ Mt 12:1-8
<b>SATURDAY</b> Jul 19	Ex 12:37-42/Ps 136:1+23-24, 10-12, 13-15/ Mt 12:14-21
<b>16<sup>TH</sup> SUNDAY ORDINARY TIME</b> Jul 20	Gn 18:1-10a/Ps 15:2-3, 3-4, 5/Col 1:24-28/ Lk 10:38-42

Pilot Bulletins

GOOD SHEPHERD PARISH

PARISH NURSE

Jean Gifford, RN, BSN, PMH-BC
End-of-Life Doula
jgifford@goodshepherdwayland.org
(508) 650-3545 ext. 25

COMPLIMENTARY SERVICE
FOR YOU,
OUR PARISH, &
OUR COMMUNITY



- Blood Pressure checks
Prescription medication review
Monthly medical presentations
Referrals
Remembrance ministry
Walk with her!

Week of JULY 14 - 18
ON VACATION
Monday, July 21
10 AM - 2 PM
Thursday, July 24
10 AM - 2 PM
1 PM walk! meet on the plaza
Monday, July 28
10 AM - 2 PM
Thursday, July 31
10 AM - 2 PM
1 PM walk! meet on the plaza

Nurse Jean may be found in our
Parish Center when she is on the
St. Zepherin campus



TIPS FROM THE
Stethoscope



Hydrate, Hydrate, Hydrate!
Enjoy family and friends.
Continue to check on your neighbors
during those hot days.
Kids, want something to do?
Help your neighbors with yard work.
It's nice to come home to a nice cut lawn.
Go to the ocean as often as you can.
Most of all "Be Kind to yourself"

If I can help with anything, please contact me
by calling the parish office or emailing me.
Be well,
Nurse Jean

jgifford@goodshepherdwayland.org

508-650-3545 ext 25

BULLETIN SUBMISSIONS

Parish event coming up?

Please submit bulletin announcements to
kholmstrom@goodshepherdwayland.org
by Fridays at noon two weeks prior
to when you would like it advertised!

P.S. Please make sure there are no conflicts on our parish
calendars! Vina will be glad to assist you with this.



Readings
To-Go!

15th Sunday in Ordinary Time
July 13, 2025

Scan QR code to see
this week's readings!



Prayer
Requests



Please email your prayer requests to:
GSPPRAYERS@GMAIL.COM

OR CALL:
(508) 650 - 3545 EXT. 11

GOOD SHEPHERD PARISH
PRAYER LINE:



As a faith community, we're here to share in
each others' experiences and to lift each
other in prayer. Whatever you're facing -
whether it's a cause for joy, a challenge
weighing you down, or a particular intention
you're holding close to your heart - we want
to join you in prayer.

Glo-ry! Glo-ry to God in the high-est. Glo-ry!

Glo-ry to God in the high-est, and on earth peace to peo-ple of good will. We praise you, we bless you, we a-dore you, we glo-ri-fy you, we give you thanks for your great glo - ry,

Lord God, heav-en-ly King, O God, al - might-y Fa - ther. Lord Je - sus Christ, On-ly Be - got - ten Son, Lord God, Lamb of God, Son of the Fa - ther, you take a - way the sins of the world, have mer-cy on us; you take a - way the sins of the world, re-ceive our prayer; you are seat-ed at the right hand of the Fa-ther, have mer-cy on us. For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je - sus Christ, with the Ho - ly Spir-it, in the glo-ry of God the Fa - ther. Glo-ry!

Glo-ry to God in the high-est. Glo-ry! Glo-ry to God in the high-est, and on earth peace to peo-ple of good will. A - men.

Text © 2010, ICEL

Ed Bolduc  
Music © 2011, WLP

## GOSPEL ACCLAMATION

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

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

Music: *Mass of Saint Ann*, Ed Bolduc, © 2011, World Library Publications, a division of GIA Publications, Inc.

## HOLY, HOLY, HOLY

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.

Heav-en and earth are full of your glo-ry. Ho - san - na in the high-est. Bless-ed is he who comes in the name of the Lord. Ho - san - na, ho - san - na in the high-est. Ho - san - na, ho - san - na in the high - est.

Text: ICEL, © 2010

Music: *Mass of Saint Ann*, Ed Bolduc, © 2011, World Library Publications, a division of GIA Publications, Inc.

## MEMORIAL ACCLAMATION B

When we eat this Bread and drink this Cup,

we pro-claim your Death, O Lord, un-til you come a - gain, un - til you come a - gain.

Text: ICEL, © 2010

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AMEN

A - men, a - men, a - men.

A - men, a - men, a - men.

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LAMB OF GOD

Lamb of God, you take a-way the sins of the world, have

mer-cy on us. Lamb of God, you take a-way the

sins of the world, grant us peace.

Music: *Mass of Saint Ann*, Ed Bolduc, © 1992, 2011, World Library Publications, a division of GIA Publications, Inc.

## Welcome to Our Parish

We are always pleased to welcome new members to our Good Shepherd Parish family. If you would like to become a registered member, please fill out the information below and drop in the offertory box.

Should you have questions, please call the office at 508-650-3545.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

We will contact you shortly to complete your registration or you may visit our website for an online registration form:  
[www.GoodShepherdWayland.org](http://www.GoodShepherdWayland.org)

## Coffee & Donuts!

After 8:30 AM Mass!  
 Presented by our Hospitality Committee  
 St. Zepherin Parish Center

Upcoming dates:  
 JULY 27th  
 AUGUST 24th

Good Shepherd Parish  
 All are Welcome!

+St. Martin de Porres, pray for us!+

Monthly meetings normally take place on the 3rd Sunday of the month in St. Ann's Hall and are open to visitors at any time.

The next meeting is scheduled for July 20th.

It is helpful if you do notify the group in advance if you will be attending.  
 Direct inquiries to:  
 Visit [boston3op.com](http://boston3op.com) for information or email  
 Mrs. Mikayla Dalton, O.P.  
 (fraternity president) at [mikayla.v.dalton@gmail.com](mailto:mikayla.v.dalton@gmail.com).

**TO PRAISE, BLESS, PREACH**

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# RELIGIOUS EDUCATION REGISTRATION 2025-2026



REGISTRATION FOR  
GRADES K-9  
TO REGISTER SCAN QR CODE.



Enjoy  
SUMMER



... AND KEEP OUR PARISH IN MIND

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throughout the year, especially the summer months.

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01778) or online giving using the QR code provided here.

THANK YOU FOR YOUR GENEROSITY & SUPPORT OF OUR PARISH MISSION!

## COMMUNITY OF TRUST

How does Moses holding “this book of the Law” up before the people support an appeal to “return to the Lord, your God, with all your heart and soul” (Deut 30:10-14)? For some Jews in Jesus’ day, it inspired the efforts of Pharisees and other Torah scholars to get all the details of observance correct. Walking through Ultra-orthodox sections of old Jerusalem today, tourists see a dizzying variation of black hats and hair styles signaling which rabbi a family followed. Getting all the minutiae down, divides rather than unites God’s people.

The lawyer who pops up to “test” Jesus in today’s gospel hoped to expose Jesus as ignorant of Torah. But Jesus sides with Moses telling the people that “the command is not too mysterious and remote.” The lawyer admits to knowing that the whole Law is summed up in the commands to “love the Lord your God” (Deut 6:5) and “your neighbor as yourself,” (Lev 19:18). Then the lawyer tries to save face by asking what the law means by “neighbor”? Instead of legal analysis, Jesus tells a story. When Galileans travelled through Samaria to Jerusalem for festivals, they went in groups (Lk 2:41-44) to protect against robbers.

Galileans might conclude that Temple officials had to avoid religious impurity associated with corpses. Given the tensions between Jews and Samaritans, Jesus surprises his listeners with a Samaritan merchant as hero. His compassion sees only a human being in danger of dying. the Samaritan cannot achieve that by himself. He enlists the innkeeper to continue caring for the victim whatever the extra costs. Equally surprising. Innkeepers had a shady reputation. Someone scrawled on a wall in Pompeii, “may you swindling innkeeper soon feel the anger divine”. Here both men must trust each other in caring for the victim. The innkeeper is to spend the money on deposit and more for healing; the Samaritan to cover all costs. To love God and neighbor creates a community of trust.

PHEME PERKINS, Ph.D.  
Joseph Professor  
Of Catholic Spirituality  
Boston College





# Litany of the Most Precious Blood of Our Lord Jesus Christ

Lord, have mercy.  
 Lord, have mercy.  
 Christ, have mercy.  
 Christ, have mercy.  
 Lord, have mercy.  
 Lord, have mercy.

Christ, hear us.  
 Christ, hear us.  
 Christ, graciously  
 hear us.  
 Christ, graciously  
 hear us.

God the Father of  
 Heaven, have mercy  
 on us. God the Son,  
 Redeemer of the  
 world, have mercy on  
 us. God, the Holy  
 Spirit, have mercy on  
 us. Holy Trinity, One  
 God, have mercy on  
 us.

Blood of Christ, only-  
 begotten Son of the  
 eternal Father, save us.

Blood of Christ,  
 Incarnate Word or  
 God, save us. Blood of  
 Christ, of the New  
 and Eternal  
 Testament, save us.

Blood of Christ,  
 falling upon the earth  
 in Agony, save us.  
 Blood of Christ, shed  
 profusely in the  
 Scourging, save us.  
 Blood of Christ,  
 flowing forth in the  
 Crowning with  
 Thorns, save us.  
 Blood of Christ,  
 poured out on the  
 Cross, save us. Blood  
 of Christ, price of our  
 salvation, save us.

Blood of Christ,  
 without which there  
 is no forgiveness, save  
 us. Blood of Christ,  
 Eucharistic drink and  
 refreshment of souls,  
 save us.

Blood of Christ,  
 stream of mercy, save  
 us. Blood of Christ,  
 victor over demons,  
 save us.

Blood of Christ,  
 courage of Martyrs,  
 save us. Blood of  
 Christ, strength of  
 Confessors, save us.  
 Blood of Christ,  
 bringing forth  
 Virgins, save us.

Blood of Christ, help  
 of those in peril, save  
 us.

Blood of Christ, relief  
 of the burdened, save  
 us. Blood of Christ,  
 solace in sorrow, save  
 us.

Blood of Christ, hope  
 of the penitent, save  
 us. Blood of Christ,  
 consolation of the  
 dying, save us.

Blood of Christ, peace  
 and tenderness of  
 hearts, save us.

Blood of Christ,  
 pledge of eternal life,  
 save us. Blood of  
 Christ, freeing souls  
 from purgatory, save  
 us. Blood of Christ,  
 most worthy of all  
 glory and honor, save  
 us.

Lamb of God, who  
 taketh away the sins  
 of the world, spare us,  
 O Lord. Lamb of  
 God, who taketh  
 away the sins of the  
 world, graciously hear  
 us, O Lord. Lamb of  
 God, who taketh  
 away the sins of the  
 world, have mercy on  
 us, O Lord. V. Thou  
 hast redeemed us, O  
 Lord, in Thy Blood.  
 R. And made us, for  
 our God, a kingdom.

Almighty and eternal God, Thou hast appointed Thine only-begotten Son the Redeemer of the world and willed to be appeased by his blood. Grant, we beg of Thee, that we may worthily adore this price of our salvation and through its power be safeguarded from the evils of the present life so that we may rejoice in its fruits forever in heaven. Through the same Christ our Lord. Amen.

*This Litany was drawn up by the Sacred Congregation of Rites and promulgated by Pope John XXIII on February 24, 1960. A partial indulgence is granted to the faithful who recite this litany.*

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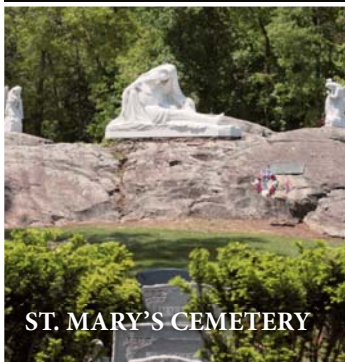


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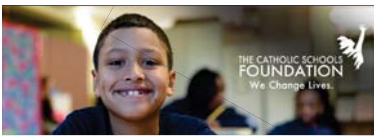
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