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food for thought

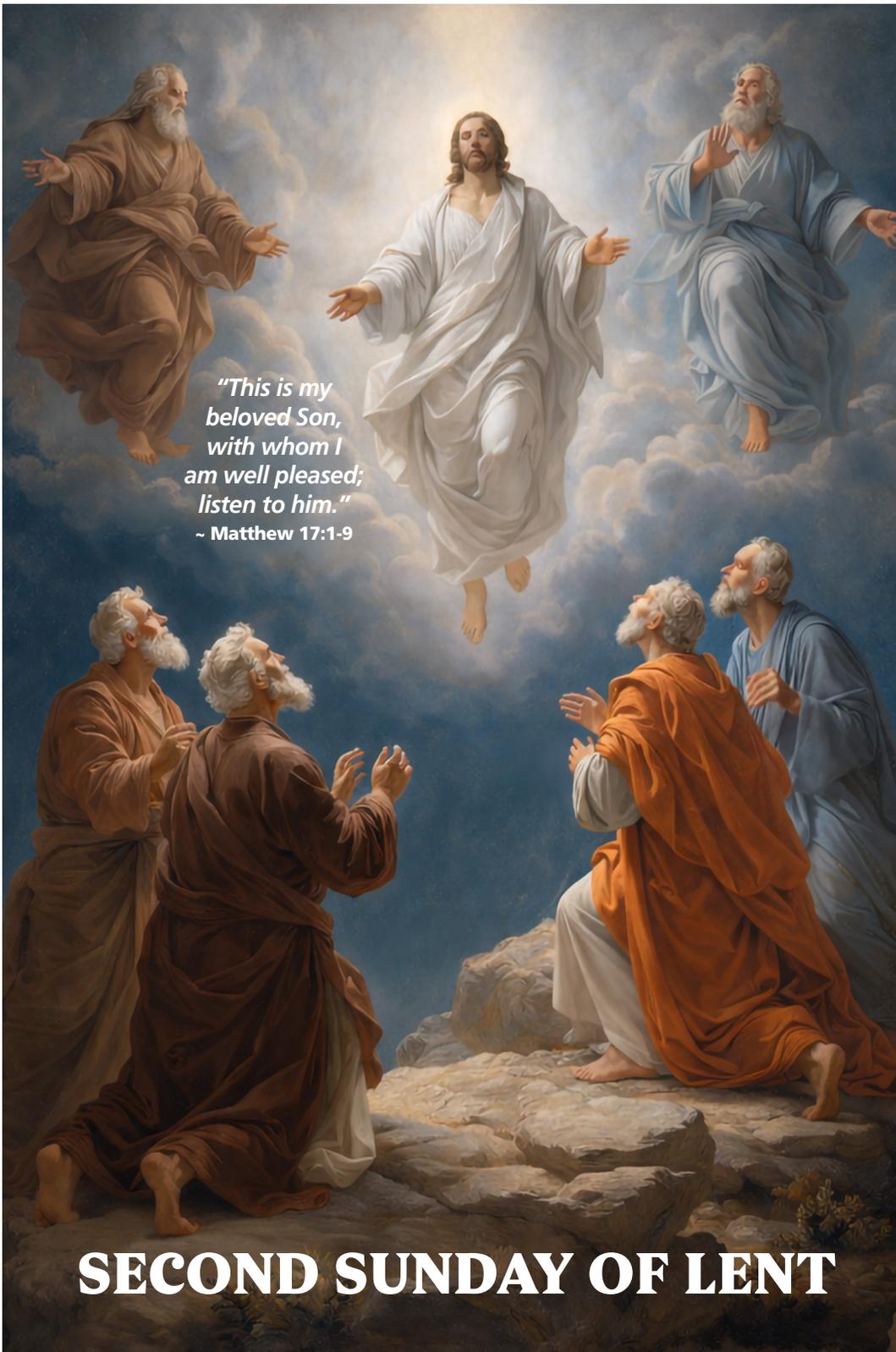
"The school of Christ is the school of charity. On the last day, when the general examination takes place, there will be no question at all on the text of Aristotle, the aphorisms of Hippocrates, or the paragraphs of Justinian. Charity will be the whole syllabus."
~St. Robert Bellarmine

It's Coffee & Donuts Sunday!

Join our St. Vincent de Paul Council as they host Coffee & Donuts after 8:45 & 10:45 AM Masses this Sunday in the Davidson Rooms.

"Support Our Seminarians" Collection is this Weekend

Donate at Masses or via the QR code to help support and increase the number of priests in our diocese. Details on pg. 4.



"This is my beloved Son, with whom I am well pleased; listen to him."
~ Matthew 17:1-9

SECOND SUNDAY OF LENT

Holy Mass*

SATURDAY VIGIL 5:30 PM

SUNDAY 7:15, 8:45, 10:45 AM, 5:30 PM

Daily Mass*

MONDAY 6:30 AM, 8 AM, 5:30 PM

TUESDAY, THURSDAY, FRIDAY 6:30 AM, 8 AM

WEDNESDAY 6:30 AM, 5:30 PM

SATURDAY 8 AM

Reconciliation*

WEDNESDAY 6-7 PM (during Adoration)

SATURDAY 9 AM

Or, schedule a Confession with one of our priests, by calling the parish office.

**Regular Mass and Confession times may change. Find this week's calendar in the weekly bulletin or on our website.*



Saint
Brendan

THE NAVIGATOR

4475 DUBLIN RD. | HILLIARD OH 43026
614-876-1272 | WWW.STBRENDANS.NET

SEASON OF LENT

Article by Fr. William Saunders – courtesy of The Catholic Herald, Diocese of Arlington.

HISTORY OF THE STATIONS OF THE CROSS

QUESTION: One of the devotions in our parish every Lent is the Stations of the Cross. Could you please tell me the origins of this devotion? Since Lent is a penitential season of preparation for Easter, the Stations of the Cross, which follow the path of Christ from Pontius Pilate's praetorium to Christ's tomb have been a popular devotion in parishes. In the 16th century, this pathway was officially entitled the "Via Dolorosa" (*Sorrowful Way*) or simply Way of the Cross or Stations of the Cross.

This devotion has evolved over time. Tradition holds that our Blessed Mother visited daily the scenes of our Lord's Passion. After Constantine legalized Christianity in the year 312, this pathway was marked with its important stations. St. Jerome (342-420), living in Bethlehem during the later part of his life, attested to the crowds of pilgrims from various countries who visited those holy places and followed the Way of the Cross.

Interestingly, St. Sylvia, in her "Peregrination ad loca sancta" (380), in which she described in great detail various religious practices, did not mention a particular practice or set of prayers for following the stations; however, this omission does not entail that pilgrims did not in fact follow the Way of the Cross.

Actually, the devotion continued to grow in popularity. In the fifth century, an interest developed in the Church to "reproduce" the holy places in other areas so pilgrims who could not actually travel to the Holy Land could do so in a devotional, spiritual way in their hearts. For instance, St. Petronius, Bishop of Bologna, constructed a group of chapels at the monastery of San Stefano, which depicted the more important shrines of the Holy Land, including several of the stations. (The same notion inspired the building of the Franciscan Monastery in Washington, where one can visit and see reproductions of the Bethlehem Chapel, the tomb of our Lord, and other important shrines of the Holy Land.)

In 1342, the Franciscans were appointed as guardians of the shrines of the Holy Land. The faithful received indulgences for praying at the following stations: At Pilate's house, where Christ met His mother, where He spoke to the women, where He met Simon of Cyrene, where the soldiers stripped Him of His garments, where He was nailed to the cross, and at His tomb.

William Wey, an English pilgrim, visited the Holy Land in 1462, and is credited with the term "stations." He described the manner in which a pilgrim followed the steps of Christ. Prior to this time, the path usually followed the reverse course of ours today—moving from Mount Calvary to Pilate's house. At this time, the reverse—going from Pilate's house to Calvary—seems to have taken hold.

When the Moslem Turks blocked the access to the Holy Land, reproductions of the stations were erected at popular spiritual centers, including the Dominican Friary at Cordova and Poor Clare Convent of Messina (early 1400s); Nuremberg (1468); Louvain (1505); Bamberg, Fribourg and Rhodes (1507); and Antwerp (1520). Many of these stations were reproduced by renowned artists and are considered masterpieces today. By 1587, Zuallardo reported that the Moslems forbade anyone "to make any halt, nor to pay veneration to [the stations] with uncovered head, nor to make any other demonstration," basically suppressing this devotion in the Holy Land. Nevertheless, the devotion continued to grow in popularity in Europe.

At this time, the number of the stations varied. William Wey's account has 14 stations, but only five correspond to our own. Some versions included the house of Dives (the rich man in the Lazarus story), the city gate through which Christ passed, and the houses of Herod and Simon the Pharisee. In 1584 a book written by Adrichomius entitled, *Jerusalem "sicut Christi Tempore floruit,"* gives 12 stations which match those in our present version. This book was translated into several languages and circulated widely. In the 16th century, devotional books appeared especially in the Low Countries, which had 14 stations with prayers for each one.

At the end of the 17th century, the erection of stations in churches became more popular. In 1686, Pope Innocent XI, realizing that few people could travel to the Holy Land due to the Moslem oppression, granted the right to erect stations in all of their churches and that the same indulgences would be given to the Franciscans and those affiliated with them for practicing the devotion as if on an actual pilgrimage. Pope Benedict XIII extended these indulgences to all of the faithful in 1726.

Five years later, Pope Clement XII permitted stations to be created in all churches and fixed the number at 14. In 1742, Pope Benedict XIV exhorted all priests to enrich their churches with the Way of the Cross, which must include 14 crosses and are usually accompanied with pictures or images of each particular station. The popularity of the devotion was also encouraged by preachers like St. Leonard Casanova (1676-1751) of Porto Maurizio, Italy, who reportedly erected over 600 sets of stations throughout Italy.

There are 14 traditional stations: **(1)** Pilate condemns Christ to death; **(2)** Jesus carries the cross; **(3)** the first fall; **(4)** Jesus meets His Blessed Mother; **(5)** Simon of Cyrene helps to carry the cross; **(6)** Veronica wipes the face of Jesus; **(7)** the second fall; **(8)** Jesus speaks to the women of Jerusalem; **(9)** the third fall; **(10)** Jesus is stripped of His garments; **(11)** Jesus is nailed to the cross; **(12)** Jesus dies on the cross; **(13)** Jesus is taken down from the cross; **(14)** Jesus is laid in the tomb.

Because of the intrinsic relationship between the Passion and death of our Lord with His Resurrection, several of the devotional booklets now include a 15th station, which commemorates the Resurrection.

A plenary indulgence is granted for those who piously exercise the Way of the Cross, actually moving from station to station where they are legitimately erected and while meditating on the Passion and death of our Lord. In addition, three conditions must also be met (preferably on the same day, but at least several days before or after): Sacramental Confession, Eucharistic Communion, and prayer for the Pope's intentions (*"Enchiridion of Indulgences"* No. 63). Those who are impeded from visiting a church may gain the same indulgence by piously reading and meditating on the Passion and death of our Lord for one-half hour.

The continued importance of the stations in the devotional life of Catholics is attested by both Pope Paul VI, who approved a Gospel-based version of the stations in 1975, and Pope Saint John Paul II, who also wrote his own version.



I



II



III



IV



V



VI



VII



VIII



IX



X



XI



XII



XIII



XIV



FROM OUR PASTOR

ON THIS SECOND SUNDAY OF LENT, we would do well to remind ourselves of the message that God Himself spoke on that mountain in today's Gospel: *"This is my beloved Son, with whom I am well pleased; listen to him."* We must remember this most-important message and also

consider how well we choose to listen to Jesus. If we are choosing not to listen to Christ and His teachings, or if we pick-and-choose what teachings we listen to, then we need to ask ourselves some important questions: 1.) Where is my faith in Jesus? 2.) If I'm not listening to the teachings of Jesus Christ, my Lord, Savior and Redeemer, the Son of God, who am I listening to, and why have I chosen to listen to him/her/them over the Son of God? 3.) Since I have chosen not to listen to Christ, and not to let Him lead me along the path that leads to everlasting life, where are these other people leading me that I have chosen to follow?

Folks, if we are not careful, it can become easy to stray from following Jesus Christ and fall prey to the lies and deceptions of this earthy, worldly way of life. Harkening back to the beginning of Lent, let's revisit the quote of **Blessed Columba Marmion:** *"If our hearts are not filled with the spirit of the Gospel, the spirit of the world will make its way into our souls, and will bring us down little by little to its level; we shall no longer be interested in what is Holy, but only in worldly knowledge and worldly well-being."* We may no longer be interested in what is Holy because we are no longer listening to Him or, because of so many distractions and competing voices in this world, we are only half-heartedly listening to Jesus Christ. And yet, Jesus has the words of everlasting life. Jesus is Truth (capital "T") personified. Why would we not give Jesus our complete and undivided attention? And so as we continue on our Lenten journey, today is a good day to pause and ask: "Without Christ leading me, shepherding me, teaching me, what path am I on and where is it leading me?"

Lent is a great time to pause and honestly assess where we are and where we need to be. This again is part of the conversion process, and the process of conversion – this fresh start – begins by seeking forgiveness through the Sacrament of Reconciliation. And once you have been absolved of your sins by the Priest, then you need to also forgive yourself. Don't look back and lament and spin your tires in the mud of life. Look forward to your renewed life in Christ! Remember what happened to Lot's wife when she looked back at Sodom and Gomorrah, those cities of sin? She was frozen in place and turned into a pillar of salt. That is what happens to us when we keep revisiting the past sins of our lives. We get stuck, we put a ball and chain around our ankle, we become petrified pillars of salt that can no longer move forward. Through the Sacrament of Reconciliation, the Priest (acting *in persona Christi* – the *person of Christ*) forgives us so we can move forward. We must forgive ourselves so that we can resume the role that God has for each of us in His Plan. And in order that His plan be fulfilled, we *must* live our lives according to His way, we *must* "listen to Him" and embrace His teachings so that we can be "doers of the Word, not hearers only" (James 1:22). "This is my beloved Son, with whom I am well pleased; listen to him." Yes, by all means, let's all listen to Jesus, fully, attentively, hanging on to every syllable of His words of Truth and everlasting life! As disciples let's help one another listen to and embrace the timeless teachings of Jesus Christ. And so as we descend from the mountain in today's Gospel, let us be faithful and loving witnesses to God's own instruction to us – "This is my beloved Son, with whom I am well pleased; listen to him." Let us leave the mountain with the other disciples determined to complete the role set aside for each one of us – our role in God's Plan. Let's leave the mountain this Sunday determined to embrace a life worth living – a life in Christ, rooted in Christ, shepherded by Christ, taught by Christ. Let us pray for guidance and direction, following Christ wherever He leads us. Fr. Thomas Merton, OCSO, composed a wonderful prayer that is worth praying whenever we need God's help and guidance. Read through and *pray this prayer...*

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following You will does not mean that I am actually doing so. But I believe that the desire to please You does in fact please You. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this You will lead me by the right road, though I may know nothing about it. Therefore, I will trust You always, though I may seem to be lost and in the shadow of death. I will not fear, for You are ever with me, and You will never leave me to face my perils alone. Amen.

Fr. Mike
Fr. Michael Lumpe, Pastor

SEASON OF LENT

Article by Dr. Edward Sri – courtesy of the Catholic Education Resource Center.

THE FEATHERS OF GOSSIP: HOW OUR WORDS CAN BUILD UP OR TEAR DOWN

The story is often told of the most unusual penance St. Philip Neri assigned to a woman for her sin of spreading gossip. The sixteenth-century saint instructed her to take a feather pillow to the top of the church bell tower, rip it open, and let the wind blow all the feathers away. This probably was not the kind of penance this woman, or any of us, would have been used to!

But the penance didn't end there. Philip Neri gave her a second and more difficult task. He told her to come down from the bell tower and collect all the feathers that had been scattered throughout the town. The poor lady, of course, could not do it — and that was the point Philip Neri was trying to make in order to underscore the destructive nature of gossip. When we detract from others in our speech, our malicious words are scattered abroad and cannot be gathered back. They continue to dishonor and divide many days, months, and years after we speak them as they linger in people's minds and pass from one tale-bearer to the next.

The Power of Our Words

We often do not realize the power of our words. Our words can be used to build up or to tear down. We can have a positive impact on other people's lives when we use our words for good. Consider how much we appreciate it when someone takes time to express words of gratitude, honor, or praise; or how enriched we are when someone takes a genuine interest in our lives. Conversation that focuses on what is good and honorable can edify other people's lives and help strengthen the community.

Very often, however, our speech is used in a destructive way. St. James states "the tongue is a fire," and he describes how easy it is to fall into sinful speech: "No human being can tame the tongue — a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men" (Jas.3:6, 8-9). St. Paul exhorts us: "Outdo one another in showing honor" (Rom. 12:10). Yet many people fall into negative humor, constantly pointing out others' faults, albeit in a joking fashion. Young people today, instead of outdoing one another in showing honor, often imitate characters on popular TV shows and YouTube videos and try to outdo one another with a witty quip that pokes fun at another person.

We tear down others when we point out their weak points, criticize them, or complain about them when they are not present. We may, for example, start off speaking positively about someone, yet add a "but" in the middle of our sentence that precedes our mentioning a certain fault or annoying point we think that person possesses. "He's a great guy, but sometimes he talks too much." "I love mom, but sometimes she can get on my nerves." Such detraction is not necessary and diminishes the honor that is due to the other person.

Detraction

The vice of detraction consists of disclosing, without good reason, "another's faults and failings to persons who did not know them" (*Catechism of the Catholic Church*, no.2477). According to St. Thomas Aquinas, issuing injurious words with the intention to dishonor someone is sinful.

Words that expose someone's faults to the detriment of his or her honor thus should generally be avoided. Just because a certain statement might be true does not mean I should say it. If I were to tell others about a person's hidden faults — even if they were truly weaknesses of his — this would be to the detriment of his honor, since now these faults would be in most people's minds when they thought of him and overshadow the honor that is due to him. Instead of giving him the honor he deserves, others might now dwell more on this person's particular faults and failings.

There may be some circumstances in which speaking of a person's faults is not done with the intent to dishonor him or her, but for some good purpose — for example, to correct the person or to protect the community. Yet even in these cases, a person should delicately choose his words with great discretion and moderation. Bl. Mother Teresa of Calcutta once needed to discuss with her close advisors a disciplinary issue involving one of the sisters in her community. She began the conversation by reminding them to speak carefully and not say anything they did not need to say. She led them in prayer asking God to help them speak gently about this particular sister, pointing out that it was as if they were holding her in the palm of their hands as they spoke about her.

Backbiting

Another sin of speech is backbiting, which denies or disparages one's good points. It speaks ill of another person when he or she is not present "in order to blacken his good name." Whereas detraction openly seeks to dishonor someone, backbiting aims at depreciating one's reputation and it seeks to do so secretly. This can be done by speaking falsely about someone, presenting his faults as greater than they really are, or ascribing a bad intention to his good deed. We can fall into backbiting also by deliberately concealing or diminishing someone else's good qualities. We may not directly criticize a particular person whom we do not like, but we never mention that person's praiseworthy accomplishments or virtues to others because we do not want their reputation to be enhanced.

According to Aquinas, backbiting is a mortal sin more serious than theft. He quotes Proverbs 22:1: "A good name is to be chosen rather than riches." To take away someone's good name is a graver offense than to take away that person's property.

This is why we must resist when others start backbiting in our presence. We should want to protect the trashing of our neighbor's reputation just as we would want to protect their home from being robbed. Some of the great saints of our modern era had parents who were excellent role models in courageously resisting sinful speech. St. Thérèse of Lisieux's father, for example, would never allow his friends to gossip or speak uncharitably about others in his presence. Similarly, Mother Teresa's own mother, Drana, trained her children never to speak negatively of others. When the children once were complaining about their teacher, she turned off the main switch in their home and told the children she would not waste electricity on their sinful speech. The kids had to walk around and do their chores in the dark for more than an hour that evening.

On another occasion, when a customer for her daughter's dressmaking business told an uncomplimentary story about someone while waiting in her home, Drana pointed to a sign that announced speaking against others was not welcome in their home. Infuriated, the woman stormed out of the house and the family lost her business. Drana was unmoved, however, and told the children: "We can do without money, but we cannot do with sin."

When our conversation is charitable and focuses on what is true, good, and beautiful, it edifies others and builds deeper communion among people. That kind of resistance to backbiting St. Thomas Aquinas would praise. He taught that if a person does not resist backbiting, he seems to consent to it and shares in that person's sin. Aquinas also notes that a person might sin even more than the backbiter himself if he induces the man to backbite ("So tell me more about that...") or if he enjoys hearing the critique on account of his hatred for the person being detracted.

Finally, one even more sinful use of speech is tale-bearing. Similar to backbiting, it seeks to disparage someone's good name and seeks to do it in secret. But tale-bearing is worse because it does so with the specific intention to divide friendships. The Book of Sirach refers to this kind of sin when it states, "Curse the whisperer and deceiver, for he has destroyed many who were at peace" (Sir. 28:13). According to Aquinas, tale-bearing is worse than detraction in general or backbiting, because friendship is an even greater good than one's honor or good name.

Though gossip, detraction, backbiting, and tale-bearing can cause injury to another's good name and divide people from each other, God intended that we use our speech for good. When our conversation focuses on what is true, and beautiful, it edifies others and builds deeper communion among people. The following exhortation of St. Paul to the Philippians is also applicable to the way we should approach our conversations: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil. 4:8).

Eucharistic Adoration



Sign up to adore via the url below. Then, sign in at the Chapel Kiosk when you arrive.

<https://stbrendan.weadorehim.com/>

- MON. 6 PM–10 PM**
- TUES. 8:30 AM–10 PM**
- WED. 7 AM–5 PM** *Holy Hour, 6–7 PM with Confession*
- THUR. 8:30 AM–10 PM**
- FRI. 8:30 AM–10 PM** *And, monthly: 1st Fridays, 8:30 AM–Sat., 1 PM*
- SAT. 8:30 AM–1 PM**
- SUN. 6:30 PM–10 PM**

Mass Intentions

MONDAY, MARCH 2

- 6:30 AM Intention for David Boyd
- 8:00 AM For the needs of parishioners as we begin the week
- 5:30 PM Bruce Brian †

TUESDAY, MARCH 3

- 6:30 AM Alan Pauley †
- 8:00 AM Fern & Edward Coldren †

WEDNESDAY, MARCH 4

- 6:30 AM Intention for Brenda Bezan
- 5:30 PM Paul Luppino †

THURSDAY, MARCH 5

- 6:30 AM Alan Pauley †
- 8:00 AM Theresa Parasida †

FRIDAY, MARCH 6

- 6:30 AM Alan Pauley †
- 8:00 AM Bill Sauer †

SATURDAY, MARCH 7

- 8:00 AM Alan Pauley †
- 5:30 PM For the Protection of the Unborn

SUNDAY, MARCH 8

Third Sunday of Lent

- 7:15 AM Sue McDowell †
- 8:45 AM Eugenio/Valencia Family
- 10:45 AM Fred Buerkle †
- 5:30 PM For the People of St. Brendan Parish

† Intention for person who is deceased.

MARCH 06 STATIONS OF THE CROSS
8:30 AM and 7 PM
Fridays during Lent, in the Church

MARCH 06 FIRST FRIDAY ADORATION
March 6, 8:30 AM–March 7, 1 PM
stbrendan.weadorehim.com

MARCH 10 PARISH LENTEN PENANCE SERVICE
Tuesday, 7–9 PM

MARCH 30 RECONCILIATION MONDAY
6–9 PM

MARCH 30 "LEAVE THE LIGHT ON"
Adoration, 6–10 PM
In the Church & Adoration Chapel.



EASTER LILIES FOR THE ALTAR

Contributions of \$10 per lily can be made in memory of a loved one, or for a special intention. Make your request(s) and pay with debit/credit card by filling out the form via the QR code above or at <https://tinyurl.com/2026lilies4altar>. Orders received by March 23 will be published in Easter Sunday's bulletin. For help filling out the form, email accounting@stbrendans.net

Support Our Seminarians (SOS) Collection

Help the Knights of Columbus support Diocesan Vocations Office to assist young men in the discernment and formation process to increase the number of Priests during the "SOS" collection this weekend. Use envelopes at the end of the pews at Masses, drop donations in the baskets after Mass, via the QR code, at https://ppay.co/BcJ0zsl_Nm4 or Attn to: Knights of Columbus SOS Collection, St. Brendan Church, 4475 Dublin Rd., Hilliard OH 43026.





TO THE FAMILY OF Patrick Day

"To love means loving the unlovable. To forgive means pardoning the unpardonable. Faith means believing the unbelievable. Hope means hoping when everything seems hopeless."
 - G.K. Chesterton

WEEKLY/MONTHLY MINISTRIES

Grief Support Group

Luncheon: 2nd Thursdays, 1 PM, at La Chatelaine Restaurant, Dublin.
 Workshop, 4th Sundays, 7 PM, in the Carter Center.

The Melchizedek Project

For young men discerning priesthood. Join us on 4th Mondays monthly in the Carter Center by emailing frseverance@stbrendans.net

Elizabeth Ministry Playgroup

Meets twice monthly, Wednesdays, 9:45-11:15 AM in the Pod Nursery. Questions? Contact Regina at thelonggears@gmail.com

St. Brendan Young Adults

Those in their 20s & 30s, meet on the second Wednesday monthly at 7-9 PM. Women meet off-campus. Men meet in the Carter Center. To join, email Jordan Frey at freydesigns@gmail.com

Esto Vir Men's Ministry

Saturdays, 6:30 AM, Esto Vir in the Davidson Room for: *The Chosen Season 4 & Sharing Our Story.*
 Tuesdays, 6:30 AM Men's Studies in the Davidson Room – Series on Scripture, Early Church Fathers/Saints. Contact Grant: ricekris8813@att.net

Incense Schedule

No incense in March.



Community Calendar

MONDAY, MARCH 2

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
9:00 AM	Church Cleaning	Church & Chapel
9:00 AM	Catholic Way Study: Gospel of John	Wellnitz, Room 1
5:30 PM	Daily Mass	Church
6:00 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel

TUESDAY, MARCH 3

6:30 AM	Daily Mass	Adoration Chapel
6:30 AM	Esto Vir Men's Ministry	Davidson, Room A
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
7:00 PM	Men's Club Monthly Meeting	Wellnitz, Rms. 1 & 2
7:00 PM	OCIA Assumption Cohort 2025-26	Davidson, Room A
7:00 PM	OCIA Vigil Cohort 2025-26	Davidson, Room B

WEDNESDAY, MARCH 4

6:30 AM	Daily Mass	Church
7:00 AM-5:00 PM	Eucharistic Adoration	Adoration Chapel
9:45 AM	Elizabeth Ministry Play Group	Childcare Center
5:30 PM	Daily Mass	Church
6:00 PM	Adoration with Confession	Church
7:00 PM	VINE Formation	Chas McCurdy LC
7:15 PM	VINE Parent Session	Wellnitz, Room 1

THURSDAY, MARCH 5

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
9:00 AM	Women's Lenten AM Scripture Study	Davidson, Rms. A & B
10:00 AM	SVdP Sandwich Making for Homeless	Wellnitz, Room 1
7:00 PM	Women's Lenten PM Scripture Study	Davidson, Rms. A & B

FRIDAY, MARCH 6

SCHOOL: 12:00 PM DISMISSAL (No afternoon KidsZone)		
	HS VINE Power and Love Retreat	St. Matthew the Apostle
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:00 AM	Seniors NOW: Mass & Breakfast	Church & Scrambler's
8:30 AM-12:00 AM	First Friday Eucharistic Adoration	Adoration Chapel
8:30 AM	Stations of the Cross	Church
6:00 PM	MAST First Friday Book Club	Carter Center
7:00 PM	Stations of the Cross	Church

SATURDAY, MARCH 7

12:00 AM-1:00 PM	1st Friday Eucharistic Adoration	Adoration Chapel
6:30 AM	Esto Vir Men's Ministry AM	Davidson, Rms. A & B
8:00 AM	Daily Mass	Church
8:30 AM	Pray the Rosary	Church
9:00 AM	Confession	Church
9:00 AM	Prayer Shawl Monthly Meeting	Carter Center
5:00 PM	St. Brendan School Auction	School
5:30 PM	Vigil Mass	Church

SUNDAY, MARCH 8

7:15, 8:45, 10:45 AM, 5:30 PM	Sunday Masses	Church
During 8:45 & 10:45 AM Mass	POD Nursery	Childcare Center
During 8:45 & 10:45 AM Mass	Children's Liturgy of the Word	Adoration Chapel
9:45 AM	First Eucharist Family Sessions	Davidson, Rms. A & B
12:00 PM	Baptisms	Church
6:30 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:45 PM	Confirmation Family Sessions	Davidson, Rms A & B
7:00 PM	Cub Scout Parents Akela Meeting	Carter Center

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

“What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?” +Saint Benedict, from the *Rule of Saint Benedict* (73:3)

The month of March is dedicated to Saint Joseph

“Let us love the truth. Let us love Jesus, who is the truth itself. Let us change ourselves so that we may be like Him. Let us not put ourselves in a condition that will oblige us to hate the truth. The one who is condemned by the truth hates and flees it. Let there be nothing false in one who is the disciple of the truth. Let us live by the truth and feed ourselves with it. It is for this that the Eucharist is given to us. It is the body of Jesus, His holy humanity, the pure grain that nourishes the elect, the pure substance of truth, the bread of life, and it is at the same time the way, the truth, and the life.”

~EXCERPTED FROM *MEDITATIONS FOR LENT* BY BISHOP JACQUES-BENIGNE BOSSUET

Monday, March 2 ~ Second Week in the Season of Lent

Holy Gospel: Luke 6:36-38 Jesus said to his disciples: “Be merciful, just as your Father is merciful.

“Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.”

Meditation: As difficult as it may seem at times, our love for others – even those who are ungrateful and selfish towards us – must be marked by the same kindness and mercy which God has shown to us. When we pray for those who do us harm, it both breaks the power of revenge and releases the power of love to do good in the face of evil. How can we possibly love those who cause us harm, ill-will, and grief? Remember, with God all things are possible. He gives power and grace to those who know his love and who ask for the gift and help of the Holy Spirit. What is grace, and how can one obtain it? There are two kinds of grace – actual and sanctifying. Actual Grace is that help from God which enlightens our reason and moves our will to do good and to avoid evil. The conversion of St. Paul on his journey to Damascus, to persecute the Christians there, is an inspiring example of actual grace. Actual grace comes to us through various channels, such as the sacraments, prayer, homilies, doing good works, and the good example of others. Sanctifying Grace is an unmerited gift of the Holy Spirit, whereby we become children of God and heirs of Heaven. Sanctifying Grace is the supernatural life, beauty, and brightness conferred on our soul by the presence of the Holy Spirit. It makes our soul the object of the special love and friendship of God. Without Sanctifying Grace, we cannot merit anything for Heaven.

Prayer: O God, who have taught us to chasten our bodies for the healing of our souls, enable us, we pray, to abstain from all sins, and strengthen our hearts to carry out your loving commands. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Do you pray for mercy and forgive those who wrong you? When we are confronted with our sinful condition and failings we experience guilt and shame. This can often either lead us to cast off pride and make-belief or it can lead us to lose our inhibitions and fall into more shameless deeds! If we are utterly honest and humble before God, we will admit our sins and ask for his mercy and forgiveness. Do you know the joy and freedom of repentance, forgiveness, and a clean heart?

Tuesday, March 3 ~ Second Week in the Season of Lent

Optional Memorial: Saint Katharine Drexel

Holy Gospel: Matthew 23:1-12 Jesus spoke to the crowds and to his disciples, saying, “The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They tie up heavy burdens hard to carry and lay them on people’s shoulders, but they will not lift a finger to

move them. All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. They love places of honor at banquets, seats of honor in synagogues, greetings in marketplaces, and the salutation 'Rabbi.' As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Christ. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted."

Meditation: Jesus appears to be warning both his disciples and the religious leaders about the temptation to seek titles and honors to increase one's reputation and admiration by others. Sacred scripture gives ample warning about the danger of self-seeking pride: "Pride goes before destruction, and a haughty spirit before a fall" (Proverbs 16:18). "God opposes the proud, but gives grace to the humble" (James 4:6; Proverbs 3:24). Respect for God and his ways inclines us to Godly humility and simplicity of heart. What is true humility and why should we embrace it? True humility is not feeling bad about yourself, or having a low opinion of yourself, or thinking of yourself as inferior to others. True humility frees us from preoccupation with ourselves, whereas a low self-opinion tends to focus our attention on ourselves. Humility is truth in self-understanding and truth in action. Viewing ourselves truthfully, with sober judgment, means seeing ourselves the way God sees us (Psalm 139:1-4). A humble person makes a realistic assessment of oneself without illusion or pretense to be something one is not. A truly humble person regards oneself neither smaller nor larger than one truly is. True humility frees us to be ourselves as God sees us and to avoid despair and pride. A humble person does not want to wear a mask or put on a facade in order to look good to others. Such a person is not swayed by accidentals, such as fame, reputation, success, or failure. Do you know the joy of Christ-like humility and simplicity of heart?

Prayer: Look upon your family, Lord, that, through the chastening effects of bodily discipline, our minds may be radiant in your presence with the strength of our yearning for you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Notice how humility serves as the foundation of all the other virtues because humility enables us to see the way that God sees. Humility opens our minds and hearts so that each of us can acquire true knowledge, wisdom, and an honest view of reality. Humility directs our energy, zeal, and ambition to give ourselves to something greater than ourselves. Humility frees us to love and serve others selflessly, for their sake, rather than our own. Humility understands our need for help from God, as often as necessary, as part of our having a relationship with God. As Saint John Climacus wrote: "When one understands the need of God's help, he is driven to prayer and the force of that prayer makes for humility of heart. Anyone, in fact, who does not feel this need and does not ask for help, is not humble."

Wednesday, March 4 ~ Second Week in the Season of Lent **Optional Memorial: Saint Casimir of Poland**

Holy Gospel: Matthew 20:17-28 As Jesus was going up to Jerusalem, he took the Twelve disciples aside by themselves, and said to them on the way, "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death, and hand him over to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day."

Then the mother of the sons of Zebedee approached Jesus with her sons and did him homage, wishing to ask him for something. He said to her, "What do you wish?" She answered him, "Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom." Jesus said in reply, "You do not know what you are asking. Can you drink the chalice that I am going to drink?" They said to him, "We can." He replied, "My chalice you will indeed drink, but to sit at my right and at my left, this is not mine to give but is for those for whom it has been prepared by my Father." When the ten heard this, they became indignant at the two brothers. But Jesus summoned them and said, "You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave. Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

Meditation: Have you ever given any thought as to who or what takes first place in your life? Lent gives us time to think about this, and for good reason. Selfish ambition can drive us to get ahead of others. When two of Jesus' disciples tried to get ahead, Jesus did the unthinkable by telling them that the path to glory would be through suffering and the cross. And he wedded authority with selfless-service and with sacrifice – the willing offering of one's life for the sake of another. Jesus used stark language to explain what kind of sacrifice he had in mind. His disciples must drink his cup if they expect to reign with him in

his kingdom. The cup he had in mind was a bitter one involving crucifixion. What kind of cup does the Lord have in mind for us? For some disciples such a cup entails physical suffering and the painful struggle of "martyrdom" in one form or another. This entails the long routines of living the Christian life, with all its daily sacrifices, disappointments, setbacks, struggles, and temptations. A disciple must be ready to lay down his or her life in martyrdom and be ready to lay it down each and every day in the little and big sacrifices required. An early church father summed up Jesus' teaching with the expression: to serve is to reign with Christ. We share in God's reign by laying down our lives in humble service of one another as Jesus did for our sake. Are you ready to lay down your life and to serve others as Jesus did?

Prayer: Keep your family, O Lord, schooled always in good works, and so comfort them with your protection here as to lead them graciously to gifts on high. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus paid the price for our redemption with his blood. Slavery to sin is to want the wrong things and to be in bondage to destructive desires. The ransom Jesus paid sets us free from the worst tyranny possible – the tyranny of sin and the fear of death. Jesus' victory did not end with death but triumphed over the tomb. Jesus defeated the powers of death through his resurrection. Do we want the greatest freedom possible – that is, the freedom to live as God truly meant us to live as his children? Of course we do. How do we attain such freedom? Author and theologian Fr. Henri Nouwen does a good job at answering this in his book *Can You Drink the Cup?* when he writes: "Drinking the cup that Jesus drank is living a life in and with the spirit of Jesus, which is the spirit of unconditional love. The intimacy between Jesus and Abba, his Father, is an intimacy of complete trust, in which there are no power games, no mutually agreed upon promises, no advance guarantees. It is only true love – pure, unrestrained, and unlimited love. Completely open, completely free. That intimacy gave Jesus the strength to drink his cup. That same intimacy Jesus wants to give us so that we can drink ours. That intimacy has a Name, a Divine Name. Holy Spirit. Living a spiritual life is living a life in which the Holy Spirit will guide us and give us the strength and courage to keep saying yes to the great question (of can you drink this cup?)."

Thursday, March 5 ~ Second Week in the Season of Lent

Holy Gospel: Luke 16:19-31 Jesus said to the Pharisees: "There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

Meditation: The name "Lazarus" means "God is my help." Despite a life of misfortune and suffering, Lazarus did not lose hope in God. His eyes were set on a treasure stored up for him in heaven. The rich man, however, could not see beyond his material wealth and possessions. He not only had everything he needed, but he also selfishly spent all he had on himself. He was too absorbed in what he possessed to notice the needs of those around him. He lost sight of God and the treasure of heaven because he was preoccupied with seeking happiness in material things. He served wealth rather than God. In the end the rich man became a beggar! Do you know the joy and freedom of possessing God as your true and lasting treasure? Those who put their hope and security in heaven will not be disappointed (see Hebrews 6:19).

Prayer: O God, who delight in innocence and restore it, direct the hearts of your servants to yourself, that, caught up in the fire of your Spirit, we may be found steadfast in faith and effective in works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus' parable about the afflictions of the poor man Lazarus brings home a very important lesson for us to think about during Lent, and to change the way we choose to help or not help

those in need. In this story Jesus paints a dramatic scene of contrasts – riches and poverty, heaven and hell, compassion and indifference, inclusion and exclusion. We also see an abrupt and dramatic reversal of fortune. Lazarus was not only poor, but sick and unable to lift himself. He was “laid” at the gates of the rich man’s house. The dogs which licked his sores probably also stole the little bread he got for himself. Dogs in the ancient world symbolized contempt. Enduring the torment of these savage dogs only added to the poor man’s miseries and sufferings. The rich man treated the beggar with contempt and indifference, until he found his fortunes reversed at the end of his life! In God's economy, those who hold on possessively to what they have, lose it all in the end, while those who share generously receive back many times more than they gave away.

Friday, March 6 ~ Second Week of Lent

Holy Gospel: Matthew 21:33-43, 45-46 Jesus said to the chief priests and the elders of the people: “Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, ‘They will respect my son.’ But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and acquire his inheritance.’ They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?” They answered him, “He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times.” Jesus said to them, “Did you never read in the Scriptures:

‘The stone that the builders rejected / has become the cornerstone; / by the Lord has this been done, / and it is wonderful in our eyes?’

Therefore, I say to you, the Kingdom of God will be taken away from you and given to a people that will produce its fruit.” When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.

Meditation: Jesus’ story about an absentee landlord and his not-so-good tenants would have made sense to his audience. The hills of Galilee were lined with numerous vineyards, and it was quite common for the owners to let out their estates to tenants. Many did it for the sole purpose of collecting rent. So why did Jesus’ story about wicked tenants cause offense to the scribes and Pharisees? It contained both a prophetic message and a warning. Isaiah had spoken of the house of Israel as “the vineyard of the Lord” (Isaiah 5:7). Jesus’ listeners would likely understand this parable as referring to God's dealing with a stubborn and rebellious people. This parable speaks to us today as well. It richly conveys some important truths about God and the way he deals with his people, especially God's generosity and trust. The vineyard is equipped with everything the tenants need. The owner went away and left the vineyard in the hands of the tenants. God, likewise trusts us enough to give us freedom to run life as we choose, but as we know our choices have consequences. This parable also tells us of God's patience and justice. Not once, but many times he forgives the tenants their debts. But while the tenants take advantage of the owner's patience, his judgment and justice prevail in the end.

Prayer: Grant, we pray, almighty God, that, purifying us by the sacred practice of penance, you may lead us in sincerity of heart to attain the holy things to come. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus foretold both his death and his ultimate triumph. He knew he would be rejected and be killed, but he also knew that would not be the end. After rejection would come glory – the glory of resurrection and ascension to the right hand of the Father. The Lord blesses his people today with the gift of his kingdom. And he promises that we will bear much fruit if we abide in him (ref. John 15:1-11). He entrusts his gifts and grace to each of us and he gives us work to do in his vineyard – the body of Christ. He promises that our labor will not be in vain if we persevere with faith to the end (ref. 1 Corinthians 15:58). We can expect trials and even persecution. But in the end we will see triumph. And so today you might ask yourself: Do you labor for the Lord with joyful hope and with confidence in his victory?

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Prayer List

If you would like our parish to pray for loved ones who are **hospitalized, ill at home** or are **active duty military**, fill out our *Bulletin Prayer Request Form* via the QR code, www.bit.ly/Bulletin-Prayer-List or call the parish office. List is updated every 3-6 mos., so if someone you added was deleted but is still ill, please fill out a new prayer request.



If you or a loved one is hospitalized or ill at home and would like a pastoral visit, call 614-876-1272.

Please Pray for...

THOSE HOSPITALIZED OR ILL

Pamela Theado	Ira Katz
Doris Cobbs	Ora Johnson
Richard Jones	Francis Drlik
Donna Fox-Moore	Dolores Lynch
Connie Carrino	Robert Zapp
Lisa Lynch	Ryan Yoder
Sara Conway	Chris Carrino
Sean Grier	Shirley Tornik
Alma Harding	Paula Jordan
Karl "Sonny" Beem	Richard Walls
Eileen Wilson	Marian Woolum
Dionisia Virtudazo	Dochia Finsterbusch
Ryan Diepenbrock	Dick Snyder
Brenda Bezan	Alisha Lause
Teresa Wells	Robert William
Mary DeStefani	Mary Murphy Smith
Bryan Knapp	Daffine Papaly
Gib Bickel	Sarah Ortlieb
Kathleen McCurdy	Alida Sfalcin

ACTIVE DUTY MILITARY

Thomas Dye	Cody Longstreth
Aaron Huesman	Jackson Maassel
Sam Imwalle	Rick Shonkwiler
Christopher Keck	Rob Shonkwiler
Robert Carollo	Luke Stumphauzer
Kyle Mullins	Thomas Noel
Joe Alverson	Addison A.
Kale Grunenwald	Connor Olson
Zackery Reed	Dan Severance
Robbie Hite	Trevor Pfirrmann

...we pray for all our men and women in service to our country, healthcare workers and first responders.

THOSE AWAY FROM THE CHURCH

The Inviting Catholics Home Ministry continues to pray daily for all those no longer practicing our faith. Find details at www.stbrendans.net/ich

Staff Directory

MINISTERS TO THE PARISH & OFFICE STAFF: 614-876-1272

Fr. Michael Lumpe, Pastor ext. 223
Fr. Sam Severance, Parochial Vicar
ext. 226, frseverance@stbrendans.net
Fr. Jacob Gordon, Parochial Vicar
ext. 253, frgordon@stbrendans.net
Fr. Weldit Abay, Parochial Vicar
ext. 238, frweldit@stbrendans.net
Rev. Mr. Jim Morris, Permanent Deacon
ext. 230, deaconmorris@stbrendans.net
Rev. Mr. Doug Saunders, Permanent Deacon
ext. 230, deacondoug@stbrendans.net
Rev. Mr. Doug Yglesias, Permanent Deacon
ext. 230, deaconyglesias@stbrendans.net
Henry Szabo, Order of Instituted Acolytes
Wendy Ferkany, Adult Evangelization Coordinator
ext. 291, wferkany@stbrendans.net
Jacob Doran, Director of Youth Evangelization and Catechesis
ext. 231, jdoran@stbrendans.net
Sarah Pennington, Family Faith Formation Coordinator
ext. 233, spennington@stbrendans.net
Kara Shand, High School Youth Ministry
ext. 232, kday@stbrendans.net
Anneliese Johanni, Pastoral Assistant, High School Youth Ministry
ext. 232, ajohanni@stbrendans.net
Anna Marino, Middle School Youth Ministry
ext. 232, amarino@stbrendans.net
Kris Jesse, Parish Administration Director
ext. 222, kjesse@stbrendans.net
Julie Matheny, Office Manager, Pastoral Assistant
ext. 285, jmatheny@stbrendans.net
Dina Harder, Database Administrator/Event Coordinator
ext. 235, dharder@stbrendans.net
Teresa Boyne, Safe Environment/Security Coordinator
ext. 221, tboyne@stbrendans.net
Cathy Brackenridge, Parish Accountant
ext. 229, cbrackenridge@stbrendans.net
Clara Herr, Accounting Clerk/Payroll Specialist
ext. 225, cherr@stbrendans.net
Dr. Ross Williams, DMA, Director of Music
ext. 236, rwilliams@stbrendans.net
Ben Romaker, Director of Development/Multimedia Coordinator
ext. 224, bromaker@stbrendans.net
Lee Salcone, Marketing/Bulletin/Communications
ext. 237, lsalcone@stbrendans.net

ST. BRENDAN SCHOOL: 614-876-6132

Mike DeMassimo, Principal
ext. 248, mdemassimo@cdeducation.org
Courtney Kreber, Assistant Principal
ext. 247, ckreber2@cdeducation.org
Marcia Voelkel, Office Manager
ext. 246, mvoelkel@cdeducation.org
Logan Johansen, Office Secretary
ext. 298, lJohansen@cdeducation.org
Lorin Pankewicz, Director of Student Services
ext. 249, lviglio@cdeducation.org

ST. MARGARET OF CORTONA PRESCHOOL: 614-274-1922

Andrea Boyd, Director/Lead Teacher, aboyd@cdeducation.org

Financial Stewardship

FEBRUARY 22, 2026 OFFERTORY

Weekly Offertory (Cash, checks, online giving)	\$52,825
Weekly Budgeted Offertory	\$48,875



Scan QR code for
St. Brendan Parish
online giving

**St. Brendan
Ministry of
Evangelization
& Catechesis**

**Family
Faith
Formation**
SAINT BRENDAN THE NAVIGATOR

Family Faith Formation

MIDDLE SCHOOL SMALL GROUPS: The next Middle School Small Group is Sunday, March 1 from 6:45-8 PM. See your email for details and small group locations.

1ST HOLY COMMUNION: The next First Holy Communion Family Session is Sunday, March 8 from 9:45-11:15 AM.

CONFIRMATION: The next Confirmation Family Session is Sunday, March 8 from 6:45-8 PM.

SEEK & ROOT: The next Seek & Root Family Session is Monday, March 9 from 6-7:30 PM.

CONTINUED GROWTH: The next Continued Growth Family Session is Sunday, April 12 from 9:45-11:15 AM.

Sacrament Preparation

To register for sacrament preparation (Confirmation or First Reconciliation and Holy Communion), please visit www.stbrendans.net/growing-in-faith/family-faith-formation

~ Blessed Family Prayer ~

Heavenly Father,

I come before You today with a heart full of Hope and trust. I ask that You breathe Your peace into my family like a calming river that washes away all tension and fear. Let unity flow like a strong thread, binding us together in love and understanding. Heal the wounds that have kept us apart, and restore our relationships to what You intended them to be – full of grace and joy. Provide for us, Lord, in ways only You can, filling every empty space with Your abundance. I place us in Your hands, trusting You to lead us to peace, every step of the way.

In Jesus' name, Amen.

Next Lenten Fish Fry is March 13

Help fund our 8th grade school trip! Our student-run Lenten Fish Fry is 4:30-7 PM in the school on March 13, 20 & 27 (NOTE: There is no Lenten Fish Fry this Friday, March 6.) Find prices, menu and details at www.tinyurl.com/events4stb

Be a 2026 Festival Co-Chair!

There are two vacant leadership positions to fill for this summer's 2026 Parish Festival, to oversee our **Silent Auction** and to head up our **Sponsorships**. Any training needed is provided. Email Nick Astalos at astalosnick@gmail.com or Pat Hamrock at pat.hamrock@att.net if interested.

March 7, School Auction

Help our school fundraiser to succeed!

HOUSE CHALLENGE Help students earn chances to dunk the principal in a dunk tank– donate to their "House" at <https://stbrendans.net/school/auction>



VOLUNTEER for: bar setup, auction spotters, runners, bartenders or cleanup at <https://tinyurl.com/help4auction>

BID ON ITEMS REMOTELY ON MARCH 7! Can't make it to the event? To bid remotely, register via the QR code.

FUND-A-NEED: SCHOOL PLAYGROUND UPGRADE

Help to improve our playground so it better serves students with special needs! Make a donation at <https://STB2026.givesmart.com> to help raise \$25,000 for this school initiative.



The Roots for Middle Schoolers



ROOTS LARGE GROUP – Monthly, in the school gym on last Sundays, 6:30-8:30 PM.

ASPEN SMALL GROUP NIGHTS – Sunday, monthly in the school library, 6:45-8:30 PM.

Questions? Email amarino@stbrendans.net

Sundays
6:30-8:30PM
@St.Brendan

VINE

MARCH + APRIL SCHEDULE

FOR ALL HIGH SCHOOLERS

3/1	HOW TO READ THE BIBLE
3/8	NO VINE - POWER & LOVE RETREAT 3/6-3/7
3/15	HOW TO SHARE THE GOSPEL
3/22	OVERCOMING SHAME
3/29	NO VINE - PALM SUNDAY
4/5	NO VINE - EASTER VIGIL PARTY 4/4
4/12	HOW TO BE JOYFUL (ALWAYS)
4/19	KNOWING GOD'S PLAN FOR YOU
4/26	SENIOR TAKEOVER NIGHT

follow @stbvine on instagram for details
or email kshand@stbrendans.net

Information Center

Parish Office Hours

Weekdays, 9 AM-12 PM & 1-4 PM

Church Hours

M-F & Sunday, 6 AM-10 PM

Saturday, 6 AM-6:40 PM

St. Brendan School

614-876-6132, fax 614-529-8929

New Members All are Welcome!

New Member Registration Form found at stbrendans.net/welcome

Questions? Call 614-876-1272, or email parish@stbrendans.net

Marriage

Fill out a Marriage Request Form at stbrendans.net/marriage at least six months prior to your wedding. Marriage prep is required. Questions? Contact Valerie Scheel, weddingplanner@stbrendans.net

Baptisms

12 PM most Sundays. Two baptismal prep classes required. Visit stbrendans.net/baptism

Baptism Preparation Classes

1st Sunday most months, 12 PM (2 classes required). Questions? Email baptism@stbrendans.net

Anointing of the Sick

Contact the Parish Office.

OCIA (Order of Christian

Initiation of Adults) If interested in becoming Catholic, please contact Wendy Ferkany at wferkany@stbrendans.net or call 614-876-1272, ext. 291

Ministry of Evangelization

& Catechesis – Contact Jacob Doran at 614-876-1272, ext. 231

Marketing/Bulletin Request

Fill out our marketing request form: stbrendans.net/marketing Email marketing@stbrendans.net for questions or to send artwork.

Mass Intentions

Fill out a Mass Intention Envelope with \$10 cash/check & drop in the baskets at Mass or Parish Office.

Protecting God's Children

Register at www.virtus.org

Flowers for the Altar

In remembrance of a loved one or special intention. Donor/intentions are published in the bulletin. \$75 donation (actual cost is \$109, so larger donations are welcome!)

Candle Donations

\$2 donation for larger candles and 25 cents for smaller votives.

Ministry of Care for Homebound

Receive Eucharist at home/facility: frseverance@stbrendans.net

POD Nursery

Sundays during 8:45 & 10:45 AM Mass. For ages 6 months-4 years. Email: nursery@stbrendans.net

Navigator News / ParishStaq

To receive our parish e-newsletter, visit stbrendan.ccbchurch.com and create your ParishStaq account.

Liturgical Ministry Portal

Access Ministry Scheduler Pro at: www.rotundasoftware.com/ministry/stbrendans For scheduling questions, email ministryscheduler@stbrendans.net

Facebook

(Parish) [StBrendanofHilliard](https://www.facebook.com/StBrendanofHilliard)

Instagram

(Parish) [@stbrendanhilliard](https://www.instagram.com/stbrendanhilliard)
(School) [@saintbrendanschool](https://www.instagram.com/saintbrendanschool)
(The Vine) [@stbvine](https://www.instagram.com/stbvine)
(The Roots) [@stb_theeroots](https://www.instagram.com/stb_theeroots)
(Young Adults) [@stbvia](https://www.instagram.com/stbvia)

Livestream via YouTube:

[SaintBrendantheNavigatorHilliard](https://www.youtube.com/SaintBrendantheNavigatorHilliard) or Facebook: [facebook.com/StBrendanHilliardyoutube.com/c/](https://www.facebook.com/StBrendanHilliardyoutube.com/c/)
Sun.: 10:45 AM, Mon./Wed.: 5:30 PM and Tue./Thu./Fri./Sat.: 8 AM

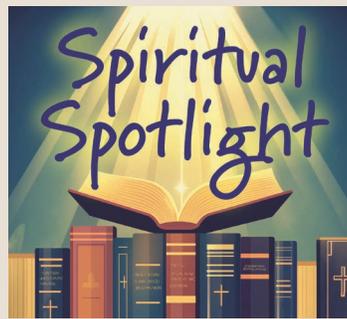
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March Spiritual Spotlight



During March, we continue the liturgy of Lent: the Passion and Resurrection of Christ, Baptism, and Penance. **St. Patrick's feast day (March 17)** is a joyful celebration

this month. He established the Catholic Church throughout Ireland and left a strong foundation of faith. On the **Solemnity of St. Joseph (March 19)**, we celebrate the great honor bestowed upon the foster father of Jesus. **The Solemnity of the Annunciation (March 25)** feast is linked to the Paschal mystery – what Christ inaugurated at His Incarnation in accepting to offer Himself for the human race is completed in His sacrifice on the cross. **Palm Sunday of the Lord's Passion (March 29)** signals to us that Holy Week is right around the corner.

On the Spiritual Spotlight bookshelf during the month of March, find Catholic resources that continue to focus on **Lent, Stations of the Cross, Penance, plus Saint Patrick**, in which you can take home, read, and share with others. Now is the perfect time to **invite your friends and families to come to Easter Mass with you**, particularly if they have been away from the Church for a while and may just be waiting for some small "sign" that it's time to return. (*Be that sign!*) For more Catholic resources and information about coming back to the Church, please visit the Inviting Catholics Home web page at www.stbrendans.net/ich

IN SYMPATHY, TO THE FAMILY OF NORA LEWIS

Nora Lewis, former teacher at St. Brendan School, passed away on February 5, 2026 after a three year diagnosis of cancer. A Celebration of Life is scheduled Saturday March 14, 2026 at St. Aloysius Church, 2165 West Broad St., Columbus, OH 43223. May she rest in peace.

Seniors NOW (NAVIGATING OUR WAY)

MARCH 6, 8 AM: First Friday Mass and then Breakfast at Scrambler's Marie (3939 Britton Parkway, Hilliard).

MONDAY, MARCH 9, 12 PM: Lunch at BJ's Brewhouse, 5141 Tuttle Crossing, Dublin. RSVP Jerry, pricej62@gmail.com

St. Brendan Spring Sports

Spring CYO sports are closed. Little Spikers and K-3 Soccer close March 6. www.stbrendans.net/athletics

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