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PALM SUNDAY THE BEGINNING OF HOLY WEEK

(Blessed palms will be handed out AFTER Masses)

It's SVdP 5th Sunday Collection Weekend

Please give in the baskets after Masses or via the QR code. Find details on page 6.



Reconciliation Monday is March 30, 6-9 PM

Confession is also offered Wednesday, April 1 at 6 PM and on Good Friday, April 3 at 4 PM. Details on page 6.

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 Immediately following 8 AM Mass

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 | STBRENDANS.NET

Information Center

Parish Office Hours

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

Church Hours

M-F & Sun., 6 AM-10 PM; Sat., 6 AM-6 PM

St. Brendan School

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

New Members All are Welcome!

Fill out a New Member Registration form at stbrendans.net/welcome or contact us at 614-876-1272, 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? Email Valerie Scheel, weddingplanner@stbrendans.net

Baptisms

12 PM most Sundays. For details, visit stbrendans.net/baptism Questions? Email baptism@stbrendans.net
Baptism Preparation Classes: 2 classes required, 1st Sundays monthly, 12 PM.

Anointing of the Sick

Contact the Parish Office.

POD Nursery

Sundays during 8:45 & 10:45 AM Mass. (6 mos.-4 yrs.) nursery@stbrendans.net

OCIA – Order of Christian Initiation of Adults

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

Ministry of Evangelization & Catechesis

(Family Faith Formation) Contact Jacob Doran at 614-876-1272, ext. 231

Marketing & Bulletin Requests

Fill out our marketing request form at stbrendans.net/marketing and email marketing@stbrendans.net for questions

Mass Intentions

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

Flowers for the Altar

To remember loved ones/special intention; \$75 donation (cost is \$109/extra is welcome.) Donor/intention is published in the bulletin.

Candle Donations

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

Ministry of Care for Homebound

To receive Eucharist at home or facility, email doconnell@stbrendans.net

Protecting God's Children

Register at www.virtus.org

Navigator News / ParishStaq

To receive our weekly 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 or, for questions, email ministryscheduler@stbrendans.net

Facebook (Parish) StBrendanofHilliard

Instagram (Parish) @stbrendanhilliard (School) @saintbrendanschool (Vine) @stbvine (Roots) @stb_theroots (Young Adults) @stbja

Livestream Facebook: facebook.com/StBrendanHilliardyoutube.com/c/ –OR– YouTube: SaintBrendantheNavigatorHilliard
Sunday: 10:45 AM, Monday/Wed.: 5:30 PM, Tuesday/Thursday/Friday/Saturday: 8 AM

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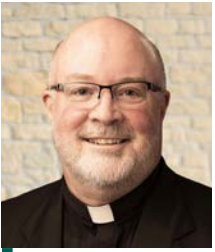
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From Our Pastor **ON THIS PALM SUNDAY, THE BEGINNING OF HOLY WEEK,**

Jesus is greeted with shouts of joy and welcome – "Hosanna!" – and five days from now, the same crowds yell "Crucify Him, crucify Him!" So today, we might ask ourselves, "Why is Holy Week so special to Catholics and Christians?" During these "High Holy Days," we recall the last days, the suffering, death and Resurrection of Jesus Christ – the Son of God become man. Not only do we recall, but through these special liturgies we relive these events from the triumphal entry of Jesus into Jerusalem today on Palm Sunday to His cruel and painful death on Good Friday, culminating with the wondrous victory of rising to new life on Easter morning. This

journey of Jesus is also our journey; because we recall and relive these central events with Him, this week is rightly called "Holy Week." We must remember that the Holy Week liturgies are not mere play-acting or even the yearly unfolding of the familiar Passion Play. For each liturgy makes present for us and with us the actual events of the suffering, dying and rising of Jesus and enables us to experience in our lives here and now what Jesus went through then for you and for me. In other words, the liturgy enables us to be inserted into the mystery of the Lord's dying and rising and allows our lives, loves, joys, hopes, disappointments and sufferings to be made over by Christ's experience of these same realities. What we commemorate and relive during this week called "holy" is not just Jesus' dying and rising, but our dying and rising in Him.

Thus, we need to ask ourselves: "Will I bring my real self to Jesus in the Holy Week liturgies, especially today on Palm Sunday, and the **Sacred Triduum** of Holy Thursday, Good Friday and Easter Sunday? Will I really bring all that is in need within myself of forgiveness, healing, reconciliation and redemption? Will I go to Jesus, so that He who suffered horrific pain and death on the cross for my salvation can forgive my sins, especially in the Sacrament of Reconciliation, heal my wounds and reconcile myself again with Him and with one another?" Simple questions, but challenging because of the world and the contemporary times we live in. So, how will each of us respond?

Pope Saint John Paul II once noted: *"The heavenly Father's saving plan was completed in the free and total gift to us of the only begotten Son. 'No one takes my life from me, but I lay it down of my own accord' (John 10:18), Jesus declares, leaving no doubt that He decides to sacrifice His own life for the salvation of the world. In confirmation of so great a gift of love, the Redeemer goes on: 'Greater love has no one than this, than a man lay down his life for his friends' (John 15:13)."* Each one of us, then, must follow the example of our Savior by freely laying down our lives during the Holy Week liturgies to allow Him to forgive us of our sins, heal the wounds in us caused by our sins and the sins of others, transform us more closely into the image and likeness of God and, thereby, live the divine life we received at Baptism.

Saint Gregory Nazianzen put it this way: *"...we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating His Passion by our sufferings, and honoring His blood by shedding our own. We must be ready to be crucified."* Folks, this is the holiest week of the year for us Catholics and indeed for the entire Christian world. Despite the "world goes on" mentality, each of us must set aside time this one week as a true and heartfelt expression of love and thanks to Jesus Christ. This week's **Lectio Divina** in our bulletin contains the daily Gospels of Jesus' walk of humiliation, betrayal and suffering, the Way of the Cross leading toward the crucifix of Calvary. I hope that you read these, meditate on them, pray about them – in other words "live" each syllable of the Gospel with Christ, walk alongside Him, support Him, and certainly thank Him for the suffering that He endured for the expiation of each of our sins, and for the opportunity to experience redemption and salvation through Him, with Him and in Him.

As Blessed Columba Marmion once noted: *"...when you accompany the God-Man along the road to Calvary, with faith, humility and love, with the true desire of imitating the virtues He manifests in His Passion, be assured that your souls will receive choice graces which will transform them little by little into the likeness of Jesus and Jesus Crucified."*

Included in this bulletin is the Holy Week Schedule for our parish. I encourage you to set aside time to attend Mass, reconcile yourself with God during one of the three Confession opportunities during Holy Week, pray the Stations of the Cross, attend the special Holy Thursday and Good Friday liturgies, and attend the "vigil of all vigils" – the Easter Vigil Mass, at which time we will collectively welcome the new members of the Catholic Church into our parish family. **Please, I encourage you to make Holy Week "holy" in your life and in the lives of your family and friends, culminating with the joy of Easter.** Remember, if you make the most out of Holy Week, folks, you will get the most out of it. On behalf of the clergy and the entire staff of St. Brendan the Navigator Parish, may you and your family have a spiritually fulfilling Holy Week.

BLESSINGS AND CONGRATULATIONS to the young men and women of our Parish who received the Sacrament of Confirmation from Bishop Fernandes on March 28! A listing of their names will be in the Easter Sunday bulletin.

OUR COLLECTIVE THANKS to all who have been working so hard already, and those who will be this coming week, to make all of the celebrations of Holy Week and Easter truly special – as they should be. Those who volunteer to clean our church, all who decorate our church, Henry Szabo and all of the liturgical ministers, the musicians and choir members under the direction of Dr. Ross Williams, the entire Parish Staff, and all of the parish Priests and Deacons. Let's also thank and give a warm welcome into the Church our soon-to-be fellow Catholics who answered the call of the Holy Spirit.

Fr. Mike

Fr. Michael Lumpe, Pastor

HOLY THURSDAY: A Mandate, a Meal, and a Ministry

Article by Dr. James Merrick is made available courtesy of Ascension Press

Imagine being the apostles during this week. On Palm Sunday, the moment they had been waiting, nay, preparing for had arrived. Their rabbi was finally being recognized as king in the Holy City. And it was all happening around one of the holiest times of the year, Passover. Surely it felt surreal.

I'm sure they were chuffed being in the inner circle of the One whom Jerusalem was hailing. But this was so much more than their moment in the spotlight. It was the fulfillment of thousands of years of biblical history. It was the moment that the great figures they had heard about since childhood—figures like Abraham, Isaac, Jacob, Moses, David, and so many others—looked forward to. It must have felt epic.

Then, on Holy Thursday, something truly extraordinary occurred. They were preparing to celebrate another Passover, a feast they knew by heart. Yet as he had done with so many Scriptures in his teachings, Jesus took them by surprise and transformed this familiar event. He instituted a new covenant and issued a new commandment.

Let's take a deeper look at what we celebrate on Holy (or "Maundy") Thursday. The liturgical celebration of Holy Thursday combines several events: Jesus washing the apostles' feet, the institution of the Eucharist, the issuing of the new commandment, and his prayer in the Garden of Gethsemane.

THE NEW PRIESTHOOD

The most moving and well-known rite of Holy Thursday is the foot washing. It's been a feature of Holy Thursday celebrations since at least the seventh century. It's often taken to be a profound demonstration of Christ's humility and service, when the master fulfilled his own instructions by becoming a slave to his servants (see Matthew 20:26-28).

But the foot washing is not just about Christ's humility and love. There's clearly something significant going on here. When Peter notices that Jesus is washing his feet, he refuses. Jesus insists, saying: "What I am doing you do not know now, but afterward you will understand" (John 13:7).

After he washes everyone's feet, Jesus says to the assembly what he said to Peter in private: "Do you not know what I have done to you?" (John 13:12). Clearly there's more to the foot washing than just cleaning feet.

In washing the apostles' feet, Christ is instituting a new priesthood. He is ordaining the apostles to be ministers of the New Covenant he will establish in the Last Supper. How do we know this? The foot-washing scene contains several striking allusions to the washing of priests in the Old Testament. For example, after Moses completed the Tabernacle, it speaks of Moses and Aaron "washing their hands and feet" before they entered and went to the altar (Exodus 40:31). In Leviticus 8, which is labeled in modern Bibles with the title "rites of ordination" Moses washed Aaron and his sons with water and vested them,

consecrating them as priests (Leviticus 8:5-12). There are significant parallels between Jesus' foot washing and Leviticus 16 as well. There, it speaks of Aaron, the priest, putting off his garments (Leviticus 16:23), just as Jesus "laid aside his garments" (John 13:4). Aaron then washes himself, puts back on his garments, and then offers a sacrifice. Likewise, after Jesus washes his apostles' feet, he puts back on his garments (John 13:12) and then celebrates the meal of his body given and blood poured out like a sacrifice. Is it a coincidence that the foot washing contains the same sequence as we find demonstrated by Old Testament archetypal priests like Aaron?

Peter seems to get it. When he discovered Jesus washing his feet, he protests only to embrace the event: "Peter said to him, 'You shall never wash my feet.' Jesus answered him, 'If I do not wash you, you have no part in me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!'" (John 13:8-9).

Jesus' mention of a "part" brings to the fore the Old Testament priests having the Lord as their "portion" (Deuteronomy 10:9). What Jesus is saying, which Peter perceives, is that if Peter's feet aren't washed, he will not be a priest, he will not have a "part" in the Lord's new covenant ministry, sacrifice, and temple.

What was Jesus doing that they couldn't quite understand? He was ordaining them priests of the New Covenant he was instituting in the Last Supper.

THE NEW COMMANDMENT

In John's Gospel, the foot washing sets up Jesus' issuing of a "new commandment." This is why Holy Thursday is often called "Maundy Thursday" — "maundy" deriving from the Latin *mandatum*, which means "command" or "law." *Mandatum novum do vobis* or, "A new commandment I give to you," says Jesus, "that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34-35).

Interestingly, this new commandment occurs in between Jesus foretelling Judas' betrayal and his prediction of Peter's denial. The passage turns on the questions of Jesus' departure — "where I am going you cannot come" — and the "glorification of the Son of Man." This new commandment, then, is once more not merely about being kind and loving, but especially about the glorification of Christ through his Church. Christ calls his new priests to be a brotherhood, not self-interested or self-preservationist like Judas or Peter. Christ's glory will be known in the world through the unity of his Church, the love which his priests and people have for each other.

THE NEW COVENANT

At the heart of Holy Thursday is the commemoration of Christ's institution of the Holy Eucharist. Evangelists, particularly John, connect the Lord's Supper with the Jewish Passover. Jesus transforms the Jewish Passover into a commemoration of his sacrifice as the Lamb of God on the Cross. He is the new Moses who leads God's people on a new exodus, not from slavery in Egypt and bondage to Pharaoh but from slavery to sin and captivity to Satan. It will be his Body that will be our bread from heaven in the wilderness of this world and it will be his Blood that will protect us from death.

In sharing Jesus' Body and Blood through the Eucharist, we become what he is, a child of the Father. The Eucharist is our family meal, it is when we dine together in family fellowship and share Communion. By it, we are incorporated into the eternal family of the Blessed Trinity. It is a foretaste of the eternal banquet of the beatific vision of God in heaven.

In a profound and beautiful Holy Thursday homily, Bishop Hugh Gilbert, O.S.B. of Aberdeen, Scotland asks, "If there are any words in the world quite like the words of institution — 'take, eat, this is my Body, given for up for you; this is the chalice of my Blood, which is poured out for you.'" Indeed, the words Jesus said on that fateful night are strange, to say the least. And yet, as Bishop Gilbert observes, they reverberate and resound throughout the world. They are words the world will hear until Christ comes again. Bishop Gilbert meditates on this observation, asking: "How many languages have they been said in? How many places have heard them? How many times are they said each day? Have any sayings so filled time and space? Shakespeare wrote famous plays, translated into many languages, performed repeatedly all over the world for 400 years. 'To be or not to be — that is the question.' Who doesn't know Hamlet's famous line. But it fades before Jesus' words. There are no words in the world with such a charge, such power — 'this is my Body which will be given up for you; this is the chalice of my Blood, poured out for you.'" It is breathtaking to think about the effect and endurance these words have.

Bishop Gilbert goes on to discuss the way in which the Eucharist is the key to understanding Christ's crucifixion. It is the real action and energy of his Passion. I can't improve upon what he's said, so it's best to let him say it: "What did he mean? What was he saying? Let's say this: he was showing what would really be going on the next day, on the Cross. On the outside, the Passion looks like passivity. Jesus seems more acted upon than acting. He is arrested by the Temple authorities. He's handcuffed. He is led here, led there. He's betrayed. He's denied. He's questioned, interrogated, laughed at, beaten up, tried, judged, condemned. He's handed over to the Romans, handed over to crucifixion. He's led out, nailed, offered vinegar. He is not entirely silent, but largely so. The waters rise to his neck.

His side is pierced. He's declared dead and he's buried. He's no longer, as it were, the subject of the sentence; he's the object. He's no longer at the wheel; he has been bundled onto the back seat. But tonight in the Upper Room, on the eve of it all, he takes, he blesses, he breaks and he gives, and he says: 'This is my Body, which will be given up for you ... this is the blood poured out for you.' These few gestures and words enfolds his Friday in the Thursday. This was the real inside story of the Passion. It's action. It's a deed. It's free and chosen and deliberately done. It is the giving of this body and the pouring out of this blood. It's self-giving. It is a sacrifice. Made willingly, in obedience to the Father, effecting forgiveness of sins."

The Eucharist is the establishment of the new covenant of Christ's blood. It is the way we access the reality of Christ's death. Though we were not there to witness it, we receive its saving effects by receiving the Eucharistic bread and wine.

THE NEW BETRAYAL

After the Communion on Holy Thursday, the priest and ministers take the Sacrament to an "altar of repose" usually decorated like a garden. It's a representation of the way in which—after the Lord's Supper—Jesus and his apostles left the Upper Room and went to the Garden of Gethsemane. Anytime people are in a garden in Scripture, we should immediately think of the famous Garden of Eden. Indeed, we have just discussed how the Eucharist is the reestablishment of the covenant with God, a returning of heaven to earth, a return to the original Garden of Eden.

Yet, as always, there is a new betrayal. Of course, Judas will betray Christ with his infamous kiss. But there is another forsaking. The apostles can't keep vigil with Jesus as he prays to the Father. They fall asleep, having to be woken twice by Christ. And when Jesus is arrested and put on trial, they all abandon him.

At this moment in the liturgy, we are invited to keep watch with Christ by adoring the Blessed Sacrament. We are encouraged not to flee out the parish doors, but to stay a little while and pray with Christ, to linger in the Garden of Eden of the Holy Eucharist.

CONCLUSION

Holy Thursday gives us the meaning of Christ's Passion, the establishment of the New Covenant through a new priesthood and new Passover. It returns us to the Garden of Eden where we try not to abandon our Lord like Adam and Eve or the apostles did. It's a time to give thanks for the Eucharist and for our priests and bishops. It's a time to ask ourselves, "Can we remain in Christ? Can we pray with him and offer ourselves to the Father as living sacrifices of praise? Can we love one another as Christ loves us?"

HOLY WEEK: 10 Ways to Meditate on Christ's Passion

Article by Fr. Ed Broom, OMI is made available courtesy of The Catholic Exchange.

Saint Ignatius of Loyola in the *Spiritual Exercises*, in the third week of the month retreat which is dedicated to the contemplation of the Passion, suffering and death of our Lord and Savior Jesus Christ accentuates the fact that Jesus suffered all in His Passion for me... This is very intimate and personal!

In other words, instead of viewing the Passion from afar, 2,000 years back buried in history, Saint Ignatius brings it to us right now. Jesus suffered all of the details of His bitter Passion *for me*. The Agony in the Garden, the scourging at the pillar, His crowning with thorns with the insults, spitting, buffeting, punching and pounding, the carrying of the cross, the brutal crucifixion, the hours of agony as He hung on the cross, the profuse loss of His Precious Blood, suffocation—all of these excruciating sufferings and many more, *He suffered for me!*

If that were not enough, if you and I were the only person in the entire world, Jesus would have become Incarnate, lived and died accompanied with all of those gruesome and excruciating details, and *just for me and just for you*. Still more, Jesus would be willing to do it over and over, simply for love of me! How great is the love of Jesus for all, but especially for you and for me.

Saint Faustina highlights in the Diary that love can be measured by one measuring rod—the willingness to suffer for the loved one. No greater love ever existed than the love that Jesus manifested that Holy Thursday night and Good Friday—the day of His Passion, crucifixion and death on the cross.

In moments of desolation it is very propitious for all of us to recall how much Jesus really does love us by reflection on His Passion that He *underwent for me* individually. Furthermore, most salutary is the contemplation of Jesus shedding His Precious Blood for the salvation of *my immortal soul*.

How precious and valuable is your immortal soul! Saint Peter reminds us with these penetrating words: *That you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ as of a spotless, unblemished lamb.* (1 Peter 1:18-19)

Your immortal soul was saved by Jesus and the Precious Blood that He shed, especially as He hung on the cross that Friday that we call "Good"! Overwhelmed by the awesome and fathomless reality of the Passion, suffering, shedding of Blood and death of Jesus, we might ask ourselves how can we plumb the depths of the greatest love story ever penned, not with regular ink, but with the Precious red Blood (INK) of Our Lord and Savior Jesus Christ! Time and time again, Jesus invited Saint Faustina Kowalska, if she really wanted to plumb the depths of the love of the Sacred Heart of Jesus, then to contemplate the Passion of Jesus. *"No greater love has a man than to lay down His life for the ones He loves."*

The following are ten helpful suggestions so that we can at least start to plumb the depths of the love of Jesus who died on Good Friday for love of you and for me and for the salvation of my immortal soul!

1. READ THE BIBLICAL PASSION ACCOUNT. First of all, we should become familiar with the Biblical narratives of the Passion of Our Lord and Savior Jesus Christ; there are four, and each one of the accounts has specific details that differentiate them one from the other. They can be found in two chapters of the four Gospels: Mt. 26-27, Mk. 14-15, Lk. 22-23, and finally Jn. 18-19. Read them; meditate on them, learn them; assimilate them and take them to heart! Let them transform your life!

2. CRUCIFIX. Spend some time in silent reflection and contemplation before a graphic and moving crucifix. An important difference between most Protestants and Catholics is that the Catholics emphasize having the Corpus or Body of Jesus hanging from the cross. Look deeply into Jesus' eyes, wounds and Sacred Heart pierced with the lance and derive abundant spiritual fruit. *He died for you and me!*

3. WAY OF THE CROSS. Make the pious practice and devotion that is called *The Way of the Cross*. Jesus suggested to Saint Faustina in the Diary that if her obligations did not block it, that at 3 PM every day (The Mercy Hour), that she make the Way of the Cross. The past Popes have given public witness to the Way of the Cross by making them in the Coliseum in Rome on Good Friday. Slowly and prayerfully move from one Station to the next (there are 14 in total) and talk to Jesus as your best friend; accompany Him as did His Mother Mary. Help Him to carry the cross like Simon the Cyrene. Wipe Jesus' tired and dirty face as did the valiant Veronica. Be a real and active participant in the Passion of Jesus through the Way of the Cross.

4. SORROWFUL MYSTERIES OF THE ROSARY. Always and at all times that we are free for a few minutes, it is very profitable to pray the most Holy Rosary. Especially important is it to pray and meditate the mysteries of the Holy Rosary, especially the five Sorrowful Mysteries in Lent and Holy Week. They are: The Agony in the Garden, the Scourging at the Pillar, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion of Jesus. Right now, which of these mysteries touches your heart and life most? Talk to Jesus about this; He is waiting for you!

5. GOOD CONFESSION. Making frequent and heartfelt confessions is a common practice among the saints and all of us are called to become saints. Jesus said: "Be holy as your heavenly Father is holy." However, Holy Week is a most opportune time. Pope Saint John Paul II was seen often in the confessional reconciling sinners to

God especially on Good Friday. The Sacrament of Confession is a clear and practical means to apply the Passion, Precious Blood and death of Jesus to our own lives. Why? For the simple reason that by making a good confession we die to sin and rise to the new life of grace; also it is the Precious Blood of Jesus that He shed for us on Calvary on Good Friday that washes and cleanses our soul from the dirt and ugliness of sin.

6. MEDITATE ON THE SEVEN LAST WORDS OF CHRIST.

Venerable Archbishop Fulton J. Sheen, for many years preached on the seven last words that Jesus uttered from the cross. Sheen, with his typical eloquence, stated that Jesus ascended the pulpit of the cross to preach His best and most eloquent sermon. Do you know the seven last words of Jesus from the cross? If not, now is the time to make an effort to memorize them...

"Father forgive them for they know not what they are doing."

"I thirst."

"My God, my God why have you forsaken me?"

"Woman behold thy son; son behold thy mother."

"Amen I say to you: today you will be with me in Paradise."

"Into your hands I commend my spirit."

"It is finished."

Which of these words or short sentences that were the last words that Jesus uttered from the pulpit of the cross seem to touch you most? Enter into a deep conversation with Jesus over these words; He is longing to talk to you!

7. THE PASSION OF THE CHRIST. View the classic film by Mel Gibson, *The Passion of the Christ*. This film has turned out to be one of the greatest classics of Hollywood. View this film, but not simply as a Hollywood rendition, but rather as if it were a contemplation, a deep prayer. As Saint Ignatius would suggest, try to enter into the Composition of Place and truly be present. Be not present simply as a passive spectator, but rather as an active participant. If you like, accompany the Blessed Virgin Mary during the whole trajectory of the Calvary climb. Walk with Jesus; console Jesus; have compassion on Jesus and love Him who loved you so much that He went through all the bitter moments of His Passion for *love of you and me!*

8. PENANCE. Given that Jesus sacrificed and suffered so much for you, why not offer up some form of sacrifice even if it be something very small. Jesus does not look so much at the exterior greatness of the action but in the love that accompanies even the smallest of actions. The love of the sacrifice of Jesus demands love on our part! What are you willing to give the Lord?

9. GOOD FRIDAY LITURGY. Participate fully, actively and consciously in the moving Liturgy and ceremony of Good Friday. There is no Mass, but there is a moving and profound Liturgy that can be divided into three parts:

1) The Reading (like on Palm Sunday) of the Passion of Jesus, from the Gospel of Saint John

2) The Veneration of the Holy Cross. Draw close to the Holy Cross and reverentially kiss it as a sign of your gratitude and love for the suffering that Jesus underwent for the salvation of your immortal soul.

3) Holy Communion. The most important part of the ceremony of Good Friday is the Rite of Holy Communion. If you are well-disposed, receive Jesus into the depths of your heart with burning love!

10. OUR LADY OF SORROWS. Of enormous help in plumbing the depths of the Passion, suffering and death of Jesus is the person and the presence of Our Lady of Sorrows. Aside from Jesus Himself, nobody ever suffered or loved as much as Our Lady. There she was "Stabat Mater," the Mother who stood valiantly at the foot of the cross as she watched her Son shed every drop of His Precious Blood that she gave to Him in His humanity. She heard and meditated on His last words. She saw Him die and breathe forth His spirit into the hands of the Father. Our Lady even saw and experienced the piercing of His Sacred Heart from which flowed Blood and water—the birth of the Church, the Mystical Body of Christ. Beg for the grace to be able to contemplate the Passion of Jesus through the eyes and heart of Mary, our life, our sweetness and our hope! May our meditation on the Passion, suffering, and death of Jesus transform our whole lives and being into a living sacrifice of praise to our all-loving Savior and Redeemer!

Confession Offered during Holy Week

Lent is a season of prayer, fasting and almsgiving, making it an ideal time to participate in the Sacrament of Reconciliation. Please join us:

- **Reconciliation Monday, March 30** at 6-9 PM
- **Wednesday, April 1** at 6 PM
- **Good Friday, April 3** at 4 PM

Stations of the Cross on Good Friday, 4 PM

Join us on Good Friday at 4 PM in the church. This is the perfect liturgical time during Holy Week to bring your family to this prayerful illustration of the Passion of Christ on Friday, April 3. Stations of the Cross pamphlets are available on the Welcome Desk.

SVdP Collection

Help our St. Vincent de Paul Society to help those less fortunate by making a gift during the **5th Sunday Second Collection** after Masses this weekend or, mail your gift to the church office, attn. to: St. Vincent de Paul, 4475 Dublin Rd., Hilliard, OH 43026. For online gifts, scan the QR code. Thank you!





The Donkey

A Poem by G.K. Chesterton

*When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born.*

*With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.*

*The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.*

*Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.*

*food for
thought*

*Saint
Charles
Borromeo*

*"Behold Jesus Christ crucified,
Who is the only foundation of
our hope; He is our Mediator
and Advocate; the victim and
sacrifice for our sins. He is
goodness and patience itself;
His mercy is moved by the
tears of sinners, and He never
refuses pardon and grace to
those who ask it with a truly
contrite and humbled heart."*


**Saint
Brendan**
THE NAVIGATOR



Holy Week

Easter

MARCH 29 PALM SUNDAY
7:15, 8:45 10:45 AM & 5:30 PM Masses
Regular Mass & Adoration schedule.
5:30 PM Vigil Mass – Saturday, March 28

MARCH 30 RECONCILIATION MONDAY
6:30, 8 AM & 5:30 PM Masses
6-9 PM Confession + Adoration (until 10 PM)
Regular Mass & Adoration schedule.

MARCH 31 TUESDAY
6:30 & 8 AM Masses
Regular Mass & Adoration schedule.

APRIL 1 WEDNESDAY
6:30 AM & 5:30 PM Masses
6 PM Adoration, Holy Hour + Confession
Regular Mass & Adoration schedule.

APRIL 2 HOLY THURSDAY
6:30 PM Mass of the Lord's Supper followed
by Eucharistic Procession to the Altar of Repose.
8-11:30 PM Adoration
No 6:30 or 8 AM Mass. Only 1 Mass is permitted Holy Thursday.

APRIL 3 GOOD FRIDAY
3 PM Lord's Passion Liturgy with General Veneration
4 PM Stations of the Cross + Confession *til all are heard*
No 6:30 or 8 AM Mass. No Adoration. Parish Office is closed.

APRIL 4 HOLY SATURDAY
9 AM Blessing of Food
9 PM Easter Vigil Mass
No 8 AM or 5:30 PM Mass. No Adoration or Confession.

APRIL 5 EASTER SUNDAY
7:15 AM Mass in the Church
8:45 AM Mass in the Church & Gym
10:45 AM Mass in the Church* & Gym
*(*Livestreamed) No 5:30 PM Mass or Adoration.*

April Spiritual Spotlight

April is dedicated to the Holy Spirit, emphasizing the Spirit's role as the "Person of Love" and the giver of life within the Church. As we know, April, 2026 is a major liturgical month



for Catholics, dominated by the conclusion of Lent, and the celebration of **Easter on April 5. Holy Week (March 29–April 4, 2026)** leads us to Easter which culminates in the Easter Vigil and Resurrection Sunday. Below is a Holy Week outline:

Palm Sunday

Jesus triumphantly enters Jerusalem.

Monday of Holy Week

Jesus clears out the temple with a whip.

Tuesday of Holy Week

Jesus is anointed with oil at Bethany and preaches on the Mount of Olives.

Wednesday of Holy Week

Jesus is betrayed by Judas.

Holy Thursday

Jesus celebrates the Last Supper, prays in the Garden of Gethsemane, and is arrested.

Good Friday

Jesus is sentenced to death, scourged, beaten, crucified, and dies on the Cross.

Holy Saturday

Jesus is buried in the tomb and descends into hell.

Easter Sunday

Jesus rises from the dead.

Other noteworthy liturgical events this month are:

Divine Mercy Sunday: April 12.

Jubilee Year of St. Francis: 2026 marks the 800th anniversary of St. Francis of Assisi's passing, focusing on a "pilgrimage of hope" and spirituality.

Easter Octave: Eight days from Easter Sunday to Divine Mercy Sunday are celebrated as solemnities.

Saints' Days: Feasts include St. Martin I (April 13), St. Bernadette (April 16), St. Anselm (April 21) and St. George and St. Adalbert (April 23).

On the Spiritual Spotlight bookshelf during the month of April, find resources that focus on **Divine Mercy, St. Francis** and **the Holy Spirit** which you can take home, read, and share with others. Don't forget to **invite your friends and family 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, visit www.stbrendans.net/ich

Get to Know, Nell O'Connell

OUR PASTORAL ASSOCIATE

My name is Danielle "Nell" O'Connell, and I am the new Pastoral Associate. I grew up in Sidney, Ohio where I was a parishioner at Holy Angels Parish. I attended Holy Angels Catholic School before graduating from Lehman Catholic High School. I then went on to attend The Ohio State University (Go Bucks!), where I earned my Bachelor of Science in Nursing in 2011.



Following graduation, I worked at the Ross Heart Hospital for five years before transferring to The James Cancer Hospital. In 2017, I completed my Master of Science in Nursing as an Adult-Gerontology Nurse Practitioner. I have now served at The James for the past ten years, where I continue to care for patients with dedication and compassion.

I am married to Patrick O'Connell, who helps lead the Bishop's Annual Appeal. We are blessed with three children: Nora (8), Leo (6), and Joseph (2). Our two oldest children attend St. Brendan School.

I am excited to begin my journey as the new Pastoral Associate at St. Brendan and am grateful for the warm welcome I have received. If there is any way I can assist with parish needs or support you, please don't hesitate to reach out.

Get to Know, Peter Shearer

OUR FACILITIES SUPERVISOR

My name is Peter Edward Shearer but most people just call me Pete! I was born at The University of Michigan Hospital in Ann Arbor, MI and moved to Ohio in the early 90's. I grew up just east of Columbus in Pataskala and graduated from Watkins Memorial High School. I joined the United States Army in 2006 and served until 2013 as a medic with the 101st Airborne Division and Blanchfield Army Community Hospital at Ft. Campbell, KY and also with the 2nd Infantry Division in South Korea.



I have worked in the trades throughout my life to include concrete, general contracting, electrical and general maintenance, among others, and look forward to using my experience and growing my experience here at St. Brendan! I began working for the Diocese at St. Michael the Archangel (Worthington) and started here this month.

I am married to Rachel, the greatest woman the world has ever known! We have the most beautiful 3-year-old little girl named Bo who is finishing up her first year of preschool at St. Michael but will be joining us here on the West side of town starting next year. I couldn't be more excited to have her here at St. Brendan School when she's old enough to start Kindergarten. I am an avid outdoorsman and love to hunt, hike and fish when time permits. I'm excited to begin this next chapter with everyone here at St. Brendan and am looking forward to meeting you all!

Gazing and Meditating Upon the Cross of Christ

On Palm Sunday and Good Friday, we solemnly remember the saving Passion and death of our Lord and Savior, Jesus Christ. On the cross, Christ mightily won our salvation, conquering death and destroying the power of sin forever. All our hope of eternal life is founded upon the cross, and this is why we pray, "Ave Crux, Spes Unica!" ~ "Hail, O Cross, our only hope." Around the world, Catholics will gather on Good Friday to venerate the cross. Following are some quotes to help you meditate on our Lord's Passion, perhaps to help you answer the question posed at the bottom of the crucifix on the next page.

† ***"It is not enough for us to wear a cross. We must bear it in our hearts."***
(Saint Gemma Galgani)

† ***"Let the crucifix be not only in my eyes and on my breast, but in my heart."***
(Saint Bernadette Soubirous)

† Pointing to his crucifix: ***"This is the source of all my knowledge. I study only Jesus Christ, and Him crucified."***
(Saint Bonaventure)

† ***"Let Him Who was fastened to the cross be securely fastened to your hearts."***
(Saint Augustine)

† ***"You should carry the passion of God in your hearts, for it is man's consolation in his last hour."***
(Saint Nicholas of Flue)

† ***"In order to attract us the Lord gives us many graces and we imagine we are almost in Heaven. We do not know, however, that to grow we need hard bread: crosses, humiliations, trials and contradictions."***
(Saint Padre Pio)

† ***"Let us go to the foot of the Cross and there complain of our sufferings - if we have the courage."***
(Saint Madeleine Sophie Barat)

† ***"Before the crucifix we feel true sorrow for sin and fixing our gaze on it we also feel the greatest comfort."***
(Saint Mary Joseph Rossello)

† ***"Let us go often to the foot of the Cross... We shall learn there what God has done for us, and what we ought to do for Him."***
(Saint John Vianney)

† ***"Look at His adorable Face. Look at His glazed and sunken eyes. Look at His wounds. Look Jesus in the Face. There, you will see how He loves us."***
(Saint Therese of Lisieux)

† ***"Certainly, you are not unaware of how much the path of love can cost. Christ Himself reminds you of it from atop the Cross."***
(Pope Saint John Paul II)

† ***"O what inspiration there is in the Crucifix! Who could find it hard to persevere at the sight of a God who never commands us to do anything which He has not first practiced Himself?"***
(Saint John Vianney)

† ***"In the Cross is salvation; in the Cross is life; in the Cross is protection against our enemies; in the Cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is joy of spirit; in the Cross is excellence of virtue; in the Cross is perfection of holiness. There is no salvation of soul, nor hope of eternal life, save in the Cross."***
(Thomas à Kempis)

† ***"Take the holy crucifix in your hands, kiss its wounds with great love, and ask Him to preach you a sermon. Listen to what the thorns, the nails, and that Divine Blood say to you. Oh! What a sermon."***
(Saint Paul of the Cross)

† ***"Never let your home be without a crucifix upon its walls, to the end that all who enter it may know that you are a disciple of a Crucified Lord, and that you are not ashamed to own it."***
(Saint John Vianney)

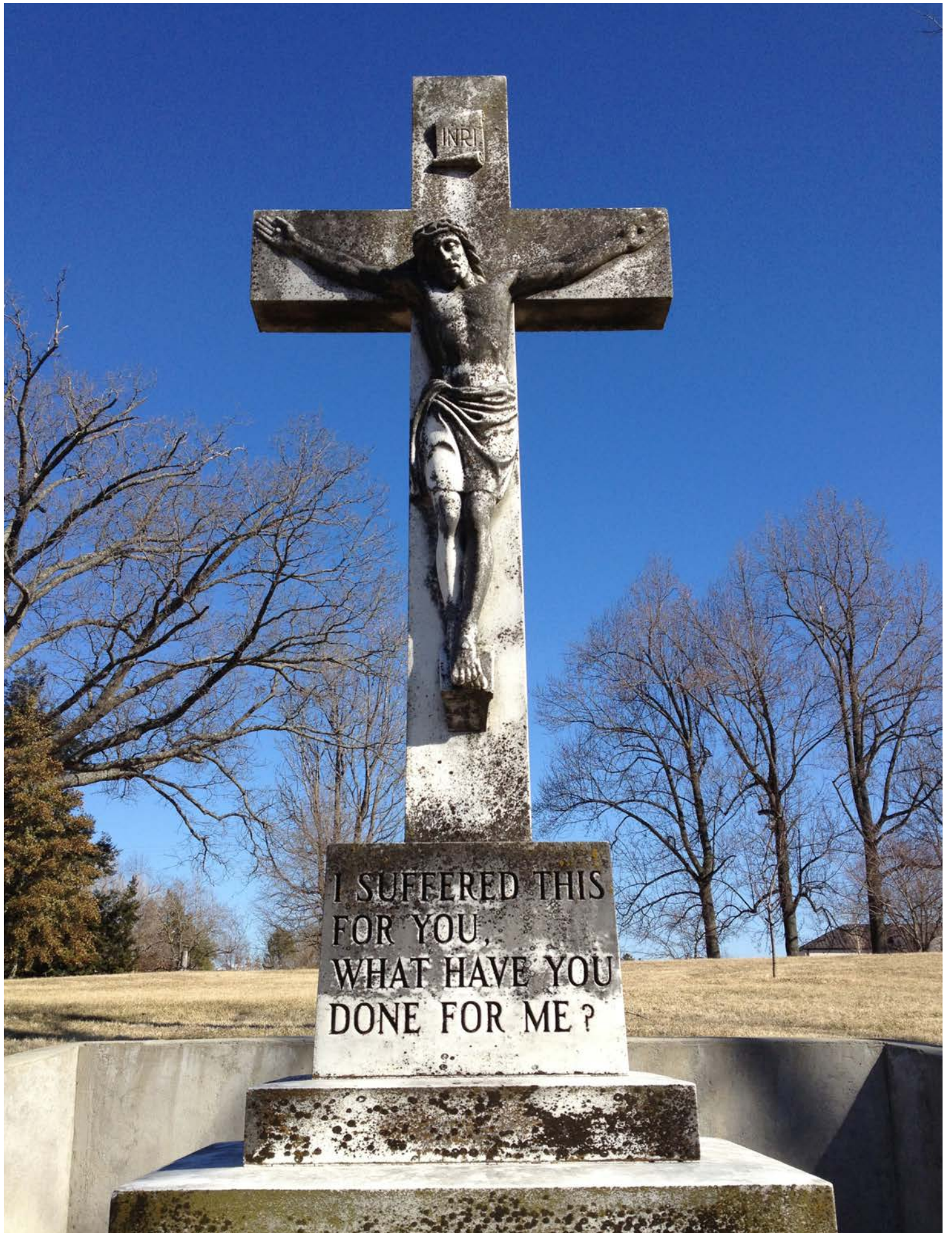
† ***"You cannot better appreciate your worth than by looking into the mirror of the Cross of Christ; there you will learn how you are to deflate your pride, how you must mortify the desires of the flesh, how you are to pray to your Father for those who persecute you, and to commend your spirit into God's hands."***
(Saint Anthony of Padua)

† ***"In that one and the same event, there is the sign of sin's utter depravity and the seal of divine forgiveness. From that point on, no man can look upon a crucifix and say that sin is not serious, nor can he ever say that it cannot be forgiven. By the way He suffered, He revealed the reality of sin; by the way He bore it, He shows His mercy toward the sinner."***
(Archbishop Fulton Sheen)

† ***"To know the Cross is not merely to know our own sufferings. For the Cross is the sign of salvation, and no man is saved by his own sufferings. To know the Cross is to know that we are saved by the sufferings of Christ; more, it is to know the love of Christ Who underwent suffering and death in order to save us. It is, then, to know Christ."***
(Fr. Thomas Merton, OCSO)

† ***"How beautiful it is to stand before the crucifix, simply to be under the Lord's gaze so full of love."***
(Pope Francis)

(The photograph on the next page was taken at the Abbey of Gethsemani by Fr. Michael Lumpe.)



I SUFFERED THIS
FOR YOU,
WHAT HAVE YOU
DONE FOR ME?

INRI

Community Calendar

MONDAY, MARCH 30			
HOLY WEEK	6:30 AM	Daily Mass	Adoration Chapel
	8:00 AM	Daily Mass	Church
	9:00 AM	Church Cleaning	Church & Chapel
	5:30 PM	Daily Mass	Church
	6:00 PM-10:00 PM	Eucharistic Adoration: <i>Leave the Light On</i>	Adoration Chapel
	6:00 PM	Melchizedek Project	Carter Center
	6:00 PM	Reconciliation Monday	Church
TUESDAY, MARCH 31			
HOLY WEEK	6:30 AM	Daily Mass	Adoration Chapel
	8:00 AM	Daily Mass	Church
	8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
WEDNESDAY, APRIL 1			
HOLY WEEK	6:30 AM	Daily Mass	Church
	7:00 AM-5:00 PM	Eucharistic Adoration	Adoration Chapel
	5:30 PM	Daily Mass	Church
	6:00 PM	Adoration with Confession	Church
THURSDAY, APRIL 2			
HOLY WEEK: Holy Thursday	10:00 AM	SVdP Sandwich Making for Homeless	Wellnitz, Room 1
<i>No 6:30 or 8 AM Masses</i>	6:30 PM	Mass of the Lord's Supper	Church
	8:00 PM-11:30 PM	Special Adoration, after Mass	Church
FRIDAY, APRIL 3			
HOLY WEEK: Good Friday	3:00 PM	Good Friday Liturgy with General Veneration	Church
<i>School/Parish Office closed</i>	4:00 PM	Confession	Confessional
<i>No 6:30 or 8 AM Masses</i>	4:00 PM	Stations of the Cross	Church
SATURDAY, APRIL 4			
EASTER VIGIL	9:00 AM	Blessing of Food	Adoration Chapel
<i>No 8 AM Mass or Confession</i>	9:00 PM	Easter Vigil Mass	Church
SUNDAY, APRIL 5			
EASTER SUNDAY	7:15 AM	Sunday Mass	Church
<i>No 5:30 PM Mass or Adoration</i>	8:45 & 10:45 AM	Sunday Masses	Church & School Gym
		(NO Pod Nursery or Liturgy of the Word)	

Calendar and Schedule Changes

Since the first Friday in April falls on Good Friday, April 3, our **First Friday Adoration is cancelled in April.**

Our Parish Office will be closed on: Good Friday, April 3 and Easter Monday, April 6. Also, **there is no Eucharistic Adoration** from Friday, April 3 through Sunday, April 5.

Campus Parking Lot Reminder

Please do not park in the fire lanes in our campus parking lot, especially during Holy Week and Easter when finding a parking spot may become challenging. There is no parking allowed in the roadway in between the Park and our School. This road must always be open for emergency vehicles to utilize. Thank you!

Safe Haven Sunday in Review

March 21 and 22 was Safe Haven Sunday throughout the Diocese of Columbus. This initiative, held annually on the 5th Sunday of Lent, focuses on teaching and providing resources to support and protect individuals, marriages and families to make homes a safe haven. Bishop Fernandes explains more at: columbuscatholic.org/safe-haven-sunday

Prayer List

If you would like our parish to pray for loved ones who are **ill at home, hospitalized, 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 months, 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	Daffine Papaly
Doris Cobbs	Ora Johnson	Sarah Ortlieb
Richard Jones	Francis Drlik	Alida Sfalcin
Donna Fox-Moore	Dolores Lynch	Alyson Barnheiser
Connie Carrino	Ryan Yoder	Alan LaForrest
Lisa Lynch	Chris Carrino	Jim Lewis
Sara Conway	Shirley Tornik	Teresa Wells
Sean Grier	Paula Jordan	Mary DeStefani
Alma Harding	Richard Walls	Bryan Knapp
Karl "Sonny" Beem	Marian Woolum	Gib Bickel
Eileen Wilson	Dochia Finsterbusch	Kathleen McCurdy
Dionisia Virtudazo	Dick Snyder	Amelia Black
Ryan Diepenbrock	Alisha Lause	Anna D'Ettorre
Brenda Bezan	Robert William	Jean Morris
Ken Weitmarshen	Mary Murphy Smith	

ACTIVE DUTY MILITARY

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

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

THOSE AWAY FROM THE CHURCH

The St. Brendan Inviting Catholics Home Ministry prays daily for all those no longer practicing our faith. Find more resources at www.stbrendans.net/ich



Eucharistic Adoration

Try making Adoration a weekly or even a monthly habit! Sign up to adore at <https://stbrendan.weadorehim.com/> Then, sign in at the kiosk upon arrival to the Chapel.

MONDAY	6 PM-10 PM
TUESDAY	8:30 AM-10 PM
WEDNESDAY	7 AM-5 PM Holy Hour, 6-7 PM with Confession
THURSDAY	8:30 AM-10 PM
FRIDAY	8:30 AM-10 PM First Fridays, 8:30 AM-Saturday, 1 PM
SATURDAY	8:30 AM-1 PM
SUNDAY	6:30 PM-10 PM

Mass Intentions († Intention is for deceased.)

MONDAY, MARCH 30

- 6:30 AM Marilyn Schockman †
- 8:00 AM For the needs of parishioners as we begin the week.
- 5:30 PM Claudette Weber †

TUESDAY, MARCH 31

- 6:30 AM Marilyn Robbins †
- 8:00 AM Robert Byorth †

WEDNESDAY, APRIL 1

- 6:30 AM Charles Oldani, Sr. †
- 5:30 PM Intention for mothers and all unborn children

THURSDAY, APRIL 2

Holy Thursday

- 6:30 PM For the People of St. Brendan Parish

FRIDAY, APRIL 3

Good Friday of the Passion of the Lord

- 3:00 PM No Mass: General Veneration

SATURDAY, APRIL 4

Holy Saturday

- 9:00 PM For the People of St. Brendan Parish

SUNDAY, APRIL 5

Easter Sunday of the Resurrection of the Lord

- 7:15 AM Sue McDowell †
- 8:45 AM (Church) Joseph Hamrock †
- 8:45 AM (Gym) Gene Bova †
- 10:45 AM (Church) Roger & Mary VerSteeg †
- 10:45 AM (Gym) For the Protection of the Unborn

MASS INTENTION INFORMATION...

To make a Mass Intention in remembrance of a loved one or for a special intention, look for the envelopes in the Church Gathering Area to fill out and return to the Parish Office (with suggested \$10 donation included). There are open dates on our Mass Intention calendar beginning in April.

Financial Stewardship

MARCH 22, 2026 OFFERTORY

Weekly Offertory \$46,285
(Cash, checks, online giving)

Weekly Budgeted Offertory \$39,100



Thank you for your generosity!
For parish online giving:
Scan the QR code to log in
to your PushPay account.

Parish News & Events

Register for the Men's Retreat

Register now for the St. Brendan Men's Retreat: "Memento Mori/Remember Your Death" on May 30, 5:30 PM through May 31, 12 PM. Cost is \$140 payable online by May 16 at: <https://bit.ly/2025men-retreat> OR, pay by check via the paper form/information sheet (on the Welcome Desk). Fill out/mail to: Mike Gunnarson, 6928 Ernest Way, Dublin, OH 43017 (include check payable to "Knights of Columbus 11208"). Questions? Email Mike at Mikegunnarson@gmail.com

Sacred Heart Icon Prayer Service

St. Brendan Knights of Columbus council is sponsoring a Sacred Heart of Jesus Icon Prayer Service after 5:30 PM Mass on Monday, April 13 (beginning approximately 6:15 PM.) Please join us at this special prayer service that includes Scripture, reflections, Divine Mercy Chaplet and an icon depicting the most famous image of the Sacred Heart of Jesus, painted in 1767 by Pompeo Batoni and now venerated in the Church of the Gesù in Rome. The reproduction bears the blessing of Pope Francis.



Seven Sister Apostolate Update

The Seven Sisters Apostolate is a call to ensure that a Holy Hour is prayed daily for the intention of a specific priest or bishop. A few prayerful women are still needed to pray on Mondays, Fridays, Saturdays and Sundays and substitutes are also needed. Prayers must be said in front of the Monstrance where He is visible or in the church with the consecrated host in the tabernacle. To sign up us as a regular pray-er or as a substitute, email Wendy at wferkany@stbrendans.net

SVdP Thrift Store

DONATION DRIVE AT ST. BRENDAN



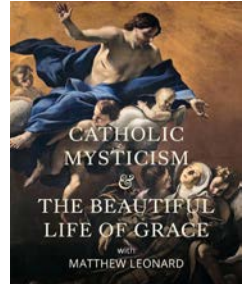
While spring cleaning, please save your donation items for the St. Vincent de Paul Thrift Store Donation Drive – Look for the trailer in our parking lot April 18 (9 AM-4 PM) and April 19 (12-4 PM) to donate gently used clothing, toys, household items, books, bikes, sporting goods, etc., to restock the SVdP Thrift Store! (No mattresses or TVs over 10 years old, please.) Questions? Contact Chris Warren at cwarren1@sbcglobal.net

To Place an Ad in Our Bulletin...

Email Kati at kati@deeprioting.com or call 614-777-8700. Thanks to Dee Printing and our sponsors, the bulletin is provided at no cost to the parish. **SPONSOR-OF-THE-WEEK: MONFREDI FAMILY DENTAL**

Catholic Mysticism Study, April 13

Catholic Mysticism & The Beautiful Life of Grace, features renowned Bible teacher, Matthew Leonard. In the Gospel of Luke, Jesus says there's only "one thing" necessary – the interior life. When you understand what He's talking about, it's life-changing! Find out more in this study and how the mystical life of grace isn't just for saints, it's how you become one! This study, led by Bryan Moore, is 7-8:30 PM on Mondays, from April 13-June 15 (with no meeting on April 27 or May 25) and will be held in the School Library. There is no cost for materials. To register, email Wendy Ferkany at wferkany@stbrendans.net



Next Blood Drive is April 17

The next St. Brendan Knights of Columbus sponsored Red Cross Blood Drive is Friday, April 17, 12-6 PM in the Davidson Rooms. Give the gift of life by signing up at 1-800-Red-Cross (1-800-733-2767) or www.redcrossblood.org



Women's Scripture Study, April 23

Guided by Mordecai, *Esther* rises from humble origins to become Queen of Persia just in time (God's perfect timing!) to thwart evil Haman's designs of evil annihilation for God's people. Learn from Esther to count the cost and step up "for such a time as this." God has a mission for each one of us in the world right now – we were all born for "such a time as this." Witness wisdom, courage, divine guidance under great duress and God's deliverance. Lavinia Spirito, teaching leader of the Catholic Way Bible Studies, will enlighten us on Thursday mornings, April 23-May 14 at 9-10:30 AM in the Davidson Room for this Scripture study for women (facilitator: Patsy Bunnell). No cost, and childcare is available. To register, email wferkany@stbrendans.net



Seniors NOW (NAVIGATING OUR WAY)

GOOD FRIDAY, APRIL 3 – No First Friday Mass or breakfast.
APRIL 13, MONDAY, 12 PM – Lunch at Wild Ginger (434 State Rt. 161, Plain City). RSVP Jerry: 614-805-6792 pricej62@gmail.com
APRIL 22, WEDNESDAY, 1 PM – Spring Social: Games in Welnitz.

Support Our School Families

There's still time for the 2025 tax year (April 15 deadline) to turn your tax dollars into an instant scholarship! Support our school families with a tax-advantaged gift to Emmaus Road. Almost anyone paying income tax in the state of Ohio will receive a dollar-for-dollar credit equal to their gift. Credit limit is \$750 for individuals or \$1,500 if married, filing jointly. Simply visit www.giveandgetback.org and select "St. Brendan School."



Spiritual/Mental Care & Support

Grief Support Group

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

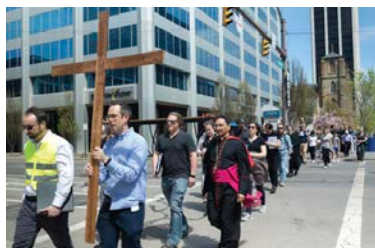
iTHIRST Spiritual Companions

We have three iThirst Spiritual Companions at our parish. Visit opendoorwomensrecoveryorg/ ithirst for details on iThirst Spiritual Companions or, email info.ithirstcolumbus@gmail.com

Lumin Counseling – A private practice of therapists with Catholic & Christian backgrounds (main office in Westerville and satellite office on our campus). Details at: <https://lumin-therapy.com/>

Mental/Spiritual CareNotes –

Booklets to lift your spirits (free of charge) are on the bookshelf by the Chapel. Grief support *CareNotes* are on our Lost & Found cabinet.



Way of the Cross Procession

The Most Reverend Earl K. Fernandes, Bishop of Columbus, leads the walk and reflections through downtown Columbus on **Good Friday, April 3, 2-4 PM**. Procession is sponsored by the Diocese of Columbus/Communion and Liberation and begins/ends at St. Joseph Cathedral (212 E. Broad) *"The Way of the Cross happens in the heart of a city where millions of people carry their daily cross, most of the time dreadfully alone. We need the presence of "God with us," every day and Jesus, because of the sacrifice of His Cross and His Resurrection, dwells among us, every day."* ~Fr. Luigi Giussani. Questions? Call 916-505-6989 or email francesco.bariani@gmail.com

Weekly/Monthly Parish Groups

The Melchizedek Project

For young men discerning priesthood. Join us on fourth Mondays monthly in the Carter Center. If interested in attending, email Fr. Severance: frseverance@stbrendans.net

Elizabeth Ministry Playgroup

Meet other moms twice monthly on Wednesdays, 9:45-11:15 AM, in the Pod Nursery as the kids play. Questions? Email Regina at thelonggears@gmail.com

St. Brendan Young Adults

For those in their 20s & 30s, meet on second Wednesdays monthly, 7-9 PM. Women meet off-campus. Men meet in the Carter Center. To join us, email Jorden: freydesigns@gmail.com

Esto Vir Men's Ministry

Saturdays, 6:30 AM, Esto Vir Men meet in the Davidson Room for *The Chosen Season 4* and *Sharing Our Story* sessions.

Tuesdays, 6:30 AM Men's Studies in the Davidson Room. Series on Scripture, Early Church Fathers and the Saints. Questions? Email Grant Rice at ricekris8813@att.net

Prayer Shawl Workshop

Third Wednesdays monthly, in the Carter Center. Email Kathy at kendriz@aol.com or Karen at kkesmith@yahoo.com

M.A.S.T.

Mature Active Singles Together (M.A.S.T.) is a ministry for single/widowed/divorced persons ages 45+. To join, email Chris Hauk at chrishauck0522@gmail.com

Make Sandwiches with SVdP

for the homeless. Meet in Wellnitz Hall each month on 1st Thursdays, 10 AM and 3rd Thursdays, 7 PM. Email heathercsvdvp@gmail.com

Church Cleaning Ministry

Help is always needed! We meet on Monday mornings at 9 AM in the church. Questions? Contact Lisa Long at lisaploug@gmail.com

St. Brendan
Ministry of
Evangelization
& Catechesis

Family
Faith
Formation

SAINT BRENDAN THE NAVIGATOR

Family Faith Formation

CONFIRMATION FAMILIES: Confirmation was this past Saturday, March 28. Look for the names of those newly confirmed in the bulletin next weekend.

CONTINUED GROWTH: Our next Continued Growth Family Session will be on Sunday, April 12 from 9:45-11:15 AM.

SEEK & ROOT: Our next Seek & Root Family Session is Monday, April 13 from 6-7:30 PM.

MIDDLE SCHOOL SMALL GROUPS: The final Middle School Small Group is Sunday, April 19 from 6:45-8 PM.

FIRST HOLY COMMUNION: Our First Holy Communion retreat, *Jesus Day*, is Friday, April 24. You can choose either the 10 AM or 4:30 PM session. An RSVP was sent to you by email.

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

Roots – for Middle Schoolers

ROOTS LARGE GROUP – Meet monthly (on last Sundays) in the school gym from 6:30-8:30 PM.

ASPEN SMALL GROUP NIGHTS – Meet monthly (on Sundays) in the library, 6:45-8:30 PM. Questions? amarino@stbrendans.net

Vine – for High Schoolers

Sundays, 6:30 PM. Follow [@stbvine](https://www.instagram.com/stbvine) on Instagram.

MARCH 29 No Vine: Palm Sunday

APRIL 5 No Vine: Easter Vigil Party, April 4

APRIL 12 "How to be Joyful (Always)"

APRIL 19 "Knowing God's Plan for You"

APRIL 26 "Senior Take-over Night"

Questions? Contact Kara: kshand@stbrendans.net

Summer Totus Tuus Missionary Job Opportunity

Our diocese is now hiring summer Totus Tuus missionaries – young adults with a committed Catholic prayer life and a passion for sharing their faith with young people. Missionaries are paid a stipend and serve from May 28 through July 24. For details and to apply, visit <https://totustuus.church/be-missionary> or email Liz Christy: echristy@columbuscatholic.org

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
The month of April is dedicated to the Holy Spirit*

“Unless there is a Good Friday in your life, there can be no Easter Sunday.”

+VENERABLE FULTON SHEEN

March 30 ~ Monday of Holy Week

Holy Gospel: John 12:1-11 Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one of his disciples, and the one who would betray him, said, “Why was this oil not sold for three hundred days’ wages and given to the poor?” He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, “Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me.”

The large crowd of the Jews found out that he was there and came, not only because of him, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him.

Meditation: Why was Judas critical of Mary’s lovely deed? Judas viewed her act as extravagant wastefulness because of greed. A person views things according to what it inside the heart and soul. Judas was an embittered man and had a warped sense of what was precious and valuable, especially to God. Jesus had put Judas in charge of their common purse, no doubt because he was gifted in financial matters. The greatest temptation we can face will often come in the area of our greatest strength or gifting. Sadly, Judas used money entrusted to him for wrong and hurtful purposes. He allowed greed and personal gain to corrupt his heart and to warp his view of things. He was critical towards Mary because he imputed unworthy motives. Do you examine your heart correctly when you impute wrong or unworthy motives towards others? Does love of money taint or possibly destroy your love for Christ?

Prayer: Grant, we pray, almighty God, that, though in our weakness we fail, we may be revived through the Passion of your Only Begotten Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Do you know the love that knows no bounds? As Jesus dines with his beloved friends, Mary does something which only love can do. She took the most precious thing she had and spent it all on Jesus. Her love was not calculated but extravagant. Mary’s action was motivated by one thing, and one thing only, namely, her love for Jesus and her gratitude for God’s mercy. She did something, however, a Jewish woman would never do in public. She loosened her hair and anointed Jesus with her tears. It was customary for a woman on her wedding day to bound her hair. For a married woman to loosen her hair in public was a sign of grave immodesty. Mary was oblivious to all around her, except for Jesus. She took no thought for what others would think, but what would please her Lord. In humility she stooped to anoint Jesus’ feet and to dry them with her hair. How do you show your love for Christ?

March 31 ~ Tuesday of Holy Week

Holy Gospel: John 13:21-33, 36-38 Reclining at table with his disciples, Jesus was deeply troubled and testified, “Amen, amen, I say to you, one of you will betray me.” The disciples looked at one another, at a loss as to whom he meant. One of his disciples, the one whom Jesus loved, was reclining at Jesus’ side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus’ chest and said

to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and took it and handed it to Judas, son of Simon the Iscariot. After Judas took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." Now none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. So Judas took the morsel and left at once. And it was night.

When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you."

Simon Peter said to him, "Master, where are you going?" Jesus answered him, "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."

Meditation: Jesus' disciples were put to the test as Jesus prepared to make the final and ultimate sacrifice of his own life for their sake and for all the world. What was different between Peter and Judas? Judas deliberately betrayed his Master while Peter, in a moment of weakness, denied him with an oath and a curse. Judas' act was cold and calculated. Peter, however, never meant to do what he did. He acted impulsively, out of weakness and cowardice. Jesus knew both the strength of Peter's loyalty and the weakness of his resolution. He had a habit of speaking with his heart without thinking through the implications of what he was saying. The treachery of Judas, however, is seen at its worst when Jesus makes his appeal by showing special affection to him at his last supper.

Prayer: Almighty ever-living God, grant us so to celebrate the mysteries of the Lord's Passion that we may merit to receive your pardon. 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: Satan entered into Judas when he rejected Jesus and left to pursue his evil course. Satan can twist love and turn it into hate. He can turn holiness into pride, discipline into cruelty, affection into complacency. We must always be on our guard against Satan, whose mission among the faithful is to turn us from the love of God and the path which God has chosen for us. The Holy Spirit will give us grace and strength each and every time that we are tested. If we submit to Jesus we will walk in the light of his truth and love. If we turn our backs on him we will stumble and fall in the ways of sin and darkness. Are you ready to follow Jesus in his way of the cross? Or do you run away from the cross of Christ?

April 1 ~ Wednesday of Holy Week

Holy Gospel: Matthew 26:14-25 One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples.'" The disciples then did as Jesus had ordered, and prepared the Passover.

When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

Meditation: Origen, a 3rd century bible scholar and Father of the Church, comments on Judas' betrayal: "Let us consider what Judas said to the Jewish priests: What will you give me if I hand him over to you? He was willing to take money in exchange for handing over the Word of God. They do the same thing who accept sensual or worldly goods in exchange for handing over and casting out from their souls the Savior and Word of truth who came to dwell with them. Indeed, it would be fitting to apply Judas's example to all who show contempt for the Word of God and betray him, as it were, by committing sin for the sake of money or for any selfish motive. People who behave in this way appear openly to be calling out to the powers of the enemy who offer worldly gain in return for the sin of betraying God's Word, saying, What will you give me if I hand him over to you? And they gave him thirty pieces of silver. The number of coins

they gave Judas was equivalent to the number of years the Savior had sojourned in this world. For at the age of thirty, he was baptized and began to preach the gospel, like Joseph was thirty years old when he began to gather grain for his brothers (Genesis 41:46). Just as at that time the grain was prepared by God for the sons of Israel but given also to the Egyptians, so also the gospel was prepared for the saints but preached also to the unfaithful and wicked." [Commentary on Matthew 78.]

Prayer: O God, who willed your Son to submit for our sake to the yoke of the Cross, so that you might drive from us the power of the enemy, grant us, your servants, to attain the grace of the resurrection. 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 knew beforehand what would befall him. As Jesus ate the Passover meal with his twelve apostles he put them under trial and suspicion (one of you will betray me) to teach them to examine themselves rightly, to avoid thinking of themselves as being more strong than they were. We, also must examine ourselves in the light of God's truth and grace and ask him to strengthen us in faith, hope, and love that we may not fail him or forsake him when we are tempted. When you pray the "lord's Prayer" (the "Our Father") do the words simply roll off your tongue without much thought? Or do you pray mindfully and with confidence in the words Jesus gave us to pray: *Do not lead us into temptation, but deliver us from evil* (Matthew 6:13)?

April 2 ~ Holy Thursday ~ Mass of the Lord's Supper

Holy Gospel: John 13:1-15 Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

Meditation: Saint Augustine, in his homily for this day, wrote: "He had the power of laying down his life; we by contrast cannot choose the length of our lives, and we die even if it is against our will. He, by dying, destroyed death in himself; we are freed from death only in his death. His body did not see corruption; our body will see corruption and only then be clothed through him in incorruption at the end of the world. He needed no help from us in saving us; without him we can do nothing. He gave himself to us as the vine to the branches; apart from him we cannot have life. Finally, even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. Inasmuch, then, as they shed their blood for their brothers, the martyrs provided "the same kind of meal" as they had received at the Lord's table. Let us then love one another as Christ also loved us and gave himself up for us."

Prayer: O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. 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: Does your love waver when you encounter bitter disappointments and injury from others? As Jesus' hour of humiliation draws near he reveals to his disciples the supreme humility which shaped the love he had for them. He stoops to perform a menial task reserved for servants – the washing of smelly, dirty feet. In stooping to serve his disciples Jesus knew he would be betrayed by one of them and that the rest would abandon him through disloyalty. Such knowledge could have easily led to

bitterness or hatred. Jesus met the injury of betrayal and disloyalty with the greatest humility and supreme love. Jesus loved his disciples to the very end, even when they failed him and forsook him. The Lord loves each of us unconditionally. His love has power to set us free to serve others with Christ-like compassion and humility. Does the love of Christ rule in your heart, thoughts, intentions and actions?

April 3 ~ Good Friday of the Passion of the Lord

Holy Gospel: John 18:1 – 19:42 Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says:

They divided my garments among them, / and for my vesture they cast lots.

This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

+ At this point of the Passion pause in prayerful meditation for a short time. +

Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices,

according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Meditation: The cross brings us face to face with Jesus' suffering. He was alone – all his disciples had deserted him except for his mother and three women along with John, the beloved disciple. And his death was agonizing and humiliating. Normally a crucified man could last for several days on a cross. Jesus' had already been scourged, beaten with rods, and a crown of thorns pressed into his skull. It is no wonder that he died mid-afternoon. Pilate publicly heralded Jesus "The King of the Jews" as he died upon the cross, no doubt to irritate and annoy the chief priests and Pharisees. Jesus was crucified for his claim to be King. The Jews had understood that the Messiah would come as king to establish God's reign for them. They wanted a king who would free them from tyranny and foreign domination. Many had high hopes that Jesus would be the Messianic king. Little did they understand what kind of kingship Jesus had. Jesus came to conquer hearts and souls for an imperishable kingdom, rather than to conquer perishable lands and entitlements. We can find no greater proof of God's love for us than the willing sacrifice of his Son on the cross. Jesus' parting words, "It is finished!" expresses triumph rather than defeat. Jesus bowed his head and gave up his spirit knowing that the strife was now over and the battle was won. Even on the cross Jesus knew the joy of victory. What the Father sent him into the world to do has now been accomplished. Christ offered himself without blemish to God and he put away sin by the sacrifice of himself (ref. Hebrews 9:24-26).

Prayer: Remember your mercies, O Lord, and with your eternal protection sanctify your servants for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever. Amen.

Stations of the Cross: "We adore you, O Christ, and we praise you. Because by your holy cross you have redeemed the world" (From Stations of the Cross by Saint Alphonsus Liguori). Pray the Stations of the Cross today; on-line Stations are available at: <https://mycatholic.life/catholic-prayers/stations-of-the-cross/>

Contemplation: As Father Thomas Merton, OCSO, once wrote: "To know the cross is not merely to know our own sufferings. For the cross is the sign of salvation, and no one is saved by his own sufferings. To know the cross is to know that we are saved by the sufferings of Christ; more, it is to know the love of Christ who underwent suffering and death in order to save us. It is, then, to know Christ. For to know his love is not merely to know the story of his love, but to experience in our spirit that we are loved by him, and that in his love the Father manifests his own love for us, through his Spirit poured forth into our hearts."

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frlumpe:2026

A Prayer in Honor of Christ's Passion

I give You glory, O Christ, because You, the Only-begotten Son, the Lord of all, underwent the death of the Cross to free my sinful soul from the bonds of sin.

What shall I give to You, O Lord, in return for all this kindness?

Glory to You, O Lord, for Your Love, for Your Mercy, for Your Patience.

Glory to You, for forgiving us all our sins, for coming to save our souls, for Your Incarnation in the Virgin's womb.

Glory to You, for Your bonds, for receiving the cut of the lash, for accepting mockery.

Glory to You, for Your Crucifixion, for Your Burial, for Your Resurrection.

Glory to You, for Your Resurrection, for being preached to all men and women, for being taken up to Heaven.

Glory to You Who sit at the Father's right hand and will return in glory.

Glory to You for willing that the sinner be saved through Your great Mercy and Compassion.

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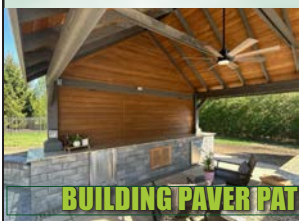
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