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Corpus Christi

The Solemnity of the Most Holy Body & Blood of Christ

Join us for the Corpus Christi Procession outdoors after the 10:45 AM Mass

It's Coffee & Donuts Sunday!

Join St. Vincent de Paul as they host Coffee & Donuts in the Davidson Rooms after 8:45 AM Mass and immediately after the 12 PM Corpus Christi Procession.



Holy Mass*

SATURDAY VIGIL 5:30 PM

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

Daily Mass*

MON./WEDS. 6:30 AM, 8 AM, 5:30 PM

TUES./ THURS./ FRIDAY 6:30 AM, 8 AM

SATURDAY 8 AM

Reconciliation*

WEDNESDAY 6-7 PM (during Adoration)

SATURDAY Following 8 AM Mass

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

**Regular Mass/Confession times may change. This week's calendar is in the bulletin or website.*



Saint Brendan

THE NAVIGATOR

4475 DUBLIN ROAD | 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 & Sunday, 6 AM-10 PM; Saturday, 6 AM-6 PM

ST. BRENDAN SCHOOL – 614-876-6132, fax 614-529-8929

NEW MEMBERS – Fill out a New Member Registration form at stbrendans.net/welcome or 614-876-1272 / parish@stbrendans.net

MARRIAGE – Marriage Request form: stbrendans.net/marriage (fill out at least six months prior to your wedding.) Marriage prep is required. Email Valerie Scheel, weddingplanner@stbrendans.net

BAPTISMS – 12 PM most Sundays. Visit stbrendans.net/baptism or email baptism@stbrendans.net for questions or details. **Baptism Preparation Class:** 2 required, 1st Sundays monthly, 12 PM.

ANOINTING OF THE SICK – Contact the Parish Office.

POD NURSERY – Sundays during 8:45 & 10:45 AM Mass (for children 6 months-4 years old) Questions? Email nursery@stbrendans.net

OCIA – (*Order of Christian Initiation of Adults*) Are you interested in becoming Catholic? Contact Wendy Ferkany at 614-876-1272, ext. 291 or wferkany@stbrendans.net

MINISTRY OF EVANGELIZATION & CATECHESIS – (*Family Faith Formation*) Contact Jacob Doran: 614-876-1272, ext. 231

MARKETING & BULLETIN REQUESTS – Fill out a marketing request form at stbrendans.net/marketing or marketing@stbrendans.net

MASS INTENTIONS – Fill out a Mass Intention envelope (in the church gathering area) with \$10 cash/check and drop off at the Parish Office.

FLOWERS FOR THE ALTAR – To remember a loved one or for a special intention: \$75 donation (actual cost is \$109, so extra is welcomed!) Donors/intentions are published in the parish bulletin.

CANDLE DONATIONS – \$2 for large candles / 25 cents for small ones.

MINISTRY OF CARE FOR HOMEBOUND – To receive Eucharist at home or at a facility, email Nell at 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 account in ParishStaQ. Log in to be automatically added to our email list.

LITURGICAL MINISTRY PORTAL – Access Ministry Scheduler Pro at www.rotundasoftware.com/ministry/stbrendans or, for liturgical scheduling questions, email ministryscheduler@stbrendans.net

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

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LIVESTREAM – YouTube: [SaintBrendantheNavigatorHilliard](https://www.youtube.com/SaintBrendantheNavigatorHilliard)
OR Facebook: [facebook.com/StBrendanHilliardyoutubecom/c/](https://www.facebook.com/StBrendanHilliardyoutubecom/c/)
Sunday, 10:45 AM; Monday/Wednesday, 5:30 PM; and Tuesday/Thursday/Friday/Saturday, 8 AM

ST. MARGARET OF CORTONA PRESCHOOL – Contact Andrea Boyd, Director/Lead Teacher, at aboyd@cdeducation.org or 614-274-1922

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From Our Pastor

ON THIS SOLEMNITY OF THE MOST HOLY BODY & BLOOD OF CHRIST, we might ask ourselves what our reaction should be to so great a Solemnity, to such an awesome reality? The reality that it is our Lord and Savior, our Redeemer, the Son of God – Jesus Christ – whom we receive in the Eucharist. Knowledge of this reality should influence every one of our actions with respect to Jesus Christ in the Eucharist. That is why the Church asks all communicants to make a profound bow, genuflection or even kneel before receiving the Eucharist. This is done to help all the faithful recognize inwardly that they are about to

receive the Lord of Lords. That is why the Church says that if we receive the Eucharist on the hands, we should make a throne for the King of Kings, with one hand over another. That's why the Church says that before receiving, each of us needs to prepare a fitting place for Christ within, because each of us is called to be a living tabernacle, a walking monstrance, a temple of God. That implies both that if our soul is not clean of serious sin, that we first go to be cleansed by Christ in the Sacrament of Reconciliation He instituted to forgive our sins before coming to receive Him. In the Eucharist we receive the Body and Blood of Christ and, as a consequence, we participate in His divine life. We are, as it were, spiritually assimilated, elevated to a new dimension that fills us with the presence or indwelling of God in our life. We are not destroyed nor displaced – instead, we are literally transformed. Our virtues are strengthened, our desire for holiness is reinforced and our lives are infused with the confidence and hope of attaining our ultimate goal of our earthly existence – eternal salvation. The Eucharist reminds us that we are made for God, to love Him and to serve Him, not reluctantly as obligated slaves, but as loving children, grateful for our existence and for all the spontaneous supernatural gifts that have been bestowed on us to help us fulfill our final end.

Years ago, from 2004-2005, our Holy Father at that time, Pope John Paul II, declared a "Year of the Eucharist" and issued his *Encyclical **Mane Nobiscum Domine** – "Stay With Us, Lord."* As Pope John Paul II wrote: "The image of the disciples on the way to Emmaus can serve as a fitting guide for a Year when the Church will be particularly engaged in living out the mystery of the Holy Eucharist" (*MND 2*). This Encyclical is rich, enlightening and inspiring in so many ways that I have included the entire Encyclical in this bulletin. I encourage you to take your time and to read this Encyclical, asking yourself along the way: (1) What is my level of belief in Christ in the Eucharist; (2) Do I treasure the Eucharist; (3) Do I prepare myself to worthily receive the Eucharist; (4) Do I make time to spend 30-60 minutes praying before the Blessed Sacrament – the Eucharist – in Adoration here at Saint Brendan's or elsewhere? For just as the weary disciples on the road to Emmaus found comfort in Jesus' presence, Pope John Paul II notes that modern believers find healing and comfort praying in Adoration before the Blessed Sacrament as they experience a true encounter with Christ. And when Adoration is not taking place, praying in Church – knowing that Jesus is present in the Tabernacle – also provides graces and spiritual benefits: "The presence of Jesus in the tabernacle must be a kind of magnetic pole attracting an ever greater number of souls enamored of Him, ready to wait patiently to hear His voice and, as it were, to sense the beating of His heart. 'O taste and see that the Lord is good!' (Ps 34:8)" (*MND 18*). So please, set aside some time to read, reflect on, and pray about this wonderful Encyclical. And make time to pray in Adoration before the Blessed Sacrament. Praying before Jesus – in Adoration of the Blessed Sacrament – is incredibly intimate. *O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment thine!* With the words of this timeless and unshakable hymn, we greet, revere and praise the Eucharistic Lord. Let's make reverence of the Eucharist a priority in our spiritual and faith lives!

I WANT TO THANK all the men and women of our parish who serve as Extraordinary Ministers of Holy Communion and help distribute the Eucharist at Mass, take our Lord to the ill and infirm, the homebound, and those who reside in the 14 senior living residences in our parish boundary. This Eucharistic ministry is not only a sacred honor, but quite important – read Paragraph 28 of the Encyclical in this bulletin. If you would like to serve in this ministry let us know.

IT'S NO SECRET that we have a wonderful Parish School here at Saint Brendan's, and we are very proud of our Administration, Faculty, Aids, Staff, Students, and very appreciative of the support and involvement from our parents and families, volunteers, Home and School Association, and Parish School Advisory Board. Check out the "Wrap Up!" in this bulletin.

ONE WEEK FROM TODAY, ON JUNE 14, we will be celebrating the 70th Anniversary of the Founding of our Parish of Saint Brendan's! Bishop Fernandes will celebrate the Sunday 5:30 p.m. Mass, and a dinner buffet will take place immediately following in our school gym. Mark your calendars and join us in celebrating this milestone in our Parish!

CONTINUED THANKS TO ALL WHO HAVE CONTRIBUTED THUS FAR TO THIS YEAR'S APPEAL! As of this writing, we have received \$217,753.43 in pledges, which represents 64% of our Diocesan goal, and 41% of our Enhanced Goal of \$520, 538 – the Enhanced Goal raises an additional \$185,000 for our parish to provide for much-needed additional parking on our campus. We're looking at 70-80 additional parking spaces, which will greatly help us! No gift is too small – every Appeal gift counts. So please make your contribution today to support the mission and outreach of the Diocese, and to fund an increase in parking spaces on our Parish campus. God bless!

Fr. Mike
Fr. Michael Lumpe, Pastor

To make your gift to The Appeal, scan the QR code.





SOLEMNITY OF CORPUS CHRISTI

WORTH REVISITING AND READING

**APOSTOLIC LETTER *MANE NOBISCUM DOMINE*
OF THE HOLY FATHER JOHN PAUL II
TO THE BISHOPS, CLERGY & FAITHFUL
FOR THE YEAR OF THE EUCHARIST
OCTOBER 2004–OCTOBER 2005**

INTRODUCTION

1. “Stay with us, Lord, for it is almost evening” (cf. Lk 24:29). This was the insistent invitation that the two disciples journeying to Emmaus on the evening of the day of the resurrection addressed to the Wayfarer who had accompanied them on their journey. Weighed down with sadness, they never imagined that this stranger was none other than their Master, risen from the dead. Yet they felt their hearts burning within them (cf. v. 32) as he spoke to them and “explained” the Scriptures. The light of the Word unlocked the hardness of their hearts and “opened their eyes” (cf. v. 31). Amid the shadows of the passing day and the darkness that clouded their spirit, the Wayfarer brought a ray of light which rekindled their hope and led their hearts to yearn for the fullness of light. “Stay with us”, they pleaded. And he agreed. Soon afterwards, Jesus' face would disappear, yet the Master would “stay” with them, hidden in the “breaking of the bread” which had opened their eyes to recognize him.
2. The image of the disciples on the way to Emmaus can serve as a fitting guide for a Year when the Church will be particularly engaged in living out the mystery of the Holy Eucharist. Amid our questions and difficulties, and even our bitter disappointments, the divine Wayfarer continues to walk at our side, opening to us the Scriptures and leading us to a deeper understanding of the mysteries of God. When we meet him fully, we will pass from the light of the Word to the light streaming from the “Bread of life”, the supreme fulfilment of his promise to “be with us always, to the end of the age” (cf. Mt 28:20).
3. The “breaking of bread”—as the Eucharist was called in earliest times—has always been at the centre of the Church's life. Through it Christ makes present within time the mystery of his death and resurrection. In it he is received in person as the “living bread come down from heaven” (Jn 6:51), and with him we receive the pledge of eternal life and a foretaste of the eternal banquet of the heavenly Jerusalem. Following the teaching of the Fathers, the Ecumenical Councils and my own Predecessors, I have frequently urged the Church to reflect upon the Eucharist, most recently in the Encyclical *Ecclesia de Eucharistia*. Here I do not intend to repeat this teaching, which I trust will be more deeply studied and understood. At the same time I thought it helpful for this purpose to dedicate an entire Year to this wonderful sacrament.
4. As is known, the Year of the Eucharist will be celebrated from October 2004 to October 2005. The idea for this celebration came from two events which will serve to mark its beginning and end: the International Eucharistic Congress, which will take place from 10-17 October 2004 in Guadalajara, Mexico, and the Ordinary Assembly of the Synod of Bishops, which will be held in the Vatican from 2-29 October 2005 on the theme: “The Eucharist: Source and Summit of the Life and Mission of the Church”. I was also guided by another consideration: this year's World Youth Day will take place in Cologne from 16-21 August 2005. I would like the young people to gather around the Eucharist as the vital source which nourishes their faith and enthusiasm. A Eucharistic initiative of this kind had been on my mind for some time: it is a natural development of the pastoral impulse which I wanted to give to the Church, particularly during the years of preparation for the Jubilee and in the years that followed it.
5. In the present Apostolic Letter, I wish to reaffirm this pastoral continuity and to help everyone to grasp its spiritual significance. As for the particular form which the Year of the Eucharist will take, I am counting on the personal involvement of the Pastors of the particular Churches, whose devotion to this great Mystery will not fail to suggest suitable approaches. My Brother Bishops will certainly understand that this initiative, coming as it does so soon after the celebration of the Year of the Rosary, is meant to take place on a deeply spiritual level, so that it will in no way interfere with the pastoral programmes of the individual Churches. Rather, it can shed light upon those programmes, anchoring them, so to speak, in the very Mystery which nourishes the spiritual life of the faithful and the initiatives of each local Church. I am not asking the individual Churches to alter their pastoral programmes, but to emphasize the Eucharistic dimension which is part of the whole Christian life. For my part, I would like in this Letter to offer some basic guidelines; and I am confident that the People of God, at every level, will welcome my proposal with enthusiasm and fervent love.

I: IN THE WAKE OF THE COUNCIL AND THE GREAT JUBILEE

Looking towards Christ

6. Ten years ago, in *Tertio Millennio Adveniente* (10 November 1994), I had the joy of proposing to the Church a programme of preparation for the Great Jubilee of the Year 2000. It seemed to me that this historic moment presented itself as a great grace. I realized, of course, that a simple chronological event, however evocative, could not by itself bring about great changes. Unfortunately the Millennium began with events which were in tragic continuity with the past, and often with its worst aspects. A scenario emerged which, despite certain positive elements, is marred by acts of violence and bloodshed which cause continued concern. Even so, in inviting the Church to celebrate the Jubilee of the two-thousandth anniversary of the Incarnation, I was convinced — and I still am, more than ever! — that this celebration would be of benefit to humanity in the “long term”.

Jesus Christ stands at the centre not just of the history of the Church, but also the history of humanity. In him, all things are drawn together (cf. Eph 1:10; Col 1:15-20). How could we forget the enthusiasm with which the Second Vatican Council, quoting Pope Paul VI, proclaimed that Christ is “the goal of human history, the focal point of the desires of history and civilization, the centre of mankind, the joy of all hearts, and the fulfilment of all aspirations”?⁽¹⁾ The Council's teaching gave added depth to our understanding of the nature of the Church, and gave believers a clearer insight not only into the mysteries of faith but also into earthly realities, seen in the light of Christ. In the Incarnate Word, both the mystery of God and the mystery of man are revealed.⁽²⁾ In him, humanity finds redemption and fulfilment.

7. In the Encyclical *Redemptor Hominis*, at the beginning of my Pontificate, I developed this idea, and I have frequently returned to it on other occasions. The Jubilee was a fitting time to invite believers once again to consider this fundamental truth. The preparation for the great event was fully Trinitarian and Christocentric. Within this plan, there clearly had to be a place for the Eucharist. At the start of this Year of the Eucharist, I repeat the words which I wrote in *Tertio Millennio Adveniente*: “The Year 2000 will be intensely Eucharistic; in the Sacrament of the Eucharist the Saviour, who took flesh in Mary's womb twenty centuries ago, continues to offer himself to humanity as the source of divine life”.⁽³⁾ The International Eucharistic Congress, held that year in Rome, also helped to focus attention on this aspect of the Great Jubilee. It is also worth recalling that my Apostolic Letter *Dies Domini*, written in preparation for the Jubilee, invited believers to meditate on Sunday as the day of the Risen Lord and the special day of the Church. At that time I urged everyone to rediscover the celebration of the Eucharist as the heart of Sunday.⁽⁴⁾

Contemplating with Mary the face of Christ

8. The fruits of the Great Jubilee were collected in the Apostolic Letter *Novo Millennio Ineunte*. In this programmatic document, I suggested an ever greater pastoral engagement based on the contemplation of the face of Christ, as part of an ecclesial pedagogy aimed at “the high standard” of holiness and carried out especially through the art of prayer.⁽⁵⁾ How could such a programme be complete without a commitment to the liturgy and in particular to the cultivation of Eucharistic life? As I said at the time: “In the twentieth century, especially since the Council, there has been a great development in the way the Christian community celebrates the Sacraments, especially the Eucharist. It is necessary to continue in this direction, and to stress particularly the Sunday Eucharist and Sunday itself, experienced as a special day of faith, the day of the Risen Lord and of the gift of the Spirit, the true weekly Easter”.⁽⁶⁾ In this context of a training in prayer, I recommended the celebration of the Liturgy of the Hours, by which the Church sanctifies the different hours of the day and the passage of time through the liturgical year.

9. Subsequently, with the proclamation of the Year of the Rosary and the publication of the Apostolic Letter *Rosarium Virginis Mariae*, I returned to the theme of contemplating the face of Christ, now from a Marian perspective, by encouraging once more the recitation of the Rosary. This traditional prayer, so highly recommended by the Magisterium and so dear to the People of God, has a markedly biblical and evangelical character, focused on the name and the face of Jesus as contemplated in the mysteries and by the repetition of the “Hail Mary”. In its flow of repetitions, it represents a kind of pedagogy of love, aimed at evoking within our hearts the same love that Mary bore for her Son. For this reason, developing a centuries-old tradition by the addition of the mysteries of light, I sought to make this privileged form of contemplation an even more complete “compendium of the Gospel”.⁽⁷⁾ And how could the mysteries of light not culminate in the Holy Eucharist?

From the Year of the Rosary to the Year of the Eucharist

10. In the midst of the Year of the Rosary, I issued the Encyclical Letter *Ecclesia de Eucharistia*, with the intention of shedding light on the mystery of the Eucharist in its inseparable and vital relation to the Church.

I urged all the faithful to celebrate the Eucharistic sacrifice with due reverence, offering to Jesus present in the Eucharist, both within and outside Mass, the worship demanded by so great a Mystery. Above all, I suggested once again the need for a Eucharistic spirituality and pointed to Mary, “woman of the Eucharist”,(8) as its model. The Year of the Eucharist takes place against a background which has been enriched by the passage of the years, while remaining ever rooted in the theme of Christ and the contemplation of his face. In a certain sense, it is meant to be a year of synthesis, the high-point of a journey in progress. Much could be said about how to celebrate this year. I would simply offer some reflections intended to help us all to experience it in a deeper and more fruitful way.

II: THE EUCHARIST, A MYSTERY OF LIGHT

“He interpreted to them in all the Scriptures the things concerning himself” (Lk 24:27)

11. The account of the Risen Jesus appearing to the two disciples on the road to Emmaus helps us to focus on a primary aspect of the Eucharistic mystery, one which should always be present in the devotion of the People of God: The Eucharist is a mystery of light! What does this mean, and what are its implications for Christian life and spirituality?

Jesus described himself as the “light of the world” (Jn 8:12), and this quality clearly appears at those moments in his life, like the Transfiguration and the Resurrection, in which his divine glory shines forth brightly. Yet in the Eucharist the glory of Christ remains veiled. The Eucharist is pre-eminently a *mysterium fidei*. Through the mystery of his complete hiddenness, Christ becomes a mystery of light, thanks to which believers are led into the depths of the divine life. By a happy intuition, Rublëv’s celebrated icon of the Trinity clearly places the Eucharist at the centre of the life of the Trinity.

12. The Eucharist is light above all because at every Mass the liturgy of the Word of God precedes the liturgy of the Eucharist in the unity of the two “tables”, the table of the Word and the table of the Bread. This continuity is expressed in the Eucharistic discourse of Saint John’s Gospel, where Jesus begins his teaching by speaking of the mystery of his person and then goes on to draw out its Eucharistic dimension: “My flesh is food indeed, and my blood is drink indeed” (Jn 6:55). We know that this was troubling for most of his listeners, which led Peter to express the faith of the other Apostles and of the Church throughout history: “Lord, to whom can we go? You have the words of eternal life” (Jn 6:68). In the account of the disciples on the road to Emmaus, Christ himself intervenes to show, “beginning with Moses and all the prophets”, how “all the Scriptures” point to the mystery of his person (cf. Lk 24:27). His words make the hearts of the disciples “burn” within them, drawing them out of the darkness of sorrow and despair, and awakening in them a desire to remain with him: “Stay with us, Lord” (cf. v. 29).

13. The Fathers of the Second Vatican Council, in the Constitution *Sacrosanctum Concilium*, sought to make “the table of the word” offer the treasures of Scripture more fully to the faithful.(9) Consequently they allowed the biblical readings of the liturgy to be proclaimed in a language understood by all. It is Christ himself who speaks when the Holy Scriptures are read in the Church.(10) The Council Fathers also urged the celebrant to treat the homily as part of the liturgy, aimed at explaining the word of God and drawing out its meaning for the Christian life.(11) Forty years after the Council, the Year of the Eucharist can serve as an important opportunity for Christian communities to evaluate their progress in this area. It is not enough that the biblical passages are read in the vernacular, if they are not also proclaimed with the care, preparation, devout attention and meditative silence that enable the word of God to touch people’s minds and hearts.

“They recognized him in the breaking of bread” (cf. Lk 24:35)

14. It is significant that the two disciples on the road to Emmaus, duly prepared by our Lord’s words, recognized him at table through the simple gesture of the “breaking of bread”. When minds are enlightened and hearts are enkindled, signs begin to “speak”. The Eucharist unfolds in a dynamic context of signs containing a rich and luminous message. Through these signs the mystery in some way opens up before the eyes of the believer.

As I emphasized in my Encyclical *Ecclesia de Eucharistia*, it is important that no dimension of this sacrament should be neglected. We are constantly tempted to reduce the Eucharist to our own dimensions, while in reality it is we who must open ourselves up to the dimensions of the Mystery. “The Eucharist is too great a gift to tolerate ambiguity and depreciation”.(12)

15. There is no doubt that the most evident dimension of the Eucharist is that it is a meal. The Eucharist was born, on the evening of Holy Thursday, in the setting of the Passover meal. Being a meal is part of its very structure. “Take, eat... Then he took a cup and... gave it to them, saying: Drink from it, all of you” (Mt 26:26, 27).

As such, it expresses the fellowship which God wishes to establish with us and which we ourselves must build with one another.

Yet it must not be forgotten that the Eucharistic meal also has a profoundly and primarily sacrificial meaning.(13) In the Eucharist, Christ makes present to us anew the sacrifice offered once for all on Golgotha. Present in the Eucharist as the Risen Lord, he nonetheless bears the marks of his passion, of which every Mass is a “memorial”, as the Liturgy reminds us in the acclamation following the consecration: “We announce your death, Lord, we proclaim your resurrection...”. At the same time, while the Eucharist makes present what occurred in the past, it also impels us towards the future, when Christ will come again at the end of history. This “eschatological” aspect makes the Sacrament of the Eucharist an event which draws us into itself and fills our Christian journey with hope.

“I am with you always...” (Mt 28:20)

16. All these dimensions of the Eucharist come together in one aspect which more than any other makes a demand on our faith: the mystery of the “real” presence. With the entire tradition of the Church, we believe that Jesus is truly present under the Eucharistic species. This presence — as Pope Paul VI rightly explained — is called “real” not in an exclusive way, as if to suggest that other forms of Christ's presence are not real, but par excellence, because Christ thereby becomes substantially present, whole and entire, in the reality of his body and blood.(14) Faith demands that we approach the Eucharist fully aware that we are approaching Christ himself. It is precisely his presence which gives the other aspects of the Eucharist — as meal, as memorial of the Paschal Mystery, as eschatological anticipation — a significance which goes far beyond mere symbolism. The Eucharist is a mystery of presence, the perfect fulfilment of Jesus' promise to remain with us until the end of the world.

Celebrating, worshiping, contemplating

17. The Eucharist is a great mystery! And it is one which above all must be well celebrated. Holy Mass needs to be set at the centre of the Christian life and celebrated in a dignified manner by every community, in accordance with established norms, with the participation of the assembly, with the presence of ministers who carry out their assigned tasks, and with a serious concern that singing and liturgical music be suitably “sacred”. One specific project of this Year of the Eucharist might be for each parish community to study the *General Instruction of the Roman Missal*. The best way to enter into the mystery of salvation made present in the sacred “signs” remains that of following faithfully the unfolding of the liturgical year. Pastors should be committed to that “mystagogical” catechesis so dear to the Fathers of the Church, by which the faithful are helped to understand the meaning of the liturgy's words and actions, to pass from its signs to the mystery which they contain, and to enter into that mystery in every aspect of their lives.

18. There is a particular need to cultivate a lively awareness of Christ's real presence, both in the celebration of Mass and in the worship of the Eucharist outside Mass. Care should be taken to show that awareness through tone of voice, gestures, posture and bearing. In this regard, liturgical law recalls—and I myself have recently reaffirmed(15)—the importance of moments of silence both in the celebration of Mass and in Eucharistic adoration. The way that the ministers and the faithful treat the Eucharist should be marked by profound respect. (16) The presence of Jesus in the tabernacle must be a kind of magnetic pole attracting an ever greater number of souls enamoured of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart. “O taste and see that the Lord is good!” (Ps 34:8).

During this year Eucharistic adoration outside Mass should become a particular commitment for individual parish and religious communities. Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Saviour must endure in many parts of the world. Let us deepen through adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new. The Rosary itself, when it is profoundly understood in the biblical and christocentric form which I recommended in the Apostolic Letter *Rosarium Virginis Mariae*, will prove a particularly fitting introduction to Eucharistic contemplation, a contemplation carried out with Mary as our companion and guide.(17)

This year let us also celebrate with particular devotion the Solemnity of Corpus Christi, with its traditional procession. Our faith in the God who took flesh in order to become our companion along the way needs to be everywhere proclaimed, especially in our streets and homes, as an expression of our grateful love and as an inexhaustible source of blessings.

III: THE EUCHARIST, SOURCE AND MANIFESTATION OF COMMUNION

“Abide in me, and I in you” (Jn 15:4)

19. When the disciples on the way to Emmaus asked Jesus to stay “with” them, he responded by giving them a much greater gift: through the Sacrament of the Eucharist he found a way to stay “in” them. Receiving the Eucharist means entering into a profound communion with Jesus. “Abide in me, and I in you” (Jn 15:4). This relationship of profound and mutual “abiding” enables us to have a certain foretaste of heaven on earth. Is this not the greatest of human yearnings? Is this not what God had in mind when he brought about in history his plan of salvation? God has placed in human hearts a “hunger” for his word (cf. Am 8:11), a hunger which will be satisfied only by full union with him. Eucharistic communion was given so that we might be “sated” with God here on earth, in expectation of our complete fulfilment in heaven.

One bread, one body

20. This special closeness which comes about in Eucharistic “communion” cannot be adequately understood or fully experienced apart from ecclesial communion. I emphasized this repeatedly in my Encyclical *Ecclesia de Eucharistia*. The Church is the Body of Christ: we walk “with Christ” to the extent that we are in relationship “with his body”. Christ provided for the creation and growth of this unity by the outpouring of his Holy Spirit. And he himself constantly builds it up by his Eucharistic presence. It is the one Eucharistic bread which makes us one body. As the Apostle Paul states: “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1Cor 10:17). In the mystery of the Eucharist Jesus builds up the Church as a communion, in accordance with the supreme model evoked in his priestly prayer: “Even as you, Father, are in me, and I in you, that they may also be in us, so that the world may believe that you have sent me” (Jn 17:21).

21. The Eucharist is both the source of ecclesial unity and its greatest manifestation. The Eucharist is an epiphany of communion. For this reason the Church sets conditions for full participation in the celebration of the Eucharist.(18) These various limitations ought to make us ever more conscious of the demands made by the communion which Jesus asks of us. It is a hierarchical communion, based on the awareness of a variety of roles and ministries, as is seen by the reference to the Pope and the Diocesan Bishop in the Eucharistic Prayer. It is a fraternal communion, cultivated by a “spirituality of communion” which fosters reciprocal openness, affection, understanding and forgiveness.(19)

“... of one heart and soul” (Acts 4:32)

22. At each Holy Mass we are called to measure ourselves against the ideal of communion which the Acts of the Apostles paints as a model for the Church in every age. It is the Church gathered around the Apostles, called by the word of God, capable of sharing in spiritual goods but in material goods as well (cf. Acts 2:42-47; 4:32-35). In this Year of the Eucharist the Lord invites us to draw as closely as possible to this ideal. Every effort should be made to experience fully those occasions mentioned in the liturgy for the Bishop's “Stational Mass”, which he celebrates in the cathedral together with his presbyters and deacons, with the participation of the whole People of God. Here we see the principal “manifestation” of the Church.(20) It would be praiseworthy to specify other significant occasions, also on the parochial level, which would increase a sense of communion and find in the Eucharistic celebration a source of renewed fervour.

The Lord's Day

23. In a particular way I ask that every effort be made this year to experience Sunday as the day of the Lord and the day of the Church. I would be happy if everyone would reflect once more on my words in the Apostolic Letter *Dies Domini*. “At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter, when the Risen Lord appeared to them as they were gathered together (cf. Jn 20:19). In a sense, the People of God of all times were present in that small nucleus of disciples, the first-fruits of the Church”.(21) During this year of grace, priests in their pastoral ministry should be even more attentive to Sunday Mass as the celebration which brings together the entire parish community, with the participation of different groups, movements and associations.

IV: THE EUCHARIST, PRINCIPLE AND PLAN OF “MISSION”

“They set out immediately” (cf. Lk 24:33)

24. The two disciples of Emmaus, upon recognizing the Lord, “set out immediately” (cf. Lk 24:33), in order to report what they had seen and heard. Once we have truly met the Risen One by partaking of his body and blood, we cannot keep to ourselves the joy we have experienced. The encounter with Christ, constantly intensified and deepened in the Eucharist, issues in the Church and in every Christian an urgent summons to testimony and evangelization. I wished to emphasize this in my homily announcing the Year of the Eucharist, based on the words of Saint Paul: “As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes”

(1 Cor 11:26). The Apostle closely relates meal and proclamation: entering into communion with Christ in the memorial of his Pasch also means sensing the duty to be a missionary of the event made present in that rite.(22) The dismissal at the end of each Mass is a charge given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values.

25. The Eucharist not only provides the interior strength needed for this mission, but is also—in some sense—its plan. For the Eucharist is a mode of being, which passes from Jesus into each Christian, through whose testimony it is meant to spread throughout society and culture. For this to happen, each member of the faithful must assimilate, through personal and communal meditation, the values which the Eucharist expresses, the attitudes it inspires, the resolutions to which it gives rise. Can we not see here a special charge which could emerge from this Year of the Eucharist?

Giving thanks

26. One fundamental element of this plan is found in the very meaning of the word “Eucharist”: thanksgiving. In Jesus, in his sacrifice, in his unconditional “yes” to the will of the Father, is contained the “yes”, the “thank you” and the “amen” of all humanity. The Church is called to remind men and women of this great truth. This is especially urgent in the context of our secularized culture, characterized as it is by a forgetfulness of God and a vain pursuit of human self-sufficiency. Incarnating the Eucharistic “plan” in daily life, wherever people live and work—in families, schools, the workplace, in all of life's settings—means bearing witness that human reality cannot be justified without reference to the Creator: “Without the Creator the creature would disappear”.(23) This transcendent point of reference, which commits us constantly to give thanks for all that we have and are—in other words, to a “Eucharistic” attitude—in no way detracts from the legitimate autonomy of earthly realities,(24) but grounds that autonomy more firmly by setting it within its proper limits.

In this Year of the Eucharist Christians ought to be committed to bearing more forceful witness to God's presence in the world. We should not be afraid to speak about God and to bear proud witness to our faith. The “culture of the Eucharist” promotes a culture of dialogue, which here finds strength and nourishment. It is a mistake to think that any public reference to faith will somehow undermine the rightful autonomy of the State and civil institutions, or that it can even encourage attitudes of intolerance. If history demonstrates that mistakes have also been made in this area by believers, as I acknowledged on the occasion of the Jubilee, this must be attributed not to “Christian roots”, but to the failure of Christians to be faithful to those roots. One who learns to say “thank you” in the manner of the crucified Christ might end up as a martyr, but never as a persecutor.

The way of solidarity

27. The Eucharist is not merely an expression of communion in the Church's life; it is also a project of solidarity for all of humanity. In the celebration of the Eucharist the Church constantly renews her awareness of being a “sign and instrument” not only of intimate union with God but also of the unity of the whole human race.(25) Each Mass, even when celebrated in obscurity or in isolation, always has a universal character. The Christian who takes part in the Eucharist learns to become a promotor of communion, peace and solidarity in every situation. More than ever, our troubled world, which began the new Millennium with the spectre of terrorism and the tragedy of war, demands that Christians learn to experience the Eucharist as a great school of peace, forming men and women who, at various levels of responsibility in social, cultural and political life, can become promoters of dialogue and communion.

At the service of the least

28. There is one other point which I would like to emphasize, since it significantly affects the authenticity of our communal sharing in the Eucharist. It is the impulse which the Eucharist gives to the community for a practical commitment to building a more just and fraternal society. In the Eucharist our God has shown love in the extreme, overturning all those criteria of power which too often govern human relations and radically affirming the criterion of service: “If anyone would be first, he must be last of all and servant of all” (Mc 9:35). It is not by chance that the Gospel of John contains no account of the institution of the Eucharist, but instead relates the “washing of feet” (cf. Jn 13:1-20): by bending down to wash the feet of his disciples, Jesus explains the meaning of the Eucharist unequivocally. Saint Paul vigorously reaffirms the impropriety of a Eucharistic celebration lacking charity expressed by practical sharing with the poor (cf. 1Cor 11:17-22, 27-34).

Can we not make this Year of the Eucharist an occasion for diocesan and parish communities to commit themselves in a particular way to responding with fraternal solicitude to one of the many forms of poverty present in our world? I think for example of the tragedy of hunger which plagues hundreds of millions of human beings, the diseases which afflict developing countries, the loneliness of the elderly, the hardships faced by the unemployed, the struggles of immigrants. These are evils which are present—albeit to a different degree—even in areas of immense wealth.

We cannot delude ourselves: by our mutual love and, in particular, by our concern for those in need we will be recognized as true followers of Christ (cf. Jn 13:35; Mt 25:31-46). This will be the criterion by which the authenticity of our Eucharistic celebrations is judged.

CONCLUSION

29. *O Sacrum Convivium, in quo Christus sumitur!* The Year of the Eucharist has its source in the amazement with which the Church contemplates this great Mystery. It is an amazement which I myself constantly experience. It prompted my Encyclical *Ecclesia de Eucharistia*. As I look forward to the twenty-seventh year of my Petrine ministry, I consider it a great grace to be able to call the whole Church to contemplate, praise, and adore in a special way this ineffable Sacrament. May the Year of the Eucharist be for everyone a precious opportunity to grow in awareness of the incomparable treasure which Christ has entrusted to his Church. May it encourage a more lively and fervent celebration of the Eucharist, leading to a Christian life transformed by love.

There is room here for any number of initiatives, according to the judgement of the Pastors of the particular Churches. The Congregation for Divine Worship and the Discipline of the Sacraments will not fail to provide some helpful suggestions and proposals. I do not ask, however, for anything extraordinary, but rather that every initiative be marked by a profound interiority. If the only result of this Year were the revival in all Christian communities of the celebration of Sunday Mass and an increase in Eucharistic worship outside Mass, this Year of grace would be abundantly successful. At the same time, it is good to aim high, and not to be content with mediocrity, since we know we can always count on God's help.

30. To you, dear Brother Bishops, I commend this Year, confident that you will welcome my invitation with full apostolic zeal.

Dear priests, who repeat the words of consecration each day, and are witnesses and heralds of the great miracle of love which takes place at your hands: be challenged by the grace of this special Year; celebrate Holy Mass each day with the same joy and fervour with which you celebrated your first Mass, and willingly spend time in prayer before the tabernacle.

May this be a Year of grace also for you, deacons, who are so closely engaged in the ministry of the word and the service of the altar. I ask you, lectors, acolytes and extraordinary ministers of holy communion, to become ever more aware of the gift you have received in the service entrusted to you for a more worthy celebration of the Eucharist.

In particular I appeal to you, the priests of the future. During your time in the seminary make every effort to experience the beauty not only of taking part daily in Holy Mass, but also of spending a certain amount of time in dialogue with the Eucharistic Lord.

Consecrated men and women, called by that very consecration to more prolonged contemplation: never forget that Jesus in the tabernacle wants you to be at his side, so that he can fill your hearts with the experience of his friendship, which alone gives meaning and fulfilment to your lives.

May all of you, the Christian faithful, rediscover the gift of the Eucharist as light and strength for your daily lives in the world, in the exercise of your respective professions amid so many different situations. Rediscover this above all in order to experience fully the beauty and the mission of the family.

I have great expectations of you, young people, as I look forward to our meeting at the next World Youth Day in Cologne. The theme of our meeting — “We have come to worship him” — suggests how you can best experience this Eucharistic year. Bring to your encounter with Jesus, hidden in the Eucharist, all the enthusiasm of your age, all your hopes, all your desire to love.

31. We have before us the example of the Saints, who in the Eucharist found nourishment on their journey towards perfection. How many times did they shed tears of profound emotion in the presence of this great mystery, or experience hours of inexpressible “spousal” joy before the sacrament of the altar! May we be helped above all by the Blessed Virgin Mary, whose whole life incarnated the meaning of the Eucharist. “The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery”.(26) The Eucharistic Bread which we receive is the spotless flesh of her Son: *Ave verum corpus natum de Maria Virgine*. In this Year of grace, sustained by Mary, may the Church discover new enthusiasm for her mission and come to acknowledge ever more fully that the Eucharist is the source and summit of her entire life.

To all of you I impart my Blessing as a pledge of grace and joy.

**From the Vatican, on 7 October, the Memorial of Our Lady of the Rosary,
in the year 2004, the twenty-sixth of my Pontificate.**



NOTES FROM THE APOSTOLIC LETTER:

- (1) Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 45.
- (2) Cf. *ibid.*, 22.
- (3) No. 55: AAS 87 (1995), 38.
- (4) Cf. Nos. 32-34: AAS 90 (1998), 732-734.
- (5) Cf. Nos. 30-32: AAS 93 (2001), 287-289.
- (6) *Ibid.*, 35: loc. cit., 290-291.
- (7) Cf. Apostolic Letter *Rosarium Virginis Mariae* (16 October 2002), 19-21: AAS 95 (2003), 18-20.
- (8) Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 53: AAS 95 (2003), 469.
- (9) Cf. No. 51.
- (10) *Ibid.*, 7.
- (11) Cf *ibid.*, 52.
- (12) Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 10: AAS 95 (2003), 439.
- (13) Cf. John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 10: AAS 95 (2003), 439. Congregation for Divine Worship and the Discipline of the Sacraments, *Instruction Redemptionis Sacramentum* on certain matters to be observed or to be avoided regarding the Most Holy Eucharist (25 March 2004), 38: *L'Osservatore Romano*, Weekly Edition in English, 28 April 2004, Special Insert, p.3.
- (14) Cf. Encyclical Letter *Mysterium Fidei* (3 September 1965), 39: AAS 57 (1965), 764; Sacred Congregation of Rites, *Instruction Eucharisticum Mysterium* on the Worship of the Eucharistic Mystery (25 May 1967), 9: AAS 59 (1967), 547.
- (15) Cf. *Message Spiritus et Sponsa*, for the fortieth anniversary of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 2003), 13: AAS 96 (2004), 425.
- (16) Cf. Congregation for Divine Worship and the Discipline of the Sacraments, *Instruction Redemptionis Sacramentum* on certain matters to be observed or to be avoided regarding the Most Holy Eucharist (25 March 2004): *L'Osservatore Romano*, Weekly Edition in English, 28 April 2004, Special Insert.
- (17) Cf. *ibid.*, 137, loc. cit., p.11.
- (18) Cf. John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 44: AAS 95 (2003), 462; Code of Canon Law, canon 908; Code of Canons of the Eastern Churches, canon 702; Pontifical Council for Promoting Christian Unity, *Directorium Oecumenicum* (25 March 1993), 122-125, 129-131: AAS 85 (1993), 1086-1089; Congregation for the Doctrine of the Faith, *Letter Ad Exsequendam* (18 May 2001): AAS 93 (2001), 786.
- (19) Cf. John Paul II, Apostolic Letter *Novo Millennio Ineunte* (6 January 2001), 43: AAS 93 (2001), 297.
- (20) Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 41.
- (21) No. 33: AAS 90 (1998), 733.
- (22) Cf. Homily for the Solemnity of the Body and Blood of Christ (10 June 2004): *L'Osservatore Romano*, 11-12 June 2004, p.6.
- (23) Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 36.
- (24) *Ibid.*
- (25) Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church *Lumen Gentium*, 1.
- (26) John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 53: AAS 95 (2003), 469.

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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* at www.bit.ly/Bulletin-Prayer-List, via the QR code, or call the Parish Office. The list is updated every 3-6 months; 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	Chris Carrino	Sarah Ortlieb
Sean Grier	Dick Snyder	Alyson Barnheiser
Dionisia Virtudazo	Robert William	Alan LaForrest
Ryan Diepenbrock	Elliott Verrilli	Jim Lewis
Brenda Bezan	Steve Strait	Gib Bickel
Ken Weitmarshen	Tonya Prickett	Amelia Black
Shirley Buswell	Don Azelvandre	Anna D'Ettorre
Margie Hiam	Bailey Curtis	Suzette Briones
Kathleen Carlson	Daffine Papaly	Gregg U'sellis
Ken Weitmarshen	Evie Scoville	

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
Ross McDonald		

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

Eucharistic Adoration

Sign up to adore at stbrendan.weadorehim.com

MONDAY	6 PM–10 PM
TUE./THU./FRI.	8:30 AM–10 PM 1st Fridays, 8:30 AM–Saturday, 1 PM
WEDNESDAY	7 AM–5 PM Holy Hour, 6-7 PM with Confession
SATURDAY	8:30 AM–1 PM
SUNDAY	6:30 PM–10 PM

Financial Stewardship

St. Brendan Parish is sustained by the generosity of our parishioners through time, talent, and treasure. For all that you do, **THANK YOU!**

Offertory, May 31, 2026 **\$38,963**
(Cash, checks, online giving)

Weekly Budgeted **\$48,875**

Scan the QR code to give online by signing in to your PushPay account.



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St. Brendan School Year Wrap-up!

FROM THE PRINCIPAL'S DESK



Dear St. Brendan Family,

Honestly, I am a bit sad that the 25-26 school year has just ended. As I reflect on the year, there were so many extraordinary moments of growth! One of them that I am the most proud of is how our students and teachers worked hard every day to grow their relationship with Jesus. First and foremost, that is the main purpose and reason that St. Brendan School exists. Examples of this growth were experienced on a daily basis – from our House program carrying out the pillars of leadership, faith, community, service, preparation, and spirit, to our all-school Masses led by our student body – we focus every day on the Lord! The work our teachers do to instill our Catholic faith into our students is second to none.

Our 8th graders recently graduated and will now be moving on to do great things in high school! I gave them this parting challenge – as they continue on in their journey in life and in their faith, to put on the full armor of God. I pointed to what Ephesians 10:10-18 says, "Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all the flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God."

This is my prayer for all of our students – that they continue to be led by Jesus Christ and grow in their faith, here at St. Brendan School and beyond! So, while I'm sad the school year has come to a close, I am excited that we get to do it again next school year! We will continue on our mission to be led by God and advance in our faith.

Congratulations to all of our students on a fantastic school year and thank you to our parents and extended St. Brendan community for all your unrelenting support!

Michael F. DeMassimo,
Principal, St. Brendan School



First day of the 2025-26 school year!



All-school Mass: vital part of each week!



Middle school students frequently made sandwiches for the St. Vincent de Paul Society to be distributed to those in need.

To the right:
The St. Brendan
School 8th grade
graduating
class of 2026!



View the May, 2026 (end of the year edition) "Dolphin Dispatch" – our student produced school newspaper by visiting <https://tinyurl.com/school2026news3>



In March, Bishop Earl Fernandes celebrated our all-school Mass and met with the 8th Grade House leaders afterward.



Our House Program in November led us in an all-school rosary event – a beautiful reminder of the power of prayer and our shared call to be instruments of peace.

Our 5th, 6th, 7th and 8th graders hosted their Spring Concert with Mr. Fox at the helm. The bands and choirs put their musical talents on full display!



During Houses in the fall, students focused on Saint Francis of Assisi. Fr. Sam was a special guest!



Our Houses collected over 130 blankets in November to donate to the St. Aloysius Community Outreach in support of those in need during cold weather months.

Bishop Watterson football players shared their love of reading and the importance of being a good sport at our school in May. Two of the players, Ben and Cohen, are St. Brendan graduates!

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 June is dedicated to the Sacred Heart of Jesus

“In the Sacred Heart every treasure of wisdom and knowledge is hidden. In that Divine Heart beats God’s infinite love for everyone, for each one of us individually.”

+POPE SAINT JOHN PAUL II

Monday, June 8 ~ Tenth Week in the Season of Ordinary Time

Holy Gospel: Matthew 5:1-12 When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven. / Blessed are they who mourn, for they will be comforted. / Blessed are the meek, for they will inherit the land. / Blessed are they who hunger and thirst for righteousness, for they will be satisfied. / Blessed are the merciful, for they will be shown mercy. / Blessed are the clean of heart, for they will see God. / Blessed are the peacemakers, for they will be called children of God. / Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. / Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.”

Meditation: The beatitudes which Jesus offers us are a sign of contradiction to the world's understanding of happiness and joy which is fleeting, at best. For example, how is it possible for one to possibly find any level of happiness in poverty, hunger, mourning, and persecution? Poverty of spirit finds ample room and joy in possessing God as the greatest treasure possible. Hunger of the spirit seeks nourishment and strength in God's word and Spirit. Sorrow and mourning over wasted life and sin leads to joyful freedom from the burden of guilt and spiritual oppression. God reveals to the humble of heart the true source of abundant life and happiness. Jesus promises his disciples that the joys of heaven will more than compensate for the troubles and hardships they can expect in this world. Saint Thomas Aquinas once said: “No one can live without joy. That is why a person deprived of spiritual joy goes after carnal pleasures.” Do you know the happiness of hungering and thirsting for God alone?

Prayer: O God, from whom all good things come, grant that we, who call on you in our need, may at your prompting discern what is right, and by your guidance do it. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: So one might ask: What is the “good life?” What is the ultimate end or purpose of life? Is it not happiness, which is none other than the complete good, the sum of all goods, leaving nothing more to be desired? Jesus addresses this question in his sermon on the mount. The word *beatitude* literally means “happiness” or “blessedness.” What is the significance of Jesus' beatitudes, and why are they so central to his teaching? The beatitudes respond to the natural desire for happiness that God has placed in every heart. They teach us the final end to which God calls us, namely the coming of God's kingdom (Matt. 4:17), the vision of God (Matt. 5:8; 1 John 2:1), entering into the joy of the Lord (Matt. 25:21-23) and into his rest (Hebrews 4:7-11). Jesus' beatitudes also confront us with decisive choices concerning the life we pursue here on earth and the use we make of the goods he puts at our disposal. God alone satisfies. Knowing this, do you seek the highest good, the total good, which is above all else?

Tuesday, June 9 ~ Tenth Week in the Season of Ordinary Time

Optional Memorial: Saint Ephrem

Holy Gospel: Matthew 5:13-16 Jesus said to his disciples: “You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in

the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.”

Meditation: On many occasions Jesus used ordinary images, such as salt and light, to convey extraordinary truths. What does salt and light have to teach us about God and his reign on earth? Salt was a valuable commodity in the ancient world. People traded with it, like we trade with gold and stock. Salt also served a very useful purpose in hot climates before the invention of electricity and refrigeration. Salt not only gave food flavor, it also preserved meat from spoiling. Jesus used the image of salt to describe how his disciples are to live in the world. As salt purifies, preserves, and penetrates, so the disciple must be as salt in the world of human society to purify, preserve, and penetrate that society for the kingdom of God and of his righteousness and peace. Jesus also used the image of light and a lamp to further his illustration. Lamps in the ancient world served a vital function, much like they do today. They enable people to see and work in the dark and to avoid stumbling. The Jewish people also understood “light” as an expression of the inner beauty, truth, and goodness of God. “In his light we see light” (Psalm 36:9). “His word is a lamp that guides our steps” (Psalm 119:105). God’s grace not only illumines the darkness in our lives, but it also fills us with spiritual light, joy, and peace. Jesus used the image of a lamp to describe how his disciples are to live in the light of his truth and love. Just as natural light illumines the darkness and enables one to see visually, so the light of Christ shines in the hearts of believers and enables us to see the heavenly reality of God’s kingdom. In fact, our mission is to be light-bearers of Christ so that others may see the truth of the gospel and be freed from the blindness of sin and deception.

Prayer: O God, from whom all good things come, grant that we, who call on you in our need, may at your prompting discern what is right, and by your guidance do it. 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: Despite the steps we take to engage in activities out of the public eye in our attempt to keep things “secret,” Jesus reminds us that nothing ever remains hidden or secret. We can try to hide things from others, from ourselves, and foolishly from God – God who sees all and knows all. How tempting to shut our eyes from the consequences of our sinful ways and bad habits, even when we know what those consequences are. And how tempting to hide them from others and even from God. But, nonetheless, everything is known to God who sees all. There is great freedom and joy for those who live in God’s light and who seek this truth. Those who listen to God and heed his voice will receive more from him. Do you know the joy and freedom of living in God’s light?

Wednesday, June 10 ~ Tenth Week in the Season of Ordinary Time

Holy Gospel: Matthew 5:17-19 Jesus said to his disciples: “Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the Kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the Kingdom of heaven.”

Meditation: Jesus taught reverence for God’s law – reverence for God himself, for the Lord’s Day, reverence or respect for parents, respect for life, for property, for another person’s good name, respect for oneself and for one’s neighbor lest wrong or hurtful desires master us. Reverence and respect for God’s commandments teach us the way of love – love of God and love of neighbor. What is impossible to men is possible to God and those who have faith in God. God gives us the grace to love as he loves, to forgive as he forgives, to think as he thinks, and to act as he acts. The Lord loves righteousness and hates wickedness. As his followers we must love his commandments and hate every form of sin. Do you love the commands of the Lord?

Prayer: O God, from whom all good things come, grant that we, who call on you in our need, may at your prompting discern what is right, and by your guidance do it. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: Have you ever wondered why people generally tend to view the “law of God” negatively rather than positively? Jesus’ attitude towards the law of God can be summed up in the great prayer in Psalm 119: “Oh, how I love your law! It is my meditation all the day.” For the people of Israel the “law” could refer to the Ten Commandments or to the five Books of Moses – the Pentateuch – which explain the commandments and ordinances of God for his people. The “law” also referred to the whole teaching or way of life which God gave to his people. The Jews in Jesus’ time also used it as a description of the oral or scribal law. Needless to say, the scribes added many more things to the law than God intended. That is why Jesus often condemned the scribal law. It placed burdens on people which God had not intended.

Jesus, however, made it very clear that the essence of God's law – his commandments and way of life, must be fulfilled. The law of God is truth and when we live according to that truth it produces the fruits of righteousness, holiness, peace, and joy.

Thursday, June 11 ~ Tenth Week in the Season of Ordinary Time **Memorial: Saint Barnabas, Apostle**

Holy Gospel: Matthew 5:20-26 Jesus said to his disciples: "I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the Kingdom of heaven.

You have heard that it was said to your ancestors, *You shall not kill; and whoever kills will be liable to judgment.* But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, *Raca*, will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny."

Meditation: In these stress-filled and anxious times, do you find yourself at times driven by anger, rage, or revenge? The first person to hate his brother was Cain. God warned Cain: "Why are you angry? ...Sin is couching at the door; it's desire is for you, but you must master it" (Genesis 4:6-7). Sin doesn't just happen to us; it first grows as a tiny seed in our heart. Unless it is uprooted, by God's grace, it grows like a weed and chokes the vine and all its fruit. Jesus addressed the issue of keeping the commandments with his disciples. The scribes and Pharisees equated righteousness with satisfying the outward observance of the law. Jesus showed them how short they had come. Jesus points to the heart as the seat of desire and choice. Unless evil and forbidden desires are eradicated, the heart will be corrupted. Jesus points to forbidden anger with one's brother. This is a selfish anger that broods and is long-lived, that nurses a grudge and keeps wrath warm, and that refuses to die. Harboring anger in the heart as well as anger in speech and action are equally forbidden by God. What, then, is the antidote to anger and rage? Mercy, kindness, and forbearance spring from a heart full of love and forgiveness. God has forgiven us and he calls us to extend mercy and forgiveness towards those who cause us grief and harm. In the cross of Jesus we see the supreme example of love and forgiveness and the power of goodness for overcoming evil. Only God's love and grace can set our hearts and minds free from the tyranny of wounded pride and spiteful revenge. Do you harbor any anger towards another person? And are you quick to be reconciled when a rupture has been caused in your relationships? Ask God to set you free and to fill your heart and mind with his love and goodness. Paul the Apostle reminds us that "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5). Through the grace and help of the Holy Spirit we can overcome malice with good, hatred with kindness, and injury with pardon.

Prayer: O God, who decreed that Saint Barnabas, a man filled with faith and the Holy Spirit, should be set apart to convert the nations, grant that the Gospel of Christ, which he strenuously preached, may be faithfully proclaimed by word and by deed. 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: The following prayer of Saint Eusebius is well worth contemplation: "May I be no man's enemy, and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest me: and if I do, may I be reconciled quickly. May I love, seek, and attain only that which is good. May I wish for all men's happiness and envy none. May I never rejoice in the ill-fortune of one who has wronged me. When I have done or said what is wrong, may I never wait for the rebuke of others, but always rebuke myself until I make amends. May I win no victory that harms either me or my opponent. May I reconcile friends who are angry with one another. May I never fail a friend who is in danger. When visiting those in grief may I be able by gentle and healing words to soften their pain. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle, and never be angry with people because of circumstances. May I never discuss who is wicked and what wicked things he has done, but know good men and follow in their footsteps."

Friday, June 12 ~ Tenth Week in the Season of Ordinary Time **Solemnity of the Most Sacred Heart of Jesus**

Holy Gospel: Matthew 11:25-30 At that time Jesus exclaimed: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have

revealed them to little ones. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.

Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

Meditation: Have you come to know the mind and heart of God? Jesus thanks the Father in heaven for revealing to his disciples the wisdom and knowledge of God. What does Jesus' prayer tell us about God and about ourselves? First, it tells us that God is both Father and Lord of earth as well as heaven. He is both Creator and Author of all that he has made, the first origin of everything and transcendent authority, and at the same time, goodness and loving care for all his children. All fatherhood and motherhood is derived from him (Ephesians 3:14-15). Jesus' prayer also contains a warning that pride can keep us from the love and knowledge of God. What makes us ignorant and blind to the things of God? Certainly intellectual pride, coldness of heart, and stubbornness of will shut out God and his kingdom. Pride is the root of all vice and the strongest influence propelling us to sin. It first vanquishes the heart, making it cold and indifferent towards God. It also closes the mind to God's truth and wisdom for our lives. What is pride? It is the inordinate love of oneself at the expense of others and the exaggerated estimation of one's own learning and importance.

Prayer: Grant, we pray, almighty God, that we, who glory in the Heart of your beloved Son and recall the wonders of his love for us, may be made worthy to receive an overflowing measure of grace from that fount of heavenly gifts. 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: The simple of heart are not simpletons – the simple of heart are like "babes" in the sense that they see purely without pretense and acknowledge their dependence and trust in the one who is greater, wiser, and more trustworthy – Jesus Christ, the Son of God, our Lord, Savior and Redeemer. They seek one thing – the "summum bonum" or "greatest good" who is God and His Son. Simplicity of heart is aligned with humility, the queen of virtues, because humility inclines the heart towards grace and truth. Just as pride is the root of every sin and evil, so humility is the only soil in which the grace of God can take root. It alone takes the right attitude before God and allows him as God to do all. God opposes the proud, but gives grace to the humble (Proverbs 3:34, James 4:6). Only the humble in heart can receive true wisdom and understanding of God and his ways. Do you submit to God's word with simple trust and humility? Do you align your heart to the Most Sacred Heart of Jesus? Pope Benedict XVI, speaking of the solemnity of the Sacred Heart of Jesus, once said: "In biblical language, 'heart' indicates the center of the person where his sentiments and intentions dwell. In the Heart of the Redeemer we adore God's love for humanity, his will for universal salvation, his infinite mercy. Practicing the devotion to the Sacred Heart of Christ therefore means adoring that Heart which, after having loved us to the end, was pierced by a spear and from high on the Cross poured out blood and water, an inexhaustible source of new life" (Pope Benedict XVI, Angelus, June 5, 2005).

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frlumpe:2026



*The Month of June ~ Dedicated to the Sacred Heart of Jesus
A Prayer to the Sacred Heart composed by Saint Gertrude the Great*

Hail, Sacred Heart of Jesus, living and strengthening source of eternal life, infinite treasury of the divinity, burning furnace of divine love! You are my refuge and my sanctuary. My loving Savior, consume my heart in that burning fire with which Your own is inflamed. Pour into my soul those graces which flow from Your love. Let my heart be so united with Yours that our wills may be one, and my will in all things conformed with Yours. May Your Will be the guide and rule of my desires and of my actions. Amen.

Community Calendar

MONDAY, JUNE 8

Damascus Summer Youth Camp 2026, June 7-12

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
9:00 AM	Church Cleaning	Church & Chapel
12:00 PM	Seniors NOW: Picnic Potluck, Off-site	Scioto Park, Dublin
5:30 PM	Daily Mass	Church
6:00 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
7:00 PM	Mission & Prayer: Catholic Mysticism Study	School Library

TUESDAY, JUNE 9

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	OCIA Assumption Cohort 2026	Davidson, Room A

WEDNESDAY, JUNE 10

8 AM Wednesday Mass has been added all summer!

(until school starts back up)

6:30 AM	Daily Mass	Adoration Chapel
7:00 AM-5:00 PM	Eucharistic Adoration	Adoration Chapel
8:00 AM	Daily Mass	Church
5:30 PM	Daily Mass	Church
6:00 PM	Adoration with Confession	Church
7:00 PM	Adult Study: Unlocking the Mystery of the Bible	Davidson, Room B
7:00 PM	Young Adult Men's Group	Carter Center
7:00 PM	Young Adult Women's Sm Group	Off-site

THURSDAY, JUNE 11

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
1:00 PM	Grief Support Lunch, Off-site	La Chatelaine, Dublin

FRIDAY, JUNE 12

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
12:00 PM-6:00 PM	American Red Cross Blood Drive	Davidson, Rooms A & B
7:00 PM	Summer VINE	Wellnitz, Rooms 1 & 2


SATURDAY, JUNE 13

SVdP Food Drive for the Hilliard Food Pantry June 13-28

6:30 AM	Esto Vir Men's Ministry	Davidson, Rooms A & B
8:00 AM	Daily Mass	Church
8:30 AM-1:00 PM	Eucharistic Adoration	Adoration Chapel
8:30 AM	Pray the Rosary	Church
9:00 AM	Confession	Confessional
5:30 PM	Vigil Mass	Church

SUNDAY, JUNE 14

Adoration is cancelled: Celebrate our parish's 70th Anniversary at the 5:30 Mass & Reception!

7:15, 8:45, 10:45 AM, 5:30 PM	Sunday Masses	Church 5:30 PM 
During 8:45 & 10:45 AM Mass	POD Nursery	Childcare Center
12:00 PM	Baptismal Preparation Class	Davidson Rooms A & B
12:00 PM	Baptisms	Church
5:30 PM	Parish 70th Anniversary Mass & Reception	Church, School Gym

INCENSE SCHEDULE:

June 7, 10:45 AM

June 14, 5:30 PM

Sundays, unless noted. 

CONTEMPORARY MUSIC SCHEDULE:

5:30 PM, 2nd & 4th Wed.

5:30 PM, Sunday Masses

Masses with contemporary music will utilize the screens.

Mark Your Calendars for These Upcoming Parish Events!

PARISH PICNIC, JUNE 28 is hosted by the Men's Club at 12-3 PM in the School Gym. Brats, burgers, hotdogs and drinks provided. If your last name begins with A-M, bring a dessert; N-Z, bring a side dish.

HILLIARD 4TH OF JULY PARADE

All are invited to join us on our 4th of July parade parish float. Visit <https://tinyurl.com/stb4th> to sign up. Questions? Email Keith at braykeith@gmail.com or visit <https://tinyurl.com/events4stb>

Mass Intentions

MONDAY, JUNE 8

6:30 AM Million DeSala †
 8:00 AM For the needs of our parishioners as they begin the week.
 5:30 PM Donald Huelskamp †

TUESDAY, JUNE 9

6:30 AM Million DeSala †
 8:00 AM Robert Boyd, Jr. †

WEDNESDAY, JUNE 10

6:30 AM Million DeSala †
 8:00 AM Dr. Myrna Pepino †
 5:30 PM Flora Joseph †

THURSDAY, JUNE 11

6:30 PM Million DeSala †
 8:00 AM Donald Huelskamp †

FRIDAY, JUNE 12

6:30 PM Million DeSala †
 8:00 AM Gary Calabrese †

SATURDAY, JUNE 13

8:00 AM Million DeSala †
 5:30 PM Mila & Orly Romero †

SUNDAY, JUNE 14

Eleventh Sunday in Ordinary Time
 7:15 AM Margaret Roscoe †
 8:45 AM Mr. & Mrs. Michael Hanchin †
 10:45 AM Josephine L. Jones †
 5:30 PM For the People of St. Brendand Parish

(† intention is for someone deceased.)

TO MAKE A MASS INTENTION:

Fill out a Mass Intention envelope available in the Church Gathering Space with \$10 (cash or check) and drop it off at the Parish Office. We currently have dates on our Mass Intentions Calendar open beginning in July, 2026.



Our Sympathy

TO THE FAMILY OF:

Joshua James Sizemore



Congratulations

ON THE BAPTISMS OF:

Daniela Ann Clark
 Graham Joseph Quin
 Jack Edward Turner

JUNE 13-28

Thanksgiving in June

FOOD DRIVE

Leave donations in the trailer outside the church!

to benefit

Items most needed:

- Canned Fruits / Vegetables
- Kid-friendly Cereals
- Personal Care Items: Shampoo, Conditioner, Body Wash, Deodorant
- Diapers / Wipes

St. Vincent de Paul's Annual Food Drive to support the Hilliard Food Pantry Plus will be June 13-28. The food pantry receives more donations during the holiday season and so, they have a much greater need for donations during the summer – Let's help them out!

Please, no food items over 6 months past their expiration.

Seniors NOW (Navigating Our Way)

FRIDAY, JULY 3, 8 AM – Those 65+ are invited to join us for First Friday Mass followed by breakfast at Sunny Cafe, 7042 Perimeter in Dublin.

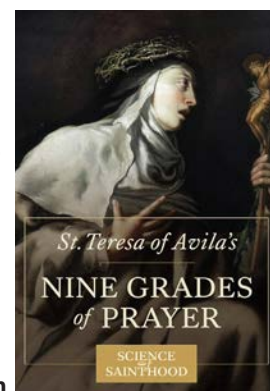
Grief Support Group Events

GRIEF SUPPORT GATHERING – Lay down your burden and commune with those who have experienced grief this Sunday, June 7 at 7 PM in Wellnitz.

GRIEF SUPPORT LUNCH – 2nd Thursdays, 1 PM at La Chatelaine, Dublin. For grief support inquiries, email Nell at doconnell@stbrendans.net

Summer Adult Study: "Nine Grades of Prayer"

Join us on Mondays at 7 PM, July 6-August 24 (no session July 27) for *St. Teresa of Avila, Nine Grades of Prayer* adult scripture study through videos followed by small group discussion in Wellnitz, Room 1. Explore the classic grades of prayer from the Doctor of Prayer, St. Teresa of Avila! Materials are provided. Sign up to attend at <https://tinyurl.com/study4prayer> Questions? Email Bryan at chov911@gmail.com



SAINT BRENDAN THE NAVIGATOR
Celebrating 70 Years

June 14

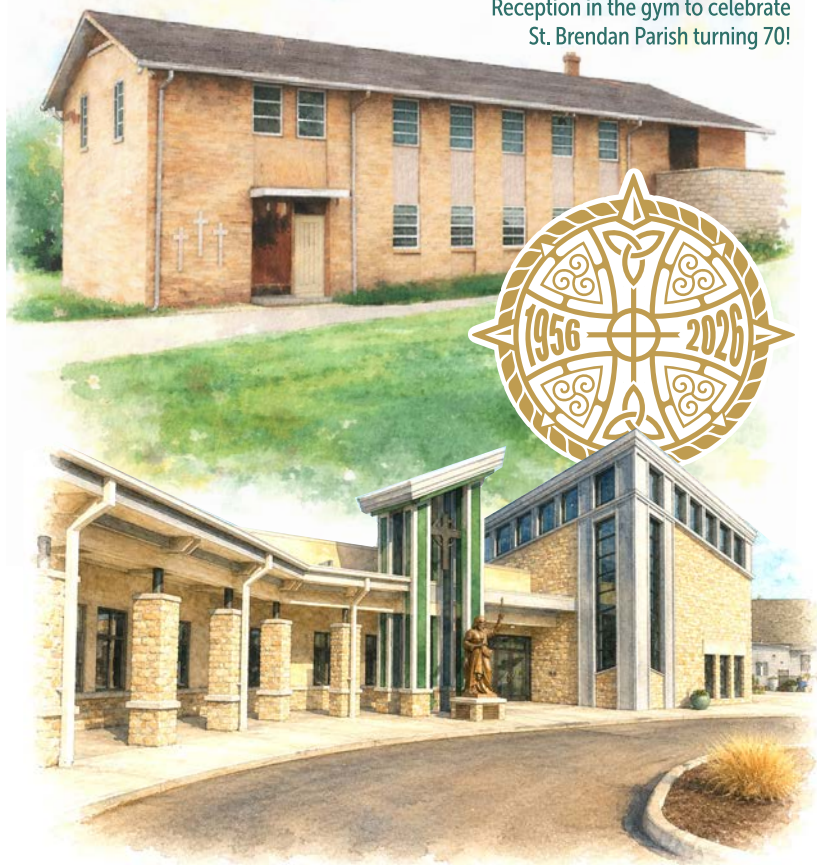
YOU'RE INVITED!

MASS 5:30PM

Bishop Fernandes will install
Fr. Michael Lumpe as our Pastor

DINNER 6:30PM

Reception in the gym to celebrate
St. Brendan Parish turning 70!



St. Brendan Festival – August 7 & 8

RAFFLE TICKETS are available to pick up this weekend, June 6 & 7, in the church gathering space. Help us save the cost of mailing them to you!

SPONSORS NEEDED: Sponsorship opportunities are available. Sign up at <https://tinyurl.com/sponsor4stb> or email Kevin at kquinn323@gmail.com

SILENT AUCTION: Have a service or items you can donate to our Silent Auction baskets? Email Jackie Bensman at j_bensman@hotmail.com

Or, purchase items for our Silent Auction that will be delivered directly to us via our Amazon Wishlist at <https://tinyurl.com/amazon26festival>

VOLUNTEERS: Fill a volunteer need at <https://tinyurl.com/26festival> or to donate cakes for our Cake Bingo, visit <https://tinyurl.com/26cakes>

Red Cross Blood Drive, June 12

St. Brendan Knights of Columbus sponsored Red Cross Blood Drive will be Friday, June 12, 12-6 PM in the Davidson Rooms. Give the gift of life! Sign up by calling 1-800-Red-Cross or visit www.redcrossblood.org

June 13 Cub Scout 30-year Anniversary Cookout!

Cub Scout Pack 859 celebrates a milestone of 30 years of Scouting here at St. Brendan at a Spring Campout on Saturday, June 13. The cookout is 11 AM-1 PM at Delaware State Park, Group Campsite D (5202 US Route 23 North, Delaware, OH 43015). The pack will provide hamburgers, hot dogs, water, and supplies - we just need YOU and a dish to pass! Last names A-L, bring a side dish. Last names M-Z, bring a dessert (to serve approx. 6-8 people.) RSVP at: <https://tinyurl.com/scouts30th>
This event is open to all current families AND any alumni who were part of St. Brendan Scouts Pack 859 since our founding in the mid-1990s. Know a former Scout or family? Please forward this invite. We would like as many familiar faces as possible to celebrate! Questions? Reach out to Caleb Longgrear at caleblonggrear@gmail.com or 740-525-7264.

Begins June 20

Moms are invited to join the Elizabeth Ministry for a new summer social series *Moms at the Metro* designed to bring our parish's mothers together - young moms, seasoned moms, grandmothers and spiritual mothers alike. Bring the kids to the Glacier Ridge Metro Park (by the playground) on these Saturdays - **June 20, July 18, August 15 & September 19** for: **9 AM – Nature Walk; 10 AM – Craft/Playtime; 11 AM – Wrap-up.** Questions? RSVP Regina at thelonggrears@gmail.com or 330-754-8028 or, Alyssa at 406-781-1396 so we can make sure to have plenty of refreshments!



St. Brendan Golf Outing

Our 6th Annual St. Brendan Golf Outing is Friday, July 31. This is a wonderful opportunity to support our school while spending time with family and friends. Register, sponsor or volunteer at <https://e.givesmart.com/events/P5W/>

Eucharist for Homebound

Our ministers are available to bring Holy Communion to those who are unable to attend Mass in person. We are honored to help keep our homebound parishioners connected to the sacramental life of the Church. If you or a loved one are homebound and would like to receive the Eucharist at home, email Nell O'Connell at doconnell@stbrendans.net



2026-27 REGISTRATION IS NOW OPEN!

Family Faith Formation

Family Faith Formation

Any family with a child in grades 1-8 not attending a Catholic school should enroll in Family Faith Formation which includes at-home Family Meetings plus regular at-church Family Sessions to support parents, teach our children, and build community. To get started, visit <https://tinyurl.com/FFFstB> or scan the QR code. Please register by August 17. Questions? Contact Jacob Doran at 614-876-1272, ext. 231 or email jdoran@stbrendans.net



JULY 6-10, 2026

SUMMER CATHOLIC YOUTH PROGRAM

TOTUS TUUS

Summer Totus Tuus

Missionaries and seminarians are coming to our parish to lead a week (July 6-10, 9 AM-2:30 PM) of fun for children entering grades 1-6. Cost is \$50/child and includes music, skits, Confession, Mass, and learning about our faith. Register now via the QR code or at <https://tinyurl.com/totustuus2026>



HOST FAMILIES ARE NEEDED!

Provide breakfast and a place to sleep for women missionaries. Email spennington@stbrendans.net

Summer VINE for High Schoolers

SUMMER FRIDAYS, 7-9 PM

- 6/12 Bonfire, Wellnitz (games & extreme S'mores)
- 6/19 Worship Night, Wellnitz
- 6/26 Pool & Volleyball (5-7 PM) Hawaiian Luau at 3002 Collier Hill Ct.
- 7/3 Slip N Slide Kickball, St. B Fields (shaving cream/water balloons)
- 7/10 Powerpoint Party, Wellnitz (gummy candy)
- 7/17 Worship Night, Wellnitz
- 7/24 Christmas in July, Wellnitz (Scavenger Hunt)
- 7/31 Nature Hike, Batelle Darby Creek Park
- 8/7 Parish Festival, St. Brendan Campus

APOLOGETICS WEDNESDAYS, 7-8:30 PM

- 6/17 *Just War Theory*, Davidson Rooms
- 7/1 *Rites of the Church*, Wellnitz
- 7/15 *Angels & Demons*, Wellnitz
- 7/22 *Purgatory*, Wellnitz
- 8/12 *Spiritualities*, Wellnitz

Follow @stbvine on Instagram Questions? Email kshand@stbrendans.net

Roots for Middle Schoolers

SUMMER BIBLE STUDY Bible study for middle schoolers is offered after 8 AM Mass (8:30-9:30 AM) on Tuesdays, **June 16-July 21** in Wellnitz, Room 1. All materials needed (and Timbits!) are provided.

Fall Athletics Registration

Registration for CYO boys & girls flag football, football, cross-country, and volleyball, plus St. Brendan K-3 Soccer, Cheer and Field Hockey are open. Find details and registration at <https://stbrendans.net/ministries/athletics/>

POD Nursery Volunteers are Needed!

Help is needed watching parishioners' children on Sundays during the 8:45 & 10:45 AM Masses in our nursery. Those ages 18+ must be Safe Environment compliant. Sign up by emailing nursery@stbrendans.net

Summer Protecting God's Children Classes

Upcoming PGC classes held at St. Brendan in the Davidson Rooms are:
THURSDAY, JUNE 18: Fingerprinting 5-6 PM and PGC class is 6-9 PM
MONDAY, AUGUST 3: Fingerprinting 5-6 PM and PGC class is 6-9 PM
 Sign up at www.virtus.org Questions? Email tboyer@stbrendans.net

Franciscan Sisters Fundraiser Concert, 6/25

Concert features the *Return of Hit or Miss* with parishioner Ray Parello, Lindsey Brigano & Christy Kish. Help support the Franciscan Sisters T.O.R. of Penance of the Sorrowful Mother on Thursday, June 25, 6-8:30 PM at the Tremont Clubhouse, (outdoor patio) 4800 Tremont Club Dr., Hilliard. Entrance fee is \$10 per person for this very special fundraising event. **ALL proceeds go directly to the Franciscan Sisters**, whose mission is to "Make Known God's Merciful Love to the World," which they live out daily by caring for the needy, homeless, and troubled individuals. At the event, any extra (tax deductible) donations to assist the sisters in their vocation is much appreciated.

Grotto for the Children of Mary Sisters

Volunteer Handymen are needed to help the Children of Mary Sisters in Newark, Ohio to build a new outside Grotto on their religious campus. If interested, contact Rose Maria Dennis at gd100acrew@gmail.com or 567-801-0128. Find details at <https://www.childrenofmary.net/donate>

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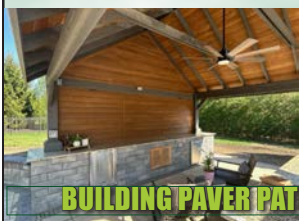
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