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Fourteenth Sunday in Ordinary Time

God Bless America on this 250th Anniversary of Our Nation

Holy Mass*

SATURDAY VIGIL 5:30 PM

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

Daily Mass*

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

TUES./THUR./FRI. 6:30 AM, 8 AM

SATURDAY 8 AM

Reconciliation*

WEDNESDAY 6-7 PM
(during Adoration)

SATURDAY Following 8 AM Mass,
or, call the parish office to schedule
a Confession with one of our priests.



**Saint
Brendan**
THE NAVIGATOR

4475 DUBLIN ROAD
HILLIARD OH 43026
614-876-1272
STBRENDANS.NET

Join KofC for a Silver Rose Prayer Service this Sunday at 12 PM Details, pg. 13

**Regular Mass/Confession times may change due to events/funerals/Holy Days. This week's calendar is found in our bulletin or website.*

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)

INSTAGRAM – Parish [@stbrendanhilliard](https://www.instagram.com/stbrendanhilliard/) / School [@saintbrendanschool](https://www.instagram.com/saintbrendanschool/) Vine [@stbvine](https://vine.co/u/stbvine) / Roots [@stb_the_roots](https://www.instagram.com/stb_the_roots/) / Young Adults [@stbya](https://www.instagram.com/stbya/)

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

SHARE YOUR PARISH/SCHOOL EVENT PHOTOS – Upload photos at stbstories.net and hit "submit" so we can share the many happenings with our parish and school through our bulletin & social media!

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



Dear Parishioners,

On this historic milestone weekend of celebrating our nation's Semiquincentennial, we gather not only as citizens but as people of faith to give abundant thanks to Almighty God for showering our nation with 250 years of grace and blessings. For 250 years, the United States of America has stood as a beacon of liberty, opportunity, and hope. We are by no means perfect – no nation, no person is; humans make mistakes. But as Catholics, we look back at our American history with thanksgiving and gratitude to God, look at our present with a call to holiness, and look to the future with steadfast hope.

Our nation was not built on a secular vacuum, but on a profound recognition of Divine Providence. The ideals of human dignity and freedom that we cherish are rooted in the timeless truths of God. Our First President, George Washington, constantly reminded the young nation of its dependence on God. In his famous Farewell Address, Washington wrote: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness." Washington understood that true liberty cannot survive without virtue, and virtue cannot be sustained without faith.

Thomas Jefferson, in the Declaration of Independence, boldly penned that we are "endowed by their Creator with certain unalienable Rights."

From a Catholic perspective, being "**endowed by their Creator**" roots human dignity and rights directly in God rather than in any government, culture, or human consensus. This aligns with Catholic social teaching on the sacredness of human life, which points out that every person is created in the image and likeness of God. Because God is the sole author of life, human rights are not granted by political entities, nor can they be justly revoked by them. Instead, governments have a moral obligation to recognize, protect, and promote these pre-existing rights. This theological foundation provides a universal moral standard that protects individuals from tyrannical overreach, ensuring that human dignity remains absolute and inviolable regardless of a person's social status, utility, or ability.

The term "**unalienable Rights**" reflects the Catholic understanding of the natural law – God's unchanging moral law written on the human heart and discoverable through reason. From this viewpoint, rights such as life, liberty, and the pursuit of happiness (traditionally understood as the pursuit of virtue and the common good) are intrinsic to human nature. They are considered inseparable from the person because they are necessary for fulfilling our divine purpose: to know, love, and serve God and neighbor. However, Catholic theology emphasizes that these unalienable rights are intrinsically tied to moral responsibilities. True liberty is not the license to do whatever one wants, but the freedom to do what one ought to do, balancing individual rights with the duty to serve the common good and protect the vulnerable.

These historical foundations remind us that our freedoms are a gift from God. Human freedom is a sacred gift woven directly into the fabric of free will by God. And because these liberties and freedoms originate from God, they carry a profound moral responsibility on our part. True freedom is not the license to fulfill selfish desires, but a purposeful tool meant to be exercised in faithful service and devotion to God.

Quite recently, Bishop Fernandes and the Catholic Bishops in the United States consecrated our nation to the Sacred Heart of Jesus. The Sacred Heart is our true source of hope. As we celebrate this civic anniversary, we also bring to mind a momentous spiritual milestone. This act of consecration is a powerful remedy for the divisions, anxieties, and moral challenges of our modern times. To consecrate our country to the Sacred Heart means to place the future of America inside the furnace of Christ's burning furnace of charity and love. It is a reminder that political systems and economic prosperity alone cannot heal the human heart. True renewal begins from within. From the pierced side of Christ flows the mercy, justice, and peace that our nation so desperately needs. By turning to the Sacred Heart, we find the strength to love our neighbors, to defend the vulnerable and provide for them, and to build a culture of life.

So how can each of us best honor this 250th anniversary which we celebrate? By living lives of radical holiness. The greatest contribution any Catholic person can make, at any age or any stage in life, is to strive to become a saint – to live saint-like lives in witness to Jesus Christ, imitating Christ in our thoughts, words and deeds. Holiness is not about escaping the world, it is about transforming it; this transformation begins with each of us. When we pray, when we receive the Sacraments, and when we serve the poor and those with particular needs, we bring the light of Christ into our neighborhoods, schools, workplaces, nursing homes, hospitals – wherever we go out into the world as Christ's disciples and proclaim Christ's teachings. We are called to be the soul of our culture. We are called to be "doers of the word, not hearers only" (James 1:22).

Moving forward, let us reject the cynicism and despair that spews forth from broadcast and cable programs, print and social media, podcasts and other forms of communication. Our hope is not anchored in passing political tides nor the opinions of so many talking heads who are paid to spin us up in order to get a following, to get ratings. None of them offer eternal life in Heaven, not even close. So let's "tune out" the noise of the world and, instead, "tune in" to the eternal truths and peace of Jesus Christ, our Lord, Savior and Redeemer, who is the same yesterday, today, and forever. Let's all work and strive to be **One Nation Under God**. Let us pray for the many needs of our nation. Let us thank God for the blessings that He has bestowed on us individually and collectively as a nation. Let us pray for an end to sin and division, and for those who find some level of enjoyment sowing the seeds of sin and division. Let us pray for true unity as God's children. May God bless you all, and may God bless these United States of America. Happy Fourth of July!

Fr. Mike

Fr. Michael Lumpe, Pastor

Faith of Our Fathers

Article by Matthew Spalding, originally printed in Crisis Magazine.

In 1776, at the time of the Declaration of Independence, there were no more than twenty-five thousand Catholics in all of the thirteen colonies, mostly located in Maryland, Pennsylvania and New York – 1 percent of the two-and-a-half-million total population. There were only twenty-three priests in all, and the next highest authority was the vicar apostolic in London, who held jurisdiction over the British colonies and islands in America.

Roman Catholics, led by Christopher Columbus, had been active throughout the continent during the era of exploration, leaving the American colonies a legacy of Spanish missions and French Jesuits. Maryland had already contributed an important chapter in American history by establishing religious freedom under its Catholic proprietors in 1649. But outside of these areas the colonial history of the Church was mostly nonexistent. The civilization behind the future United States was overwhelmingly English and Protestant.

Nevertheless, the meeting of Catholicism and republicanism in the New World remains of great significance for both Church and nation and forms the first full chapter of the history of Catholicism in America. Suspicious Americans, who only knew the Roman Catholic Church through the eyes of corrupt European politics, learned that Catholics were not the enemies of free government. Catholics, placed in the midst of republican America, learned that free government was not the enemy of the faith.

The Pilgrims and the Puritans who had first settled in Massachusetts came from the dissenting wing of English Protestantism, which was strongly Calvinist and staunchly opposed to Roman Catholicism. As a result, many colonial charters and laws contained restrictions against Catholics. A 1647 Massachusetts statute declared that every priest was an “incendiary and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer perpetual imprisonment.” Even Maryland repealed its Religious Toleration Act in 1654 and passed another stating that “none who profess to exercise the Popish religion, commonly known by the name of Roman Catholic religion, can be protected in this province.” At the start of the eighteenth century only two of the original thirteen colonies, Rhode Island and Pennsylvania, allowed Roman Catholics any degree of religious and civil freedom.

The enlightened atmosphere in revolutionary America was hardly better. Sam Adams believed that “much more is to be dreaded from the growth of Popery in America than from the Stamp Act.” Harvard College sponsored a series of lectures devoted in part to “detecting, convicting and exposing the idolatry, errors and superstitions of the Romish church.” In New York, John Jay (later the first chief justice of the Supreme Court) argued that Catholics should be denied property and civil rights unless they denounced “the dangerous and damnable doctrine that the Pope, or any other earthly authority, hath power to absolve men from their sins.”

The political spark that ignited latent anti-Catholicism in America was the Quebec Act of 1774. The settlement of the French and Indian War in 1763 left Great Britain with the whole of Canada and everything west of the Mississippi River. The British, in the Quebec Act, retained French civil law in Canada, protected feudal land tenure, and mandated that the existing religion of the French Canadians – Roman Catholicism – was to be tolerated. The British-American colonists were outraged and considered the law to be one of the “Intolerable Acts” of the British Parliament. If the British had any regard for “the freedom and happiness

of mankind they would not have done it,” wrote Alexander Hamilton. “If they had been friends to the Protestant cause they would not have done it... They may as well establish Popery in New York and the other colonies as they did in Canada.”

The general assumption was that Roman Catholicism, by its very nature, is incompatible with republican government and that any toleration of it would, ipso facto, threaten its establishment. Consider two addresses issued by the Continental Congress in October 1774 in response to the Quebec Act. Congress wrote the Canadians, asking “What is offered to you by the late Parliament?... Liberty of conscience in your religion? No. God gave it to you; and the powers with which you have been and are connected, firmly stipulated for your enjoyment of it... We are all too well acquainted with the liberality of sentiment distinguishing your nation, to imagine that difference of religion will prejudice you against a hearty amity with us.” Yet five days earlier they issued an “Address Written to the People of England” (penned by John Jay), which expressed “our astonishment that a British Parliament should ever consent to establish in that country [Canada] a religion that has deluged your island in blood, and disbursed impiety, bigotry, persecution, murder and rebellion through every part of the world.”

Besides, Roman Catholicism was thought to be a superstitious religion, best suited for the ignorant and unenlightened. John Adams’ vivid description of a vespers service he attended out of curiosity in 1774 was probably representative of non-Catholic opinion of the day:

This Afternoon’s Entertainment was to me most awfull and affecting; the poor Wretches fingering their beads, chanting Latin, not a Word of which they understood; their Pater Nosters and Ave Marias, their Holy Water, their crossing themselves perpetually; their bowing to the name of Jesus, whenever they hear it, their Bowings, Kneelings and genuflections before the Altar... The Altar-Piece was very rich, little Images and Crucifixes about; Wax Candles all lighted up. But how shall I describe the Picture of our Savior in a Frame of Marble over the Altar, at full Length, upon the Cross in the Agonies, and the Blood dropping and streaming from his Wounds! The Music, consisting of an Organ and a Choir of Singers, went all Afternoon except Sermon Time, and the Assembly chanted most sweetly and exquisitely. Here is everything which can lay hold of the eye, ear and imagination – everything which can charm and bewitch the simple and the ignorant. I wonder how Luther ever broke the spell.

Thus, on the eve of the American Revolution, American Catholics seem to have had few reasons to support the move for independence. The brief period of religious freedom they had enjoyed in Maryland was under British rule; their loyalty to Rome had always been through London, not Philadelphia. The British had shown a willingness to tolerate their religion in Canada while many of the Americans thought Catholicism to be the enemy of free government. Yet over the course of the American Revolution a great transformation occurred that made Americans tolerant and respectful of Catholics and proved Catholics to be zealous patriots and loyal citizens.

The first reason for change was geographic. In seeking to defend their independence, the Americans had to deal with a number of Catholic communities along their borders – the remnants of the French and Spanish empires in North America. The Indian tribes of the Northwest were a peculiar problem, for a few of them had been converted by the French. “We want a Father or a French priest,” one tribe leader told the Massachusetts legislature. “Jesus we pray to,

and we shall not hear any prayers that come from England. We shall have nothing to do with Old England, and all that we shall worship or obey will be Jesus Christ and General Washington."

More important was Canada. The aid, or at least the neutrality, of Canada was essential to the success of the Revolution. At first, Congress hoped for French Canada's active participation in the Revolution and sent troops to "liberate" Quebec. That having failed, they sent their first diplomatic mission to Canada to negotiate, made up of Samuel Chase, Benjamin Franklin, and two prominent Catholics, Charles Carroll and Father John Carroll. Although without success, the mission marked an important turn-around: in American opinion. Immediately upon taking command of American forces, Washington, who never had any sympathy for religious intolerance, issued strict orders against anti-Catholic shenanigans in the military and condemned "Pope Day" – an annual revelry that included burning the pope in effigy – as "ridiculous and childish."

Strategy came into play as well. With independence declared, America immediately looked for a foreign ally. The result, of course, was a commercial and military alliance with Catholic France against Protestant England. The Loyalist papers had a field day. One warned that approaching French ships carried "tons of holy water, and casks of consecrated oil, reliques [sic], beads, crucifixes, rosaries, consecrated wafers, and Mass books, as well as bales of indulgences" – not to mention the machinery necessary for the inevitable American Inquisition. The patriotic leadership was more levelheaded. When the French fleet appeared at Newport, for instance, Rhode Island repealed its 1664 law that prevented Catholics from becoming citizens. With the additional entry into the war of Catholic Spain, Americans realized they should be not just tolerant but thankful for their new compatriots in arms. The victorious battle of Yorktown, in which eight thousand French troops and the French fleet played the decisive role, sealed the relationship. (The anti-Catholic French Revolution a decade later further transferred American Catholic loyalty from France to America.)

On a number of occasions, the French and Spanish foreign ministers brought members of Congress and the American military to St. Mary's Church in Philadelphia. (Benedict Arnold later complained that he had seen "your mean and profligate [sic] Congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a Church against whose anti-Christian corruptions your pious ancestors would have witnessed with their blood.") While some declined to attend the Mass, others went. One delegate was pleased "to find the minds of people so unfettered with the shackles of bigotry" and reported that the congregation's "behavior in time of worship was very decent and solemn ...there was not a smiling or disengaged countenance among them."

Even more important were the many revolutionaries who were Roman Catholic. Unlike the British, who legally forbade Catholics from holding an officer's commission, Washington's officer corps was notably inclusive of Catholics. A number were foreigners who came to fight for the American effort, such as Marquis de Lafayette (a major general and Washington's "adopted son"), Count Pulaski (commander of artillery) and General Thadeus Kosciuszko (chief engineer). There were many native Americans as well, such as Colonel John Fitzgerald, Washington's aide-de-camp; Captain Thomas Fitz-Simons, who later signed the federal Constitution on behalf of Pennsylvania; Brigadier General Stephen Moylan, quartermaster general and then commander of a cavalry regiment; and Captain John Barry of the U.S.S. *Lexington*, the first American to capture a British warship and considered the father of the U.S. Navy.

While there were some Catholic loyalists, and one loyalist Catholic regiment, the overwhelming majority of Catholic Americans (and

virtually all of the prominent ones) sided with the patriots for independence. "Their blood flowed as freely (in proportion to their numbers) to cement the fabric of independence as that of any of their fellow-citizens," wrote John Carroll. "They concurred with perhaps greater unanimity than any other body of men, in recommending and promoting that government, from whose influence America anticipates all the blessings of justice, peace, plenty, good order and civil and religious liberty."

The Carroll family of Maryland was of particular importance. They were the Kennedy clan of their day – and not only patriotic but devout. Charles Carroll, the grandfather, came to Maryland from Ireland, served as Lord Baltimore's attorney general and received several estates in return. His son, Charles Carroll of Annapolis, enlarged the inheritance, founded the Baltimore Iron Works, and quickly became one of the wealthiest men in the colonies. Daniel Carroll, one of his sons, served in the Maryland senate and the Continental Congress, signed both the Articles of Confederation and the federal Constitution and played a key role in framing the First Amendment. The two most prominent were son Charles Carroll of Carrollton and cousin John Carroll, respectively the most important Catholic statesman and Catholic churchman of the day.

Charles Carroll served on committees of correspondence and in the Continental Congress and was the first, the last surviving, and the only Catholic signer of the Declaration of Independence. After the American Revolution, he was concurrently a state senator in Maryland and a United States senator. Respect for Charles Carroll was such that in 1792, when Washington was considering stepping down from the presidency, James McHenry of Maryland suggested and Alexander Hamilton agreed that Carroll would be run as a Federalist candidate for president of the United States. Washington, who trusted and admired Carroll, would have concurred. Had President Washington retired at that time, it is possible that the first Catholic president would have been Charles Carroll in 1792 rather than John F. Kennedy in 1960.

Like his cousin Charles, John Carroll was an ardent patriot. As a young priest he had studied at a Jesuit school in Maryland before attending Saint Omer in France and teaching at Liege. John Carroll returned to his homeland in 1774, just after Pope Clement IV disbanded the Jesuits and as America prepared for war with England. With both the Jesuit and British ties to authority in disorder, Carroll spent the war years as a parish priest laying the groundwork for the Catholic Church in the new nation. A close friend of Benjamin Franklin, he exerted considerable influence in France in favor of aid and support. He was first made prefect apostolic and, in 1789, became the first bishop of the United States. John Carroll was the founding father of the American Catholic Church.

The most significant change was the establishment of religious freedom. The ground of political obligation in the new nation was not sectarian theological claims or the divine right of monarchy but the consent of the governed, based on man's natural freedom and equality. As a result, there would be no established national church and no religious requirements for national office. It was this, more than anything else, that wedded American Catholics to the patriotic cause. Consider the following (written by John Carroll) from a committee of Catholic clergy reporting to Rome in 1790:

In 1776, American Independence was declared, and a revolution effected, not only in political affairs, but also in those relating to Religion. For while the thirteen provinces of North America

(Article by Matthew Spalding continues....)

rejected the yoke of England, they proclaimed, at the same time, freedom of conscience, and the right of worshipping the Almighty, according to the spirit of the religion to which each one should belong. Before this great event, the Catholic faith had penetrated two provinces only, Maryland and Pennsylvania. In all the others the laws against Catholics were in force. Any priest coming from foreign parts, was subject to the penalty of death; all who professed the Catholic faith, were not merely excluded from offices of government, but hardly could be tolerated in a private capacity... By the Declaration of Independence, every difficulty was removed: the Catholics were placed on a level with their fellow-Christians, and every political disqualification was done away.

The truly revolutionary aspect of American independence for Catholics, then, was not political separation from England but the birth of religious liberty. It was "this great event" that made them equal citizens. "When I signed the Declaration of Independence," Charles Carroll explained years later, "I had in view not only our independence of England but the toleration of all sects, professing the Christian Religion, and communicating to them all great rights. Happily this wise and salutary measure has taken place for eradicating religious feuds and persecution, and become a useful lesson to all governments."

In America, the separation of church and state was necessary to assure to Catholics the civil and religious freedoms enjoyed by other citizens; without such separation, politics would continue to be swamped by sectarian strife and religious warfare.

The politically astute Charles Carroll wrote even more emphatically to a Protestant chaplain:

To obtain religious, as well as civil, liberty I entered zealously into the Revolution, and observing the Christian religion divided into many sects, I founded the hope that no one would be so predominant as to become the religion of the State. That hope was thus early entertained, because all of them joined in the same cause, with few exceptions of individuals. God grant that this religious liberty may be preserved in these States, to the end of time, and that all believing in the religion of Christ may practice the leading principle of charity, the basis of every virtue.

It is significant that both Carrolls saw the origin of religious freedom in America stemming from the Declaration of Independence, prior to the Constitution or the passage of the First Amendment. Granted, many state constitutions and laws continued to discriminate against Catholics throughout the nineteenth century, and religious intolerance is far from extinguished even today. Yet both Carrolls believed that a dedication to the unalienable and equal rights of life, liberty, and the pursuit of happiness, and by extension the freedom of conscience, meant the eventual extinction of religious establishment throughout America.

Of the two Carrolls, John Carroll presented the fuller understanding of America. Writing in a 1789 National Gazette article, he disputed the claim that America was an exclusively Protestant nation and that liberty flourished only where Protestantism prevailed: "The establishment of the American empire was not the work of this or that religion, but arose from a generous exertion of all her citizens to redress their wrongs, to assert their rights, and lay its foundations on the soundest principles of justice and equal liberty." As long as men did not comprehend "the luminous principles on which the rights of conscience and liberty of religion depend," he posited, they would continue to find theological reasons to exclude some religions from the free exercise of their equal rights. "I am anxious to guard against

the impression intended by such insinuations; not merely for the sake of any one impression, but from an earnest regard to preserve inviolate for ever, in our new empire, the great principle of religious freedom." Carroll believed that the American people, as a nation, must place the preservation of their liberties and the legitimacy of their government "on the attachment of mankind to their political happiness, to the security of their persons and their property which is independent of any religious doctrines and not restrained by any."

At the same time, support for religious freedom did not mean the rejection or questioning of Church doctrine. A non-sectarian state did not mean a society without religion or with a religion that must itself become secular. Note John Carroll's careful wording in a letter to Cardinal Borromeo in 1783:

This is a blessing and advantage, which is our duty to preserve & improve with the utmost prudence, by demeaning ourselves on all occasions as subjects zealously attached to our government & avoiding to give any jealousies on account of any dependence on foreign jurisdictions, more than that, which is essential to our Religion and acknowledgement of the Pope's spiritual Supremacy over the whole Christian world.

Carroll did have a number of prudent concerns about the Catholic Church in republican America: he argued that the Church in America should be headed by an American bishop recommended by the American clergy; he thought that American Catholics would best be served by American-born and American-trained priests; and he believed English-speaking Americans would never be converted as long as the Church insisted on "the Latin Tongue in the publick Liturgy." But his support of republicanism in a nation of enormous religious diversity (and Church practices adapted to the circumstances of free government) did not mean the rejection of Church authority in matters spiritual and moral. "We must use extreme circumspection in order not to give pretexts to the enemies of Religion to deprive us of our actual rights," Carroll wrote the Papal Nuncio in Paris.

It is very important that the prejudices entertained for so long against Catholics be eradicated. Above all, the opinion which several hold that our faith demands a subjection to His Holiness incompatible with the independence of a sovereign state, quite false as it is, cannot help giving us continual anxiety. To dissipate these prejudices it will take time, the protection of divine Providence, and the experience they will have of our devotion to the nation and to its sovereignty. The wisdom of the Holy See cannot fail to contribute to it. Your excellency could, and I dare in the name of the Catholics [in America] beg you to assure the Apostolic See that nowhere in the world has its children more attached to its doctrine or more filled with respect for all its decisions.

Indeed, John Carroll expected that religious freedom would be a great boon to the Catholic Church in the United States. The end of religion's direct control over the state also meant that religion was free from state entanglement, and as a result, Catholics were free to publicly worship and openly evangelize. "An immense field is opened [sic] to the zeal of apostolical men," Carroll noted in 1783. "Universal toleration throughout this immense country, and innumerable R. Cats. going & ready to go into the new regions bordering on the Mississippi, perhaps the finest in the world & impatiently clamorous for clergymen to attend them." A natural right to freedom of conscience would not lead to despair and the rejection of religion, but a growing and deepening commitment to the Faith. "I truly believe that such solid foundations of Religion can be laid in these American States," Carroll predicted to Cardinal Antonelli in 1785, "that the most flourishing portion of the Church, with great comfort to the Holy

See, may one day be found here.” In this opinion he was joined enthusiastically by Father Charles Plowden, who gave the sermon at Carroll’s consecration as bishop on August 15, 1790:

Although this great event may appear to us to have been the work, the sport, of human passion, yet the earliest and most precious fruit of it has been the extension of the kingdom of Christ, the propagation of the Catholic religion, which hitherto fettered by restraining laws, is now enlarged from bondage and is left at liberty to exert the full energy of divine truth.

In late 1789 the American Catholic community – Bishop-elect John Carroll, representing the clergy, joined by Charles Carroll, Daniel Carroll, Dominick Lynch of New York, and Thomas Fitz-Simons of Philadelphia – wrote a congratulatory message to newly-elected President George Washington. The letter spoke of their great admiration and respect for Washington, and expressed complete confidence in America’s protection of their liberties:

This prospect of national prosperity is peculiarly pleasing to us, on another account; because, whilst our country preserves her freedom and independence, we shall have a well founded title to claim from her justice, the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defense, under your auspicious conduct – rights rendered more dear to us by remembrance of former hardships.

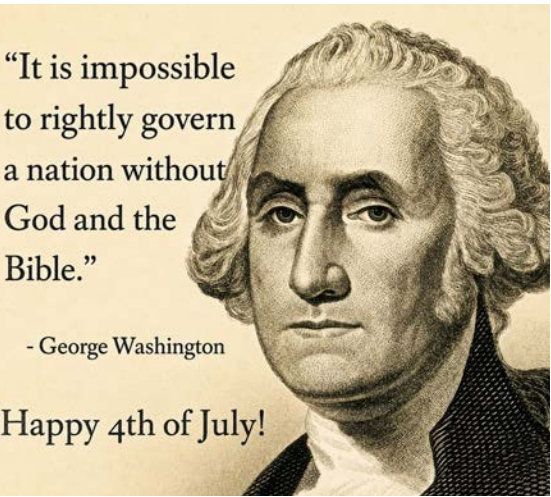
In March 1790 Washington responded in an open letter “To the Roman Catholics in the United States”:

The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country, in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home and respectability abroad.

As mankind become more liberal they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

The old hymn, “Faith of Our Fathers,” inspires Catholics to be true – “in spite of dungeon, fire and sword” – to the spirit and wisdom of the Church fathers. John Carroll hoped that Catholics would not only be faithful but would always play a patriotic part in maintaining the piety of the nation and the principles of the American Revolution, and so be true to the faith of our American Fathers as well. In his eulogy of Washington on February 22, 1800 – the Sunday he had designated for sermons commemorating the first president – Bishop Carroll prayed that *these United States [may] flourish in pure and undefiled religion, in morality, peace, union, liberty and the enjoyment of their excellent constitution, as long as respect, honor, and veneration shall gather around the name of Washington; that is, whilst there still shall be any surviving record of human events.*

Roman Catholics, especially through the leadership of Charles Carroll and John Carroll, made important contributions to the American Revolution and the subsequent founding of the new nation and continued to play a special role in the establishment and extension of civic and religious liberty to Catholics and all Americans. Of even greater significance, this early period of American Catholicism began a dialogue within and between the Church and the Catholic community in America over the status of religious freedom in the modern world – a dialogue that stretches all the way through the Americanist debate in the nineteenth century to the Second Vatican Council’s “Declaration on Religious Liberty” and the writings of Pope John Paul II in the twentieth century.



Mass Intentions

MONDAY, JULY 6

- 6:30 AM Christopher Altenburg †
- 8:00 AM For the needs of our parishioners as they begin the week.
- 5:30 PM Intention for Sandy Del Quadri

TUESDAY, JULY 7

- 6:30 AM Christopher Altenburg †
- 8:00 AM Jean Morris †

WEDNESDAY, JULY 8

- 6:30 AM Christopher Altenburg †
- 8:00 AM Jack Pugh †
- 5:30 PM Gabriella Luppino †

THURSDAY, JULY 9

- 6:30 PM Mike Threm †
- 8:00 AM Intention for Fred & Candy Ward

FRIDAY, JULY 10

- 6:30 PM Joan Farrell †
- 8:00 AM Intention for Fred & Candy Ward

SATURDAY, JULY 11

- 8:00 AM George Condikey †
- 5:30 PM John G. D'Amico †

SUNDAY, JULY 12

- Fifteenth Sunday in Ordinary Time**
- 7:15 AM For the People of St. Brendan Parish
 - 8:45 AM Epefania Tupaz †
 - 10:45 AM For the Protection of the Unborn
 - 5:30 PM Epefania Tupaz †
- († Intention is for someone deceased.)



Congratulations
ON THE BAPTISM OF:
Allessia Nazareth Arellano

Community Calendar

MONDAY, JULY 6

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
9:00 AM	Church Cleaning	Church & Chapel
9:00 AM	Totus Tuus VBS	School Gym
5:30 PM	Daily Mass	Church
6:00 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
7:00 PM	St. Teresa of Avila: Nine Grades of Prayer	Wellnitz, Room 1

TUESDAY, JULY 7

6:30 AM	Daily Mass	Adoration Chapel
6:30 AM	Esto Vir Men's Ministry	Cafeteria
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
8:30 AM	ROOTS Summer Bible Study	Wellnitz, Room 1
9:00 AM	Totus Tuus VBS	School Gym
6:30 PM	OCIA Immaculate Conception Cohort Mtg.	Davidson, Room B
7:00 PM	OCIA Assumption Cohort Mtg.	Davidson, Room A
7:00 PM	Men's Club Monthly Meeting	Wellnitz, Rooms 1 & 2

WEDNESDAY, JULY 8

5:30 AM	Fit Shepherds Men's Ministry	Campus Parking Lot
6:30 AM	Daily Mass	Adoration Chapel
7:00 AM-5:00 PM	Eucharistic Adoration	Adoration Chapel
8:00 AM	Daily Mass	Church
9:00 AM	Totus Tuus VBS	School Gym
5:30 PM	Daily Mass	Church
6:00 PM	Adoration with Confession	Church
7:00 PM	Adult Study: Unlocking Mystery of the Bible	Davidson, Room B
7:15 PM	Parish Choir Rehearsal	Church

THURSDAY, JULY 9

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
9:00 AM	Totus Tuus VBS	School Gym
1:00 PM	Grief Support Lunch (Off-site)	La Chatelaine, Dublin

FRIDAY, JULY 10

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
8:45 AM	VINE Encyclical Study	Youth Ministry Office
9:00 AM	Totus Tuus VBS	School Gym
7:00 PM	Summer VINE	Wellnitz, Room 1 & 2
7:15 PM	M.A.S.T. First Friday Book Club	Davidson, Room A

SATURDAY, JULY 11

5:30 AM	Fit Shepherds Men's Ministry	Campus Parking Lot
6:30 AM	Esto Vir Men's Ministry	Wellnitz, Room 1 & 2
8:00 AM	Daily Mass	Church
8:30 AM-1:00 PM	Eucharistic Adoration	Adoration Chapel
9:00 AM	Confession	Confessional
5:30 PM	Vigil Mass	Church

SUNDAY, JULY 12

7:15, 8:45, 10:45 AM, 5:30 PM	Sunday Masses	Church
During 8:45 & 10:45 AM Mass	POD Nursery	Childcare Center
12:00 PM	Baptism Preparation Class	Wellnitz, Rooms 1 & 2
12:00 PM	Baptisms	Church
6:30 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel

**NO INCENSE IS
SCHEDULED IN JULY**



CONTEMPORARY MUSIC SCHEDULE: 5:30 PM 2nd & 4th Wednesdays • 5:30 PM, All Sunday Masses
Masses with contemporary music will utilize the screens.

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 July is dedicated to the Most Precious Blood of Jesus

"You cannot please both God and the world at the same time. They are utterly opposed to each other in their thoughts, their desires, and their actions." +SAINT JOHN VIANNEY

Monday, July 6 ~ Fourteenth Week in Ordinary Time
Optional Memorial: Saint Maria Goretti, Virgin and Martyr

Holy Gospel: Matthew 9:18-26 While Jesus was speaking, an official came forward, knelt down before him, and said, "My daughter has just died. But come, lay your hand on her, and she will live." Jesus rose and followed him, and so did his disciples. A woman suffering hemorrhages for twelve years came up behind him and touched the tassel on his cloak. She said to herself, "If only I can touch his cloak, I shall be cured." Jesus turned around and saw her, and said, "Courage, daughter! Your faith has saved you." And from that hour the woman was cured.

When Jesus arrived at the official's house and saw the flute players and the crowd who were making a commotion, he said, "Go away! The girl is not dead but sleeping." And they ridiculed him. When the crowd was put out, he came and took her by the hand, and the little girl arose. And news of this spread throughout all that land.

Meditation: From time to time we need to pause and reflect on how we do things in our lives. One of them is what actions we take when we face challenges or experience troubles in our lives. Do you take your troubles to the Lord with expectant faith and confidence in his help? Or is an afternoon talk show host, or a self-help book your source of knowledge and guidance when you have a problem? People in desperate or helpless circumstances were not disappointed when they sought Jesus out. What drew them to Jesus? He spoke words of hope to the woman (Take heart, daughter!) to ignite the spark of faith in her (your faith has made you well!). Jesus provides us with the same hope when we turn to him in prayer.

Prayer: O God, author of innocence and lover of chastity, who bestowed the grace of martyrdom on your handmaid, the Virgin Saint Maria Goretti, in her youth, grant, we pray, through her intercession, that, as you gave her a crown for her steadfastness, so we, too, may be firm in obeying your commandments. 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: It took considerable courage and risk for the ruler of a synagogue to openly go to Jesus, for in doing so he invited the public scorn of his neighbors and kin. Even the hired mourners laughed at him in scorn. Their grief was devoid of any hope. Nonetheless, Jesus took the girl by the hand and delivered her from the grasp of death. In both instances we see Jesus' personal concern for the needs of others and his readiness to heal and restore life. In Jesus we see the infinite love of God extending to each and every individual as he gives freely and wholly of himself to each person he meets. Do you approach the Lord with confident expectation that he will hear your request and act? Seek him, find him, pray to him, for he alone is available to you 24 hours a day, seven days a week. Why would anyone seek the advice of a talk show host or a self-help book when Jesus is the only one who can help you anytime, anywhere, in your hour of need.

Tuesday, July 7 ~ Fourteenth Week in Ordinary Time

Holy Gospel: Matthew 9:32-38 A demoniac who could not speak was brought to Jesus, and when the demon was driven out the mute man spoke. The crowds were amazed and said, "Nothing like this has ever been seen in Israel." But the Pharisees said, "He drives out demons by the prince of demons."

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to

his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

Meditation: We often wonder what kind of help or level of hope can we give to someone who has chronic distress or an incurable disease of mind or body? Spiritual, emotional, and physical suffering often go hand in hand. Jesus was well acquainted with individuals who suffered intolerable affliction - whether physical, emotional, mental, or spiritual. A "demoniac" was brought to Jesus by his friends with the hope that Jesus would set him free. These neighbors, no doubt, took pity on this man who had a double impediment. He had not only lost his ability to speak, but was also greatly disturbed in mind and spirit. This was no doubt due to the influence of evil spirits who tormented him day and night with thoughts of despair and hopeless abandonment by God.

Prayer: Show favor, O Lord, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith and charity, they may be ever watchful in keeping your commands. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: How could Jesus' miracles cause both scorn and wonder at the same time from those who professed faith in God? Don't we often encounter the same reaction today, even in ourselves! The crowds looked with awe at the wonderful works which Jesus did, but the religious leaders attributed this same work to the power of the devil. They disbelieved because they refused to recognize Jesus as the Messiah. Their idea of religion was too narrow and closed to accept Jesus as the Anointed One sent by the Father. They were too set in their own ways to change and they were too proud to submit to Jesus.

Wednesday, July 8 ~ Fourteenth Week in Ordinary Time

Holy Gospel: Matthew 10:1-7 Jesus summoned his Twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. The names of the Twelve Apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; Philip and Bartholomew, Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; Simon the Cananean, and Judas Iscariot who betrayed Jesus.

Jesus sent out these Twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: 'The Kingdom of heaven is at hand.'"

Meditation: Have you ever come to really know and/or experience the power of the gospel in your life? St. Benedict did, for he realized that the core of the gospel message is a simple one: the kingdom of God is imminent! What is the kingdom of God? It is that society of men and women who submit to Jesus Christ and who honor him and him alone as their only King and Lord. In the *Lord's Prayer* we pray for God to reign in our lives and in our world: May your kingdom come and your will be done on earth as it is in heaven. Jesus' preaching of God's kingdom was accompanied by signs and wonders. People were healed not only spiritually, but physically as well. Jesus' words are just as relevant today, the kingdom of heaven is at hand. We cannot buy heaven; but those who know the love and mercy of Jesus already possess heaven in their hearts!

Prayer: O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. 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: We need not look too closely to see that in the choice of the twelve apostles there is a characteristic feature of God's work: Jesus chose very ordinary people. They were non-professionals, had no wealth or position. They were chosen from the common people who did ordinary things, had no special education, and no social advantages. Jesus wanted ordinary people who could take an assignment and do it extraordinarily well. He chose these men, not for what they were, but for what they would be capable of becoming under his direction and power. Remember that the Lord takes what ordinary people, like us, can offer and uses it for greatness in his kingdom.

Thursday, July 9 ~ Fourteenth Week in Ordinary Time

Optional memorial: Saint Augustine Zhao Rong, Priest, and Companions, Martyrs

Holy Gospel: Matthew 10:7-15 Jesus said to his Apostles: "As you go, make this proclamation: 'The Kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse the lepers, drive out demons. Without cost you have received; without cost you are to give. Do not take gold or silver or copper for your belts; no sack for the journey, or a second tunic, or sandals, or walking stick. The laborer deserves his

keep. Whatever town or village you enter, look for a worthy person in it, and stay there until you leave. As you enter a house, wish it peace. If the house is worthy, let your peace come upon it; if not, let your peace return to you. Whoever will not receive you or listen to your words, go outside that house or town and shake the dust from your feet. Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town." Jesus sent out these Twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: 'The Kingdom of heaven is at hand.'"

Meditation: Jesus gave his disciples a two-fold commission: to speak in his name and to act with his power. The core of the gospel message is quite simple: the kingdom (or reign) of God is imminent! What is the kingdom of God? It is that society of men and women who freely submit to God and who honor him as their Lord and King. In the *Lord's Prayer* we pray for God to reign in our lives and in our world: May your kingdom come and your will be done on earth as it is in heaven. Jesus also commissioned his disciples to carry on the works which he did -- bringing the healing power of God to the weary and oppressed. The gospel has power to set people free from harmful and sinful desires, and from fear, oppression, and sickness, whether spiritual, emotional, or physical. The Lord will free us from anything that keeps us from loving him and our neighbor with joy and confidence.

Prayer: O God, who in your wonderful providence have strengthened your Church through the confession of the Martyrs Saint Augustine Zhao and companions, grant that your people, faithful to the mission entrusted to it, may enjoy ever greater freedom and witness to the truth before the world. 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: One of the messages in today's Gospel is that the people of God must never fail in their duty to give the worker of God what he or she needs to sustain themselves in the Lord's service. Do you pray for the work of the gospel, and do you support the Church with your material and financial resources? Jesus ends his instructions with a warning: If people reject God's invitation and refuse his word, then they bring judgment and condemnation on themselves. When God gives us his word there comes with it the great responsibility to respond. Indifference will not do. We are either for or against God in how we respond to his word. God gives us his word that we may have life abundant life in him. He wills to work through and in each of us for his glory. God shares his word with us and he commissions us to speak it boldly and simply to others. Are you a living witness to the truths and joy of the gospel?

Friday, July 10 ~ Fourteenth Week in Ordinary Time

Holy Gospel: Matthew 10:16-23 Jesus said to his Apostles: "Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves. But beware of men, for they will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans. When they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. For it will not be you who speak but the Spirit of your Father speaking through you. Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. You will be hated by all because of my name, but whoever endures to the end will be saved. When they persecute you in one town, flee to another. Amen, I say to you, you will not finish the towns of Israel before the Son of Man comes."

Meditation: What does Jesus mean when he tells his disciples that they must be sheep in the midst of wolves? The prophet Isaiah foretold a time when wolves and lambs will dwell in peace (ref. Isaiah 11:6 and 65:25). This certainly refers to the second coming of Christ when all will be united under the Lordship of Jesus after he has put down his enemies and established the reign of God over the heavens and the earth. Until that time, the disciples must expect opposition and persecution from those who oppose the gospel. Jesus never hesitated to tell his disciples what they might expect if they followed him. And the message that Jesus gave to his disciples then is just as pertinent today, for many of us have felt like lambs among the wolves when we discuss or practice living out our faith. Simple practices such as asking the Lord to bless our food before a meal while in a public restaurant can often draw stares from people, let alone standing up for what is right and truthful – protection of human life by speaking out against abortion; preserving the institution of marriage as designed by God, versus same-sex marriage (both of which will be in the news quite a bit during this election season). Jesus never said that proclaiming God's word, and answering his call to "follow me" would be an easy one. Jesus suffered and died on the cross as a result of proclaiming God's word! Are we willing to suffer, remembering what Christ said in today's gospel: "You will be hated by all because of my name, and whoever endures to the end will be saved." What is more important – being popular among people in this earthly life, or being loved by Jesus Christ

for being a true disciple? The answer is clear, but we must decide for ourselves which path we must take – and the result of our decision puts nothing less than our chances of obtaining eternal life at stake. Don't be fooled by others, or fool yourself; make the right decision by following Christ.

Prayer: O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. 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: What Jesus is telling us in today's gospel comes down to this: *This is my task for you at its grimmest and worst; do you accept it?* This offering means a lot of blood, toil, sweat, tears, and heartache. We tend not to think of this when Jesus our Lord and Savior commissions us in his service. Nonetheless, our privilege is to follow in the footsteps of the Master who laid down his life for us. Recall what the *Catechism of the Catholic Church* says: "The way of Christ 'leads to life'; a contrary way 'leads to destruction.'" (CCC #1696) Now, once more, are you willing to accept hardship and suffering in following in the footsteps of Jesus our Lord – footsteps which lead to a simpler, less complex life on earth while leading us on the path to eternal life? Or are you looking to be popular with the people of this earth – "get along" for the sake of getting along, while turning your back on the laws of God and the teachings of Jesus Christ? Will you deny him as Peter did? Or will you stand up and stand firm against the tide of all that is contrary to the laws of God and the teachings of Jesus Christ? It's your call – make the right one! God's laws and Christ's teachings are timeless. Can we say that about anything else on this earth?

Saturday, July 11 ~ Fourteenth Week in Ordinary Time

Memorial: Saint Benedict of Nursia, Abbot

Holy Gospel: Matthew 10:24-33 Jesus said to his Apostles: "No disciple is above his teacher, no slave above his master. It is enough for the disciple that he become like his teacher, for the slave that he become like his master. If they have called the master of the house Beelzebul, how much more those of his household! "Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. Even all the hairs of your head are counted. So do not be afraid; you are worth more than many sparrows. Everyone who acknowledges me before others I will acknowledge before my heavenly Father. But whoever denies me before others, I will deny before my heavenly Father."

Meditation: When Jesus proclaimed the kingdom (reign) of God he met opposition and hostility. He tells his disciples that they must expect the same treatment if they are to live and to proclaim the reign of God. There is both a warning and a privilege in his statement. Just as Jesus had to carry his cross, so the disciple of Christ must bear his or her own cross and not try to evade it. To suffer for the faith is to share in the work of Jesus Christ. As one chestnut hymn states: *Lift high the Cross, the love Christ proclaimed! Till all the world adore His sacred name. Led on their way by this triumphant sign, the hosts of God in conquering ranks combine.* The Holy Spirit gives us supernatural power, freedom, and grace to live as disciples of Jesus Christ. Do you trust in God who gives us the strength and perseverance we need to follow his will and to embrace our cross each day for Jesus' sake?

Prayer: O God, who made the Abbot Saint Benedict an outstanding master in the school of divine service, grant, we pray, that, putting nothing before love of you, we may hasten with a loving heart in the way of your commands. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: What is *fear* of the Lord? *Fear* of God? It is reverence for the One who made us in love and who sustains us in mercy and kindness. A healthy *fear* of God leads to spiritual maturity, wisdom and right judgment and it frees us from the tyranny of sinful pride, cowardice – especially in the face of evil, and spiritual deception. Do you trust in God's grace and mercy? Do you obey his word? If not, why not?

Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition* © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner. Prayers are from *The Roman Missal*, Catholic Book Publishing, 2011; information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

Our Parish Picnic Was Fun for All!





PARISH FESTIVAL NEWS

Find all our updated festival needs and news at <https://stbrendans.net/about/parish-festival/>

RIDE TICKET/WRISTBAND CHAIRPERSON NEEDED:

The Festival Committee is currently in need of a "Ride Chairperson" to coordinate the volunteers doing ride ticket sales, wristband sales, and wristband presale pick-up. This effort can be led by one person across both Friday and Saturday, or split between a couple of individuals. The Ride Chairperson will be responsible for training volunteers on the use of the iPad/Square devices for credit card purchases and tracking ticket and wristband sales. Call Pat Hamrock (614-961-2117) or Nick Astalos (440-781-9538) to express your interest and to learn more about this opportunity.

RAFFLE TICKETS: Sell all six of your raffle tickets by July 13 and you will receive two free entries!

FESTIVAL SPONSORS: Find sponsorship opportunities and sign up at <https://tinyurl.com/sponsor4stb> or email Kevin Quinn at kquinn323@gmail.com

VOLUNTEERS NEEDED: It takes many volunteers for our parish festival to run successfully! Sign up at <https://tinyurl.com/26festival> or, to bake sweets for Cake Bingo, visit <https://tinyurl.com/26cakes>

Festival Silent Auction Donations

SILENT AUCTION TREES, JUNE 27: "Trees" with donation tags for items that are needed to fill baskets for the Silent Auction are up in the gathering spaces. Take a tag or two or "build" your own basket! Please drop off all Silent Auction Tree tag item donations by July 19. Questions? Contact Jackie at 419-450-1888.

AMAZON WISHLIST: Purchase items online for our Silent Auction baskets through our Amazon Wishlist via the QR code or at <https://tinyurl.com/amazon26festival>



Adult Scripture Study Begins July 6

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. Watch videos and discuss in small groups in Wellnitz, Room 1. Explore the classic grades of prayer from the Doctor of Prayer, St. Teresa of Avila! Visit <https://tinyurl.com/study4prayer> to sign up. Materials provided. Questions? Email study facilitator, Bryan Moore at chov911@gmail.com



Crafters Wanted for Fall Craft Show

Our Knights of Columbus annual **Fall Craft Show** is November 7. With over 80 booths, many spots are still available! Find vendor details at <https://tinyurl.com/events4stb> (click on "Craft Show"). Questions? Email Eric Clarke at stbcraftshow@gmail.com

Seniors NOW (Navigating Our Way)

MONDAY, JULY 13, 12 PM – Luncheon at Weaver Park. Meet at the Norwich Pavilion. Bring a chair, your lunch, and a drink. RSVP to Jerry at price62@gmail.com

Protecting God's Children Class, Aug. 3

The next PGC class at St. Brendan is scheduled for August 3 in the Davidson Rooms. Fingerprinting is 5-6 PM and the PGC class is 6-9 PM. Sign up for the class at tinyurl.com/StBrendanPGClass



Silver Rose Prayer Service, July 5

Our Knights of Columbus will host a Silver Rose Prayer Service on July 5 at 12 PM (after 10:45 AM Mass) at our parish. Each year, eight silver roses make a journey across the USA, Canada and Mexico. At each stop, and through the veneration of Our Lady of Guadalupe, we gather to pray for the sanctity and protection of all human life. Join us to turn to our Blessed Mother and reaffirm our stance against the Culture of Death in our society.

Thank You for Supporting the SVdP Food Drive!

Thank You, Thank You, Thank You! The St. Brendan Conference of St. Vincent de Paul extends our heartfelt gratitude to our parishioners for your generous donations to the Hilliard Food Pantry Plus during our "Thanksgiving in June" Food Drive. Your giving spirit has made a tremendous difference during a time when donations typically slow down. Thanks to your kindness, we delivered over 4,260 lbs. of food and essential supplies, plus \$310 in cash – a true blessing for our neighbors in need! We surpassed last year's total of 3,562 lbs. You can continue making a difference by donating to:

- **Green Bin** in the church gathering space
- **Norwich Township Fire Dept.** (5181 Northwest Pkwy.)
- **Hilliard Food Pantry Plus** at Warehouse 839/Hilliard United Methodist Church, 3691 Main St, M-F: 9AM-12PM
- **Hilliardfoodpantry.org** – Make a monetary donation online at any time or find ways to help our community.

"The righteous give generously... They have freely scattered their gifts to the poor, their righteousness endures forever." (Psalm 112:5,9) Thank you for being the hands and feet of Christ in our community! To learn more about the work of the St. Vincent de Paul Society, please contact Heather Carrier at heathercsvdp@gmail.com



Feed the Hungry Mac & Cheese!

The Knights of Columbus are holding another Mac & Cheese packet assembly on July 19. Let us know by filling the need in ParishStaq (accessible via the QR code above) that you can help or, just show up at 12:15 PM in the School Cafeteria on Sunday (after coffee and donuts in the Davidson Rooms!) Bring your family with you to help assemble packets of Mac & Cheese, complete and ready to cook, to donate to the Hilliard Food Pantry Plus to help "Feed the Hungry"!

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	Mary Reed
Sean Grier	Robert William	Sarah Ortlieb
Brenda Bezan	Eliott Verrilli	Alan LaForrest
Ken Weitmarshen	Steve Strait	Gib Bickel
Shirley Buswell	Tonya Prickett	Amelia Black
Margie Hiam	Don Azelvandre	Suzzette Briones
Kathleen Carlson	Bailey Curtis	Gregg U'sellis
Ken Weitmarshen	Daffine Papaly	Esthelind Gutierrez
Jimmy Gutierrez	Evie Scoville	Sue Devore
Curt Thayer	Hannah Kelley	Amiee U'sellis
Daniel Francis		

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Thomas Dye	Kale Grunenwald	Connor Olson
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Christopher Keck	Rick Shonkwiler	Zackery Reed
Robert Carollo	Luke Stumphauzer	Robbie Hite
Kyle Mullins	Thomas Noel	Nathanial Mattson
Joe Alverson	Addison A.	Ross McDonald

...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 Catholic faith. Find details about the ministry and Catholic Resources at stbrendans.net/ich

Eucharistic Adoration

Sign up for adoration at stbrendan.weadorehim.com

When you arrive to adore, please remember to sign in at the Kiosk.

MONDAY 6 PM–10 PM

TUE./THU./FRI. 8:30 AM–10 PM 1st Fridays, 8:30 AM until Sat., 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, June 28, 2026 \$51,242
(Cash, checks, online giving)

Weekly Budgeted \$48,875

Scan the QR code to give online via your PushPay account.



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– REGISTER TODAY! –**

JULY 6–10, 2026

SUMMER CATHOLIC YOUTH PROGRAM

TOTUS TUUS



Totus Tuus Begins July 6!

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 per child and includes music, skits, Mass, and learning about our faith. Register now via the QR code or at <https://tinyurl.com/totustuus2026>



**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



The Elizabeth Ministry Is Expanding!

Inspired by Elizabeth's joyful welcome of Mary, our ministry unites women in every stage of motherhood in faith, friendship, and service, to grow closer to Christ. We're looking for volunteers to help with childcare during Adoration – watching little ones in a separate room so moms have quiet time with the Lord. Women of any age/stage of motherhood are invited. (*Volunteers must complete Protecting God's Children class and fingerprinting.*) If you feel called to help, contact Regina at thelonggrears@gmail.com. Our ministry now offers:

- **Educational Opportunities:** Talks/gatherings to equip mothers in faith & life
- **Expertise Sharing:** Tapping into the wisdom & gifts in our own community
- **Saturday Park Meetups:** A fun connection for moms & kids (details below)
- **Adoration for Moms:** Dedicated time in prayer with babysitting provided

ELIZABETH MINISTRY – MOMS AT THE METRO:

Moms are invited to join the Elizabeth Ministry for a summer social series *Moms at the Metro* designed to bring our parish mothers together. Bring the kids to the Glacier Ridge Metro Park on Saturdays:

July 18, August 15 and September 19 for: 9 AM Nature Walk; 10 AM Craft/Playtime; 11 AM Wrap-up.

Moms at the Metro on July 18 will be at the Quarry Trails playground across from the Mountain Bike Trail. The Entrance is at the intersection with the stop light at Dublin Rd. and Roberts Rd. RSVP to Regina: 330-754-8028, thelonggrears@gmail.com or, Alyssa: 406-781-1396.



Summer VINE for High Schoolers

SUMMER FRIDAYS, 7-9 PM

- 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

- 7/15 *Angels & Demons*, Wellnitz
- 7/22 *Purgatory*, Wellnitz
- 8/12 *Spiritualities*, Wellnitz

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

Roots Bible Study for Middle Schoolers

A Summer Bible study for middle schoolers is offered after the 8 AM Mass (8:30-9:30 AM) on Tuesdays throughout the summer, **until July 21** in Wellnitz, Room 1. All materials needed (plus Timbits!) are provided.

Fall Athletics Registration Is Open

Registration is open for St. Brendan K-3 Soccer, Cheer and Field Hockey. Sign up and find details at <https://stbrendans.net/ministries/athletics>

St. Brendan Golf Outing, July 31

Whether you'd like to golf, sponsor, volunteer, or simply help spread the word, we'd love to have you involved. Spend time with family and friends. Register, sponsor or volunteer at <https://e.givesmart.com/events/P5W/>

POD Nursery Volunteers Needed

The POD Nursery, for children 6 mos.–4 years old, is in need of volunteers during the 8:45 & 10:45 AM Sunday Masses, especially during the summer. Email nursery@stbrendans.net to let us know you can help. Volunteers 18+ must be Safe Environment compliant and are scheduled through Parishstaq, so you can update your preferences at <https://stbrendan.ccbchurch.com>

Grief Support Group

SUNDAY GATHERING – Lay down your burden and commune with others who have experienced grief on Sunday, July 5 at 7 PM in Davidson Room A. Questions? Email Nell at doconnell@stbrendans.net

THURSDAY LUNCH – 2nd Thursdays, 1 PM at La Chatelaine, Dublin.

Eucharist for the Homebound

Ministers are available to bring Holy Communion to those unable to attend Mass in person. If you or a loved one are homebound, even if it is for a short-term illness or an injury, and would like to receive the Eucharist at home, please email Nell O'Connell at doconnell@stbrendans.net

St. Monica Prayer Boards Are Available

The Inviting Catholics Home St. Monica Prayer Boards are now up in the Gathering Space by the Welcome Desk for you to write the first name of loved ones no longer practicing their Catholic faith. We will pray for their return back to the Church at our annual St. Monica Mass on August 27 with light refreshments afterward.



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For details & to register, **scan the qr code**



Questions? Email columbusquovadis@gmail.com

Calling All Young Men in the Parish!

St. Brendan is covering registration fees for any young men (Grades 9-12) who would like to attend this summer's Quo Vadis Retreat. Do you ever feel uncertain about God's plan for you in this life? The retreat strikes a balance between prayer, learning, activities, sports, games, and fellowship—all designed to help you clear your mind as you listen for God's call. Retreat runs July 27-30 at The Pontifical College Josephinum. Notify St. Brendan of your registration and we'll reimburse your fees! Register by July 17 at vocationscolumbus.org/quovadis

Weekly/Monthly Parish Ministries

Esto Vir Men's Ministry – Scripture studies at 6:30 AM in the Davidson Rooms, held on **Saturday** or **Tuesday**. Just show up! Questions? Email Grant: ricekris8813@att.net

Fit Shepherds Men's Ministry – Meet in the parish parking lot on Wednesdays and Saturdays at 5:30 AM to workout with other men of faith. To join us, email Nick Hasou at njhasou@gmail.com

M.A.S.T. (Mature Active Singles Together) For single/widowed/divorced parishioners age 45+. To join us, email chrishauck0522@gmail.com

St. Brendan Young Adults – 2nd and 4th Wednesdays monthly, 7-9 PM (ages 20s & 30s). Women meet off-campus. Men meet in the Carter Center. To join, email Jorden Frey at jfreydesigns@gmail.com

Around Our Diocese

Catholic Social Services FREE July Street Fair
Catholic Social Services (CSS) of Columbus joins with USA Catholic Charities agencies on Sunday, July 12 & Monday, July 13, 10:30 AM-2:30 PM to host *People of Hope: Faith-filled Stories of Neighbors Helping Neighbors*, a storytelling museum that amplifies the impact of Christian service. The street museum is at N. 5th & E. Broad (next to St. Joseph Cathedral) and is free and open to the public with food, music, vendors, service project and children's activity area. Questions? Call 614-221-5891.

Catholic Schools Reunion Luncheon, July 17
Join us 11 AM-3 PM for a "Reunion Luncheon" in the St. Charles HS Valley Dale Ball Room for Alumni (and family members) of Central Ohio Catholic High Schools who graduated before 1977 (for schools that closed in the 50s, 60s and 70s and open today!) Cost of \$40/person includes lunch, DJ "Music of the Times," souvenir program and memorabilia displays. For details, visit www.stcharlesprep.org (find "Catholic High School Luncheon"). Questions? Contact Lou Nobile: Ingolf57@att.net, 614-313-5889, or Louis J. Fabro: lfabro@scprep.org, 380-209-2233.

St. Margaret Parish Festival is July 24 & 25!
St. Margaret of Cortona Festival (1600 N. Hague Ave., Columbus) is July 24 & 25 with live music, cold beer, table games, a silent auction, kid's rides, homemade pizza and sausages!

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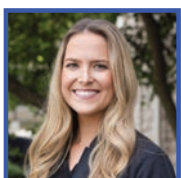
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