

Twentieth Sunday in Ordinary Time

08
16
26

Welcome Back to School!

The first day back for St. Brendan School students, teachers and staff is Wednesday, August 19.



Join Us at Coffee & Donuts This Sunday!

Inviting Catholics Home Ministry hosts Coffee & Donuts in the Davidson Rooms after 8:45 & 10:45 AM Masses.



Holy Mass*

SATURDAY VIGIL 5:30 PM

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

Daily Mass*

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

TUE./THU./FRI. 6:30 AM, 8 AM

SATURDAY 8 AM

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

Reconciliation*

WEDNESDAY 6-7 PM (during Adoration)

SATURDAY Following 8 AM Mass or, schedule Confession with one of our priests by calling the parish office.

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

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Information Center

Parish Office Hours
M-F, 8:30 AM-12 PM & 1-4 PM

Church Hours
M-F & Sunday, 6 AM-10 PM;
Saturday, 6 AM-6 PM

St. Brendan School
Phone: 614-876-6132,
Fax: 614-529-8929

New Members: Visit
stbrendans.net/welcome
and fill out a New Member
Registration form or call the
parish office at 614-876-1272.

Marriage: Fill out a Marriage
Request form at least six
months prior to your wedding.
Marriage prep is required.
Questions? Email Valerie Scheel
weddingplanner@stbrendans.net

Baptisms: 12 PM most
Sundays. For details, visit
stbrendans.net/baptism
or for questions, email
baptism@stbrendans.net.
Baptism Prep 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 mos.-4 years old)
Questions or to volunteer:
nursery@stbrendans.net

**OCIA (Order of Christian
Initiation of Adults):** Curious
about the Catholic faith?
Contact Wendy Ferkany at
wferkany@stbrendans.net
614-876-1272, ext. 291 or

**Ministry of Evangelization
& Catechesis (Family Faith
Formation):** Contact Jacob
Doran: 614-876-1272, ext. 231

Marketing/Bulletin Request:
stbrendans.net/marketing or
marketing@stbrendans.net

Mass Intentions: Fill out
a Mass Intention envelope
(available in the Church
Gathering Space) with \$10
cash/check and drop it off
at the Parish Office.

Candle Donations: \$2 for large
candles and 25¢ for small votives.

Flowers for the Altar: Visit
<https://tinyurl.com/flowers4altar>
to remember a loved one or for a
special intention (published in
the bulletin.) \$75 donation. Actual
cost is \$109 so, extra is welcomed!

**Ministry of Care for the
Homebound:** To receive
Eucharist at home or a facility,
email Nell O'Connell at
doconnell@stbrendans.net

Protecting God's Children:
Register at www.virtus.org or
tinyurl.com/StBrendanPGC

Navigator News/ParishStaq
Visit stbrendan.ccbchurch.com to
receive or weekly e-newsletter 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/](http://www.rotundasoftware.com/ministry/stbrendans)
ministry@stbrendans.net or, email
ministryscheduler@stbrendans.net
for liturgical scheduling questions.

Facebook: StBrendanofHilliard

Instagram:
Parish @stbrendanhilliard
School @saintbrendanschool
Vine @stbvine
Roots @stb_theroots
Young Adults @stbya

Livestream: Parish YouTube—
SaintBrendantheNavigatorHilliard
OR Facebook: [facebook.com/](https://facebook.com/StBrendanHilliardyoutube.com/c/)
StBrendanHilliardyoutube.com/c/
Mass Livestream schedule:

- Sunday, 10:45 AM
- Mon./Wed., 5:30 PM
- Tue./Thu./Fri./Sat., 8 AM

Share your Parish 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 and social media!

St. Margaret of Cortona Preschool
Contact Andrea Boyd, Director/
Lead Teacher, at 614-274-1922 or
aboyd@cdeducation.org



From Our Pastor

ON THIS TWENTIETH SUNDAY IN ORDINARY TIME, the Prophet Isaiah, in our First Reading delivers a powerful, comforting promise from God: "My house shall be called a house of prayer for all peoples" (Isaiah 56:7). As your pastor, I want to say clearly and without compromise: everyone is welcome here. No matter your background, your struggles, or where you are on your life's journey, everyone has a place here, understanding that Christ does not welcome us so that we can remain exactly as we are – Jesus welcomes us to transform us from the ways of the world to His ways. As the *Catechism of the Catholic Church* reminds us, "Jesus calls to conversion. This call is an essential part of the proclamation of the kingdom... This is the beginning of a new life" (CCC 1427). Isaiah pairs God's open invitation with a clear command: "Observe what is right, do what is just" (Isaiah 56:1). God welcomes everyone into His house specifically so they can "join themselves to the Lord, minister to him, love the name of the Lord, and become his servants" (Isaiah 56:6). This is not an invitation to stay comfortable in our present way of thinking, nor our present choices that negatively and sinfully affect our present way of life. Rather this is a radical call to conversion. To understand how we answer this call, we must look to Jesus on Mount Tabor during the Transfiguration. There, enveloped in cloud and glory, the voice of God our Father thundered: "This is my beloved Son, with whom I am well pleased; listen to Him" (Matthew 17:5). At this very moment, our Heavenly Father points us directly to His Son, Jesus Christ – Jesus the Good Shepherd who desires to lead us out of the wilderness of sin and onto the narrow path that leads to eternal life in Heaven with Him. But the choice is entirely ours. It is up to us to actually listen to Him, to silence the noise of the world, and to follow Him. Like Saint Peter, we must recognize that we have nowhere else to go, for Christ alone "has the words of everlasting life" (cf. John 6:68), and as we know from reading the Acts of the Apostles, "we must obey God rather than men" (Acts 5:29). Listening to Him means having the courage to reject worldly affirmation. True love does not mean validating one another in our sinfulness. The culture around us tells us that acceptance means celebrating every personal choice, even those that lead us astray from following Jesus our Good Shepherd. But the Church offers something infinitely better than worldly validation: she offers the medicine of truth – the timeless truths of God through the Old Testament Prophets, and those of Jesus Christ in the New Testament.

As Pope Benedict XVI beautifully explained in *Caritas in Veritate*, "Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way... it means the opposite" (CV, 2). Following the ancient wisdom of St. Augustine, we must always love the sinner, but hate the sin. Jesus did not suffer on the Cross to leave us trapped in our sins; He died to set us free from them. To be a disciple of Jesus Christ means turning away from the ways of the world and stepping into His light. Reflecting on Christ's encounter with the woman caught in adultery, Pope Francis pointed out that "Jesus opens a new road before her, created by mercy, a road that requires her commitment not to sin anymore... When Jesus forgives us, he always opens a new way to move forward" (*Angelus, April 7, 2019*). This means action on our part, taking the first step of conversion by recognizing our own brokenness, entering into the Confessional to confess our sins to the Priest acting *in persona Christi* (the person of Christ), and through the Priest allowing Christ's love, compassion and mercy to reshape our minds and hearts; to also live the words we say when we make that firm purpose of amendment in the Act of Contrition: "I firmly resolve, with the help of Your grace, to sin no more, and to avoid the near occasion of sin." What is the "near occasion of sin"? Recall what we learned about the definition of a noun in third grade: a noun is a person, place or thing. Now apply this definition to making a firm purpose of amendment – avoid any person, place or thing that leads us to sin. Simple! But we must take that first step by going to Confession in order to hit the restart button on our lives.

As Pope Saint John Paul II taught, "Confession is an act of honesty and courage – an act of entrusting ourselves, beyond sin, to the mercy of a loving and forgiving God." Folks, we are welcomed into the Church not to change the truths of Jesus Christ in the Gospels to fit our lifestyles, but to allow the teachings of Christ in the Gospels to enlighten us and to change our lives, our ways, our mindset. Let this wonderful parish family and community of the faithful practice this authentic, courageous love. Let us welcome every soul with open arms, while together answering the daily call to conversion, to repent, to listen to the teachings of Christ, to pick up our crosses, and to follow more closely in the footsteps of Christ, doing so with our love and faithfulness.

PRAYERS, CONGRATULATIONS AND WELCOME to the new members of the Catholic Faith and our Parish Family who became fully-initiated members through Baptism, Confirmation, and First Communion during a special 10 AM Mass on Saturday, August 15. We will have a photo of these newest members in next Sunday's bulletin. Let's us pray for these men and women, and welcome them into our family of the faithful!

A NEW SCHOOL YEAR BEGINS THIS WEEK here at Saint Brendan and in all area schools. We pray for all students of our parish family to have an enlightened, faith-filled, and fun academic year. On our Parish campus we also pray for our principal, administrators, teachers and staff that they continue to be guided by the Holy Spirit in all they do for the benefit of our Parish School students and families.

Fr. Mike

Fr. Michael Lumpe, Pastor

Discernment: How can I learn God's will for me?

Article by Peter Kreeft, Ph.D. courtesy of Integrated Catholic Life™.

Does God have one right choice for me in each decision I make?

When we pray for wisdom to discern God's will when it comes to choosing a mate, a career, a job change, a move, a home, a school, a friend, a vacation, how to spend money, or any other choice, big or little, whenever there are two or more different paths opening up before us and we have to choose, does God always will one of those paths for us? If so, how do we discern it?

Many Christians who struggle with this question today are unaware that Christians of the past can help them from their own experience. Christian wisdom embodied in the lives and teachings of the saints tells us two things that are relevant to this question.

First, they tell us that God not only knows and loves us in general but that he cares about every detail of our lives, and we are to seek to walk in his will in all things, big and little. Second, they tell us that he has given us free will and reason because he wants us to use it to make decisions. This tradition is exemplified in Saint Augustine's famous motto "Love God and [then] do what you will." In other words, if you truly love God and his will, then doing what you will, will, in fact, be doing what God wills.

Do these two pieces of advice pull us in opposite directions, or do they only seem to? Since there is obviously a great truth embodied in both of them, which do we emphasize the most to resolve our question of whether God has one right way for us?

I think the first and most obvious answer to this question is that it depends on which people are asking it. We have a tendency to emphasize one half of the truth at the expense of the other half, and we can do that in either of the two ways. Every heresy in the history of theology fits this pattern: for instance, emphasizing Christ's divinity at the expense of his humanity or his humanity at the expense of his divinity; or emphasizing divine sovereignty at the expense of free will or free will at the expense of divine sovereignty.

Five general principles of discernment of God's will that apply to all questions about it, and therefore to our question too, are the following:

- Always begin with data, with what we know for sure. Judge the unknown by the known, the uncertain by the certain. Adam and Eve neglected that principle in Eden and ignored God's clear command and warning for the devil's promised pig in a poke.
- Let your heart educate your mind. Let your love of God educate your reason in discerning his will. Jesus teaches this principle in John 7:17 to the Pharisees. (Would that certain Scripture scholars today would heed it!) They were asking how they could interpret his words, and he gave them the first principle of hermeneutics (the science of interpretation): "If your will were to do the will of my Father, you would understand my teaching." The saints understand the Bible better than the theologians, because they understand its primary author, God, by loving him with their whole heart and their whole mind.
- Have a soft heart but a hard head. We should be "wise as serpents and harmless as doves," sharp as a fox in thought but loyal as a dog in will and deed. Soft-heartedness does not excuse soft-headedness, and hard-headedness does not excuse hard-heartedness. In our hearts we should be "bleeding-heart liberals" and in our heads "stuck-in-the-mud conservatives."
- All God's signs should line up, by a kind of trigonometry. There are at least seven such signs: (1) Scripture, (2) Church teaching,

(3) human reason (which God created), (4) the appropriate situation or circumstances (which he controls by his providence), (5) conscience, our innate sense of right and wrong, (6) our individual personal bent or desire or instincts, and (7) prayer. Test your choice by holding it up before God's face. If one of these seven voices says no, don't do it. If none say no, do it.

- Look for the fruits of the spirit, especially the first three: love, joy, and peace. If we are angry and anxious and worried, loveless and joyless and peaceless, we have no right to say we are sure of being securely in God's will. Discernment itself should not be a stiff, brittle, anxious thing, but – since it too is part of God's will for our lives – loving and joyful and peace-filled, more like a game than a war, more like writing love letters than taking final exams.

Now to our question. Does God have just one right choice for me to make each time? If so, I must find it. If not, I should relax more and be a little looser. Here are some clues to the answer.

The answer depends on what kind of person you are. I assume that many readers of this page are (1) Catholic, (2) orthodox and faithful to the teachings of the church, (3) conservative, and (4) charismatic. I have had many friends – casual, close, and very close – of this description for many years. In fact, I fit the description myself. So I speak from some experience when I say that people of this type have a strong tendency toward a certain character or personality type – which is in itself neither good nor bad – which needs to be nourished by one of these emphases more than the other. The opposite personality type would require the opposite emphasis.

My **first clue**, based on my purely personal observation of this kind of people, is that we often get bent out of human shape by our desire – in itself a very good desire – to find God's perfect will for us. We give a terrible testimony to non-Christians; we seem unable to relax, to stop and smell God's roses, to enjoy life as God gives it to us. We often seem fearful, fretful, terribly serious, humorless, and brittle – in short, the kind of people that don't make a very good advertisement for our faith.

I am not suggesting that we compromise one iota of our faith to appeal to unbelievers. I am simply suggesting that we be human. Go watch a ball game. Enjoy a drink – just one – unless you're at risk for alcoholism. Be a little silly once in a while. Tickle your kids – and your wife. Learn how to tell a good joke. Read Frank Schaeffer's funny novel *Portofino*. Go live in Italy for a while.

Here's a **second clue**. Most Christians, including many of the saints, don't, in fact, have the discernment we are asking about, the knowledge of what God wills in every single choice. It's rare. Could something as important as this be so rare? Could God have left almost all of us so clueless?

A **third clue** is Scripture. It records some examples – most of them miraculous, many of them spectacular – of God revealing his particular will. But these are reported in the same vein as miracles: as something remarkable, not as general policy. The "electronic gospel" of health and wealth, "name it and claim it," is unscriptural, and so is the notion that we must find the one right answer to every practical problem, for the same reason: we are simply never assured such a blanket promise.

Darkness and uncertainty are as common in the lives of the saints, in Scripture as well as afterwards, as pain and poverty are. The only thing common to all humanity that the gospel guarantees to free us from is sin (and its consequences, death, guilt, and fear), not suffering and not uncertainties. If God had wanted us to know the clear, infallible way, he surely would have told us clearly and infallibly.

A **fourth clue** is something God did in fact give us: free will. Why? There are a number of good reasons – for instance, so that our love could be infinitely more valuable than instinctive, unfree animal affection. But I think I see another reason.

As a teacher, I know that I sometimes should withhold answers from my students so that they find them themselves, and thus appreciate and remember them better – and also learn how to exercise their own judgment in finding answers themselves. “Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.” God gave us some big fish, but he also gave us the freedom to fish for a lot of little ones (and some big ones) ourselves.

Reason and free will always go together. God created both in us as part of his image. He gives supernatural revelation to both: dogmas to our reason and commandments to our will. But just as he didn’t give us all the answers, even in theology, in applying the dogmas or drawing out the consequences of them, so he didn’t give us all the answers in morality or practical guidance, in applying the commandments and drawing out their consequences. He gave us the mental and moral equipment with which to do that, and he is not pleased when we bury our talent in the ground instead of investing it so that he will see how much it has grown in us when he returns.

In education, I know there are always two extremes. You can be too modern, too experimental, too Deweyan, too structureless. But you can also be too classical, too rigid. Students need initiative and creativity and originality too. God’s law is short. He gave us ten commandments, not ten thousand. Why? Why not a more complete list of specifics? Because he wanted freedom and variety. Why do you think he created so many persons? Why not just one? Because he loves different personalities. He wants his chorus to sing in harmony, but not in unison.

I know Christians who are cultivating ingrown eyeballs trying to know themselves so well – often by questionable techniques like the enneagram, or Oriental modes of prayer – so that they can make the decision that is exactly what God wants for them every time. I think it is much healthier to think about God and your neighbor more and yourself less, to forget yourself – follow your instincts without demanding to know everything about them. As long as you love God and act within his law, I think he wants you to play around a bit.

I’m happily haunted by Chesterton’s image of the playground fence erected around the children on top of the mountain so that they could play without fear of falling off the side. That’s why God gave us his law: not to make us worried but to keep us safe so that we could play the great games of life and love and joy.

Each of us has a different set of instincts and desires. Sin infects them, of course. But sin infects our reason and our bodies too; yet we are supposed to follow our bodily instincts (for example, hunger and self-preservation) and our mind’s instincts (for example, curiosity and logic). I think he wants us to follow our hearts. Surely, if John loves Mary more than Susan, he has more reason to think God is leading him to marry Mary than Susan. Why not treat all other choices by the same principle?

I am not suggesting, of course, that our hearts are infallible, or that following them justifies sinful behavior. Nor am I suggesting that the heart is the only thing to follow. I mentioned seven guidelines earlier. But surely it is God who designed our hearts – the spiritual heart with desire and will as much as the physical heart with aorta and valves. Our parents are sinful and fallible guides too, but God gave them to us to follow. So our hearts can be worth following too even though they are sinful and fallible. If your heart loves God, it is worth following. If it doesn’t, then you’re not interested in the problem of discernment of his will anyway.

Here is a **fifth clue**. When we do follow Augustine’s advice to “love God and then do what you will,” we usually experience great relief and peace. Peace is a mark of the Holy Spirit.

I know a few people who have abandoned Christianity altogether because they lacked that peace. They tried to be super-Christians in everything, and the pressure was just unendurable. They should have read Galatians.

Here is a **sixth clue**. If God has one right choice in everything you do, then you can’t draw any line. That means that God wants you to know which room to clean first, the kitchen or the bedroom, and which dish to pick up first, the plate or the saucer. You see, if you carry out this principle’s logical implications, it shows itself to be ridiculous, unlivable, and certainly not the kind of life God wants for us – the kind described in the Bible and the lives of the saints.

Clue number six is the principle that many diverse things are good; that good is plural. Even for the same person, there are often two or more choices that are both good. Good is kaleidoscopic. Many roads are right. The road to the beach is right and the road to the mountains is right, for God awaits us in both places. Goodness is multicolored. Only pure evil lacks color and variety. In hell there is no color, no individuality. Souls are melted down like lead, or chewed up together in Satan’s mouth. The two most uniform places on earth are prisons and armies, not the church.

Take a specific instance where different choices are both equally good. Take married sex. As long as you stay within God’s law – no adultery, no cruelty, no egotism, no unnatural acts, as, for example, contraception – anything goes. Use your imagination. Is there one and only one way God wants you to make love to your spouse? What a silly question! Yet making love to your spouse is a great good, and God’s will. He wants you to decide to be tender or wild, moving or still, loud or quiet, so that your spouse knows it’s you, not anyone else, not some book who’s deciding.

Clue number seven is an example from my own present experience. I am writing a novel for the first time, and learning how to do it. First, I placed it in God’s hands, told him I wanted to do it for his kingdom, and trusted him to lead me. Then, I simply followed my own interests, instincts, and unconscious. I let the story tell itself and the characters become themselves. God doesn’t stop me or start me. He doesn’t do my homework for me. But he’s there, like a good parent.

I think living is like writing a novel. It’s writing the story of your own life and even your own self (for you shape yourself by all your choices, like a statue that is its own sculptor). God is the primary author, of course, the primary sculptor. But he uses different human means to get different human results. He is the primary author of each book in the Bible too, but the personality of each human author is no less clear there than in secular literature.

God is the universal storyteller. He wants many different stories. And he wants you to thank him for the unique story that comes from your free will and your choices too. Because your free will and his eternal plan are not two competing things, but two sides of one thing. We cannot fully understand this great mystery in this life, because we see only the underside of the tapestry. But in heaven, I think, one of the things we will praise and thank God the most for is how wildly and wonderfully and dangerously he put the driving wheel of our life into our hands – like a parent teaching a young child to drive.

You see, we have to learn that, because the cars are much bigger in heaven. There, we will rule angels and kingdoms.

God, in giving us all free will, said to us: “Your will be done.” Some of us turn back to him and say: “My will is that your will be done.” That is obedience to the first and greatest commandment. Then, when we do that, he turns to us and says: “And now, your will be done.” And then he writes the story of our lives with the pen strokes of our own free choices.

Peter Kreeft, Ph.D., is a professor of philosophy at Boston College and at the King's College in New York City. He is a regular contributor to several Christian publications, is in wide demand as a speaker at conferences, and is the author of over 45 books including: Handbook of Christian Apologetics; Christianity for Modern Pagans; and Fundamentals of the Faith.

JANUARY 10, 2026 THROUGH JANUARY 10, 2027

Jubilee Year of St. Francis



The Peace We Seek, the Peace We Sow: Living the “Prayer of Saint Francis”

Article Two in a Series, by Fr. Michael Lumpe

THE PRAYER OF SAINT FRANCIS

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

and where there is sadness, joy.

O Divine Master, grant that I may not so much seek

to be consoled as to console,

to be understood as to understand,

to be loved as to love.

For it is in giving that we receive;

it is in pardoning that we are pardoned;

and it is in dying that we are born to eternal life.

The *Prayer of Saint Francis* is one of the most beloved prayers for peace in the Catholic Church, treasured for the way it draws people toward reconciliation, humility, and the Gospel's call to love. Its profound impact was memorably demonstrated by Pope Saint John Paul II, who used this Prayer in 1986 to bid farewell to global religious leaders during the historic *World Day of Prayer for Peace* in Assisi. He noted that this Prayer “has over the years gained a worldwide popularity with people of all faiths” precisely because it captures the core teachings of Christ in the Gospels.

And yet, historical evidence shows that this wonderful Prayer did not originate with the Seraphic Father himself. The Prayer first appeared in 1912 in a French spiritual magazine, *La Clochette*, published by Father Esther Bouquerel. Printed anonymously, it was originally titled “A beautiful prayer to say during Mass.”

During the height of World War I, this Prayer gained global prominence when it was sent to Pope Benedict XV and subsequently published in 1916 in the Vatican newspaper, *L'Osservatore Romano*, as a cry for peace amid global devastation. The lasting association with Saint Francis of Assisi solidified around 1927 when this Prayer was printed on the back of a holy card of Saint Francis of Assisi. This Prayer perfectly matched his Franciscan charism of radical humility, peacemaking, and sacrificial love. Today, this Prayer remains a timeless, Christ-centered blueprint for selfless living, compassion toward others, and communal reconciliation.

Years ago when I was in seminary, I took a course where we studied the lives of various saints, including Saint Francis of Assisi. One of the projects I completed for the course was a line-by-line summary and reflection of this Prayer attributed to Saint Francis.

While that original project paper is long-gone, in this Jubilee Year of Saint Francis of Assisi I have recreated those reflections and insights to share with you, hoping they will deepen our collective knowledge and appreciation of these wonderful words so that we may live this Prayer in our daily lives.

“Lord, make me an instrument of your peace.”

- Summary: A tender prayer asking God to open our hearts to Him, letting His peace enter us and flow through us to help heal those in a hurting world.
- Reflection: A musical instrument can only make beautiful music when it rests gently in the hands of the competent musician. We become true instruments of peace when we let God soften our hearts and tune them away from pride and resentment. Peace doesn't start by demanding that others change, but by letting the Holy Spirit gently shape our words, our quiet moments, and our everyday choices.
- Scripture: “Blessed are the peacemakers, for they will be called children of God” (Matthew 5:9).

“Where there is hatred, let me sow love.”

- Summary: A personal promise to ignore the fervor that ignites hatred and division via the herd mentality, group think or the influence of social media, and rather meet anger and hostility with our connectivity to Jesus and His patient, comforting love.
- Reflection: Hatred hardens our hearts like dry soil, but love softens the ground so healing can grow. Sowing love doesn't mean pretending that pain doesn't hurt; it means choosing not to let bitterness win. Every small act of patience and restraint is a tiny seed of God's kingdom planted quietly in a broken place.
- Scripture: “But I say to you, love your enemies, and pray for those who persecute you” (Matthew 5:44).

“Where there is injury, pardon.”

- Summary: Choosing to take a deep breath and offer forgiveness freely the moment we experience hurt in our hearts, versus the knee-jerk “eye for an eye” anger and desire for retribution, is the best way to imitate Christ. This does not mean that we become doormats, but that we choose not to pour gasoline to enflame a situation.
- Reflection: Forgiveness is a beautiful choice we make, even when our feelings haven't caught up yet. When we extend a pardon to someone who hurt us, we break the heavy chains of anger, free our own souls, and mirror the open arms of Jesus on the Cross.
- Scripture: “Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ” (Ephesians 4:32).

“Where there is doubt, faith.”

- Summary: An embrace of deep trust to comfort someone walking through a season of spiritual uncertainty.

- Reflection: Doubt can make us feel stuck and alone. Bringing faith means walking hand-in-hand with others, offering a warm, steady reminder of God's promises, and helping them to hope and trust His goodness even when the path ahead looks dark. As Fr. Thomas Merton, OCSO, once said: "You do not need to know precisely what is happening, or exactly where it is all going. What you need is to recognize the possibilities and challenges offered by the present moment, and embrace them with courage, faith and hope."
- Scripture: "Jesus said to him, 'If you can! Everything is possible to one who has faith'" (Mark 9:23).

"Where there is despair, hope."

- Summary: A promise to bring Christlike hope into moments of deep darkness or sadness.
- Reflection: Despair can feel like walking through and being lost in the "valley of darkness" (ref. Psalm 23). Being a beacon of hope doesn't mean brushing away someone's pain with easy answers and clichés; it means sitting quietly with them in their darkest valleys, their most challenging moments, loving and caring for them as Jesus does, and helping them look to the Good Shepherd – the "light of the world" – Who illuminates the path out of that darkness and into His place of peace.
- Scripture: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit" (Romans 15:13).

"Where there is darkness, light."

- Summary: We are called to exercise compassion to others and bring the timeless teachings of Christ and His truths of the Gospel into lonely or dark places.
- Reflection: Light never has to fight the darkness; it changes the room just by showing up. In a world that often feels confusing or lonely to someone, a simple gesture or act of kindness done in love (Christ's love) can brighten the world of someone in despair.
- Scripture: "Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father" (Matthew 5:16).

"Where there is sadness, joy."

- Summary: A heartfelt desire to lift heavy hearts with the deep, lasting joy of God's love.
- Reflection: True joy is a beautiful gift from the Holy Spirit, and it runs much deeper than just feeling happy for a moment. We bring this joy to life when we celebrate God's grace, practice daily gratitude, and help our neighbors find reasons to smile, even during hard times.
- Scripture: "Rejoice in the Lord always. I shall say it again: rejoice!" (Philippians 4:4).

"O Divine Master, grant that I may not so much seek to be consoled as to console."

- Summary: A prayer to love others unselfishly, choosing to comfort our brothers and sisters rather than focusing on our own needs.
- Reflection: We do not console others out of our own limited capabilities. Rather, through the gifts of the Holy Spirit, we act as "channels" or "instruments" by letting the Holy Spirit work in and through us. By comforting someone else, the Holy Spirit –whom Jesus calls the ultimate Counselor or Comforter – flows through us, naturally comforting our own souls in the process.
- Scripture: "Blessed be the God and Father of our Lord Jesus Christ... who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction" (2 Corinthians 1:3-4).

"To be understood as to understand."

- Summary: A desire to listen with an open heart rather than arguing just to be heard.
- Reflection: Arguments can grow quickly out of hand when everyone wants their voice to be heard, their emotions to be on display, and TV cameras are rolling. As the American author Mark Twain once said: "Noise is not a proof. A hen merely lays an egg cackling as if she had laid an asteroid." True understanding happens when we listen deeply and empathetically, choosing to care more about the other person's heart and the core of their situation rather than about winning the debate.
- Scripture: "Know this, my dear brothers: everyone should be quick to hear, slow to speak, slow to anger" (James 1:19).

"To be loved as to love."

- Summary: A commitment to love others generously and freely without keeping score.
- Reflection: Love that expects something in return can leave us feeling empty, but pure love is a free and beautiful gift. When we focus on how well we can love the people around us, rather than waiting to be loved first, we find a wonderful sense of freedom.
- Scripture: "No one has greater love than this, to lay down one's life for one's friends" (John 15:13).

"For it is in giving that we receive."

- Summary: The beautiful truth that our own hearts are filled with Christlike joy only when we give ourselves in service to others, imitating Jesus Who came "to serve, not to be served" (Matthew 20:28; Mark 10:45).
- Reflection: God's kingdom functions on absolute generosity. When we hold tightly to our time, our talents, or our things, we end up focusing on ourselves and only on ourselves; but when we share them freely to serve others, our hearts overflow with the joy of Christ.
- Scripture: "Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap" (Luke 6:38).

"It is in pardoning that we are pardoned."

- Summary: The comforting reality that showing mercy to others opens our own hearts to receive forgiveness.
- Reflection: Holding onto a grudge is a heavy burden that poisons our own peace. When we extend mercy to those who hurt us, we throw open the doors of our own hearts to fully breathe in God's boundless grace and forgiveness.
- Scripture: "If you forgive others their transgressions, your heavenly Father will forgive you" (Matthew 6:14).

"And it is in dying that we are born to eternal life."

- Summary: The ultimate truth that letting go of our own selfish desires allows us to step into a beautiful, everlasting life in Christ.
- Reflection: This is true for the final breath of our earthly life, but it is also true for the little things we let go of every single day. When we lay down our pride, we are reborn each morning into a life filled with purpose, peace, and an eternal closeness to Christ, to walk in His footsteps, to imitate Him in thought, word and deed.
- Scripture: "Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit" (John 12:24).

Article continues on the next page...

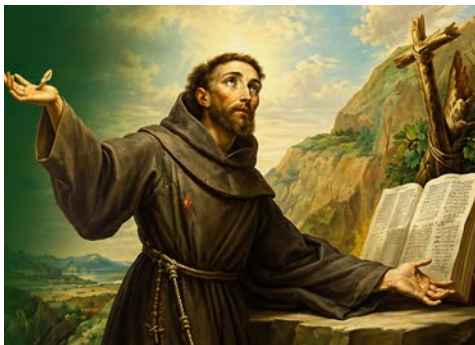
A Call to Action

The *Prayer of Saint Francis* is not a passive Prayer simply to be admired; it is a daily invitation to authentic Catholic living. To truly honor its words, we must move from simply reading them to embracing them and putting them into practice in our families, our parish, and our daily encounters.

Folks, let's all look around our immediate circle this week. In doing so let's identify one or more relationships strained by injury or misunderstanding and take the first courageous step toward pardon. Let's look for places of darkness. Let's look for opportunities to volunteer to serve in any number of our outreach ministries, offer financial support to families in need, or simply lend a listening ear to a parishioner, neighbor, co-worker, friend, total stranger. Let's commit to being God's "instrument" in our places of work, schools, workplace, home, pews, knowing that every small act of love counteracts the weight of a fractured world.

Actualizing this Prayer: A Path to Holiness

Ultimately, to pray the lines of this Prayer is to ask for the grace to live as Christ lived. **Saint Teresa of Calcutta (Mother Teresa)** recognized the transformative power of the Prayer of Saint Francis and helped make its spirit a regular part of the prayer and service of the Missionaries of Charity. She famously emphasized that faith must move beyond words, stating: "*Faith in action is love. And love in action is service.*" When we live this prayer, our faith moves from a quiet interior belief into an outward force that brings hope and healing to those around us. Let us pray this Prayer not only with our lips, but also with our hands and feet, so that each of us in our Parish may become a humble instrument of God's peace.



Hear God Speaking to You

Article by Fr. Killian J. Healey courtesy of the Catholic Exchange.

Many people never listen to God because they are not aware that He speaks to them. Yet, God does speak. One way to live in His presence is to acquire the habit of recognizing His voice when He speaks. If we do not know that God wishes to communicate with us, or the ways He has chosen, then our passage through life will be devoid of the most perfect of guides.

When does God speak to us? He speaks at all times, especially in prayer. Prayer is a conversation with God. But it is not a monologue. When we pray, then, we should also listen, because a good conversationalist is also a good listener. We do not pray well when we recite ready-made formulas quickly and distractedly. We act as if God has only to listen to us, and that we have no need to listen to the thoughts and desires that He wishes to communicate to us. He has promised, "If thou wilt hear the voice of the Lord thy God, and do what is right before Him, and obey His commandments, and keep all His precepts, none of the evils that I laid upon Egypt will I bring upon thee."

Unfortunately, many of us have never trained ourselves to listen to His voice. But, if we are to know God's will, we must listen to Him and obey Him when we recognize His commandments.

But how does God speak to us? God is a pure spirit. Unlike man, He has no voice. If He wishes to speak to us, He must use some means outside of Himself, adapted to our nature, by which He can communicate ideas. He may use things we can see and hear in order to stir our imagination, or He may enter directly into our thoughts.

God speaks to you personally

Does God, then, speak to man? How can we ever doubt it? How foolish it is to read all types of books and neglect the word of God! The Scriptures were not meant only for particular groups of people; they were meant for all men at all times. God is eternal; His words are eternal. Although He speaks to all men, He speaks to us personally.

This does not mean that every person should take the Bible and interpret it according to his own fancy. No, the Church alone is the divinely appointed authority to guide us in the correct interpretation of the Bible. The Church encourages us to read it, because she knows that the word of God can enter into our minds and that God, in His own mysterious way, can teach the true way of life, the way of love and intimate union with Him.

St. Ignatius of Loyola felt that God was speaking directly to him, when, on his sick bed, he read the words: "For what shall it profit a man if he gain the whole world, and suffer the loss of his soul?"

But, we ask, is this prayer? It is at least the beginning of prayer. We listen to these words of Christ; we ponder over them; they awaken thoughts and desires within us. We begin to believe, to hope, to love. Our will becomes inspired, and we break forth in ardent affections, calling on Christ to help us, begging forgiveness, expressing gratitude, performing little acts of adoration— and surely this is prayer.

We often read of visions, apparitions, and revelations in which God spoke to the saints. St. Paul on the road to Damascus is a classic example. And we read in the life of St. Margaret Mary Alacoque that, while she was engaged in prayer, Jesus often spoke to her of the devotion to His Sacred Heart.

Such conversations with God are not rare in the lives of the canonized. But must we in our conversation with God await the appearance of Jesus, of some heavenly voice or extraordinary apparition, some heavenly manifestation from God? Absolutely not. It is true that God does single out some chosen souls to whom He speaks directly and who actually experience the divine power working in them, but these are very few; it is not the way that God ordinarily uses. We should not even desire that God speak to us in this extraordinary manner. We should not expect it. Visions and revelations are not necessary for us to grow in deep love for God. We may fall deeply in love with Him and practice faithfully the presence of God, yet never receive any extraordinary manifestations from Him. These are special gifts, and God gives them to whom He wills, and when He wills.

God speaks to your mind and to your heart

Nevertheless, God does speak to all of us without exception in a more direct way than we have yet mentioned. It is a hidden way, by which He enters directly into our thoughts and desires. Our most hidden secrets are not secrets to Him. He comes right into our mind. Our thoughts are not only our thoughts; our desires are not only our desires – they may also be God's thoughts and desires. We know we can do nothing without God. Even such ordinary things as eating, breathing, and walking cannot be done without the ordinary help that God gives us. But, in this instance, we are presupposing this natural help of God and are referring to a greater and more noble assistance from Him.

Does God help us in a special way to think good thoughts and to desire holy things? He most assuredly does. For we are living in a supernatural order and destined to a supernatural end, the Beatific Vision. To attain this end, God not only gives us the principle of supernatural life, sanctifying grace, but He also gives us actual graces that help us to perform supernatural actions and thus to grow in the grace of God. These actual graces are, especially, the holy thoughts and desires that God creates in us.

God does not have to use external words and signs to attract our attention and convey ideas to us. He enters our minds directly. He speaks secretly, noiselessly, as befits the Divinity. It is only by faith that we know He is working in us. For example, God once spoke in a special, hidden way to St. Peter, who then confessed Jesus to be the Son of God. "Blessed art thou, Simon Bar-Jona," said our Lord. "For flesh and blood hath not revealed this to thee, but my Father in Heaven."

St. John tells us that we will know all things from the Holy Spirit: "But you have an anointing from the Holy One, and you know all things." St. Paul says that God enters our very thoughts: "Not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God."

God also enters our hearts and inspires us to holy desires. "And a certain woman named Lydia, a seller of purple, from the city of Thyatira, who worshiped God, was listening; and the Lord touched her heart to give heed to what was being said by Paul."

Thus, the Scriptures and the Church tell us that God speaks to us in the silence of our minds and hearts. He speaks to all men, but all men do not hear Him. God speaks to our mind and heart when we kneel to meditate or to adore Him in the Blessed Sacrament. He enters our mind when the passing things of time excite our thoughts. It is He who gives us holy thoughts to conquer our temptations. It is He who stirs up within us the desire to persevere against all adversaries.

Perhaps we have never realized that God is illuminating our intellect and inspiring our will. Yet He does just that. That is why we are told not to do all the talking in prayer. For, if we continually recite vocal prayers without pausing now and then to think, we will stifle the thoughts and desires that God wishes to excite in us.

St. Thérèse of Lisieux tells us how she listened to the voice of God. "I know and have experienced that 'the Kingdom of God is within us,' that our Master has no need of books or teacher to instruct a soul. The Teacher of teachers instructs without sound of words, and though I have never heard Him speak, yet I know He is within me, always guiding and inspiring me; and just when I need them, lights, hitherto unseen, break in upon me. As a rule, it is not during prayer that this happens, but in the midst of my daily duties."

But we are not only to listen; it would be folly to remain in a state of mental blankness, waiting for God to speak. No, prayer is a loving conversation, and, when the Holy Spirit moves us, it is time to begin our part of the colloquy.

One way, then, to practice the exercise of the presence of God is to listen to God, to be aware that He speaks to us, to be ever conscious that God can use all things to communicate with us.

This article is excerpted from Fr. Healy's book AWAKENING YOUR SOUL TO THE PRESENCE OF GOD, which is available from Sophia Institute Press.



PRAYER TO OUR LADY OF KNOCK

**Eleventh Century Irish Litany of Mary
Feast Day: August 17**

*Great Mary, pray for us.
Greatest of Marys, pray for us.
Greatest of Women, pray for us.
Mother of Eternal Glory, pray for us.
Mother of the Golden Light, pray for us.
Honor of the Sky, pray for us.
Temple of the Divinity, pray for us.
Fountain of the Gardens, pray for us.
Serene as the Moon, pray for us.
Bright as the Sun, pray for us.
Garden Enclosed, pray for us.
Temple of the Living God, pray for us.
Light of Nazareth, pray for us.
Beauty of the World, pray for us.
Queen of Life, pray for us.
Ladder of Heaven, pray for us.
Mother of God, pray for us.
Amen.*

Community Calendar

MONDAY, AUGUST 17

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

TUESDAY, AUGUST 18

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
6:30 PM	OCIA Immaculate Conception Cohort Meeting	Davidson, Room B
7:00 PM	OCIA Assumption Cohort Meeting	Davidson, Room A

WEDNESDAY, AUGUST 19

**1ST DAY OF SCHOOL
WELCOME BACK!!**

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
5:30 PM	Daily Mass	Church
6:00 PM	Adoration with Confession	Church
6:45 PM	K of C #11208 Monthly Membership Meeting	Wellnitz, Rooms 1 & 2
7:15 PM	Parish Choir Rehearsal	Church

THURSDAY, AUGUST 20

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
5:30 PM	Ministry of Care & Consolation: Dementia Series	School Library
6:30 PM	Communion & Liberation School of Community	Wellnitz, Room 2
7:00 PM	SVdP Sandwich Making for the Homeless	Wellnitz, Room 1

FRIDAY, AUGUST 21

6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel

SATURDAY, AUGUST 22

5:30 AM	Fit Shepherds Men's Ministry	Campus Parking Lot
8:00 AM	Daily Mass	Church
8:30 AM-1:00 PM	Eucharistic Adoration	Adoration Chapel
9:00 AM	Confession	Confessional
9:00 AM	Family Faith Formation Team Retreat	Davidson, Rooms A & B
9:00 AM	SVdP Monthly Conference Meeting	Wellnitz, Room 1
5:30 PM	Vigil Mass	Church
6:30 PM	Men's Ministry Esto Vir Dinner	Davidson, Rooms A & B

SUNDAY, AUGUST 23

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	Baptisms	Church
6:30 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel



AUGUST Sunday, August 16: 10:45 AM
INCENSE: Thursday, August 27: 5:30 PM

CONTEMPORARY 5:30 PM, 2nd & 4th Wednesdays • 5:30 PM, Sundays
MUSIC SCHEDULE: 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 August is dedicated to the Immaculate Heart of Mary

“There are those who seek knowledge for the sake of knowledge; that is Curiosity. There are those who seek knowledge to be known by others; that is Vanity. There are those who seek knowledge in order to serve; that is Love.” +SAINT BERNARD OF CLAIRVAUX

Monday, August 17 ~ Twentieth Week in Ordinary Time

Optional Memorial: Our Lady of Knock

Holy Gospel: Matthew 19:16-22 A young man approached Jesus and said, “Teacher, what good must I do to gain eternal life?” He answered him, “Why do you ask me about the good? There is only One who is good. If you wish to enter into life, keep the commandments.” He asked him, “Which ones?” And Jesus replied, “*You shall not kill; / you shall not commit adultery; / you shall not steal; / you shall not bear false witness; / honor your father and your mother; / and you shall love your neighbor as yourself.*” The young man said to him, “All of these I have observed. What do I still lack?” Jesus said to him, “If you wish to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” When the young man heard this statement, he went away sad, for he had many possessions.

Meditation: The young man who apparently had the best the world could offer – money, property, a position in society – came to Jesus because lacked one thing. He wanted the kind of lasting peace and happiness which his possessions could not buy. The answer he got, however, was not what he wanted to hear. He claims to have kept all of the commandments, so he must be an honest person in worldly dealings, and he obviously was a man of faith because he approached Jesus with a legitimate question. But based on the young man’s reaction to Jesus’ response, it becomes quite obvious that there is one thing that impeded the young man from giving himself wholeheartedly to God – his love of his possessions. While he lacked nothing in terms of material goods, he was possessive of what he had, and placed his hope and security in his possessions. That is why he became sad when Jesus challenged him to make God his one true possession and treasure, instead of his earthly possessions. Which begs the question – are you willing to part with your possessions in order to attain everlasting joy with Jesus?

Prayer: O God, who give hope to your people in a time of distress, grant that we who keep the memorial of the Blessed Virgin, Our Lady of Knock may, through her intercession, be steadfast in the faith during our earthly pilgrimage to heaven, and so come to eternal glory with all the angels and the Saints. 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.

Our Lady of Knock Novena: <https://www.praymorenovenas.com/our-lady-of-knock-novena>

Novena to Our Lady of Knock for the Unborn of Ireland:

<https://www.praymorenovenas.com/novena-to-our-lady-of-knock-for-the-unborn-of-ireland>

Contemplation: A very wise, faithful and holy priest I came to know in seminary once told us that one measure of our love for Christ, in comparison to anything else, is our attitude – do I *want* to spend time with Christ, do I *desire* from the heart to spend time with Christ, versus do I *have* to spend my time with Christ. The latter being the negative approach, like a child told to clean his or her room when they want to go out and play – “do I have to do this” versus *wanting* to do it. Apply this to Sunday Mass – do you *desire* to go to Mass, or do you go to Mass simply because you *have* to? Treasure has a special connection to the heart, the place of desire and longing, the place of personal will, desire and focus. The thing we most set our heart on is our highest treasure. Jesus himself is the greatest treasure we can possibly have. Giving up everything else to have the Lord as our treasure is not sorrowful, but the greatest joy.

About Our Lady of Knock: On August 21, 1879, Margaret Beirne, a resident of Cnoc Mhuire, was sent by her brother to lock up the church for the evening. When she was ready to leave, she noticed a strange

brightness hovering over the church. Margaret had other things on her mind, and didn't tell anyone what she saw. Around the same time, another member of the Beirne family, Mary, was leaving from a visit to the church's housekeeper, and stopped with the housekeeper at the gables, where they could see the church. Mary replied: "Oh look at the statues! Why didn't you tell me the priest got new statues for the chapel?" The housekeeper responded that she knew nothing of the priest getting new statues. So, they both went for a closer look, and Mary Beirne said: "But they are not statues, they're moving. It's the Blessed Virgin!" Thirteen others also came and saw the beautiful woman, clothed in white garments, wearing a brilliant crown. Her hands were raised as if in prayer. All knew that it was Mary, the Mother of Jesus, Queen of Angels. On the right of Our Lady stood St. Joseph, his head inclined toward her. On her left stood St. John the Evangelist, dressed as a bishop. To the left of St. John stood an altar which had a lamb and a cross surrounded by angels on it. The vision lasted about two hours. People who were not at the apparition site reported that they saw a bright light illuminating the area where the church was. Many of the sick were healed upon visiting the church at Knock.

Tuesday, August 18 ~ Twentieth Week in Ordinary Time

Holy Gospel: Matthew 19:23-30 Jesus said to his disciples: "Amen, I say to you, it will be hard for one who is rich to enter the Kingdom of heaven. Again I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the Kingdom of God." When the disciples heard this, they were greatly astonished and said, "Who then can be saved?" Jesus looked at them and said, "For men this is impossible, but for God all things are possible." Then Peter said to him in reply, "We have given up everything and followed you. What will there be for us?" Jesus said to them, "Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life. But many who are first will be last, and the last will be first."

Meditation: One might wonder if Jesus was against wealth, and persons who had wealth. We know that Jesus was not opposed to wealth *per se*, nor was he opposed to the wealthy. He had many friends who were well-to-do, including some notorious tax collectors! One (Matthew, who wrote this Gospel) even became an apostle. Jesus' is concerned that wealth can make us falsely independent. The church at Laodicea was warned about their attitude towards wealth and a false sense of security: "For you say, I am rich, I have prospered, and I need nothing" (Revelations 3:17). Wealth can also lead us into hurtful desires and selfishness (see 1 Timothy 6:9-10). Look at the lesson Jesus gave about the rich man and his sons who refused to aid the poor man Lazarus (see Luke 16:19ff). They neglected to serve God. Only those who put their trust in God and who depend on him, and who share what they have with those in need, will find true peace, security, and happiness which lead to everlasting life and joy in God's kingdom.

Prayer: O God, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Do you recognize and acknowledge our total need and dependence on God? If you do not, now is the time to recognize this truth, for only through the Lord will we find true peace, security, and happiness that can sustain us now and forever. Only God alone can satisfy our deepest need and longing – everything else is fleeting at best.

Wednesday, August 19 ~ Twentieth Week in Ordinary Time

Optional Memorial: Saint John Eudes, Priest

Holy Gospel: Mathew 20:1-16 Jesus told his disciples this parable: "The Kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You too go into my vineyard, and I will give you what is just.' So they went off. And he went out again around noon, and around three o'clock, and did likewise. Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' They answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.' When it was evening the owner of the vineyard said to his foreman, 'Summon the laborers and give them their pay, beginning with the last and ending with the first.' When those who had started about five o'clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner,

saying, 'These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.' He said to one of them in reply, 'My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?' Thus, the last will be first, and the first will be last."

Meditation: In the parable of the laborers in the vineyard we see the extraordinary generosity and compassion of God (Matthew 20:1-16). There is great tragedy in underemployment, unemployment, the loss of work, and the inability to earn enough to live and support oneself or one's family. In Jesus' times laborers had to wait each day in the marketplace until someone hired them for a day's job. No work that day usually meant no food on the family table. The laborers who worked all day and received their payment complain that the master pays the late afternoon laborers the same wage. The master, undoubtedly, hired them in the late afternoon so they wouldn't go home payless and hungry. God is generous in opening the doors of his kingdom to all who will enter, both those who have labored a life-time for him and those who come at the last hour. While the reward is the same, the motive for one's labor can make all the difference. Some work only for reward. They will only put in as much effort as they think they will get back. Others labor out of love and joy for the opportunity to work and to serve others. The Lord Jesus calls each one of us to serve God and his kingdom with joy and zeal and to serve our neighbor with a generous spirit as well.

Prayer: O God, who wonderfully chose the Priest Saint John Eudes to proclaim the unfathomable riches of Christ, grant us, by his example and teachings, that, growing in knowledge of you, we may live faithfully by the light of the Gospel. 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: Today's Gospel should make us think about whether or not we labor for God's kingdom here on earth, whether or not we live our lives in witness to Christ, and asking if we labor for Christ in order to attain eternal life with Him. What motivates us? What is our intent? What is our ultimate goal in life? If our ultimate goal is not focused on attaining eternal life with Christ, then today is a perfect time to make a course correction in order to get a clear understanding of what our earthly life should be about in order to attain eternal life.

Thursday, August 20 ~ Twentieth Week in Ordinary Time

Memorial: Saint Bernard of Clairvaux, Abbot and Doctor of the Church

Holy Gospel: Matthew 22:1-14 Jesus again in reply spoke to the chief priests and the elders of the people in parables saying, "The Kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then the king said to his servants, 'The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.' The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."

Meditation: Jesus' parable contains two stories. The first has to do with the original guests invited to the marriage feast. The king had sent out invitations well in advance to his subjects, so they would have plenty of time to prepare for coming to the feast. How insulting for the invited guests to then refuse when the time for celebrating came! They made light of the King's request because they put their own interests above his. They not only insulted the King but the heir to the throne as well. The king's anger is justified because they openly refused to give the king the honor he was due. Jesus directed this warning to the Jews of his day, both to convey how much God wanted them to share in the joy of his kingdom, but also to give a warning about the consequences of refusing his Son, their Messiah and Savior. The second part of the story focuses on those who had no claim on the king and who would never have considered getting such an invitation. The good and the bad along the highways certainly referred to the Gentiles and to sinners. This is certainly an invitation of grace - undeserved, unmerited favor and kindness! But this

invitation also contains a warning for those who refuse it or who approach the wedding feast unworthily. God's grace is a free gift, but it is also an awesome responsibility.

Prayer: O God, who made the Abbot Saint Bernard a man consumed with zeal for your house and a light shining and burning in your Church, grant, through his intercession, that we may be on fire with the same spirit and walk always as children of light. 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: Saint John Chrysostom provides some words to contemplate on pertaining to today's parable: "But since you have already come into the house of the marriage feast, our holy church, as a result of God's generosity, be careful, my friends, lest when the King enters he find fault with some aspect of your heart's clothing. We must consider what comes next with great fear in our hearts. But the king came in to look at the guests and saw there a person not clothed in a wedding garment. What do we think is meant by the wedding garment, dearly beloved? For if we say it is baptism or faith, is there anyone who has entered this marriage feast without them? A person is outside because he has not yet come to believe. What then must we understand by the wedding garment but love? That person enters the marriage feast, but without wearing a wedding garment, who is present in the holy church. He may have faith, but he does not have love. We are correct when we say that love is the wedding garment because this is what our Creator himself possessed when he came to the marriage feast to join the church to himself. Only God's love brought it about that his only begotten Son united the hearts of his chosen to himself. John says that 'God so loved the world that he gave his only begotten Son for us' " (John 3:16).

Friday, August 21 ~ Twentieth Week in Ordinary Time

Memorial: Saint Pius X, Pope

Holy Gospel: Matthew 22:34-40 When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a scholar of the law, tested him by asking, "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments."

Meditation: Jesus summarized the whole of the law in two great commandments found in Deuteronomy 6:5 - "You shall love the Lord your God with all your heart, and with all your soul, and with all your might" - and Leviticus 19:18 - "you shall love your neighbor as yourself." God's love directs all that he does - His love is holy, just, and pure because it seeks only what is good, beneficial, and life-giving - rather than what is destructive, evil, or deadly. That is why he commands us to love - to accept and to give only what is good, lovely, just, and pure and to reject whatever is contrary.

Prayer: O God, who to safeguard the Catholic faith and to restore all things in Christ, filled Pope Saint Pius the Tenth with heavenly wisdom and apostolic fortitude, graciously grant that, following his teaching and example, we may gain an eternal prize. 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: Love is the gift of giving oneself for the good of others - it is wholly other oriented and directed to the welfare and benefit of others. Love which is rooted in pleasing myself is self-centered and possessive - it is a selfish love that takes from others rather than gives to others. It is a stunted and disordered love which leads to many hurtful and sinful desires - such as jealousy, greed, envy, and lust. The root of all sin is disordered love and pride which is fundamentally putting myself above God and my neighbor - it is loving and serving me, myself and I rather than God and neighbor. True love, which is wholly directed and oriented to what is good rather than evil, is rooted in God's truth and moral goodness. How can we possibly love God above all else and obey his commandments willingly and joyfully, and how can we love our neighbor and willing lay down our life for their sake? Paul the Apostle tells us that "hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5). We do not earn God's love - it is freely given to those who open their heart to God and who freely accept the gift of the Holy Spirit.

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.

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	Evie Scoville
Sean Grier	Hannah Kelley
Ken Weitmarshen	Mary Reed
Margie Hiam	Sarah Ortlieb
Kathleen Carlson	Alan LaForrest
Jimmy Gutierrez	Mariann Chilton
Curt Thayer	Gib Bickel
Daniel Francis	Amelia Black
Bertha Torok	Suzzette Briones
Ilona Owens	Andy Ryan Hesselbart
Joseph Rienhard	Gregg U'sellis
Dave Boyd	Esthelind Gutierrez
Lisa Lynch	Sue Devore
Chris Carrino	Amiee U'sellis
Elliott Verrilli	Max Elliott
Steve Strait	Nichole Otayco
Tonya Prickett	Bill Reinking
Bailey Curtis	Ed Cooley
Daffine Papaly	Michael Nguyen
Andrea Gigliotti	

ACTIVE DUTY MILITARY:

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

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

THOSE AWAY FROM THE CHURCH

St. Brendan Inviting Catholics Home Ministry prays daily for those no longer practicing our Catholic faith. Visit their web page at stbrendans.net/ich

Eucharistic Adoration

Sign up at stbrendan.weadorehim.com
Upon arrival, please sign in at the Kiosk, even if as a guest or there less than an hour.

MONDAY 6 PM-10 PM

TUE./THU./FRI. 8:30 AM-10 PM

(First 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, August 9, 2026 \$52,046

(Cash, checks, online giving)

Weekly Budgeted \$44,300



To give online via your PushPay account, please scan the QR code.

EMHC Recommissioning, August 15 & 16

All Extraordinary Ministers of Holy Communion who serve at Mass and those who bring Holy Communion to the homebound are invited to participate in our recommissioning at 5:30 PM Mass, Saturday, August 15 and 8:45 AM Mass, Sunday, August 16. Ministers are asked to attend one of these Masses to renew their commitment to the ministry. If unable to attend either Mass, email Nell at doconnell@stbrendans.net

Mass Intentions

MONDAY, AUGUST 17

6:30 AM Joseph & Eleanor Mazur †
8:00 AM For the needs of our parishioners as they begin the week
5:30 PM Judy Tabash †

TUESDAY, AUGUST 18

6:30 AM Quentin & Sally Heimerman †
8:00 AM Intention: Bob & Sandy DelQuadri

WEDNESDAY, AUGUST 19

6:30 AM Laura Anaya †
8:00 AM Pete & Linda Giuliani †
5:30 PM Celmentina Maldonado, Sr. †

THURSDAY, AUGUST 20

6:30 AM Donald & Mary Frick †
8:00 AM Gavin Yopp †

FRIDAY, AUGUST 21

6:30 AM Audrea Hanes †
8:00 AM Intention for the Sizemore Family

SATURDAY, AUGUST 22

8:00 AM Patricia Gilbert †
5:30 PM Bruce Selhorst †

SUNDAY, AUGUST 23

Twenty-first Sunday in Ordinary Time

7:15 AM For the People of St. Brendan Parish
8:45 AM Chester & Florence Schew †
10:45 AM Ritch Wilson †
5:30 PM Mike & Sue Beckwith †

(† Intention is for someone deceased.)

SEPTEMBER MASS INTENTIONS NEEDED!

To make a Mass Intention, fill out the form envelope in the Gathering Space with **\$10** cash/check and drop off at the Parish Office.



Flowers for the Altar

In Memory of Helen Hammer
From the Joseph Rielly Family

Regular Church Hours

We switch back to our Facility Team's regular hours (6 AM-10 PM) when school begins.

Thanks to Our Sponsors

Thanks to Dee Printing & our sponsors, our bulletin is provided at no cost to the parish. To place an ad in our bulletin, contact Kati at kati@deepprinting.com or 614-777-8700.

SPONSOR-OF-THE-WEEK: OHIO DERM

The sun has officially set on our 2026 Parish Festival. Some highlights are below:



A Note of Gratitude from Our Festival Silent Auction Leaders...

A huge thank-you to all the parishioners who donated items to this year's Silent Auction. We could not have done it without your generosity. Thank you to the parish maintenance staff: Pete, Dan, John, Tom and Brian for all your assistance in setup and teardown. Thank you to our photographer, Chris Baggs and to our extraordinary assistant Rebecca Baggs! And, a special heartfelt thanks to our entire Silent Auction team: Marie, Ann and Laurel. Your dedication was amazing! ~ Lynsay & Jackie Bensman



One final shout-out to our 2026 Festival Sponsors...

PLATINUM SPONSOR:



**KURGIS &
ASSOCIATES**

PLATINUM SPONSOR:

**SAGE FAMILY
ORTHODONTICS**

GOLD SPONSORS:



**CAPITOL CITY
MANUFACTURING CO.**



Anonymous

**PERROTTA'S
MARBLE SHOP, INC**

SILVER SPONSORS:

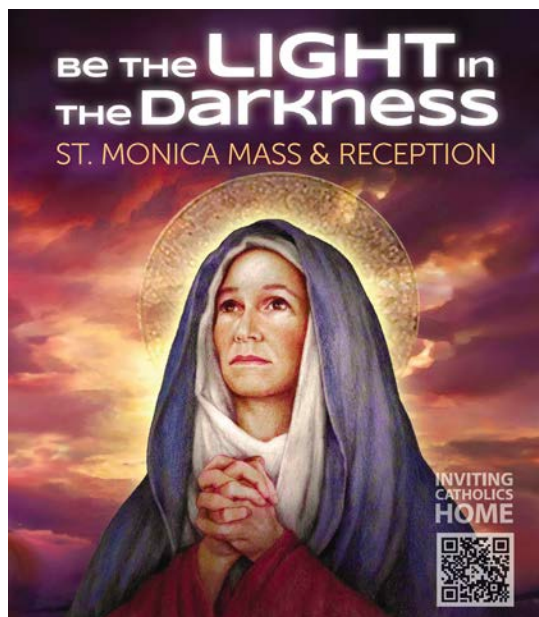


Hayley Schechter • Valerie & John Scheel • Fr. Mike, Fr. Weldit, Fr. Sam, Fr. Dan
The Collette Family • Alexis Baker Swincher • Dave & Melanie Feeney

BRONZE SPONSORS:

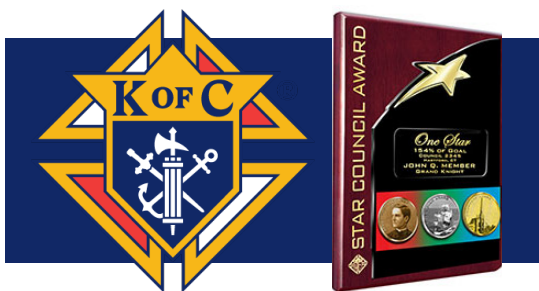


Vazquez-Borrero Family • Stephen & Nancy Miller • Adam, Holly & Snow Brandt • Vedra/Zabick Family • Mr. & Mrs. Ugonna Muoghalu • The Myers Family • Steve & Connie Hodges



Novena Begins August 18

Join us beginning this Tuesday in praying a Novena for those away from their Catholic faith. Copies are available on the Spiritual Spotlight Bookshelf or visit the Inviting Catholics Home web page at www.stbrendans.net/ich. The Prayer Boards are still available for you to write the name(s) of any loved ones who have been away from the Church. Join us **August 27** as Fr. Dan leads us in praying for them to return back to the Church at a special Thursday 5:30 PM Mass. Refreshments will be served afterward in the Church Gathering Area.



Our Knights of Columbus Receive Star Council Award

St. Brendan Knights of Columbus Council 11208 has received the distinction of Star Council, the international organization's top award for local councils. The Star Council Award recognizes overall excellence in the areas of membership, promotion of fraternal insurance benefits, sponsorship of faith formation programs, and service-oriented activities. This year's council activities include: Coats for Kids, assembling Mac-n-Cheese kits for the Hilliard Food Pantry, and "Measure Up" program to support services for people with developmental disabilities, just to name a few. For more information on becoming a Knight of Columbus, contact the St. Brendan's council Membership Director, Dean Pfirrmann at pfirrmann56@gmail.com

3RD THURSDAYS, 5:30-7 PM
AUGUST-NOVEMBER

DEMENTIA 4 PART SERIES



Join us for a four-part series exploring the medical, safety, emotional and community-resource aspects of Alzheimer's disease and dementia. All are welcome to this informative free series at 5:30-7 PM on the 3rd Thursday of each month, August-November in the School Library. Sign up via the QR code at <https://tinyurl.com/dementia4part> or email Nell with any questions at doconnell@stbrendans.net



AUGUST 20: Dr. Gavin Baumgardner, Owner, *Healthy Alliance*
The Medical Aspects of Alzheimer's & Dementia

SEPTEMBER 17: Kelly Lambert, Executive Dir., *Dublin Glenn Memory Care*
The Emotional Aspects of Being a Caregiver

OCTOBER 15: Tonya Kreml, Owner, *Transitioning Your Senior*
Safety at Home While Caregiving

NOVEMBER 19: Laurie Schier, *Oasis Senior Advisors*
Resources Beyond the Home

Book of Revelation Bible Study, August 31

The Book of Revelation is not about date setting or identifying current events, rather it illustrates the judgments brought on by humanity's disobedience to God's laws and His great mercy and love for us in spite of our rebellion. This Catholic Way Bible Study (<https://cwbs.org/>), taught by Lavinia Spirito is open to men and women in Wellnitz, Room 1, **Mondays, 9-11 AM** from **August 31-April 27** (no session Thanksgiving or Christmas). No cost for materials. Sign up at <https://tinyurl.com/stb26revelation>. Questions? Contact Patsy at dpbunnell@yahoo.com or 859-338-6732.



2026 FALL KICKOFF

Friendship Project, Sept. 3

Join other women of our parish for a night of fellowship on Thursday, September 3, 6:30 PM in the Davidson Rooms, as you grow spiritually with friends while reflecting on the book "The Friendship Project." Enjoy refreshments as authors, Michele Faehnle and Emily Jaminet, share insights from their book to help you to develop meaningful relationships, to care for others and be cared for, and to deepen your Catholic faith. No cost. Sign up at <https://tinyurl.com/stb2026women> and for questions, email Wendy: wferkany@stbrendans.net

Parish Men: Join the Kairos Prison Ministry!

Kairos Prison Ministry is looking for men to help bring the love and grace of Jesus Christ to the residents of London Correctional Institute. The retreat weekend is November 5-8, 2026. Formation meetings begin September 25. Please help us bring men to Christ in a holy, joyful and gratifying experience. If interested, contact either Chuck Heinlen at 224-612-1557, chuck436@att.net, or Tim Reno at 614-312-7388, tireno04@gmail.com



M.A.S.T. Annual Patio Party, August 29

If you are single and at least 45 years old, you're invited to join the M.A.S.T. (Mature Active Singles Together) group for our annual patio party on August 29 at 6:30 PM. We are a social and service group for "mature singles" but not a dating group. Join us for appetizers and desserts and meet new friends in the parish. You are welcome to bring a "mature friend" along with you. For more information and the location, email chrishauck0522@gmail.com

Seniors NOW (NAVIGATING OUR WAY) FOR THOSE AGES 65+

FRIDAY, SEPTEMBER 4, 8 AM – First Friday Mass followed by breakfast at Panera Bread, 6120 Sawmill Road in Columbus.

Parishioner Was Nominated for Award!

Mary Helen Olszewski of St. Brendan Parish has been nominated for the St. Mother Teresa of Calcutta Recognition Award for Charity, Compassion and Service. Bishop Fernandes will present the Award at the Ceremony on Sunday, Sept. 20, 11:30 AM-3:30 PM at The Berwick (3250 Refugee Rd, Columbus.) Seating opens at 11:30 AM with ceremony beginning at 12 PM. Register by August 31 at <https://dioceseofcolumbus.org/teresaaward> for \$35 per person (which includes a catered lunch). Tables seat 8 persons, or 7 with a nominee. For questions or special needs, contact Annette Roth at DCCW@ColumbusCatholic.org or call or text 740-701-0610.

Weekly/Monthly Parish Ministries

Esto Vir Men's Ministry – Men's Scripture studies in Davidson Rooms at 6:30 AM, Saturdays or Tuesdays. Questions? Email 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, email Nick Hasou at njhasou@gmail.com

Church Cleaning – Meet Mondays at 9 AM in the church for light cleaning. Supplies are provided. Email Lisa at lisaploug@gmail.com

Prayer Shawl Workshop – Meet 1st Saturdays & 3rd Wednesdays in Wellnitz, Rm 2. Yarn and free lessons provided! To join, email Kathy at kendriz@aol.com or Karen at kkessmith@yahoo.com

St. Brendan Young Adults – Those in their 20s & 30s meet monthly on 2nd & 4th Wednesdays, 7-9 PM. Women meet off-campus. Men meet on campus. To join, email Jorden at jfreydesigns@gmail.com

SVdP Sandwich Making for the Homeless – Meet in Wellnitz Hall twice monthly: First Thursdays, 10 AM and 3rd Thursdays, 7 PM.

Spiritual/Mental Support & Care

Grief Support Luncheon – Meets monthly, 2nd Thursdays, 1 PM at La Chatelaine Restaurant in Dublin.

Grief Support Study – Meets the 1st Sundays monthly at 7 PM in Wellnitz, Room 1 to learn grief care information and support. Questions? Email Nell at doconnell@stbrendans.net

iTHIRST Spiritual Companions – We have three iThirst Spiritual Companions at our parish to support you! For more information, visit opendoorwomensrecoveryorg/ithirst or, for questions, email info.ithirstcolumbus@gmail.com

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



A Prayer for Our Students

*We give You praise, O God, for all that is new,
all that holds promise and all that brings joy.*

Bless us as we start this new year at school.

May we show love to one another and to all.

*May the beginning of this school year
remind us that You allow us to start over
again and again.*

Help us to forgive others as You forgive us.

Help us to learn and to work together.

*Help us listen when we should, find the best
words to speak and know when to be quiet.*

Help us to be good friends this year.

Help us to be patient with ourselves and others.

Bless our school and keep us safe.

*Help us to be aware of Your love, shown to us
in the people around us.*

Bless all who care for us in school and at home.

*May the Blessed Mother Mary help us live
as well as she did, giving all thanks and
glory to God. Amen*



School Car Line & Bus Lane

As a reminder, the School Pick-up Car Line forms around 3 PM during school days. The graphic above shows where the car line forms as parents pick up their children. Please watch for children and note – our speed limit in the parking lot is just 10 mph. Also, during school days/hours, please avoid utilizing or parking in the School Bus Lane.

New this Fall beginning Sept. 16

Catechesis of the Good Shepherd



2026-27 Catechesis of the Good Shepherd Registration

St. Brendan Parish is offering The Catechesis of the Good Shepherd method of faith formation for the three to six-year-old children of our parish beginning this fall, September 16. The catechists who will work with the children have participated in nearly 100 hours of formation to prepare a special environment for the children, which is called *the Atrium*.

St. Brendan CGS will be held in the Carter Center on **Wednesdays from 10 AM-12 PM** for children 3-6 years old. Children must be completely potty-trained. **We enroll by the following priorities:**

1. Families already registered for Family Faith Formation or St. Brendan School
2. Other parishioners
3. Non-parishioners

Registration is open at <https://bit.ly/stb2026cgs> or via the QR code below. Our current capacity is 10 children. If we are able to offer additional times during the week, we will let you know via email. If our current offering does not work for your family's schedule, please reach out to let us know what would work better for you.



For questions about the Catechesis of the Good Shepherd program at our parish, please contact Jacob Doran at jdoran@stbrendans.net or call 614-876-1272, ext. 231. To learn more about the program, visit www.CGSUSA.org

REGISTER BY AUGUST 17 TO
AVOID LATE FEES!



Family Faith Formation

Families with children, 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. Register via the QR code or at <https://tinyurl.com/FFFstB> (to avoid a late fee, register by August 17.) Questions? Contact Jacob Doran: jdoran@stbrendans.net or call 614-876-1272, ext. 231.

POD Nursery Volunteers Are Needed

Note: POD Nursery Volunteers 18+ must complete Protecting God's Children training and a BCI background check before serving. Our nursery, for children 6 mos.-4 years old, needs volunteers during:

- **8:45 & 10:45 AM Sunday Masses**, Email nursery@stbrendans.net
- **Elizabeth Ministry** needs childcare on: Sept. 25, Oct. 30, Jan. 29, 2027, Feb. 26, 2027 & April 30, 2027. Email Regina: thelonggears@gmail.com
- **OCIA Easter Vigil Cohort** needs nursery help Tuesdays, beginning in Sept., 6:15-8:30 PM. Contact Wendy: wferkany@stbrendans.net
- **Catholic Way Bible Study** needs childcare Monday mornings beginning in Sept. To help, email Wendy: wferkany@stbrendans.net



Last Meet-up this Season...

Join the Elizabeth Ministry for the final *Moms at the Metro* during this season. Bring the kids to Glacier Ridge Metro Park (over by the playground) Saturday, **September 19: 9 AM Nature Walk, 10 AM Craft/Playtime and 11 AM Wrap-up**. RSVP to Regina at 330-754-8028 or, Alyssa at 406-781-1396.



8 AM Wednesday Summer Mass

ENDS AUGUST 19 AFTER
SCHOOL STARTS BACK UP



DIOCESE of
COLUMBUS

MENTAL HEALTH & WELLNESS
RESOURCE DIRECTORY



Diocesan Catholic Mental Health and Wellness Directory

The Vicariate of Catholic Social Doctrine, in conjunction with an advisory group of Catholic mental health professionals and clergy, has compiled a directory of local, trusted, Catholic Mental Health professionals and resources for those who need help. The directory highlights vetted professionals and resources who incorporate faith in one's treatment and who align with the Church's teachings on anthropology and morality, ensuring a holistic approach to mental health and wellness. The directory is available now to view/download on the Diocesan website, which will be updated frequently at <https://columbuscatholic.org/mental-health-ministry/>

Crafters Wanted for Fall Craft Show

Our Knights of Columbus **Fall Craft Show** is Saturday, November 7. Booth spots are almost full so sign up today! **Are you part of a ministry that would like to raise funds?** Consider securing a vendor booth at our Fall Craft Show and have your ministry members contribute handmade items to raise funds! Questions? Email Eric at sbcraftshow@gmail.com Find vendor details/register at <https://tinyurl.com/events4stb> (click on "Craft Show").

GriefShare®

Grief Support Group

*Help and encouragement
after the death of a loved one*

At a GriefShare group, you'll find understanding, guidance, relief, and a safe place to navigate the challenges of grief. Come join us!

griefshare.org

Thursdays 2X per month, 5:30-7 pm
Beginning September 10
St Brigid of Kildare Church
Hendricks Hall, Berry Room
kvanhuffel@stbrigidofkildare.org

Around Our Diocese

Breakfast with the Bishop, Sept. 11

Catholic Social Services hosts an evening of cooking, conversation and dining with Fr. Leo Patalinghug and Bishop Fernandes on Friday, September 11, 7 AM-9:30 AM at The Renaissance Hotel Grand Ballroom. Visit <https://columbuscatholic.org/event/breakfast-with-the-bishop/> for details. Questions? Email Julie Naporano at Kijnaporano@colscss.org

Cradling Christianity Benefit Dinner, Sept. 17

Preserving Christianity in the Holy Land Through Education benefit dinner in support of the Franciscan Foundation for the Holy Land is Thursday, Sept. 17. Mass begins 5 PM with reception/dinner to follow at Our Lady of Victory Church and Parish Hall (1559 Roxbury Rd., Columbus). Speaker: Bishop A. Elias Zaidan, Chairperson of the USCCB Committee on International Justice & Peace. Questions? Email CradlingChristianity@gmail.com and for tickets and details, visit FFHL.org/Regions/Columbus/RSVP

Marriage Conference, Sept. 19

Married and engaged couples are invited to the annual *Together in Holiness* marriage conference on September 19, 8:30 AM-4 PM at St. Catharine Catholic Church in Columbus (presented by Saint John Paul II Foundation & Diocese of Columbus) to strengthen your relationship with your spouse and discover God's plan for your family. Cost is \$64 per couple & \$5 per child for childcare. Register at <https://forlifeandfamily.org/events/th26-cmoh/>

St. Mother Teresa Award Ceremony, Sept. 20

Join the Diocesan Council of Catholic Women for the 2026 St. Mother Teresa Awards, recognizing women in the Diocese of Columbus for their charity, compassion and service in their contribution to our Church and diocese. Each recipient will receive a certificate of recognition and thanks from Bishop Fernandes. Recipient tickets will be provided compliments of DCCW. Cost is to be determined (award recipients' registrations are complimentary). All table reservations must be prepaid. No payments at the door. Registrations for the Recognition Luncheon are accepted until August 31. Questions or to RSVP, contact Annette Roth at DCCW@columbuscatholic.org

Josephinum 5K Run/Walk is October 3

The Friends of the Josephinum 5K Run/Walk is a one-loop course through the Pontifical College Josephinum campus and surrounding area, plus a virtual option for supporters nationwide. Register 3+ participants at the same time and get \$15 off (discount is automatically applied upon checking in 3 or more). Register at <https://m3ssports.com/events/josephinum-5k/> Parking is at Crosswoods Center I & II office park (100-150 E. Crosswoods Blvd). Participants receive an event T-shirt, official Finisher's Medal, FREE race photos, a bottle of wine (those 21+) or Trappist Monastery Jam (under 21), breakfast burritos & White Castle sliders.



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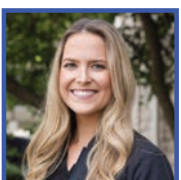
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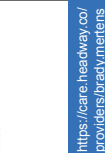
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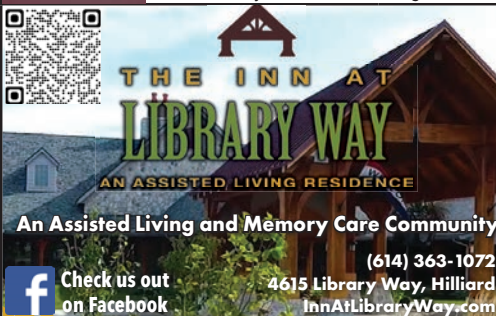
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