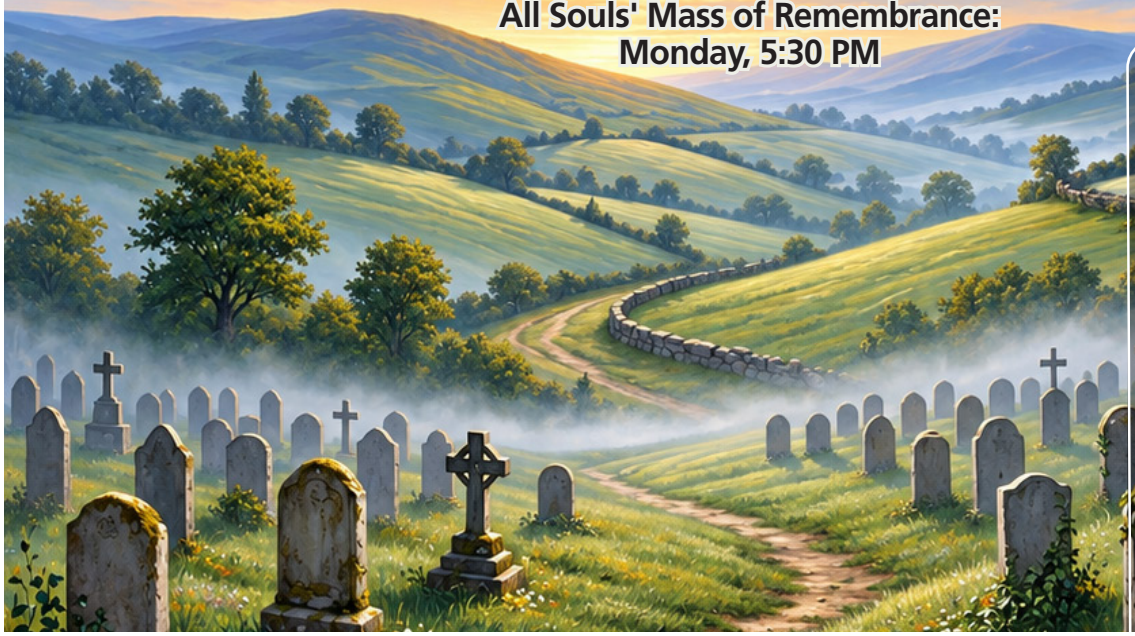
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Nov. 1: Solemnity of All Saints



Nov. 2: Commemoration of All the Faithful Departed

All Souls' Mass of Remembrance:
Monday, 5:30 PM



It's Coffee & Donut Sunday!

Join us after 8:45 & 10:45 AM Mass in the Davidson Rooms

Fall Craft Show is Sat., Nov. 7

Details on page 18

KAIROS

Turn in Your Kairos Cookies!

Details on page 17

Holy Mass*

SAT. VIGIL 5:30 PM
SUNDAY 7:15 AM, 8:45 & 10:45 AM, 5:30 PM

Daily Mass*

MON. 6:30 & 8 AM, 5:30 PM
TUE./ THU./ FRI. 6:30 & 8 AM
WED. 6:30 AM, 5:30 PM
SAT. 8 AM

Reconciliation*

WED. 6-7 PM *(during Adoration)*
SAT. After 8 AM Mass
Or, schedule Confession by calling the parish office.

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

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

Saint Brendan
THE NAVIGATOR

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Lorin Pankewicz, Dir. of Student Services
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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: Please 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 Preparation Class: 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:
For online form/payment, visit **https://tinyurl.com/massintent** or, include **$10** cash/check in the Mass Intention envelope w/form (in the Church Gathering Area.)

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/ministry/stbrendans** 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/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: **aboyd@cdeducation.org** or 614-274-1922



From Our Pastor



ON THIS NOVEMBER 1, THE SOLEMNITY OF ALL SAINTS, we celebrate not only the saints in heaven but also the holiness to which God calls each of us. We turn to the saints for their prayers and wisdom, yet their example invites something more: to follow Jesus Christ as they did. Sainthood is not someone else's calling. It is ours, too. The saints were, at one time, living human beings like us. Their holiness did not mean they never struggled or fell; it meant they kept turning toward Christ. As Saint Charbel of Lebanon reminds us, "The Saints did not become saints because they never sinned, but because they overcame sin through their conversion and cooperation with God's grace." Our failures need not have the final word. With repentance and trust in God's mercy, we can begin again. Through Baptism, we are God's children, called to grow into the likeness of His Son. The path is not reserved for martyrs or those whose names appear on the Church's calendar. It runs through our homes, workplaces, parishes, and ordinary responsibilities. Saint John Vianney offers this encouragement: "We can, if we will, become a saint, for God will never refuse to help us to do so." We do not become holy by willpower alone, but by cooperating with the grace that God abundantly gives us.

How do we cooperate? By imitating Christ in thought, word, and deed. **In thought**, we turn from resentment and rash judgment, asking for the humility to see others with charity. **In word**, we speak truthfully and kindly, refuse gossip, and offer encouragement rather than criticism. **In deed**, we serve without seeking recognition, forgive those who hurt us, fulfill our responsibilities faithfully, and bring peace where there is discord. These are not merely good intentions. They are daily choices through which Christ's love takes shape in us. The Beatitudes (Matthew 5:1-12a) show us this way of life: humility, mercy, purity of heart, peacemaking, and faithfulness even when following Jesus is difficult. We need not accomplish everything at once. Saint Philip Neri counsels, "One should not wish to become a saint in four days but step by step." Today's step may be a patient response, an apology, a quiet act of service, or a few moments of sincere prayer. What matters is that we take it with Christ.

On this All Saints solemnity, let us do more than admire the saints. Let us imitate their true discipleship and desire to belong completely to Jesus. Whatever our circumstances, we can make the ordinary duties of life an offering of love. With God's grace, let us choose one concrete way today to think, speak, and act more like Christ – and take the next step toward becoming saints ourselves.

ON THIS NOVEMBER 2, THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS' DAY), we bring before the Lord the people we love and miss – those who have gone before us marked with the sign of faith. We remember their faces, their voices, and the many ways they touched our lives. Some losses are recent; others have been part of our hearts for many years. Whatever our grief, the Church invites us to place it in the loving hands of Jesus, whose Resurrection gives us hope that death does not have the final word. One of the most beautiful ways we continue to love those who have died is to pray for them. We pray especially for the Souls in Purgatory: those who have died in God's grace and friendship and are being purified and prepared for the fullness of heaven. Our prayers entrust them to the mercy of the Lord, who alone knows each one and loves each one. Although we can no longer sit beside them or hear their voices, we can still offer them this precious gift of love.



Throughout November, the month dedicated to the Holy Souls, let us make room for this remembrance in our daily prayer. We might offer a Rosary, make a visit to church or a cemetery, offer a small sacrifice, or quietly pray, "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them." Let us remember, too, those who have no one to pray for them – the forgotten souls, who out of our charity can benefit from our prayers. We may not know their names, but God does, and we can lovingly include them in our prayers. Special prayers and articles in this bulletin are provided to help us keep the Holy Souls close to our hearts throughout the month. I warmly invite you to inscribe the names of your deceased loved ones in our **Parish Books of the Dead**. Those whose names are inscribed will be collectively remembered at each Mass during the month of November. As a parish family, we will bring these beloved souls before the Lord, asking Him to welcome them into eternal rest. If remembering someone brings tears, know that you need not carry that sorrow alone. We pray together, grieve together, and place our hope together in Christ. As we pray for those who have died, we are also gently reminded of our own journey toward heaven. The Lord calls each of us to become a saint– not by doing everything perfectly, but by allowing His grace to change our hearts. We follow Him in our thoughts, our words, and our deeds: choosing kindness when we are impatient, offering forgiveness when it is difficult, caring for someone who is lonely, and returning to Him when we fall. Through prayer and the sacraments, Jesus strengthens us to take the next faithful step. This November, may our prayers for the Holy Souls deepen our love and renew our desire to live close to Christ. Let us help one another along the way, trusting in the mercy of the One who calls us home. May He grant eternal rest to our beloved dead, comfort all who mourn, and lead us, too, to the heights of heaven, where we hope to rejoice together in His presence for all eternity.

Remember: Mass of Remembrance, November 2, 5:30 PM, for all of our parishioners who died since the previous All Souls' Day. Let us gather as a Parish family to pray for our fellow parishioners who have died.

Fr. Mike

Fr. Michael Lumpe, Pastor

From Brokenness to Glory: We, Too, Can Become Saints

Article by Father Michael Lumpe.

Q: ***"Who made you?"*** **A:** ***"God made you."***

Q: ***"Why did God make you?"*** **A:** ***"God made you to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next."*** *(Baltimore Catechism, Chapter 1, Questions 1 & 2)*

This timeless, foundational truth from the *Baltimore Catechism* establishes the core purpose of every human existence. Every soul is created with an infinite longing that only God can satisfy. Yet, in our fallen human nature, we routinely attempt to fill this divine void with the fleeting, fragile substitutes offered by the world: materialism, social status or recognition, excessive comfort, self-reliance and personal control. This is the tragic paradox of many a person who is no longer focused on or trusting in the Lord. We seek happiness, but we seek it in places where happiness on this level cannot endure. The Gospel of Jesus Christ breaks into this cycle of frustration with a radical, challenging, and deeply liberating truth: we are all called to be saints.

Holiness is not a rare privilege reserved for a flawless elite. It is the universal destiny intended for every ordinary person willing to surrender to God's grace. As Pope Saint John Paul II forcefully reminded those attending the 17th World Youth Day in 2002, the world, the call to holiness must never be met with intimidation or a sense of inadequacy: "*We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of His Son*" (Homily, July 28, 2002). The journey from brokenness to glory requires an ongoing metanoia – a profound, daily conversion of the mind and heart. To ascend to the heights of heaven, we must intentionally turn away from the currents of modern culture – this comes about by learning to discern what leads to Christ, turn away from sin, and walk with Him along the demanding but life-giving path of the Gospel.

The Path of Radical Transformation: Seven Witnesses of Grace

This transformation is never a human achievement; it is a miracle of Divine Mercy. Throughout salvation history, God has chosen the most unlikely individuals to demonstrate that no past is too dark for His light and His grace to penetrate.

The first movement of this grace is found sitting at a tax collector's booth. **Saint Matthew the Apostle** was a publican, actively collaborating with the occupying Roman forces and extorting his own people for financial gain. He was a social outcast, viewed by his community as a traitor and a monumental sinner. Yet, when Jesus walked past his customs post, He looked directly into Matthew's soul and said simply, "*Follow me.*" In an instant, Matthew stood up, walked away from his highly lucrative livelihood, and embraced absolute evangelical poverty (Matthew 9:9). When the Pharisees later grumbled about Jesus dining with such outcasts, Our Lord provided the definitive charter for all conversion: "*I did not come to call the righteous, but sinners.*" (Matthew 9:13)

This unconditional pursuit is magnified in the life of **Saint Mary Magdalene**, a woman traditionally remembered as the very archetype of the penitent sinner. The Gospels record that Jesus cast seven demons out of her (Luke 8:2) – a spiritual affliction that Saint Gregory the Great interpreted as a total captivity to the capital vices. In Catholic liturgical tradition, she is beautifully identified with the weeping woman of Luke 7 who crashed a Pharisee's dinner party to wash Jesus' feet with her tears and dry them with her hair. She did not care about social humiliation; she knew her soul was broken. Jesus vindicated her public penance by declaring, "*Her many sins have been forgiven, for she loved much*" (Luke 7:47). Healed and liberated, Mary Magdalene's conversion reoriented her life completely. She became a vital benefactor to the ministry, courageously stood at the foot of the Cross when the Apostles fled, and was chosen as the very first witness to the Resurrection, earning the title "Apostle to the Apostles." Her transformation proves that when Christ forgives a dark past, He unlocks a radiant future.

A similarly sudden and blinding light redefined the early Church through **Saint Paul**. Before he was the great Apostle to the Gentiles, he was Saul of Tarsus – a brilliant, fiercely zealous Pharisee who breathed murderous threats against Christians. Saul was convinced he was doing God's work by dragging believers to prison. Yet, on the dusty road to Damascus, a blinding heavenly light threw him to the ground, and a voice asked, "*Saul, Saul, why do you persecute me?*" (Acts 9:4). In that moment of absolute vulnerability, the proud persecutor became the humble servant. He spent the rest of his life poured out like a libation for the Gospel, writing to the Galatians, "*It is no longer I who live, but Christ who lives in me*" (Galatians 2:20).

Centuries later, another monumental intellectual wrestled with the same call to surrender. **Saint Augustine of Hippo** was a young man of extraordinary intellect but deeply restless heart. He sought fulfillment in philosophical pride, worldly ambition, and loose living. For decades, he ran from the Catholic faith of his childhood. Yet, he was pursued by the supernatural power of persistent prayer. His mother, **Saint Monica**, wept and prayed for her son's conversion for over thirty years. A bishop famously comforted her by saying, *"It is impossible that the son of so many tears should be lost*" (*Confessions*, Book III, Ch. 12). Monica's patience was vindicated when Augustine, sitting in a garden in Milan, heard a child's voice chanting, "Tolle lege, tolle lege" – "take up and read." Opening the Scriptures, the chains of his vices shattered. Augustine would summarize the human condition in his immortal phrase: "*You have made us for yourself, O Lord, and our hearts are restless until they rest in you*" (*Confessions*, Book I, Ch. 1).

Conversion also reaches into the deepest depths of moral degradation and carnal vice, as seen in the life of **Saint Mary of Egypt**. Running away from home at the age of twelve, she spent seventeen years in Alexandria living a life completely consumed by severe lust, prostitution, and public debauchery. Driven by pure curiosity, she joined a crowded ship of pilgrims traveling to Jerusalem. Yet, when she attempted to enter the Church of the Holy Sepulchre to see the relic of the True Cross, an unseen, supernatural force physically blocked her from crossing the threshold. Shaken to the core and realizing

the weight of her sins, she caught sight of an icon of the Blessed Virgin Mary. Weeping in profound repentance, she begged for entry, promising to renounce the world. She spent the remaining forty-seven years of her life in the desert as an ascetic hermit, trading the empty pleasures of the flesh for the incomparable sweetness of divine contemplation.

Worldly vanity and ambition were similarly challenged in the life of **Saint Ignatius of Loyola**. Before his radical conversion of mind and heart, Ignatius was a wealthy Spanish nobleman and soldier consumed by thoughts of military glory, chivalric romance, and personal honor. His ambitions came to a sudden halt at the Battle of Pamplona when a cannonball shattered his leg. Confined to a bed for months during a prolonged convalescence, he found nothing to read except a *Life of Christ* and a volume on the *Lives of the Saints*. As he read, he noticed a profound spiritual movement: thoughts of worldly glory left him feeling dry and empty, whereas thoughts of imitating Jesus Christ and the saints filled him with an enduring, peaceful joy. Laying down his sword, he underwent a total interior discipline, submitted himself to a demanding process of conversion, and eventually founded the Society of Jesus. His mature teaching insisted that Christ's love must be manifested in concrete ways: "Love ought to be shown more in deeds than in words" (*Spiritual Exercises*, No. 230).

Finally, the journey to Christ is a triumph over intellectual pride, vividly illustrated in the twentieth century by the life of **Edith Stein**. Born into an orthodox Jewish family, she declared herself a devout atheist by her teenage years. She possessed a towering intellect, becoming a brilliant philosopher and a leading figure in the European academic world. Yet, her academic pursuit of absolute truth eventually led her to the Author of Truth. While staying at a friend's house, she picked up the autobiography of Saint Teresa of Avila and read it completely in a single night. Upon closing the book, she confessed, "*This is the truth*" *(Life in a Jewish Family)*. She was baptized, and later entered the Discalced Carmelite monastery; **Saint Teresa Benedicta of the Cross** ultimately offered her life as a martyr in the gas chambers of Auschwitz. Her journey proves that an honest, relentless search for truth will always lead a soul directly to the foot of the Cross.

The Reciprocal Bond of Love and Obedience

How do we, as modern sinners, follow these giants into the heights of heaven? The answer lies in shifting our perspective on what it means to follow Jesus. True conversion is not a matter of rigidly observing a heavy checklist of rules out of fear of punishment. Rather, it is a joyful response to an overwhelming experience of being loved by God.

When we realize that Christ laid down His life for us while we were still sinners, our hearts are moved to love Him in return. Jesus said, "*If you love me, you will keep my commandments*" (John 14:15). Obedience is the natural, fragrant fruit of love. It requires a daily willingness to crucify our ego, to embrace humility, and mean what we pray in the Lord's Prayer, "*Thy will be done,*" even when it contradicts our own desires. This ongoing conversion we are called to is a lifelong process of pruning, but it is the only path that leads to authentic freedom, true joy, and eternal glory.

A Prayer for the Return of Fallen-Away Catholics

O' Merciful Father, whose love is boundless and whose patience is infinite, we place into Your hands all those who have wandered away from the light of Your truth and the embrace of Your Holy Catholic Church. Look with eyes of deep compassion upon our family members, friends, and parishioners who have grown cold in their faith, who have been blinded by the illusions of this world, or who have been wounded by human weakness.

We ask You, through the powerful intercession of Saint Monica and Saint Mary Magdalene, to grant us the grace of persistent prayer, enduring love, and unwavering hope. Send Your Holy Spirit to trouble their restless hearts, to shatter the walls of pride, and to awaken in them a profound hunger for the truth and mercy that only You can provide. Just as You cast out the darkness from the Magdalene and met Saul on the road to Damascus, meet our loved ones in their current darkness and reveal to them the beautiful, forgiving gaze of Your Crucified and Risen Son.

Bring them home, Lord, to the Sacraments of Reconciliation and the Holy Eucharist, so that they may experience the joy of Your forgiveness and choose the better part that will never be taken from them. We pray this through Christ our Lord. Amen.

PARISH PRAYER REQUESTS – PLEASE PRAY FOR:

THOSE HOSPITALIZED OR ILL:

Ken Weitmarshen
Curt Thayer
Bertha Torok
Ilona Owens
Joseph Rienhard
Lisa Lynch
Tonya Prickett
Andrea Gigliotti
Dochia Finsterbusch
Brenda Bazan
Bill Reinking
Michael Nguyen
Hannah Kelley
Mariann Chilton
Karen Zappitelli
Francis Drlik
Heather Locricchio
Joseph Miele
Andy Ryan Hesselbart
Dixon Aarellano
Patrick Podobnik
Richard Torok
Jerry Price
Dolores Lynch
Sarah Ortlieb
James Jimenegz
Grace Kelley

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 Pfirrman
Zackery Reed
Robbie Hite
Ross McDonald
Maddux Cunningham

...we pray for all our men and women in service to our country, healthcare workers and first responders as well as for those no longer practicing our Catholic faith.

If you would like our parish to pray for loved ones who are **ill at home**, **hospitalized,** or are **active duty military**, fill out our *Bulletin Prayer Request Form* via the QR code or at **www.bit.ly/Bulletin-Prayer-List**. If someone was deleted from the list but is still ill, fill out a new request, or if you would like a pastoral visit, call ***614-876-1272.***

Mass Intentions

MONDAY, NOVEMBER 2

6:30 AM Zewdi Sereke †
8:00 AM For the needs of our parishioners as they begin the week
5:30 PM For all the deceased of our Parish †

TUESDAY, NOVEMBER 3

6:30 AM Zewdi Sereke †
8:00 AM Zewdi Sereke †

WEDNESDAY, NOVEMBER 4

6:30 AM Zewdi Sereke †
5:30 PM John Morgan †

THURSDAY, NOVEMBER 5

6:30 AM Zewdi Sereke †
8:00 AM Zewdi Sereke †

FRIDAY, NOVEMBER 6

6:30 AM Zewdi Sereke
8:00 AM Irma & Jack Krimm †

SATURDAY, NOVEMBER 7

8:00 AM Giovanna Giuliani †
5:30 PM Anne I. Rielly †

SUNDAY, NOVEMBER 8

Thirty-second Sunday in Ordinary Time

7:15 AM Mary Deeks †
8:45 AM For the People of St. Brendan Parish
10:45 AM Jean Morris †
5:30 PM Charles D. Heinlen †

(† Intention is for someone deceased.)

Eucharistic Adoration

Sign up at ***stbrendan.weadorehim.com***

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 & treasure. For all you do, **thank you!**

Offertory, Oct. 25, 2026 **$40,059**
(Cash, checks, online giving)
Weekly Budgeted **$55,375**

Give online via PushPay by scanning the QR code.



Congratulations

ON THE BAPTISM OF:

Lenny Arthur Siefring

Praying to our Advocates in Heaven

QUESTION: WHY DO CATHOLICS PRAY TO SAINTS?

Article by Fr. William Saunders courtesy of the Catholic Exchange.

Since the earliest days of the Church, Catholics have always venerated those holy men and women who have gone before us and are now with our Lord in heaven. Unlike most Protestant denominations, Catholics have a clear sense that we who belong to the pilgrim Church on earth are united with the Church triumphant in heaven and the Church undergoing purification in purgatory. We call this union the *Communion of Saints* (cf. *Catechism*, No. 957). Together, the Church on earth, in heaven, and in purgatory form one Church, one Mystical Body of Christ.

Vatican II's "Dogmatic Constitution of the Church" (*Lumen Gentium*) emphasized that Christ founded the Church, "the society structured with hierarchical organs and the mystical body of Christ, the visible society and the spiritual community, the earthly Church and the Church endowed with heavenly riches." The Church on earth and the Church of heaven, are not two separate realities; "on the contrary, they form one complex reality which comes together from a human and a divine element" (*LG*, 8).

This union, however, is not something static, but dynamic. Just as we who are members of the Church on earth help each other on the path of salvation through our prayers, good works, and example, so do the saints help us. *Lumen Gentium* states, "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness, add to the nobility of the worship that the Church offers to God here on earth, and in many ways helps in a broader building up of the Church. Once received into their heavenly home and being present to the Lord, through Him and with Him and in Him, they do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men. So by their brotherly concern is our weakness greatly helped" (No. 49).

Note that *Lumen Gentium* emphasized that Christ is the one mediator. Sometimes Protestants object to the Church's devotion to saints because they misconstrue praying "to the saints" to mean diminishing the role of Jesus. While we may say, "Pray to the saints," we actually mean asking them to intercede for us to pray with us and for us to our Lord, who bestows all graces. To refute this very objection raised by the first Protestant leaders, the Council of Trent (1563) stressed that "*it is good and useful to invoke [the saints] humbly, and to have recourse to their prayers, their help and assistance, in order to obtain favors from God through His Son, our Lord Jesus Christ, who alone is our Redeemer and Savior.*" Yes, we must never lose our focus on Christ. However, the saints who are alive with Christ can indeed pray for us and, by their vigilant and faithful example, help keep our eyes focused on Christ. If anything, these saints, who have proclaimed Christ as Redeemer and Savior in their lives, want to lead all to Him, not to distract us from Him.

The very active role of the saints in the Church comes alive in the Liturgy. Remember that during the Rites of Baptism and Ordination, the faithful chant the Litany of Saints, invoking the aid of this cloud of witnesses (Hebrews 12:1). Each time we celebrate the Holy Sacrifice of the Mass, we remember these great saints, mentioning by name at least our Blessed Mother, the patron saint of the parish, and the saint whose feast it may be.

In the Preface, the priest exhorts the faithful to lift up their hearts and join with all the angels and saints in praising God. During the Eucharistic Prayer, we recall their constant intercession for us. At this time, heaven is joined to earth once again as our Lord becomes present and dwells among us in the Holy Eucharist. Our communion with the Lord in the Blessed Sacrament unites us in communion with all the angels and saints. Therefore, we praise God for this great band of witnesses, and we must not forget to implore their aid, remembering, "*Their glory fills us with joy, and their communion with us in your Church gives us inspiration and strength as we hasten on our pilgrimage of faith, eager to meet them*" (Preface from the Solemnity of All Saints).

The Deeper Meaning of the Communion of Saints

Article by Stephen Beale courtesy of the Catholic Exchange.

Have you ever noticed how God is never depicted as alone in heaven? Take the vision in Isaiah 6, where the prophet glimpses God seated on His throne, flanked by a chorus of seraphim singing of His holiness. Then there is the majestic vision of Daniel 7: *"As I watched, Thrones were set up and the Ancient of Days took his throne. His clothing was white as snow, the hair on his head like pure wool; His throne was flames of fire, with wheels of burning fire. A river of fire surged forth, flowing from where he sat; thousands upon thousands were ministering to him, and myriads upon myriads stood before him. The court was convened, and the books were opened.*" (verses 9 to 10).

This motif carries over in the New Testament in the scenes of heaven in Revelation. For example there's this in Revelation 7: *"After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands"* (verse 9).

In Dante's *Paradiso*, the theme of heaven as a densely populated place is developed further. This is especially borne out in the illustrations done for the text by the great nineteenth century French artist Gustave Dore. For example, in one image, the souls of holy warriors are clinging to the cross. In another, righteous souls cluster together in the shape of a flying eagle. In yet another, a veritable multitude of saints very much like that seen in Revelation flock together in the form of a giant rose. Here is how Dante describes it: *"That sacred army, that Christ espoused with his blood, displayed itself in the form of a white rose, but the Angel other, that sees and sings the glory, of him who inspires it with love, as it flies, and sings the excellence that has made it as it is, descended continually into the great flower, lovely with so many petals, and climbed again to where its love lives ever, like a swarm of bees, that now plunges into the flowers, and now returns, to where their labor is turned to sweetness. Their faces were all of living flame, their wings of gold, and the rest of them so white that snow never reached that limit. When they dropped into the flower, they offered, to tier on tier, the peace and ardor that they acquired with beating wings: and the presence of such a vast flying swarm between the flower and what was beyond it, did not dilute the vision or the splendor: because the Divine Light so penetrates the Universe, to the measure of its Value, that nothing has the power to prevent it. This kingdom, safe and happy, crowded with ancient peoples and the new, had sight and Love all turned towards one point"* (*Paradiso*, 31:1-27).

Consider this for a moment: Would it not be weird if God was depicted as a singular figure enthroned in heaven? It'd be weird in the first place because where else would all the holy souls be but near to God? But it'd be odd for another reason as well: It is impossible for God to be alone. This is because God is a Trinity of three persons. God is, in other words, a perfect communion.

In the above translation, Dante actually refers to heaven as "crowded." This could be read simply as a quantitative statement but it is also qualitative – it indicates something about the nature of reality in heaven. When we think of heaven as a place with souls crowded together, another phrase comes to mind: the communion of saints. This communion of saints is a fitting reflection of the triune God.

It also points to the nature of the good.

In his commentary on the Creed, this is how St. Thomas Aquinas interprets the meaning of the communion of saints: *"As in our natural body the operation of one member works for the good of the entire body, so also is it with a spiritual body, such as is the Church. Because all the faithful are one body, the good of one member is communicated to another."*

More to the point, one could say the good is communicative. It is social. This fundamental truth becomes clearer when we contrast these visions of a crowded heaven with the hell that is described in C.S. Lewis' *Great Divorce*. There, in contrast to the classic conception of hell as place of everlasting fire, with demons torturing sinful souls for eternity, the hell of Lewis is quite the drab and dreary place. It is a "place" of total social isolation, where residents spend eternity moving farther and farther apart from each other.

Heaven is the opposite of this.

In contrast with hell, in heaven, all souls move closer together – and together, closer to God. If this sounds strange or even impossible, remember what the Church teaches us about the nature and attributes of God. To paraphrase St. Gregory of Nyssa, we can never exhaust our fill of the infinite beauty and goodness of God. He fills us to the point of overflowing and yet there is always more to desire. And this inexhaustibility of God is beautifully reflected in that fact that He draws to Himself a communion of seemingly innumerable saints.



Seminarian Support Fund, 2nd Collection is November 7/8

This week is National Vocations Awareness Week. Next weekend, our parish will take up a second collection for the Seminarian Support Fund. This collection helps pay tuition for the 40 men preparing for the priesthood for the Diocese of Columbus. It costs roughly $60,000 each year to educate and form one seminarian. These men are our future pastors, confessors, and spiritual fathers, and their formation depends on the generosity of the faithful. Please consider giving generously next weekend during the second collection or via the QR code above, or **www.tinyurl.com/4seminarians**

Melchizedek Project Session, November 30

For young men discerning priesthood. Our next meeting at St. Brendan is Monday, November 30, 6-7:30 PM in the School Library (dinner is provided). Email Fr. Sam at **frseverance@stbrendans.net** to let him know you plan to attend. Future dates: Jan. 25, Feb. 22, March 15 & April 26.

Praying for the Dead & Gaining Indulgences in November

Article Courtesy of Catholic Culture

Indulgenced practices Catholics can do during the month of November for the Poor Souls in Purgatory.

DIRECTIONS

It is during the month of November that the Church meditates on the Communion of Saints, which is the link with the faithful who have already reached heaven (the Church Triumphant), the faithful departed who are still expiating their sins in Purgatory (the Church Suffering) and of the pilgrim faithful still here on earth (the Church Militant). As Pope Saint Paul VI describes it in his *Credo of the People of God*: *"We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers"* (CCC, 962).

On the first of November the Church celebrates the Solemnity of All Saints, a Holy Day of Obligation, honoring all those faithful in heaven, the known and unknown saints. The feast began the traditional Octave of All Saints, November 1-8.

November 2nd is the Commemoration of All the Faithful Departed, also known as All Souls' Day, a day set aside to pray for all the dead. All Souls' Day shifts the Church's focus on praying for the Faithful Departed throughout November. The need and duty of prayer for the dead has been acknowledged by the Church. It is recommended in the Scriptures of the Old Testament: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Macc. 12: 46). This duty is expressed in public and private prayers but especially in the offering of the Holy Sacrifice of the Mass for the repose of souls.

The prayers are particularly directed for the souls who are being purified in Purgatory, waiting for the day when they will join the saints in heaven. The celebration of Mass is the highest means the Church can provide for charity for the dead, but we can also relieve their sufferings through our prayers, sufferings and penances. We can particularly help the Poor Souls by doing acts and prayers that have indulgences attached to them.

Indulgenced Acts for the Faithful Departed

There are many indulgences, applicable only to the Souls in Purgatory, that can be obtained during the month of November. From the fourth edition of the *Enchiridion of Indulgences*, 1999:

1. ***A plenary indulgence***, applicable only to the souls in purgatory, is granted to the faithful who,
   - on any and each day from November 1 to 8, devoutly visit a cemetery and pray, if only mentally, for the departed;
   - on All Souls' Day (or, according to the judgment of the ordinary, on the Sunday preceding or following it), or
   - on the Solemnity of All Saints, devoutly visit a church or an oratory and recite an Our Father and the Creed.
2. ***A partial indulgence***, applicable only to the souls in purgatory, is granted to the faithful who,
   - devoutly visit a cemetery and at least mentally pray for the dead;
   - devoutly recite lauds or vespers from the Office of the Dead or the prayer Requiem aeternam (Eternal rest).

Incorporating Indulgence Acts Through November and the Year

A partial indulgence can be obtained by devoutly visiting a cemetery and praying for the departed, even if the prayer is only mental. There are a few cemeteries that have car paths, allowing one to "visit" even if you stay in the car.

The "Eternal Rest" prayer gains a partial indulgence and can be prayed all year. Passing a cemetery and praying the "Eternal Rest" can help out the souls in need.

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

The "Eternal Rest" prayer can be inserted in between decades of the Rosary, and can be added to the end of the "Prayer Before Meals" – ***Bless us, O Lord, and these Thy gifts, which we are about to receive, from Thy bounty, through Christ, our Lord, Amen. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.***

How to Gain an Indulgence

The following norms are taken from the Apostolic Constitution of Pope Saint Paul VI, *Indulgentiarum Doctrina,* 1967, the fourth edition of the *Enchiridion of Indulgences*, 1968, 1999, the Jubilee Apostolic Penitentiary, *The Gift of the Indulgence*, 2000 and the Norm of Confession for Gaining a Plenary Indulgence Apostolic Penitentiary, 2005.

An **indulgence** is "*the remission before God of the temporal punishment due for sins already forgiven as far as their guilt is concerned, which the follower of Christ with the proper dispositions and under certain determined conditions acquires through the intervention of the Church which, as minister of the Redemption, authoritatively dispenses and applies the treasury of the satisfaction won by Christ and the saints. An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due sin*" (*Indulgentiarum Doctrina*, n.1-2).

To obtain this remission there are proper dispositions and certain conditions predetermined by the Church that must be met. Firstly, one must have the intention to gain the indulgence, and perform the works at the time and in the manner prescribed.

To gain a **Plenary Indulgence** (only one per day), the faithful must be in the state of grace and the following conditions must accompany the prescribed act:

1. have the interior disposition of complete detachment from sin, even venial sin;
2. receive the **Sacrament of Confession**
3. receive the **Holy Eucharist** (it is certainly better to receive it while participating in Holy Mass, but for the indulgence only Holy Communion is required)
4. and recite prayers for the intentions of the Holy Father (one Our Father and one Hail Mary is suggested as a minimum, but any other additional prayers may be added).

All attachment to sin, even venial sin, must be absent. If some of the above conditions are not fulfilled, the indulgence becomes partial.

More details about the timing of these requirements:

- It is appropriate, but not necessary, that the sacramental Confession and especially Holy Communion and the prayer for the Pope's intentions take place on the same day that the indulgenced work is performed;
- but it is sufficient that these sacred rites and prayers be carried out within several days (about 20) before or after the indulgenced act;
- prayer for the Pope's intentions is left to the choice of the faithful, but an "Our Father" or "Hail Mary" are suggested;
- one sacramental Confession suffices for several plenary indulgences, but a separate Holy Communion and a separate prayer for the Holy Father's intentions are required for each plenary indulgence.

Prayers for Those Who Have Died

In addition to the time of mourning, the Month of November is a traditional time for visiting graves, as is the anniversary of death, and for remembering in prayer our family members, friends and loved ones who have died, and for those whose names are inscribed in our Parish Books of the Dead. Pray for them, and remember to pray for the Souls in Purgatory.

A Prayer for Those in Purgatory

O my loving Jesus, by the sorrows You suffered in Your agony in the Garden, in Your scourging and crowning with thorns, in Your journey to Calvary, in Your crucifixion and death, have mercy on the souls in purgatory, and especially on those that are most forsaken; deliver them from the torments they endure; call them and admit them to Your most sweet embrace in paradise, where You live with the Father and the Holy Spirit, one God, for ever and ever. Amen.

A Prayer for One Who Has Died

O loving God and Father of our Lord, Jesus Christ, send Your angels to carry the soul of Your servant (Name) from this earth to the heavenly place of eternal and everlasting life. Let (he/she) who has passed before in faith be reunited in joy with the departed. Forgive any wrongs that (he/she) may have committed and welcome this beloved soul into the warm embrace of Your unending peace. Amen.

A Prayer for a Deceased Parent

God our Father, by the covenant made on Mount Sinai, You taught Your people to strengthen the bonds of family through faith, honor, and love. Look kindly upon (Name), my father/mother, who gave us life and love, and sought to bind his/her children to You. Bring him/her to Your heavenly home where the saints dwell in blessedness and peace. Amen.

A Prayer for a Deceased Spouse

God our Father, You made the marriage of man and woman a loving sign of the bond between Christ and His Church. Grant mercy and peace to (Name), who was united in the loving bond of marriage with me. May the care and devotion of his/her life on earth find a lasting reward in heaven. Look compassionately upon our children and me, as now we turn to Your mercy and love. Strengthen our faith and lighten the feelings of loss that we have. Amen.

A Prayer for a Deceased Child

O Lord, whose ways are beyond understanding, listen to the prayers of Your faithful people, that those weighed down by grief at the loss of this little child may find reassurance in Your infinite goodness. May this child, (Name), rest safely and forever in the loving arms of our Lord and Savior, Jesus Christ. Amen.



Prayer at the Graveside of a Loved One

Lord Jesus Christ, by Your own three days in the tomb, You hallowed the graves of all who believe in You and so made the grave a sign of hope that promises resurrection, even as it claims our mortal bodies. Grant that our (mother/father/sister/brother/child/other relation) *Name* may sleep here in peace until you awaken (him/her) to glory, for You are the resurrection and the life. Then (he/she) will see You face to face and in Your light will see light and know the splendor of God, for You live and reign for ever and ever.

R. Amen.

V. Eternal rest grant unto (him/her/them), O Lord,

R. And let perpetual light shine upon (him/her/them).

V. May (he/she/they) rest in peace.

R. Amen.

V. May (his/her/their) soul(s) and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Pray a Special Rosary for the Souls in Purgatory

Here we pray the Sorrowful Mysteries. Before each decade, we pray what concerns the particular mystery, and instead of ending the decades with Glory Be, we pray: Lord, grant them eternal rest and let perpetual light shine upon them!

- **Begin the Rosary normally; announce the 1st Sorrowful Mystery, pray the following prayer, then pray the decade:** Lord, Jesus Christ, through Your bloody sweat of fear that You did shed on the Mount of Olives, we humbly ask You to have mercy on the Poor Souls in Purgatory. Please deliver them from their fear and pain and console them with the cup of heavenly comfort!
- **Announce the 2nd Sorrowful Mystery, pray the following prayer, then pray the decade:** Lord Jesus Christ, through Your painful Scourging at the Pillar which You did tolerate so patiently for us sinners, we humbly ask You to have mercy on the Poor Souls in Purgatory. Please retract from them the pain and give them eternal rest!
- **Announce the 3rd Sorrowful Mystery, pray the following prayer, then pray the decade:** Lord Jesus Christ, through Your painful Crowning of Thorns which You did suffer so patiently for us sinners, we humbly ask You to have mercy on the Poor Souls in Purgatory. Please give to them the crown of eternal delight!
- **Announce the 4th Sorrowful Mystery, pray the following prayer, then pray the decade:** Lord Jesus Christ, through Your painful Carrying of the Cross, which You did suffer so patiently for us sinners, we humbly ask You to have mercy on the Poor Souls in Purgatory. Please remove from them the heavy burden of suffering and lead them into eternal peace!
- **Announce the 5th Sorrowful Mystery, pray the following prayer, then pray the decade:** Lord Jesus Christ, through Your painful Crucifixion on the Cross of Salvation, which You did suffer so patiently for us sinners, we humbly ask You to have mercy on the Poor Souls in Purgatory. Please turn Your Holy Face toward them and let them today be in Paradise with You!
- **After praying the last decade, pray:** Lord Jesus Christ, through Your five Holy Wounds and through all of Your Sacred Blood that You did shed, we humbly ask You to have mercy on the Poor Souls in Purgatory, and in particular for our parents, family members and relatives; friends, neighbors and colleagues; spiritual guides and benefactors; and those whose souls are known to You alone and may have no one to pray for them. Please heal their painful wounds and let them enjoy and participate fully in Thy Salvation. Amen.

Pray the Saint Gertrude Chaplet for the Souls in Purgatory

The Chaplet of Saint Gertrude is a devotional prayer that offers the Precious Blood of Jesus Christ for the Holy Souls in Purgatory, sinners, and the Church. It includes prayers to the Sacred Heart of Jesus for the conversion of sinners, invokes the intercession of the Immaculate Heart of Mary, and concludes with the Glory Be.

Begin: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Apostles Creed: I believe in God the Father Almighty, Creator of Heaven and earth, and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into Heaven and is seated at the right hand of God the Father almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Chaplet: On the 5 beads between the Cross and the medal, pray:

- **1x – The Lord's Prayer:** Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.
- **3x – The Hail Mary:** Hail, Mary! Full of grace, the Lord is with Thee; blessed art thou among women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.
- **1x – The "Glory be…"** Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

For each decade, proceed as follows: On the single large bead, pray The Lord's Prayer.

On each of the **10 small beads, pray:** "Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the holy souls in Purgatory, for sinners everywhere, for sinners in the universal Church, those in my own home, and within my family. Amen."

At the **end of each decade**, pray:

† "Most Sacred Heart of Jesus, open the hearts and minds of sinners to the truth and light of God the Father."
† "Immaculate Heart of Mary, pray for the conversion of sinners and the world."
† "Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen."

Conclude the Chaplet: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

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 November is dedicated to the Poor Souls in Purgatory

***Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the holy souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home and within my family. Amen.* +PRAYER OF SAINT GERTRUDE FOR THE SOULS IN PURGATORY**

November 2 ~ Thirty-First Week in Ordinary Time
Feast of the Commemoration of All the Faithful Departed (All Souls)

Holy Gospel: John 6:37-40 Jesus said to the crowds: "Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day."

Meditation: Jesus made a promise to his disciples then as he does so today, and a claim which only God can make and deliver: "...that everyone who *sees* the Son and *believes* in him may have eternal life, and I shall raise him on the last day" (John 6:40). How can we *see* Jesus? The Lord makes his presence known to us in the reading of his words of teaching in sacred scripture (John 14:23), in the Eucharist, and in his church – the mystical body of Christ. The Lord Jesus reveals himself in many countless ways to those who seek him with *eyes of faith* (Hebrews 12:2, 11:27). When we read the word of God in the Bible Jesus speaks to us and he reveals to us the mind and heart of our heavenly Father. When we approach the table of the Lord, Jesus offers himself as spiritual food – his sacred body and blood – which produces the very life of Christ within us (*I am the bread of life,* John 6:35). Jesus promises that he will never break the bonds of fellowship with us and freedom from the fear of being forsaken or cut off from everlasting life with God – conversely, out of love for God, we should not break this bond from our end of the relationship, or cut ourselves off from God through sin. Jesus also offers us the hope of sharing in his resurrection – abundant life without end. Believing him means following him – doing as he has taught us, imitating him in thought, word and deed, living our lives in faithful witness to him. To say "I believe in Jesus" but not to live our lives according to his way shows a disconnect that exists of our own making, our own choosing, and therefore a wake-up call to conversion of mind and heart to align our minds to his, our hearts to his, so that we may life a life of love of God above all things, and love our neighbor as ourselves. If we do this we will turn away from sin simply because we love God above all things and we would not want to sin against him, and by loving our neighbor we would not sin against them. We all have the capacity to live our lives in witness to Christ. The saints did it – they are human beings just like you and I. So let's raise the bar and strive for eternal life with Christ, instead of settling for the ways of the world which lead us nowhere. Walking with Christ will get us to heaven at the end of our earthly journey.

Prayer: Listen kindly to our prayers, O Lord, and, as our faith in your Son, raised from the dead, is deepened, so may our hope of resurrection for your departed servants also find new strength. 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: All of us want to spend eternity with Christ in heaven. The question is: What are each of us doing to get there? Out of love God created us. And out of greater love God sent his son, Jesus Christ, into the world to shepherd and guide us as the one and only savior on the one and only path which leads to eternal life. Out of love for us Jesus suffered and died on the cross for our sake, then rose on the third say opening up the opportunity to spend eternity with him in heaven. Jesus invites all of humanity to follow him – and does so 23 times in sacred scripture: **Matthew** 4:19, 8:22, 9:9, 10:38, 16:24, 19:21,

19:28; **Mark** 1:17, 2:14, 8:34, 10:21; **Luke** 5:27, 9:23, 9:59, 14:27, 18:22; and **John** 1:43, 8:12, 10:27, 12:26, 13:36, 21:19, 21:22. Take some time to read over these passages and contemplate Christ's invitation. Do not forsake him, but instead follow him! And when we stray from following him and, thus, sin, seek his love, mercy, compassion and forgiveness through the Sacrament of Reconciliation – not just once, but as many times as necessary. And not just during Advent or Lent, but any time you find yourself in a state of serious sin.

November 3 ~ Thirty-First Week in Ordinary Time
Saint Martin de Porres, Religious Lay Brother

Holy Gospel: Luke 14:15-24 One of those at table with Jesus said to him, "Blessed is the one who will dine in the Kingdom of God." He replied to him, "A man gave a great dinner to which he invited many. When the time for the dinner came, he dispatched his servant to say to those invited, 'Come, everything is now ready.' But one by one, they all began to excuse themselves. The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.' And another said, 'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.' And another said, 'I have just married a woman, and therefore I cannot come.' The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, 'Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.' The servant reported, 'Sir, your orders have been carried out and still there is room.' The master then ordered the servant, 'Go out to the highways and hedgerows and make people come in that my home may be filled. For, I tell you, none of those men who were invited will taste my dinner.'"

Meditation: If a great lord or king invited his friends to a banquet, why would the guests turn down his invitation? A great banquet would take many days to prepare. And personal invitations would be sent out well in advance to the guests, so they would have plenty of time to prepare for the upcoming event. 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. Jesus probes the reasons why people make excuses to God's great invitation to "dine" with him at his banquet table. The first excuse allows the claims of one's personal business or work to take precedence over God's claim. Do you allow any task or endeavor to absorb you so much that it keeps you from the thought of God? The second excuse allows our possessions to come before God. Do you allow the media, including social media, and other diversions such as sports or work to crowd out time for God in daily prayer and worship? The third excuse puts home and family ahead of God. God never meant for our personal wealth and our relationships to be used selfishly. We serve God best when we invite him into our work, our homes, and our personal lives and when we share our possessions with others.

Prayer: O God, who led Saint Martin de Porres by the path of humility to heavenly glory, grant that we may so follow his radiant example in this life as to merit to be exalted with him in heaven. 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 put other things before God? Before Christ? Do you make excuses not to embrace divine wisdom and to follow the teachings of scripture? God lavishes his grace upon each one of us to draw us closer to himself and he invites each of us to his banquet that we may share more deeply in his joy. Only a fool would turn away from this invitation to dine at the banquet table of God, or put other things as a priority over God and Jesus.

November 4 ~ Thirty-First Week in Ordinary Time
Saint Charles Borromeo, Bishop

Holy Gospel: Luke 14:25-33 Great crowds were traveling with Jesus, and he turned and addressed them, "If anyone comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple. Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him and say, 'This one began to build but did not have the resources to finish.' Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? But if not, while he is still far away, he will send a delegation to ask for peace terms. In the same way, everyone of you who does not renounce all his possessions cannot be my disciple."

Meditation: Today's Gospel is often misunderstood because of the use of the word "hate." The expression "to hate" often meant to "prefer less." And so Jesus uses strong language to make clear that nothing should take precedence or first place over God. God our heavenly Father created us in his image and likeness to be his sons and daughters. He has put us first in his love and concern for our welfare. Our love for him is a response to his exceeding love for us. True love is costly because it is willing to sacrifice all for the sake of the beloved. God sacrificed his Son for our sake and for our salvation. God proved his love for us by sending his only begotten Son, the Lord Jesus Christ, who offered up his life for us as the atoning sacrifice for our sins.

Prayer: Preserve in the midst of your people, we ask, O Lord, the spirit with which you filled the Bishop Saint Charles Borromeo, that your Church may be constantly renewed and, by conforming herself to the likeness of Christ, may show his face to the world. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus willingly embraced the cross, not only out of obedience to his Father's will, but out of a merciful love for each one of us in order to set us free from sin, Satan, and death. Jesus knew that the cross was the Father's way for him to achieve victory and glory for our sake. He counted the cost and said "yes" to his Father's will. We, too, must 'count the cost' and be ready to follow the Lord Jesus in the way of the cross if we want to share in his glory and victory. And so we might ask: What is the "way of the cross" for you and me? It means that when my will crosses with God's will, then his will must be done. The way of the cross involves sacrifice, the sacrifice of laying down my life each and every day for Jesus' sake. What makes such sacrifice possible and "sweet" for us is the love of God poured out for us in the blood of Jesus Christ. Paul the Apostle reminds us that "God's love has been poured into our hearts through the Holy Spirit" (Romans 5:5). We can never give more than God. He always gives us more than we can expect or imagine.

November 5 ~ Thirty-First Week in Ordinary Time

Holy Gospel: Luke 15:1-10 The tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So Jesus addressed this parable to them. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

"Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.' In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

Meditation: The scribes and Pharisees took great offense at Jesus because he went out of his way to meet with sinners and he treated them like they were his friends. The Pharisees had strict regulations about how they were to keep away from sinners, as they would incur ritual defilement. They were not to entrust money to sinners or have any business dealings with them, nor trust them with a secret, nor entrust orphans to their care, nor accompany them on a journey, nor give their daughter in marriage to any of their sons, nor invite them as guests or be their guests. The Pharisees were shocked when they saw Jesus freely meeting with sinners and even going to their homes to eat with them. Many sinners and outcasts of society were drawn to Jesus to hear him speak about the mercy of God and the offer of new life and friendship in the kingdom of God. When the Pharisees began to question Jesus' motive and practice of associating with sinners and outcasts, Jesus responded by giving them two parables about a lost sheep and a lost coin to challenge their way of judging sinners and shunning contact with them.

Prayer: Almighty and merciful God, by whose gift your faithful offer you right and praiseworthy service, grant, we pray, that we may hasten without stumbling to receive the things you have promised. 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: Both the shepherd and the housewife search until what they have lost is found. And their persistence pays off. They both instinctively share their joy with the whole community. What was new in Jesus' teaching was the insistence that sinners must be sought out and not merely mourned for. God does not rejoice in the loss of anyone, but desires that all be saved and restored to fellowship with him. That is why the whole community of heaven rejoices when one sinner is found and restored to fellowship with

God. Seekers of the lost are much needed today, especially in this time when people increasingly withdraw from community and society and bury themselves in front of computers and iPads spending endless hours on social media rather than interacting personally with one another, or texting with one another rather than actually having a conversation with one another. The effects of this form of isolation is twofold, in that people withdraw more and more from the world, and others don't really care about their well-being because they do not see them or hear from them other than what is posted on their Facebook pages or blogs, and what is posted is only what people want others to see – not the whole picture, and more than likely not the whole truth. Also, if people are not connected electronically they do reach out to others. Prior to social media people interacted more with one another personally, face-to-face, interpersonal communication, at the kitchen table over coffee, or talking with one another at dinner as a family. And so we must remember that we are to help one another get to heaven. But the only way we can really do that is to be in touch with one another personally, one-one-one, face-to-face, devoid of electronic means, reaching out to each other in order to care for another, and help on another.

November 6 ~ Thirty-First Week in Ordinary Time

Holy Gospel: Luke 16:1-8 Jesus said to his disciples, "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred measures of wheat.' He said to him, 'Here is your promissory note; write one for eighty.' And the master commended that dishonest steward for acting prudently. For the children of this world are more prudent in dealing with their own generation than the children of light."

Meditation: Jesus seemed to praise a steward (a manager entrusted with his master's goods) who misused his employer's money. What did the steward do that made Jesus praise him? The steward was responsible for managing his wealthy landowner's property. The steward very likely overcharged his master's tenants for their use of the land and kept more than his fair share of the profit. When the landowner discovered the steward's dishonest practice he immediately removed him from his job, leaving him penniless and ashamed to beg or do manual work. Before news of his dismissal became public knowledge, the shrewd steward struck a deal with his master's debtors. In discounting their debts he probably was giving up his generous commission. Such a deal won him great favor with the debtors. Since the steward acted as the landowner's agent, such a deal made his master look very generous and forgiving towards those who owned him money. Surely everyone would praise such a generous landowner as the town hero! Since the master could not undo the steward's cancellation of the debts without losing face and making his debtors resent him, he praised the steward for outwitting him and making him appear as a generous and merciful landowner.

Prayer: Almighty and merciful God, by whose gift your faithful offer you right and praiseworthy service, grant, we pray, that we may hasten without stumbling to receive the things you have promised. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus obviously thought that the example of a very clever steward would be a perfect illustration for a spiritual lesson about God and how God treats those who belong to his kingdom. What's the point of Jesus' parable? The dishonest steward is commended not for mishandling his master's wealth, but for his shrewd provision in averting personal disaster and in securing his future livelihood. Look up the original meaning of "shrewdness" and you will see "foresight." A shrewd person grasps a critical situation with resolution, foresight, and the determination to avoid serious loss or disaster.

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.

Mass Schedule Changes...

Beginning the First Sunday of Advent, our new Mass Schedule will be:

Saturday, Nov. 28: 4 PM (Vigil Mass)
Sunday, Nov. 29: 7:15 AM, 8:45 AM, 10:45 AM, 5:30 PM, 8 PM

The Sunday 7:15 AM & 8 PM Masses are "quiet" Masses (no music.)

Weekly/Monthly Parish Ministries

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 weekly on Mondays at 9 AM in the church for light cleaning. Supplies are provided. Questions? Email Lisa at **lisaplong@gmail.com**

Prayer Shawl Workshop – Meet 1st Saturdays & 3rd Wednesdays in Wellnitz, Room 2. Lessons and yarn are provided. To join, email: Kathy at **kendriz@aol.com** or Karen at **kkessmith@yahoo.com**

M.A.S.T. – (Mature Active Singles Together) for single/widowed/divorced, age 45+. To join, email Chris: **chrishauck0522@gmail.com**

St. Brendan Young Adults Those in their 20s/30s meet on 2nd & 4th Wednesdays monthly, at 7-9 PM. Men meet in Wellnitz Hall, Room 1. Women meet off-campus. To join, email Jordan at **jfreydesigns@gmail.com**

SVdP Sandwich Making Meet in Wellnitz: 1st Thursdays at 10 AM; 3rd Thursdays at 7 PM

Grief Support Lunch – Meets monthly, 2nd Thursdays at 1 PM at La Chatelaine in Dublin. Questions? **edmuch@me.com**

Grief Support Study – Meets 1st & 4th Sundays monthly in Wellnitz, Room 1 at 7 PM to learn about grief care. Questions? Email Nell at **doconnell@stbrendans.net**

Community Calendar

Monday, November 2	**ALL SOULS' DAY**	
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
9:00 AM	Catholic Way: The Book of Revelation	Wellnitz, Room 1
9:00 AM	Church Cleaning	Church & Chapel
5:30 PM	Daily Mass	Church
6:00 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:00 PM	Seek and Root Family Session	Davidson, Rms. A & B
7:00 PM	Adult Study: The Bible Timeline	Wellnitz, Room 1
Tuesday, November 3		
6:30 AM	Daily Mass	Adoration Chapel
6:30 AM	Esto Vir Men's Ministry	Davidson, Room A
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
9:30 AM	Elizabeth Ministry Playgroup	Childcare Center
6:30 PM	OCIA Immaculate Conception Cohort Mtg.	Davidson, Room B
6:30 PM	OCIA Vigil Cohort Meeting	Davidson, Room A
7:00 PM	Adult Study: Introduction to Prayer	School Library
7:00 PM	Men's Club Monthly Meeting	Wellnitz, Rms. 1 & 2
Wednesday, November 4		
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
5:30 PM	Daily Mass	Church
6:00 PM	Adoration with Confession	Church
7:00 PM	VINE Formation	School Library
7:15 PM	Cantor Rehearsal	Church
Thursday, November 5		
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
8:45 AM	Women's AM Study: Chosen 5	Davidson, Rms. A & B
10:00 AM	SVdP AM Sandwich Making for Homeless	Wellnitz, Room 1
6:30 PM	Communion/Liberation School of Community	Wellnitz, Room 2
6:45 PM	Women's PM Study: Chosen 5	Davidson, Rms. A & B
Friday, November 6		
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:00 AM	Seniors NOW: First Friday Mass & Breakfast	Church, Crème de la Crème, Westpointe Plaza
8:30 AM-12:00 AM	First Friday Eucharistic Adoration	Adoration Chapel
7:15 PM	M.A.S.T. First Friday Book Club	Wellnitz, Room 1
Saturday, November 7	**Diocesan Collection: Seminarian Fund Support**	
12:00 AM-1:00 PM	First Friday Eucharistic Adoration	Adoration Chapel
5:30 AM	Fit Shepherds Men's Ministry	Campus Parking Lot
6:30 AM	Men's Ministry: Esto Vir Meeting	Davidson, Rms. A & B
8:00 AM	Daily Mass	Church
9:00 AM	Confession	Confessional
9:00 AM-3:00 PM	St. Brendan Craft Show – KofC	School Gym/Cafeteria
9:30 AM	Prayer Shawl Ministry: Work Session	Wellnitz, Room 2
5:30 PM	Vigil Mass	Church
7:00 PM	VINE Women's Night	Wellnitz, Room 1
Sunday, November 8	**Diocesan Collection: Seminarian Fund Support**	
7:15, 8:45, 10:45 AM, 5:30 PM	Sunday Masses	Church
During 8:45 & 10:45 AM Mass	POD Nursery	Childcare Center
During 8:45 & 10:45 AM Mass	Children's Liturgy of the Word	Adoration Chapel
9:45 AM	Continued Growth Family Session	School Gym
9:45 AM	First Reconciliation Family Session	Davidson, Rms. A & B
11:45 AM	Columbus Diocese: Mother Cabrini Sunday	Wellnitz, Rms. 1 & 2
11:45 AM	Preparing Health & Final Journey with Faith	Davidson, Rms. A & B
5:00 PM	VINE OCIA	Wellnitz, Room 1
6:30 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:30 PM	The ROOTS	Davidson, Rms. A & B
6:30 PM	VINE Night	School Gym

Purgatory and Prayers for the Dead

Article by Leonard M. Puech, O.F.M. from "Purgatory and Prayers for the Dead." In Spiritual Guidance (Vancouver, B.C.: Vancouver Foundation of Art, Justice and Liberty, 1983), 330-333.

The Church invites us to pray for the faithful departed, that, released from Purgatory and fully purified, they may be admitted to the eternal bliss of heaven. Because the existence of Purgatory and the prayers for the dead are rejected by Protestants, it may be useful to explain why we hold both as Catholics.

The Protestant doctrine of justification leaves no room for Purgatory. Man is justified by faith alone; he is not changed in any way and remains as corrupted as before. Because of his faith in Christ his sins are forgiven; they are not held against him; they are, so to say, covered with a mantle, the merits of Christ. Therefore justification is the same for all and it admits no degree or increase. There can be no question of a purification either in this life or in the next one. If a man is "saved," as they say, when he dies, he remains the same.

Some Protestants believe that a man or woman who has accepted Christ dies totally and has to wait until the final resurrection to live again. Others believe that he remains in a kind of sleep. While still others believe that the resurrection takes place at the very moment of death. Nevertheless, almost all Protestants believe that there is no possibility of any change, and therefore no room for any purification, after physical death. It is, then, useless to pray for the dead.

But the practice of praying for the dead is very ancient. It goes back to Judaism and is mentioned in the Second Book of Maccabees (2 Mac. 12:43-46). The author tells how a number of Jews, who had fallen in battle, were found with idolatrous amulets, forbidden by the law, and how Judas Maccabeus took up a collection and sent the money to Jerusalem to have a sacrifice offered for their sin.

The writer praises his faith in the resurrection and his action; "If he had not expected the fallen to rise again it would have been superfluous and foolish to pray for the dead, whereas if he had in view the splendid recompense reserved for those who make a pious end, the thought was holy and devout. This was why he had this atonement sacrifice offered for the dead, so that they might be released from their sin."

Protestants do not accept the books of Maccabees as Scripture, but even so it bears witness to the faith of pious Jews.

No doubt the Apostles, pious Jews most of them, shared this faith especially Saint Paul, who posed as a Pharisee and a champion of the resurrection (Acts 23:6). In the New Testament itself, there is only one allusion to some kind of purification after death (1 Cor. 3:11-15), and another reference to some of pious practice in favor of the dead (1 Cor. 15:29). But we have abundant evidence of faith in a state of purification after death in the earliest ages of the Church.

There are sepulchral inscriptions in the Catacombs, some of which are themselves prayers for the dead while others ask for prayers for them. There are also prayers for the faithful departed in the most ancient liturgies and there are many texts in the Fathers on the value of these prayers and on the necessity of a perfect purification in order to enter into heaven.

There is in the acts of the martyrdom of Saint Perpetua the account of a vision she had, and this has historical value. She saw her brother Dinocrates, who had died a pagan and was suffering terrible torments, released through her prayers.

Calvin himself recognized that this had been the faith of the ancient Church, but called it an error; "For over thirteen hundred years it was the approved practice to pray for the deceased. All ancient fell into error; it was something human and therefore what they did must not be imitated." *(Instit. 3,5,10).*

The doctrine of Purgatory and of a purification after death appears at first sight most reasonable. Once I was explaining it to a Protestant, who much later became a Catholic and who is an old friend of mine, and he remarked: "To me it sounds quite reasonable. Of all the people I know, I don't see many who are good enough to go to heaven, and yet they are not bad enough to go to hell."

Years later, I came across a quotation from a Protestant theologian, a Dr. Hase, who wrote almost the same thing: "Most people when they die are probably too good for hell, yet surely too bad for heaven."

Catholic theology is not content with just this common sense judgement. It explains that, even when sin has been regretted and forgiven, some of its consequences remain the so-called temporal punishments due to sin, which must be expiated either in this world or in the next.

If someone dies without having made satisfaction for his sins, he has to make that satisfaction after his death before entering heaven. This post-mortem expiation is what we call Purgatory.

However, these "temporal punishments" must be explained, lest God appear as vindictive and unforgiving, and also to show why they are a necessary consequence of sin.

We must remember that man has been created to love God first and second to love everyone for the love of God. This is not confined to our earthly life. This love must continue forever in heaven and is in fact the condition and measure of happiness in the world above.

Heaven is an ecstasy of love given and received.

Not all the saints, however, will love with the same intensity. Each will love with the capacity for love that he received and developed during his life on earth, each will receive love in return and be happy in proportion to his degree of love.

But while all the saints in heaven do not love with the same intensity, they all love with the same purity. Nothing impure can enter into heaven (Apo. 21:22) or share in divine wisdom (Wis. 2:25); therefore, the love of the saints must be perfectly pure.

Since the love of created things, even when it is not sinful, defiles the soul, as Saint John of the Cross explains at length *(Ascent, Bk.1, Ch.6-12),* perfect purity means perfect detachment from self and from all created things.

It means that one never seeks one's own satisfaction; never acts for a purely natural motive, but seeks only, always, and in all things to do God's will and to please Him.

All sins, mortal or venial, proceed from an excessive attachment. Even when they are regretted and forgiven, this increased

attachment remains, and the soul must be purified from it. God uses suffering to purify the soul and to detach it from created things. Scripture more than once repeats the comparison: as gold or silver is purified by fire, so also the soul of the just is purified by tribulation (Ps. 66:10; Prov. 12:3; Wis. 3:6, EccL 2:5; 1 Pet. 1:2).

It is easy enough to understand how suffering purifies the soul. It is impossible to love suffering, humanly speaking. It can be accepted only out of love for God. If, therefore, we have not reached that pure love of God before death, our love for God must be purified by suffering after death.

Where Does the Soul Go After We Die?

Article by Fr. William Saunders courtesy of the Catholic Exchange.

QUESTION: ***My husband and I disagree about where our souls go after we die. I believe that you are judged right away and that if you are found worthy your soul will go to Heaven immediately. My husband believes that we will not be judged until Jesus returns on Judgment Day and that no one's soul goes to Heaven until then. Could you please tell us what the Church teaches?***

As Catholics, we believe that when a person dies, the soul separates from the body. He then stands before God in judgment. Remember that the soul is really "who" we are: while the body lies in death, our soul – who we are – lives on and returns to the Lord for judgment. The *Catechism of the Catholic Church* clearly teaches, "*Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of Heaven – through purification or immediately – or immediate and everlasting damnation*" (CCC 1022).

Let's dissect this teaching: When we die, our soul stands in judgment immediately. We will have to account for our lives, for the good that we have done and for the sins we have committed. We call this the *particular judgment* because it is particular to each person. If we are free of all sin and the hurt caused by sin, we immediately will be welcomed into Heaven, where we will enjoy the beatific vision, seeing God face to face. If we have died with venial sins or the hurt caused by sin, our Lord in His love and mercy will first purge and heal the soul in the place called Purgatory; after this purgation and healing, our soul will then be welcomed into Heaven. However, if we have died rejecting God, with mortal sins and with no remorse for those mortal sins, then we will have damned ourselves to Hell; the firm rejection of God that we made in this life, will continue on in the next. This teaching is substantiated by our Lord's declaration to the repentant thief, St. Dismas: "*This day you will be with me in paradise*" (Luke 23:43). (Note that this teaching on the *particular judgment* was defined at the Second General Council of Lyons in 1274.)

At the end of time, our Lord will come again to judge the living and the dead. Our Lord taught in the Gospel of Saint John: "*The Father has given over to Him [Jesus] power to pass judgment because He is the Son of Man; no need for you to be surprised at this, for an hour is coming in which all those in their tombs shall hear his voice and come forth. Those who have done right shall rise to life; the evildoers shall rise to be damned*" (John 5:27-29). Here again the *Catechism* teaches, "In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life" (CCC 1039). Here is a judgment not only of the individual standing alone, but also as a member of society and before the whole community of mankind. Those who have already died and have been judged will remain in Heaven or Hell; those who have not died will now be judged and enter Heaven or Hell. Since after the final judgment, only Heaven and Hell will exist, Saint Augustine and others speculated that all purification of the soul – for those already in Purgatory and now those faithful awaiting judgment at this final judgment – will be completed.

Here then is a succinct presentation of the Church's teaching concerning the judgment of our soul. Whether we consider the particular judgment or the final judgment, we must be ready to face judgment. Blessed Fulton Sheen stated, "*For when the curtain goes down on the last day, and we respond to the curtain call of judgment, we will not be asked what part we played, but how well we played the part that was assigned to us*" (*Moods and Truths,* 75).



Mass of Remembrance, Nov. 2

Our All Souls' Day Mass of Remembrance will take place on Monday, November 2 at the 5:30 PM Mass. This liturgy is for those who have experienced a loss in the past year as well as for all who want to pray for the departed souls precious to them. A candle will be lit with the names of each of our parishioners who have died this past year or had a funeral at our parish. All are encouraged to attend. A *Book of the Dead* will be available in the Gathering Space for you to write the names of your loved ones who have passed away.



Kairos Cookies Are Due!

St. Brendan Kairos Prison Ministry will give each resident at the London Correctional facility a dozen cookies as a message of love from our parish. Cookies are due **November 1**. Visit **https://tinyurl.com/kairos-donation** to make a donation to help provide meals or, make a check out to "Kairos of Ohio." Questions? Tim Reno at **tireno04@gmail.com**



Join the Knights - 1st Year, No Membership Fee!

St. Brendan Knights of Columbus Council 11208 invite our parish men (age 18+) to become a Knight. If you're interested in helping those in need, serving our parish, growing in your faith, or having exclusive access to top-rated insurance protection for your family, then the Knights of Columbus is for you! You can join online in just 5 minutes at **kofc.org/joinus** and your initial annual dues are waived when signing up online with Agent Referral Code: **GANDERSON.** Questions? Email Membership Director, Dean Pfirrman at **pfirrman56@gmail.com**

Esto Vir (Be a Man)

Join us weekly in the Davidson Room. No RSVP. Questions? Email Grant: **ricekris8813@att.net**

Saturdays, 6:30 AM Esto Vir: Experience content from *Jesus - The Way, the Truth & the Life*, *The Chosen:* season 5 & *Sharing Our Story*

Tuesday 6:30 AM study: Meet weekly in the Davidson Rooms for series on Scripture, early Church Fathers, lives of the saints & fellowship.

Seniors NOW (Navigating Our Way)

Nov. 6, 8 AM – 1st Friday Mass & breakfast at Crème de la Crème (5311 Westpointe Plaza)

Nov. 9, Monday, 12 PM – Thanksgiving Luncheon at Der Dutchman, SR-42, Plain City

Advent by Candlelight

Our Pastor, Fr. Mike is the guest speaker this year! Sign up as a table hostess and provide linens, Advent decor and place settings for your table, or as a guest and be welcomed at one of the tables on Nov. 30. Doors open at 6 PM. Cost is $30/person for a catered dinner served in the School Gym. Find details/register at **https://tinyurl.com/stb-women** and for questions, email Sarah Zimmerman at **slsbd04@gmail.com**



Women's Overnight Retreat, Nov. 14-15

The *Hearts on Fire* 2026 Women's Retreat at the Spiritual Center of Maria Stein is November 14-15. Through worship, reflection, prayer and conversation, women of all ages are invited to rekindle their passion for God. Cost of $145 includes: private room with bathroom, 3 meals, snacks and drinks. Add Friday night for an additional $80. Visit **https://tinyurl.com/women26retreat** to register and pay online or, pay by check/paper form (on the Welcome Desk) with a check made out to St. Brendan Church with "Women's Retreat" in the memo line and mail to: Chris Hauck, 2121 Jervis Road, Columbus, OH 43221. Questions? Email Chris at **chrishauck0522@gmail.com**



Reflection & Music, Nov. 19

Women are invited to a time of reflection on Thursday evenings in Davidson Room A, 7-8:30 PM on: November 19 and December 3, 10 and 17. We will discuss the "Way of the Star" Advent journal and listen to music by the Vigil Project. Bring your Advent decorations to share with the group. Cost is $10. Visit **https://tinyurl.com/wayofstar** to register and pay and email Wendy at **wferkany@stbrendans.net** with questions.

21 Prayerful Women Are Needed...

Seven Sisters Apostolate ensures that a Holy Hour is prayed daily, M-F, for the intention of a specific deacon, priest or bishop for his deeper conformity to Christ." We are looking for 21 women to pray for our parish deacons – ideally in the presence of the Blessed Sacrament in an Adoration Chapel or in front of a Tabernacle. Email Wendy at **wferkany@stbrendans.net** to join.

100 St. Brendan women volunteers will be needed **Feb. 20, 2027**, as St. Brendan is again a host parish for the Columbus Catholic Women's Conference. Training is **Feb. 6, 2027**. Watch for our discounted volunteer event registration link next week.

ABIDE IN ME, AND I IN YOU.
COLUMBUS CATHOLIC WOMEN'S CONFERENCE
John 15:4

First Friday Adoration, Nov. 6

The next First Friday Adoration is November 6 at 8:30 AM through Saturday, November 7, 1 PM. Spend some time in our Adoration Chapel this month to pray for the souls of the faithful departed, for God's protection over our country as we head into an election, and to begin Lent at the end of this month fully refreshed. Sign up at ***https://stbrendan.weadorehim.com*** and then please remember to sign in at the kiosk upon arrival.



Fall Craft Show is Saturday, Nov. 7

Our 80-booth St. Brendan Fall Craft Show sponsored by Knights of Columbus is next Saturday, November 7, 9 AM-3 PM throughout the school. Get all your Christmas shopping done early! Questions? Email Eric Clarke at **stbcraftshow@gmail.com.**

This year, we are imploring the baking talents of our parishioners in providing baked goods to sell at our Craft Show. Please individually package and label your sweets (noting any common allergens such as nuts, eggs, dairy, gluten-free). Sign up to bake at **https://tinyurl.com/bake4stb** or via the QR code. Leave treats on: **Rack in Church Gathering Space** – **Nov. 6,** 8:30 AM-4 PM; or, **Rack by School Gym** – **Nov. 6,** 4-8 PM and **Nov. 7,** 7-10 AM. Questions? Email Steve Day at **lday1@columbus.rr.com**

Dementia Series Session, Nov. 19

Find medical, safety and emotional resources for Alzheimers/dementia. Final session in 2026 is Thursday, Nov. 19, 5:30-7 PM in the School Library. Speaker Laurie Schier discusses ***Resources Beyond the Home.*** Questions? Email Nell at **doconnell@stbrendans.net** and sign up to attend at **https://tinyurl.com/dementia4part**

Advertise in Our Bulletin

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Health & End of Life Prep, Nov. 8

Sunday, Nov. 8, 11:45 AM in the Davidson Rooms. Planning for the end of life can feel overwhelming, but preparing ahead is one of the greatest gifts we can give ourselves and those we love. Join us for a no-cost informative and faith-filled gathering as we explore important decisions surrounding estate planning, Catholic funeral arrangements, local Catholic cemeteries, and the sacraments available at the end of life. Together, we will learn how thoughtful preparation, guided by our Catholic faith, can provide peace of mind, ease the burden on loved ones, and help us approach life's final journey with confidence, dignity, and hope in God's promise of eternal life. **All are welcome!** Whether you are planning for yourself, helping aging parents, or simply looking to better understand these important topics, this event offers guidance for every stage of life. Lunch is provided. Questions? Email Nell at **doconnell@stbrendans.net** and register via the QR code or at **https://tinyurl.com/stbplan4peace**



Veterans Day Dinner, Nov. 14

Veterans and their families are invited to a Veterans Day Dinner hosted by our Knights of Columbus on Saturday, November 14, 7-9 PM in the School Cafeteria. Food and drinks are provided. Guest speaker is Subha Lembach, an eyewitness to 9/11. RSVP by November 10 to Fred at **joc93@yahoo.com** or 614-946-7733.

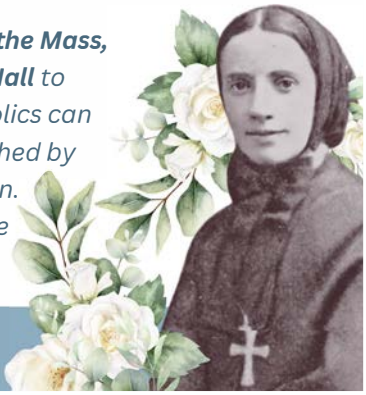
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Mother Cabrini Sunday Mass at St. Brendan Church

NOVEMBER 8
10:45 AM MASS

To celebrate foster, adoptive and kinship families, and to pray for children and families touched by foster care and adoption.

Immediately after the Mass, join us in Wellnitz Hall *to learn how all Catholics can support those touched by fostering & adoption. Coffee & Donuts are provided. No RSVP.*



Around Our Diocese:

Bishop Watterson Happenings...

- Bishop Watterson moms are invited to **Mothers' Club's annual Fall Dinner** on Thursday, Nov. 5 at Brookside Country Club at 6 PM with social hour, raffle, silent auction and a dinner at 7 PM. For details and to register: **bishopwatterson.com**
- **Bishop Watterson's Open House** for prospective students is November 22, 1-3 PM.

St. Margaret Christmas Cookie Sale is Underway
St. Margaret Women's Club's Christmas Cookie Sale is underway! Select from two sizes of cookie trays. Order until Nov. 30 and pick up Dec. 12-13 after all St. Margaret Masses in Kulp Hall or by arrangement. Funds go toward a preschool playground! Questions? Email **womensclub.stmargarets@gmail.com** Order at **https://tinyurl.com/stmcookies**

Daughters of Holy Mary Retreat, Dec. 11
The Daughters of Holy Mary of the Heart of Jesus' Marian Retreat is at their Steubenville Convent December 11-13. All girls ages 12-17 are invited for a weekend of formation, friendship and fun for the glory of Christ. Transportation will be provided from Westerville. If interested and for details, contact us at 614-392-1188, or at **hsmcj@stpacc.org**



Sacrament Preparation

If your child is of age for first Reconciliation, first Communion, or Confirmation (usually 2nd or 8th grade or older), and is not enrolled in Family Faith Formation or St. Brendan School, contact Jacob Doran in the parish office (**jdoran@stbrendans.net** or 614-876-1272, ext. 231).

Family Faith Formation

SEEK & ROOT FAMILY SESSION: Next session, Monday, Nov. 2, 6-8 PM

FIRST RECONCILIATION FAMILY SESSION: Sunday, Nov. 8, 9:45-11:15 AM

CONFIRMATION FAMILIES: The Confirmation weekend retreat at Damascus is November 20-22. Contact Jacob Doran if you have not yet registered your 8th grader at **jdoran@stbrendans.net** or 614-876-1272, ext. 231. All registrations must be submitted by Friday, November 6.

CONTINUED GROWTH FAMILY SESSION: Sunday, Nov. 8, 9:45-11:15 AM (in the School Gym.)

POD Nursery Volunteers

Our nursery, for kids 6 mos.-4 yrs. old, is in need of volunteers **during 8:45 & 10:45 AM Sunday Masses**. Email **nursery@stbrendans.net** to be added to the roster. *(Ages 18+ must be Safe Environment compliant.)*

Elizabeth Ministry Events

Mothers with young children meet monthly in the Childcare Center for:
Playgroup – 1st Tuesdays at 9:30 AM;
The Upper Room – 3rd Tuesdays, 9:30 AM;
FIAT Hour – 4th Fridays, 10-11 AM (Adoration with childcare provided.)
Questions? Email Regina at **thelonggrears@gmail.com**

VINE & ROOTS Youth Groups

ROOTS FOR MIDDLESCHOOLERS (GRADES 6-8)
Sundays, 6:30-8:30 PM. Questions? Email Anna: **amarino@stbrendans.net**
Nov. 1: "Living for Heaven" (in Davidson, Rooms A & B)
Nov. 8: "Faith Greater than Feelings" (in Davidson, Rooms A & B)

VINE FOR HIGHSCHOOLERS (GRADES 9-12)
Sundays, 6:30-8:30 PM. Questions? Email Kara: **kshand@stbrendans.net**
Nov. 1: Men's & Women's Night 1 (in the School Gym)
Nov. 8: "Kingdom Series II: AI & Social Media" (in the School Gym)

Register for Winter Athletics

Registration is open for St. Brendan Basketball and Cheer. Note: We have recently switched to a new registration software. Register and find details at **www.stbrendans.net/ministries/athletics**

St. Margaret Preschool

Our collaborative preschool at St. Margaret of Cortona (1600 N. Hague Ave., Columbus) features new programs/classes, additional hours, and extended care from 7:30 AM-5:30 PM. Registration for the 2027-28 school year is now open. Learn more/register at **www.tinyurl.com/27preschool**

Highlights From Our Pilgrimage to Carey, Ohio...

Our 4th-8th Graders embarked on a pilgrimage to Carey, OH to visit the Basilica and National Shrine of Our Lady of Consolation last week with our priests and several parish office staff members. Mass was celebrated followed by tours, a Rosary, and a blessing from splinters of the True Cross Relic. The Basilica also honored the 800th anniversary of St Francis' death during our visit.













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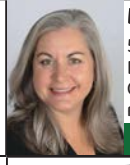
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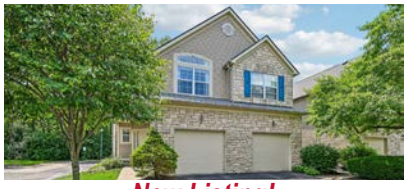
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