

TWENTY-NINTH SUNDAY IN ORDINARY TIME

OCTOBER 22, 2017

MASS READINGS

MONDAY: ROM 4:20-25, LK 1, LIKE 12:13-21

TUESDAY: ROM 5:12,15B,17-19,20B-21, PS 40,
LK 12:35-38

WEDNESDAY: ROM 6:12-18, PS 124, LK 12:39-48

THURSDAY: ROM 6:19-23, PS 1, LK 12:49-53

FRIDAY: ROM 7:18-25A, PS 119, LK 12:54-59

SATURDAY: EPH 2:19-22, PS 19, LK 6:12-16

**NEXT SUNDAY: THIRTIETH SUNDAY IN
ORDINARY TIME -RDGS: EX 22:20-26, PS 18,
I THES 1:5C-10, MT 22:34-40**

MASS INTENTIONS

MONDAY: FR. LEO MCHALE

TUESDAY: DEC. OF ANDERSON & FARRELL
FAMILIES

WEDNESDAY: STACY BROWN

THURSDAY: ROBERT BOHAN

FRIDAY: POOR SOULS

VIGIL: JAMES RUMPZA

7:30: CATHERINE SPITZNAGLE

10:00: FRED HARLESS

NOON: FOR THE PARISH

MEMORIAL FLOWERS

For the suffering Poor Souls in Purgatory, Marie Brown. Lauren Coe. Marian Schwartz. Bob Griffin. Carl & Scott Waclawik. (Eugene & Genevieve Bullock, Hank & Jean Corbin). Ann Hubertz. (Marge Kirsch, Helen Grieves, Mickie Krebs). Mary & Charles Kearney. Norb & Mark FitzSimons. Juan Manuel Gaona

GOSPEL REFLECTION:

Then repay to Caesar what belongs to Caesar and to God what belongs to God."

We might consider it no problem at all to distinguish what belongs to Caesar and what belongs to God until we read the words of the Psalmist, "the Lord's is the earth and everything in it" (Ps 24:1). Under those circumstances we would have to admit that absolutely nothing belongs to Caesar and in turn not too much belongs to us either, were it not given to us from above (John 19:11). We learned very early that God, out of his goodness and love has bestowed a great deal upon each of us, beginning with the very fact that we exist. In light of this we are inclined to ask a question already suggested, again by the Psalmist, "how can I repay the Lord for his goodness to me?" (Ps. 116:12). Of course, as long as it's a matter of repayment there is very little we can do. But in light of the love the Lord has for us and what the whole point of that love is, namely to share in the divine life, (2 Peter 1:3). So we begin through prayer, fasting and works of mercy in order that we might cooperate with the Lord who has such wonderful things planned for us. In prayer we get a glimpse of what sort of wonders these might be, beginning with a peaceful heart and a confident spirit, in fasting we learn to "number our days aright" (Psalm 90:12) that we might acknowledge our indebtedness to God and through works of mercy we might begin imitate the very life of God already at work within us and fulfill the words of Jesus when he referred to us as "lights of the world" (Mt. 5:14), shining brightly to remind all that this world and all that is in it truly belongs to God who designed it to be lived in (Isaiah 45), and in such a way that his glory, not Caesars, and not ours is resplendent throughout and that the glory he wishes to give us might begin to shine just a bit more brightly to his Glory and Praise. AMEN

TWENTY-NINTH SUNDAY IN ORDINARY TIME

OCTOBER 22, 2017

"He's Got The Whole World In His Hands"

He's got the whole world in his hands he's got the whole wild world in his hands

He's got the whole wild world in his hands he's got the whole world in his hands

He's got the little bitty baby in his hands he's got the little bitty baby in his hands

He's got the little bitty baby in his hands he's got the whole world in his hands

He's got the whole world in his hands...

He's got you and me brother in his hands he's got you and me sister in his hands

He's got you and me brother in his hands he's got the whole world in his hands

He's got the whole world in his hands...

He's got everybody here in his hands he's got everybody here in his hands

He's got everybody here in his hands he's got the whole world in his hands

He's got the whole world in his hands...

He's got you and me brother...

He's got the whole world in his hands...

A psalm of David himself, on the first day of the week.

1. A Psalm of David himself, touching the glorifying and resurrection of the Lord, which took place early in the morning on the first day of the week, which is now called the Lord's Day.

2. The earth is the Lord's, and the fullness thereof, the compass of the world, and all they that dwell therein Psalm 23:1; when the Lord, being glorified, is announced for the believing of all nations; and the whole compass of the world becomes His Church. He has founded it above the seas. He has most firmly established it above all the waves of this world, that they should be subdued by it, and should not hurt it. And has prepared it above the rivers Psalm 23:2. The rivers flow into the sea, and men of lust lapse into the world: these also the Church, which, when worldly lusts have been conquered by the grace of God, has been prepared by love for the reception of immortality, subdues.

3. Who shall ascend into the mount of the Lord? Who shall ascend to the height of the righteousness of the Lord? Or who shall stand in His holy place? Psalm 23:3.

Or who shall abide in that place, whither He shall ascend, founded above the seas, and prepared above the rivers?

4. The innocent of hand, and the pure in heart Psalm 23:4. Who then shall ascend there, and abide there, but the guiltless in deed, and pure in thought? Who has not received his soul in vain. Who has not reckoned his soul among things that pass away, but feeling it to be immortal, has longed for an eternity steadfast and unchangeable. And has not sworn in deceit to his neighbor. And therefore without deceit, as things eternal are simple and undeceiving, has so behaved himself to his neighbor.

5. This man shall receive blessing from the Lord, and mercy from the God of his salvation Psalm 23:5.

6. This is the generation of them that seek the Lord Psalm 23:6. For thus are they born that seek Him. Of them that seek the face of the God of Jacob. *Di-apsalma*. Now they seek the face of God, who gave the pre-eminence to the younger born. Romans 9:12

7. Take away your gates, you princes Psalm 23:7. All you, that seek rule among men, remove, that they hinder not, the entrances which you have made, of desire and fear. And be lifted up, you everlasting gates. And be lifted up, you entrances of eternal life, of renunciation of the world, and conversion to God. And the King of glory shall come in. And the King, in whom we may glory without pride, shall come in: who having overcome the gates of death, and having opened for Himself the heavenly places, fulfilled that which He said, Be of good cheer, for I have overcome the world. John 16:33

8. Who is this King of glory? Mortal nature is awestruck in wonder, and asks, Who is this King of glory? The Lord strong and mighty. He whom you deemed weak and overwhelmed. The Lord mighty in battle Psalm 23:8. Handle the scars, and you will find them made whole, and human weakness restored to immortality. The glorifying of the Lord, which was owing to earth, where It warred with death, has been paid.

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Everything belongs to God, even Caesar's coins

Oct 20, 2011

by [Thomas Gumbleton](#)

These words of Jesus at the end of today's Gospel are perhaps among the most misunderstood words of Jesus in all the Scriptures, in all the Gospels because many, many people, and perhaps some of us, interpret these words as Jesus declaring there are two totally separate realms. There is Caesar's, the political, human realm, and then there is God's. There are two separate forms of our existence, what we might call in current terms the religious and the political, and they should never be brought together. They are totally separate.

I'm sure many of you have heard how we're supposed to keep religion out of politics, and sometimes I've heard people criticize a homily because "Father got political today." So there is a separation, but what Jesus is teaching us today is not that there is a separation. That would be totally foreign to the idea of the chosen people, the Jewish people. For them, everything belonged to God, and when Jesus was responding to those Pharisees and Herodians, He was reminding them that that coin in the pocket of one of them belonged to God. The person himself belongs to God.

All of the world, the universe, everything is God's, and we can't separate our lives into a secular sphere and a religious sphere. It has to be all one. Perhaps it helps if we understand a little bit better what was happening in the confrontation. As Matthew said, they were trying to trap Jesus because the chosen people had been occupied now by the Roman army and they had lost their freedom, and so the Romans, represented by Caesar, had imposed taxes on them. Many of the Jews would refuse absolutely to pay those taxes because they would not cooperate with the Roman authorities.

The Herodians were those who would cooperate. So in this instance, they come together to trap Jesus, because if He says, "Pay the taxes," then the religious people who refused to accept the domination of Rome will reject Jesus. If He says, "Don't pay the taxes," then He's in big trouble with the authorities. So Jesus says, "Give to Caesar what is Caesar's but give to God what is God's." In this case, all He means is look at that coin. Whose picture is on it? It's Caesar's picture. In the Jewish situation, all the coins belonged to Caesar. The people who had them were only using what belonged to Caesar until Caesar said to give them back in taxes.

Well, that's what you must do. But then don't forget, there is God's realm everywhere, and you must give to God all of your life, every aspect of it, because God is at work throughout all of creation in the life of everyone, in every nation and every place. This is very clear how God is at work everywhere when we go back to our first lesson today. It really is quite extraordinary. As I mentioned before, the chosen people are in exile. They see no way out. Isaiah comes along and he proclaims, "Look, here's what God says to His anointed. To Cyrus, He calls you the anointed."

Do you know what that word is? That means The Christ, just like Jesus is called The Christ, God's anointed. This pagan, who never knows God down below, Isaiah, speaking for God says, "Although you do not know Me, for the sake of Jacob, My servant of Israel, My chosen one, I have called you, Cyrus, the pagan who doesn't even know God," and God is going to act through Cyrus because God acts everywhere in all of the universe. He can act through a pagan leader just as He can act through Jesus, God's own son.

There's a kind of modern example that I think is very powerful for us to reflect on. Back in 1976 for the World Day of Peace, Jan. 1, 1976, Pope Paul VI wrote what we call the Peace Day Message. In that message, he reflects at one point on the incredible evil of the bombing of Hiroshima and Nagasaki, and he calls that a butchery of untold magnitude, this total destruction of two whole cities and all of their people. Then he says, "Who is the model for our time?" In the midst of this kind of violence, this kind of killing that you can describe as a butchery of untold magnitude, who is the model?

Do you know who Paul names? Gandhi, a Hindu, not a Christian. There is the model for our time because God is acting through Gandhi. Gandhi shows us the way that Jesus would reject violence, killing, brutality and butchery. God acts through everyone and everything. God has to be present in every aspect of our lives. So when Jesus says, "Give back to God what is God's," it means every part of our life. In our circumstances today, if we want to apply this teaching of Jesus, we can again go back this time to 1971, when Pope Paul VI called together Church leaders from around the whole world and told them, "We need to discuss the question of justice in the world."

We live in a world where there is so much injustice. So few have so much. So many have so little, and billions of people are living in destitution, and many of them in absolute poverty in a situation in a world where, according to God's ways, everyone has a right to a full, human life and to all that you need for a full, human life. That's God's justice. So these church leaders gathered and discussed, and at the end of the document that they produced, they said, "Action for justice and participation in the transformation of the world, these are in our judgment, constitutive dimensions of the preaching of the Gospel."

Action for justice, participating in the transformation of the world, entering into the world, transforming it to become the Reign of God where there would be a fullness of justice, love, peace and joy, that's constitutive of the Gospel. It means it constitutes the Gospel message of Jesus. So far from Jesus saying there is God's realm and a worldly, secular realm, God is saying it is all one. Everything belongs to God. So we must transform this world, do action for justice, participate in the world's transformation until it becomes the Reign of God.

Now, if we put this into our lives today, that means we have to look at where there is injustice in the world, and this involves political questions because so many of our policies -- the tax code for example -- can bring about a just world or an unjust world. We can make some people richer and richer and others poorer and poorer by the public policies that we follow. Of course, we're in a political season right now where people are running for president already. It's more than a year away and we're hearing all kinds of discussion about what public policy should be.

The one thing we can't do from the pulpit in trying to explain the Gospel is say, "You must vote this way or you must vote that way," but the challenge is for all of us to look at what Jesus says and try to make sure that however we vote, whatever kind of public policy we promote and support, is one that transforms this world into the Reign of God where there is justice for everybody. That's going to require effort on our part to make sure that we bring to bear on the "political" decisions that we make, the teachings of Jesus, the full message, the message that He gives to us about how to make justice happen, how to reach out to the poor, the outcasts, those who are rejected in our society.

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This is what we must reflect on and try to bring about. We can do that, I think, if we really take to heart what Paul says to the church at Thessalonica. This is the first place he had preached, and these are the first Christians and the first letter that he writes. He thanks God for all of them and he says, "I remember you in my prayers. We constantly recall before God the work of your faith, the labors of your love." Paul should be able to say all of that to us, but the reason he could say it to them is because, as he says, "The Gospel we brought you, you received not just as human words, but as the very power of God."

So if we do the same thing, accept this Gospel not as human words, but as the power of God, God's spirit speaking to us, then we let that guide us in every aspect of our lives because every part of our life is part of the realm of God. Again, we must transform our world into as close an image of that Reign of God as possible. We'll do that if we take God's word as the powerful word that it is, God's very spirit speaking to us as God spoke to those first Christians that Paul converted in Thessalonica.

[Homily given at St. Hilary, Redford, Mich.]

WE BELONG TO THE FATHER, THROUGH THE SON IN THE HOLY SPIRIT...ALL PRAISE AND GLORY AND HONOR NOW AND ALWAYS AND FOREVER AND EVER AMEN

"Our Lord Jesus Christ...became what we are, so that He might bring us to be even what He Himself is." - Irenaeus c. 180 AD

"The man of God is consequently divine and is already holy. He is God-bearing and God-borne." - Clement of Alexandria c. 195 AD

"You will be a companion of God, and a co-heir with Christ... For you have become divine... God has promised to bestow these upon you, for you have been deified and begotten unto immortality." - Hippolytus c. 225 AD

"...from Him there began the union of the divine with the human nature. This was so that the human - by communion with the divine - might rise to be divine. This not only happened in Jesus, but also in all those who not only believe, but enter upon the life that Jesus taught." - Origen c. 248 AD

"What man is, Christ was willing to be - so that man may also be what Christ is." - Cyprian c. 250 AD

"God became man so that man might become God." - Athanasius c. 325 AD

"God has called men 'gods' that are deified of His Grace, not born of His Substance." - Augustine c. 400 AD

MESSAGE OF POPE FRANCIS FOR WORLD MISSION DAY 2017

Mission at the heart of the Christian faith

Dear Brothers and Sisters,

Once again this year, World Mission Day gathers us around the person of Jesus, "the very first and greatest evangelizer" (Paul VI, *Evangelii Nuntiandi*, 7), who continually sends us forth to proclaim the Gospel of the love of God the Father in the power of the Holy Spirit. This Day invites us to reflect anew on the *mission at the heart of the Christian faith*. The Church is missionary by nature; otherwise, she would no longer be the Church of Christ, but one group among many others that soon end up serving their purpose and passing away. So it is important to ask ourselves certain questions about our Christian identity and our responsibility as believers in a world marked by confusion, disappointment and frustration, and torn by numerous fratricidal wars that unjustly target the innocent. What is the *basis* of our mission? What is the *heart* of our mission? What are the *essential approaches* we need to take in carrying out our mission?

Mission and the transformative power of the Gospel of Christ, the Way, the Truth and the Life

1. The Church's mission, directed to all men and women of good will, is based on the transformative power of the Gospel. The Gospel is Good News filled with contagious joy, for it contains and offers new life: the life of the Risen Christ who, by bestowing his life-giving Spirit, becomes for us the Way, the Truth and the Life (cf. *Jn* 14:6). He is the *Way* who invites us to follow him with confidence and courage. In following Jesus as our *Way*, we experience *Truth* and receive his *Life*, which is fullness of communion with God the Father in the power of the Holy Spirit. That life sets us free from every kind of selfishness, and is a source of creativity in love.

2. God the Father desires this existential transformation of his sons and daughters, a transformation that finds expression in worship in spirit and truth (cf. *Jn* 4:23-24), through a life guided by the Holy Spirit in imitation of Jesus the Son to the glory of God the Father. "The glory of God is the living man" (Irenaeus, *Adversus Haereses* IV, 20, 7). The preaching of the Gospel thus becomes a vital and effective word that accomplishes what it proclaims (cf. *Is* 55:10-11): Jesus Christ, who constantly takes flesh in every human situation (cf. *Jn* 1:14).

Mission and the *kairos* of Christ

3. The Church's mission, then, is not to spread a religious ideology, much less to propose a lofty ethical teaching. Many movements throughout the world inspire high ideals or ways to live a meaningful life. Through the mission of the Church, Jesus Christ himself continues to evangelize and act; her mission thus makes present in history the *kairos*, the favourable time of salvation. Through the proclamation of the Gospel, the risen Jesus becomes our contemporary, so that those who welcome him with faith and love can experience the transforming power of his Spirit, who makes humanity and creation fruitful, even as the rain does with the earth.

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“His resurrection is not an event of the past; it contains a vital power which has permeated this world. Where all seems to be dead, signs of the resurrection suddenly spring up. It is an irresistible force” (*Evangelii Gaudium*, 276).

4. Let us never forget that “being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a Person, which gives life a new horizon and a decisive direction” (Benedict XVI, *Deus Caritas Est*, 1). The Gospel is a Person who continually offers himself and constantly invites those who receive him with humble and religious faith to share his life by an effective participation in the paschal mystery of his death and resurrection. Through *Baptism*, the Gospel becomes a source of new life, freed of the dominion of sin, enlightened and transformed by the Holy Spirit. Through *Confirmation*, it becomes a fortifying anointing that, through the same Spirit, points out new ways and strategies for witness and accompaniment. Through the *Eucharist*, it becomes food for new life, a “medicine of immortality” (Ignatius of Antioch, *Ad Ephesios*, 20, 2).

5. The world vitally needs the Gospel of Jesus Christ. Through the Church, Christ continues his mission as the *Good Samaritan*, caring for the bleeding wounds of humanity, and as *Good Shepherd*, constantly seeking out those who wander along winding paths that lead nowhere. Thank God, many significant experiences continue to testify to the transformative power of the Gospel. I think of the gesture of the Dinka student who, at the cost of his own life, protected a student from the enemy Nuer tribe who was about to be killed. I think of that Eucharistic celebration in Kitgum, in northern Uganda, where, after brutal massacres by a rebel group, a missionary made the people repeat the words of Jesus on the cross: “My God, My God, why have you abandoned me?” as an expression of the desperate cry of the brothers and sisters of the crucified Lord. For the people, that celebration was an immense source of consolation and courage. We can think too of countless testimonies to how the Gospel helps to overcome narrowness, conflict, racism, tribalism, and to promote everywhere, and among all, reconciliation, fraternity, and sharing.

Mission inspires a spirituality of constant exodus, pilgrimage, and exile

6. The Church’s mission is enlivened by a spirituality of *constant exodus*. We are challenged “to go forth from our own comfort zone in order to reach all the peripheries in need of the light of the Gospel” (*Evangelii Gaudium*, 20). The Church’s mission impels us to undertake a *constant pilgrimage* across the various deserts of life, through the different experiences of hunger and thirst for truth and justice. The Church’s mission inspires a sense of *constant exile*, to make us aware, in our thirst for the infinite, that we are exiles journeying towards our final home, poised between the “already” and “not yet” of the Kingdom of Heaven.

7. Mission reminds the Church that she is not an end unto herself, but a humble instrument and mediation of the Kingdom. A self-referential Church, one content with earthly success, is not the Church of Christ, his crucified and glorious Body.

That is why we should prefer “a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security” (*ibid.*, 49).

Young people, the hope of mission

8. Young people are the hope of mission. The person of Jesus Christ and the Good News he proclaimed continue to attract many young people. They seek ways to put themselves with courage and enthusiasm at the service of humanity. “There are many young people who offer their solidarity in the face of the evils of the world and engage in various forms of militancy and volunteering... How beautiful it is to see that young people are ‘street preachers’, joyfully bringing Jesus to every street, every town square and every corner of the earth!” (*ibid.*, 106). The next Ordinary General Assembly of the Synod of Bishops, to be held in 2018 on the theme *Young People, the Faith and Vocational Discernment*, represents a providential opportunity to involve young people in the shared missionary responsibility that needs their rich imagination and creativity.

The service of the Pontifical Mission Societies

9. The Pontifical Mission Societies are a precious means of awakening in every Christian community a desire to reach beyond its own confines and security in order to proclaim the Gospel to all. In them, thanks to a profound missionary spirituality, nurtured daily, and a constant commitment to raising missionary awareness and enthusiasm, young people, adults, families, priests, bishops and men and women religious work to develop a missionary heart in everyone. World Mission Day, promoted by the Society of the Propagation of the Faith, is a good opportunity for enabling the missionary heart of Christian communities to join in prayer, testimony of life and communion of goods, in responding to the vast and pressing needs of evangelization.

Carrying out our mission with Mary, Mother of Evangelization

10. Dear brothers and sisters, in carrying out our mission, let us draw inspiration from Mary, Mother of Evangelization. Moved by the Spirit, she welcomed the Word of life in the depths of her humble faith. May the Virgin Mother help us to say our own “yes”, conscious of the urgent need to make the Good News of Jesus resound in our time. May she obtain for us renewed zeal in bringing to everyone the Good News of the life that is victorious over death. May she intercede for us so that we can acquire the holy audacity needed to discover new ways to bring the gift of salvation to every man and woman.



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Announcements and Upcoming Events

St. Lawrence Church



FRIDAY NOV. 3RD 5-10PM

1916 Meharry St. Lafayette, IN

\$5 Child Admission **\$10** Adult Admission

Fish or Hot Dog, Slaw, Tater Tots, Asstd Drinks, & Dessert

FOOD-FUN-FRIENDS-MUSIC-BEER

**Featuring the City Lites Band
and People's Brewing Company**

**TICKETS AVAILABLE AFTER MASSES & PARISH OFFICE
OR AT THE DOOR**

Contact tina@saintlawrencechurch.net or call
parish office @ 742-2107 for more info

SAINT ANN'S CHILI SUPPER

SATURDAY, NOVEMBER 4, 2017

MEMORIAL HALL

YOU ARE INVITED TO JOIN THE MEMBERS OF THE PARISH IN A TRADITIONAL CHILI DINNER. EVERYTHING WILL BE FURNISHED. WE WANT YOU TO ENJOY A RELAXING EVENING AND GET TO KNOW YOUR FELLOW PARISHIONERS. A FREE WILL OFFERING WILL GO TO BENEFIT MATRIX. WE WILL BE SERVING FROM 5:30 UNTIL 7:30. PLEASE CHECK YOUR CALENDARS AND COME DINE WITH US.

(sponsored by ST. ANN'S CHRIST RENEWS HIS PARISH)

Tippecanoe County RSL Fundraising Gala

November 18th from 7-11:30pm at The Trails. Dinner, Speaker, Silent Auction, Cash Bar, and Music. \$50/person or \$400 for a table of 8. Cocktail attire. Reserve your spot now! Online at tippecanoeconomyrighttolife.com or Mail check to: TCRTL Gala, PO Box 207, Lafayette, IN 47902 or In person at St. Michaels Books, 522 Main St, Lafayette

Thanks for your continued support!

Kristy Korchnak

Director of Operations

Tippecanoe County Right to Life

765-714-9554

SRE SECOND GRADE PARENTS, YOU ARE REMINDED TO MEET WITH ME THIS 4TH SUNDAY OF THE MONTH, 10.22 IN MEMORIAL HALL AS WE GO OVER THE IN HOME MATERIALS TO PREPARE YOUR CHILDREN FOR FIRST RECONCILIATION AND FIRST COMMUNION.

FR.DOM

STEWARDSHIP BY THE BOOK: The last line of today's Gospel Reading from St. Matthew contains one of the more well known of Jesus' quotes. When asked a bit of a trick question by the Pharisees, "Is it lawful to pay the census tax to Caesar or not?" Jesus responds by asking them whose image is on their Roman coins, to which they respond simply "Caesar's."

Jesus' response to their reply is known to most of us, "Then repay to Caesar what belongs to Caesar and to God what belongs to God." The Lord's answer is far more perceptive than we might think, and it gives another message to us, one we must always remember. If we are followers of Christ, and if we work to be His disciple, the Lord might ask us, "Whose image is on your soul?" We have learned in the First Chapter of Genesis that God created us in His image.

The coin may be stamped with Caesar's image, but each of us is stamped with God's image. Thus, Jesus is implying that the coin may be Caesar's but each of us belongs to God. In that regard we should be striving to be all those things to which Jesus called us.

That is in effect what a stewardship way of life is — recognizing that God is in each of us, we are to place ourselves in service to God and to one another. That is what is really meant by "Then repay to Caesar what belongs to Caesar and to God what belongs to God."

SUNDAY OFFERING

\$7798

**"FIND OUT HOW MUCH GOD HAS GIVEN
YOU, AND FROM IT TAKE WHAT YOU NEED;
THE REMAINDER IS NEEDED BY OTHERS"**

ST. AUGUSTINE