

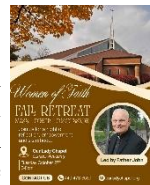
Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

WOMEN'S EVENING OF RETREAT — TUES, OCT. 27th:

Tuesday, October 27th from 6:00 PM – 8:15 PM, we will host our annual **Women's Fall Retreat**. Our theme will be **"Our Lady Chapel Women of Faith."** All women of Our Lady Chapel and Gilmour Academy, and their guests, are welcome. We will begin with **Mass together in the Chapel, at 6:00 pm** and then move to the Lennon Boardroom for a light supper, and spiritual discussion, led by **Father John**. Even if you can't make it for Mass, join us for dinner & discussion. It will be a wonderful evening of spiritual renewal! **So, mark the date on your calendars** and give yourself a treat in the Lord. **There is no cost for the evening, but we will be accepting free-will donations.** **Sign up on the Retreat sheet which is located on the easel in the narthex of the Chapel, or call [440-473-3560] or email: szaniszlop@gilmour.org.**



THE CHOSEN –SUNDAY, OCTOBER 18th:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. Our meetings are monthly! **Our next meeting will take place after Sunday Mass on October 18th from 11:30 until 1 PM.**



The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Join us for this life-giving experience. We will present the episode in the Chapel, and follow up with a discussion in the Commons, with a light lunch. If you have any questions, please contact Father John at the chapel office [440-473-3560]. Make plans to join us this Sunday.**

FAITH EDUCATION: OCTOBER 25th:

Our next session will be on **Sunday, October 25th**. After this weekend, the **Dates for the month of November are: 8 and 15**. Faith Education is an important part of every young person's religious formation. Please make sure that you have not forgotten this important responsibility for your children. **Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass.** Thank you for taking care of this important responsibility. **Please contact Patty or Father John in the Chapel Office for more information and to enroll your child [440-473-3560].** Thank you.



MEN'S DAY OF RETREAT — THURSDAY, NOV. 12th:

Thursday, November 12th from 6:00 PM – 8:15 PM will be the date of our annual **Men's Fall Retreat!** All men of Our Lady Chapel, Gilmour Academy, and the Gilmour Men's Club and their guests, are invited. We will begin with Mass together in the Chapel at 6:00, and then move to the Lennon Boardroom for a light supper, and our spiritual discussion, led by Fr. John. **There is no cost for the evening, but free will offerings will be accepted.** [Even if you can't make it for Mass, come anyway when you can.] It will be a wonderful evening of spiritual renewal. **So, mark the date on your calendars** and give yourself a treat in the Lord. **Sign up on the retreat sheet which is located on the easel in the narthex of the Chapel, or call [440-473-3560] or email: szaniszlop@gilmour.org.**



A DISCUSSION OF “*MAGNIFICA HUMANITAS*” — OCT. 21st:



This year's Bible Study will begin with a special discussion/conversation on Pope Leo's Encyclical: **Magnifica Humanitas — On Safeguarding the Human Person in the Time of Artificial Intelligence**. This discussion/conversation is open to any one — not just to the regular Bible Study members. **Please email Fr. John [blazekj@gilmour.org] to join in the Bible Study. We will meet from 6:30 – 8:00 pm. The discussion will be a virtual experience, so you can enter in from the comfort of your own homes.**

More details to follow in the coming weeks. If you would like to begin to read the document, or to find summaries of it, go to Vatican.va to download a free copy. Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. Join us. You'll have a blast, and celebrate your faith along the way.

MASS SCHEDULE FOR THE WEEK:

Sunday, October 18: 29 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, October 19:	NO MASS
Tuesday, October 20:	NO MASS
Wednesday, October 21:	NO MASS
Thursday, October 22: St. Teresa of Jesus	NO MASS
Friday, October 23:	NO MASS
Saturday, October 24: 30 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, October 25: 30 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

COLLECTING FOR THE FOOD PANTRY:

As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. **Our Lady Chapel's Council group has decided to begin an ongoing food collection to assist them.**



Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The food pantry is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

All non-perishable food items are welcome. Also, PET FOOD is now being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, November 21st**.

REFLECTION ON THE THEME FOR THE WEEK:

In the history of the human race, there have been many altars to many gods and goddesses. Some of these holy places are of human origin — humans forming the likenesses of superhuman beings. Some — like mountains and rivers — are of nature reflecting force and supremacy. Others are of divine origin — a human response to many divine actions. At what altar do you worship?

We are encouraged to approach the altar with the faith which leads us to worship, adore, and petition the God Who has been revealed to us through the covenants, and through the life, death, and resurrection of Jesus. The attractiveness of false gods in our life are meant to foster security and false hope. But the attractiveness of Jesus has got to be much more than that — it is an embrace of love — God for us and we for God.

The call from God is an invitation which extends through our entire span of days. It is this call to which we have responded. This call leads us to an encounter — a history of our coming to know, to love, and to serve this One God with more than lip-service.

The prophet Isaiah speaks to a people locked in the throes of captivity. They long to be set free. Isaiah speaks words of hope and promise — intended to keep their hope alive. And God's promise waits to be fulfilled in the person of a foreign king — Cyrus — who does not know exactly how he has been called by God. It is Cyrus — a king so powerful that other kings run away from him — who will be victorious over Israel's captors. While Cyrus is God's "anointed", it is really God Who is behind Cyrus' power and victories [Isaiah 45:1-6].

Matthew's Gospel [22:15-21] is the famous story about the Roman Coin. The Pharisees have been getting their collective noses bent out of shape by the recent parables which Jesus has directed toward them. They want to trap Him. So they team up with the Herodians — a separate Jewish group who cling to the Pentateuch as containing nothing about the resurrection of the body after death. Furthermore, the Herodians accepted the authority of the Romans and their allegiance to Caesar. The Pharisees wishing to get Jesus in conflict with the Romans, allied themselves with supporters of the Roman domination.

The plan is this — they flatter Jesus a bit, and then pose the big question — is it lawful to pay taxes or not? Jesus rebukes their intention and confronts their hypocrisy.

The coin belongs to Caesar's empire — his image crowns the coin. The census tax is unjust of course because the Roman domination is cruel and unjust. "Repay to Caesar" is the way Jesus avoids entrapment with the Romans which would be reported by the Herodians. Repaying to God what belongs to God is Jesus' call to the interior surrender to which all people are called. Caesar's image was on the coin of the realm. As we know, the Roman empire was a powerful and extensive kingdom — but it is temporal.

We struggle to live with the belief that God's image is upon everything and everyone. We are all made in that image — even though we wear our "human smudge". It was easy for the Herodians and Pharisees to see Caesar's image. It takes some reflection to pick up God's image upon us and others. That image may pop up clearly on the faces of little babies and tall mountains. But our "older" human senses have a built-in filter which is reluctant to repay God for what belongs to God.



Have you ever noticed that one of the first words that infants speak after the word “no!!!!” is “Mine!!!!” That outward possessiveness demands property and dominion. For some, that infancy continues into long years of “mine-ness” grasping.

But “internal possessiveness” is the basis of spirituality and the following of Jesus. It has several aspects. We are invited to receive interiorly God’s image and God’s creating of us — we possess God’s dwelling within us. This allows us to be more grateful for the particular and peculiar person each of us is.

“Interior possessiveness” allows us to be more generous. What we have is a wonder-filled gift which has many auxiliary gifts that express reception in their distribution. Instead of greed — instead of having to possess for one’s identity — generosity and service are the coins of the realm. Repaying God with that which belongs to God is called the Christian life. Jesus as King of that realm lived His interior-possession by pouring Himself into each of His life’s gestures. The same needs to be true for each of us. Yes, we are all a work in progress, but the call is there — the time is always and the grace is ours by God’s divine generosity. We repay to God what is God’s by accepting who we are and whose we are. We worship at the altar at which Jesus continues to serve from the Divine Generosity of love. We worship at other altars when we forget who we really are.

—taken from the writings of Father Larry Gillick, S.J., which appear on the internet

THE GOD OF LIFE AND CREATION:

It was the last afternoon of my family’s beach vacation. While my husband tossed a football with some of our children and the others chased waves on their boogie boards, I drifted quietly in the ocean. Tilting my face toward the warm sun, I let the water hold me. The rhythmic waves, salty breeze, and brilliant blue sky seemed to wash every distraction away.

As I floated there, I became deeply aware that God saw me. Not because I was accomplishing anything or checking something off my to-do list, but simply because I was fully present to the moment He had given me — content and peaceful within His beautiful creation.

In that moment, I truly sensed His delight in me.

In Psalm 8, David expresses a similar wonder: “When I see your heavens, the work of your fingers, the moon and stars that you set in place — What is man that you are mindful of him, and a son of man that you care for him?” [see Psalm 8:4-5]. Standing before the grandeur of creation, it is easy to feel small. The vast ocean, like the countless stars, reminds us just how great God is. Yet instead of concluding that we are insignificant, David marvels that the Creator of it all chooses to be mindful of us.



How often do we forget that?

We measure our worth by productivity, perfection, or whether anyone notices our efforts. But God’s love does not depend on any of those things. The God Who fashioned the heavens also knows each of our names, our fears, and our joys. We don’t have to earn His attention — we already have it.

Today, take time to pause and watch the sunrise, gaze at the stars, breathe in the fragrance of a flower, or listen to the ocean’s waves. Then remember: The God Whose glory fills creation also sees and delights in you.

Meditate frequently on the beauty and truth of Psalm 8.

—taken from the writings of Sarah Damm which appear on the internet

THE ISSUE OF SEPARATION OF CHURCH AND STATE:

Every three years we are presented with this Gospel from St. Matthew — one that interests many of us because it deals with the question of separation between Church and State. The first thing we should note is that the question put to Jesus was a lawyer's trick question. It was not a question that sought enlightenment — it was not put to Jesus in order to learn from Him. It was put to Jesus to trap Him. Was He to be seen as an insurrectionist revolutionary and an enemy of the State, or was He to be seen as a collaborator with the hated Roman authorities who so brutalized the Jewish people?

The Pharisees — the religious fundamentalists of the day — hated the Roman tax. The Herodians — those Jews who supported the Roman puppet King Herod — supported the tax. Both groups hated each other. But here we find them joined together in a combined effort to trap Jesus, to discredit Him, and thus do away with Him — each trying to trap Jesus for their own reasons.

With a canny response, Jesus discredits them both. Both the Pharisees and the Herodians were Jews. Both groups, as Jews, rejected graven images as violations of the First Commandment. No Jew of any stripe would countenance the idea that idols were to be worshipped. Statues and images were totally forbidden as false, man-made gods.

Here we find Jesus in His response to their tricky question asking them for a coin, which they gave Him. Note that both they and Jesus were in the Temple area when this incident took place. Note, too, that the Roman coin had carved upon it the image of the infamous Tiberius Caesar — the one who had so desecrated the Jewish Temple. The coin also bore the inscription: "Tiberius Caesar – Son of the Divine Augustus". On the coin's other side, it designated him as "Pontifex Maximus", supreme priest. For Jews, this was blasphemous idolatry. The fact that they had carried that coin with them into the Temple precincts tells us that they thereby discredited themselves. No good Jew would be caught with such a coin on the Temple's grounds — the holiest site in all of Judaism.

Furthermore, we need to realize that Jesus' response was directed at the precise issue of whether or not the Roman taxes should be paid. Jesus said nothing about the autonomy of Caesar in his secular role. Nor was Jesus making any statement at all about separating religion from society.

So these questions remain: What is Caesar's, and what is God's? Is there anything at all that is not God's — is there anything at all in human activity that does not stand under God's judgment? Are we, as modern-day Americans, exempting anything from God's purview? Separation of church and state has benefited us here in the United States. We have a democracy — not a theocracy — and that has served us well. We do not have a state religion — we have freedom of religion. We are free to practice our religious beliefs as we choose.

But where is it written that freedom of religion means freedom from religion? Are people of faith obliged not to express their beliefs and put them into practice in the public domain? We must remember that while rendering to Caesar what is Caesar's, we must still render to God what is God's.

Does God have expectations of us with regard to our civic order? Are our public policies to be exercised freed from God's norms and apart from God's will? What is to be kept from God's purview?

Here are some examples of what concerns me. One is found in the response our U.S. Congress made to the victims of Hurricanes Katrina and Rita. Even though Hurricane Katrina happened some 20 years ago, the principles are the same today. The same argument is currently being made with the issue of EdChoice.

As bills for hurricane relief were being drafted in Congress, voices were raised objecting to giving any forms of relief to churches and other faith-based organizations. Such relief measures, intended for all citizens of these United States were, it was argued, to be denied to faith-based organizations. Why?

Because giving them money, it was argued, would violate the principle of separation of church and state. In other words, church members were not to be considered among the citizenry of our country entitled to disaster relief!

Similarly, Obamacare's mandate administered by the Department of Health and Human Services was said to require religious organizations employing more than fifty persons to provide their employees with insurance coverage for abortion, sterilization, and contraceptive services. We know, too, that this requirement was applied to the Little Sisters of the Poor. The Department of Justice prosecuted them. Their defense was that they objected to this governmental mandate by citing the Constitutions' First Amendment guarantee of Freedom of Religion. In response to the Little Sisters' appeal, a Federal judge suggested that the Little Sisters simply sign a form declaring that they are an exempt religious organization. Why don't they just sign this meaningless little form? By doing so the problem will go away the court said.

These nuns were smart enough to recognize that signing the government's form is not meaningless, because the government retains its claim to interfere with their right to freely practice what they believe. The Sisters were astute enough to recognize that the government can take away what it so graciously granted. The government's claim in effect defined how one's belief is exercised. The "meaningless little form" isn't simply a minor exception. Freedom of religion isn't confined to how one worships on Sunday. People of belief should be able to practice in public what they hold to in Sunday worship free of governmental controls and mandates.

Another example occurs to me. Article VI, Clause 3 of our Constitution prescribes that "no religious test shall ever be required as a Qualification to any Office or public Trust under the United States." What disturbs me is that very often people running for public office or appointed to hold public office — particularly the judiciary — are being subjected to religious tests. We need look no further than to recent debates over nominees for Justices on the U.S. Supreme Court.

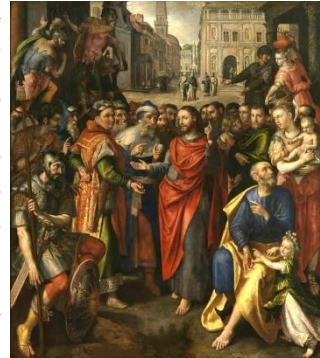
Thomas Jefferson and many of our founding forbearers clearly held to the position that we must be a moral nation if our republic is to endure. The founders of our nation had strong religious beliefs, and they founded our nation on firmly held positions that derived from their faith in the Almighty. Our Creator, they declared, endows unalienable human rights upon us.

Abraham Lincoln, in his monumental effort to preserve our union, repeatedly appealed to the Almighty in his famous and powerful speeches. None of these people would subscribe to the notion that freedom of religion means freedom from religion in our civic life and in the fabric of our republic.

What, then, is Caesar's and what is God's? That question is being argued out in our times in a great debate over the importance and value of religion in our society. Reasonable people may differ in the application of answers to that question. But however much reasonable people may differ it is unreasonable to assert the notion that our American republic was built on the secularist mantra that freedom of religion in these United States means freedom from religion in our public affairs.

What is Caesar's and what is God's? The question is just as important to us now as it was when it was put to Jesus. And so is its answer.

—taken from the writings of Father Charles Irvin which appear on the internet.



WHAT IS YOUR ULTIMATE COMMITMENT?

Relationships between civil authorities and Christians have been tricky since the time of Jesus. Perhaps the most important political event in church history was Constantine's ambiguous conversion. Scholars question whether Constantine accepted Christianity out of faith or for political advantage. Whatever his motives, he did not receive baptism until he was on his deathbed, apparently so that his lifestyle would not have to change and his sins could be forgiven once his opportunities to do what he wished had passed.

More importantly, the process Constantine began by legalizing Christianity evolved into the imposition of the Christian faith throughout the empire. That development brought previously unimaginable power to Christian leaders: No longer persecuted, they inadvertently became radically beholden to their civil protectors. Church leadership began to mirror the government they served.

The imposition of Christianity also made people's motivation for baptism ambiguous — was it out of true faith or was it more like a guarantee of the privileges of citizenship? Some theologians call the 1,700-year history that began in 312 the “Constantinian Captivity of the Church” — meaning that church and state were so intertwined that Christianity lost its prophetic edge.

This brings us to Matthew's Gospel for this 29th Week in Ordinary Time [Matthew 22:15-21]. What is so fascinating about this incident is that the people of Jesus' time were so irrationally self-confident that they tried to trap him. First, for our own good, let's remember two cautions that this story illustrates: [1] Beware of people who begin a conversation with platitudes about what a great person you are! [2] Don't try to outwit Jesus — it's a hopeless endeavor.

Let's explore these 2 items. Jesus' interrogators asked if they should collaborate with the Romans by paying taxes. How long did it take them to come up with this dilemma? How much time do people waste planning how to undo someone of whom they are jealous? Jesus countered the group with a quandary that snared them far more than they had bargained for. Jesus deftly avoided pronouncing judgment about the tax that the empire demanded. Instead, he took their challenge in a far more profound direction. Dismissing the tax as superficial, he asked them about the purpose of their lives.

Phase one: It's easy to give Caesar whatever bears his image. Yet, a Jew of strict observance shouldn't even carry a Roman coin because it bore a graven image and proclaimed the emperor as high priest of a pagan religion that claimed Caesar as a god. Jesus' comeback put the questioners in a pretty prickly position. As they looked at their coins they might have asked: “Why on earth did we start this self-incriminating conversation?” But the finale would outweigh round one so definitively that they would forget their original embarrassment.



Phase two: Citing the first commandment, Jesus said: “Give to God what belongs to God.” The bystanders must have sniggered as the implicit question became obvious: “What exists that does not belong to God?” Caesar and politics pale in the light of our relationship with the Creator of the universe. Jesus' response surpassed the question people asked him like a jet outpaces a moth. His response went to the heart of every religious tradition, asking: “What is your ultimate commitment?”

We might imagine Jesus looking at his disciples, the audience and his questioners in a way that challenged them all to search their hearts to discover what they believed most deeply and how they lived it out. The Liturgy of the Word calls us to ask the same question.

The combination of this Gospel with the words of the prophet, Isaiah, adds intensity to the message. Isaiah told a nationalistic people that a foreign emperor would act in God's name to save

them from captivity. It was a blow for freedom and a blow to their pride; they would now be indebted to a pagan.

One of the challenges of the Scripture Readings for this 29th Week in Ordinary Time has to do with discernment of God's action in the world. Every nation and religious denomination tends to see themselves at the center of God's plan — "All that God wants for the world must come through us. We have the true faith." Isaiah's oracle reminds us that God doesn't put any one group in charge of the divine plan. God's ways mirror the universe God created. It has no center and no periphery [see Isaiah 45:1-6].

Jesus' response to his contenders calls us to seek God's design. We cannot let our own miniscule interests detour us from seeking God's action and purpose for creation — "Give to God what belongs to God." In the end, isn't it simply a call to be open to God's ways over our own?

There's nothing we can give that does not belong to God, except for our collaboration in moving creation toward its destiny in God. Caesars will come and go. As we proclaim in the Creed: Christ's kingdom will have no end. —taken from the writings of Sister Mary McGlone, C.S.J., which appears on the internet

READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God's word in your homes. We hope you can make good use of it.

Monday: Ephesians 2:1-10; Luke 12:13-21
Tuesday: Ephesians 2:12-22; Luke 12:35-38
Wednesday: Ephesians 3:2-12; Luke 12:39-48
Thursday: Ephesians 3:14-21; Luke 12:49-53
Friday: Ephesians 4:1-6; Luke 12:54-59
Saturday: Ephesians 4:7-16; Luke 13:1-9

30th Week in Ordinary Time: Exodus 22:20-26; 1 Thessalonians 1:5-10; Matthew 22:34-40

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

The Heart of Jesus. Father Moreau— the founder of the Congregation of Holy Cross — had a special devotion to the Sacred Heart of Jesus. He bid his community to say this prayer each day: "O heart of my Jesus, make me ever love you more and more."

This was important to him and to us because it gets us in touch with the love God has for us as we reciprocate our love for the person of Jesus. It is through love that we can become focused on the force that motivates all of God's creation. It is the reason for Jesus' mission to bring about the Kingdom of God based on that love.

As we experience love — the most powerful of all forces — we do not have to be afraid of any other motivation that might be stronger. There are those who want to take away our freedom to love causing us to be afraid as they threaten us with dire predictions. But if we hold on to our faith, hope, and love, we will be able to see and act in a way that Jesus has taught us by his living and dying and rising above any harm that could come to us. "O heart of my Jesus, make me ever love you more and more." Reflect for a moment on these thoughts:

- What motivates you as you begin your day?
- What prayer helps you get in touch with God's love for you?
- How do you share that love with others?

O God, help me to experience the love from your Sacred Heart.

—Brother Carl Sternberg, CSC



THE LORD COMES IN ALL FORMS, SHAPES, AND SIZES:

One surprising side-effect of studying Scripture critically is the ability to experience one's faith life without a constant dependence on Scripture. Instead of just slavishly looking up and memorizing Scripture quotes, we begin to meld into the mind-set of the sacred authors — replacing our value system with theirs, looking at everything and everyone around us through their eyes.

If we immerse ourselves correctly in God's word, our experiences of God will always break through the limits which all organized religions impose. We'll eventually start to go one-on-one with the uniquely holy one — the entity in the universe who is completely "other" — quickly discovering that both our minds and our faith are continually expanding. We can never be certain from which direction God will come into our lives, nor what God will expect of us once we surface his/her eye-opening and value-changing presence.

People formed by biblical faith constantly "hang loose." They approach reality from a unique perspective. Remember how Mark's Jesus answers Bartimaeus' request: "I want to see." Contrary to expectation, he didn't say: "Receive your sight." He simply responds: "Go your way, your faith has saved you" [Mark 10:46-52]. Our faith enables us to see what others miss.

Nowhere is this better exemplified than in the scene described by the prophet, Isaiah. The exiled Israelites who actually believed this unnamed prophet's message to get ready to return to the Promised Land had just one basic question — "If our leaving Babylon is going to be a new Exodus, who's going to be the new Moses? Who among us has the Lord chosen to lead us out of here?" Isaiah doesn't beat around the bush. He immediately names a name — "Thus says the Lord to his anointed, Cyrus, whose right hand I grasp" [Isaiah 45:1-6]. An unbelievable choice! Cyrus is the uncircumcised, pagan, 6th century BCE dictator of Persia. He is the Lord's handpicked "messiah" — the Hebrew word for anointed — the liberator of God's people isn't even a Jew! Employing our Christian terminology, he's "Cyrus, the Christ." "I have called you by your name," the Lord declares, "giving you a title, though you knew me not."

How does the prophet know Cyrus is the messiah? He simply reads the daily newspaper. Cyrus not only is conquering one country after another, Cyrus also grants religious freedom to those he conquers. When he eventually subdues Babylon, the prophet presumes he'll let the captive Jews return to Jerusalem, rebuild their temple and practice their religion — which is what more or less actually happened.

It's probably safe to assume that Isaiah's audience walked away shaking their heads when they heard Cyrus' name, convinced this particular prophet wasn't the Lord's mouthpiece after all. Their God worked through Jews for Jews. Gentiles had their own gods. Why would God employ a non-Jew to save Jews?

Paul's faith experience is parallel to Isaiah's. Though he's personally convinced that a non-Jew can be as much another Christ as a Jew, it's important that he see this happen in the concrete. His evangelization of Thessalonica proved his point. The Gentiles who committed themselves to dying and rising with Jesus have turned out to be just as good Christians as their Jewish brothers and sisters. In this earliest Christian writing we possess, the Apostle sings the praises of this non-Jewish community — here is a people specially "chosen" and "loved" by God [Thessalonians 1:1-6].

Even Matthew's Jesus expects us to broaden the field in which God works. After giving a practical answer to the question of paying taxes, Jesus reminds us to "Pay to God what belongs to God" [Matthew 22:15-21]. He presumes the census tax coin, the pocket in which it's kept, and the person who owns it all belong to God. But it still takes lots of biblical faith to stop dividing reality into areas in which God is welcome and in which God's excluded. —taken from the writings of Father Roger Karban, which appear on the internet

PRAYER REQUESTS:

Jesus calls us to pray for one another. Please keep all these people in your prayers.

PRAYERS FOR THE SICK:

- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is recovering from surgery.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Jennie Shaw, friend of Advancement Associate, Meg Wanick, who is preparing for liver transplant surgery.
- For Michael Pryatel ['08], Son of Religion Instructor, Eileen Pryatel and Steven ['78], and brother of Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, nephew of Mark ['76] and Keith ['79] Pryatel, who is undergoing medical treatment.
- For James Cissell, father of Denise Shade, who is undergoing medical treatment.
- For Lois Grano, who is under the care of hospice.
- For Maren Monitello, daughter of Bob and Linda Monitello, who is going through difficult times.
- For Vivian Klick, mother of Linda Monitello, grandmother of and Anthony ['17] and Angeline ['19] who is undergoing medical treatment.
- For Ryan Andino, a member of our music ministry, who awaits treatment for a foot injury.
- For Terry Tintor, who is battling blood cancer.
- For Archie Callicott, who is recovering from open heart surgery.
- For Matt Haberman, father of Dorm Proctor, Brianna, Melannie ['27], and Gabe ['28] Haberman, who is undergoing treatment for a serious medical issue.
- For Bob Willey, brother-in-law of Father John, who is undergoing treatment for Parkinson's Disease

PRAYERS FOR THE DECEASED:

- For Bryan Ponader
- For Frank K. Pines, father of Frank Pines ['11]
- For Kimberly Darling ['74], sister of Makenzie Darling ['99].
- For Sheila O'Toole Gallagher ['73], sister of Diannae Taylor ['73] and Molly O'Toole ['77]
- For Sister Lucia Vasko, O.S.U.
- For Queenie Healey, mother of Sharon Lesinski ['75] and Mary Pisano ['81], grandmother of Chris Lesinski ['05] and Edie Garver ['07], aunt of Peggy ['73] and Hugh ['65] O'Neill
- For Father John Young, C.S.C.
- For Rory Bourke ['60], brother of James Bourke ['63]; brother-in-law of Thomas E. Druckenbrod ['66]
- For Brother Ronald Christensen, C.S.C.
- For Susan Dippel.

PRAYERS FOR OTHERS:

- For the victims of Hurricane Isaias.
- For a woman having a difficult pregnancy.
- For Father Snell Nord, C.S.C., who is being held captive in Haiti
- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women, and for their families

CLOSING PRAYER:

~ A Prayer of Longing for God ~

O God,
you are my God,
and I long for you.
My whole being
desires you;
like a dry, worn-out, and waterless land,
my soul is thirsty for you.

Let me see you in the sanctuary;
let me see how mighty
and glorious you are.
Your constant love
is better than life itself,
and so I will praise you.
I will give you thanks
as long as I live;
I will raise my hands
to you in prayer.
My soul will feast
and be satisfied,
and I will sing glad songs of praise to you.

As I lie in bed,
I remember you;
all night long
I think of you,
because you have always been my help.
In the shadow of your wings
I sing for joy.
I cling to you,
and your hand keeps me safe.
Amen.

—Psalm 63

The Campus Ministry Office is located in Our Lady Chapel.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org