

CLOSING PRAYER:

~ A Prayer for Death and Life ~

Lord Jesus,
Dying you destroyed our death,
Rising you restored our life.

Help me, Lord Jesus,
To understand the mystery
Of your dying and rising
In my life

Show me
The meaning of my little deaths
And of those that are not so little.

Help me to stand
In solidarity
With others in their dying,
So that I may be
With them
In their risings as well.

May I always treasure
The new life
You have breathed into me
At baptism.
Amen.

CAMPUS MINISTRY OFFICE:
The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

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.

FAITH EDUCATION — OCTOBER DATES:

Our Faith Education Program has begun. Class will meet again this Sunday, October 13. All children who will be part of our Faith Education program need to register. 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**. **If you have not done so already, it is imperative that you register your family by contacting Patty in the Chapel Office [440-473-3560].** Thank you for taking care of this important responsibility. **Meeting dates for October are: 6-13 and 27.**

**BLANKET SUNDAY IS THIS WEEKEND, OCTOBER 12-13:**

Please help the **St. Vincent de Paul Society blanket people with warmth this winter**. We have placed special **Blanket Sunday Drive envelopes** on the table in the narthex. As in the past, the collection will be **cash only** — the **St. Vincent de Paul Society** will do the shopping for you, making your money go even further, with bulk purchases of blankets and other items. These items are given directly to people experiencing homelessness in northeast Ohio. These individuals are identified by SVDP hunger centers, & parish groups, and also by Catholic Charities agencies and homeless shelters.

If you choose, you may mail your check directly to: *St. Vincent de Paul Society Blanket Sunday, 1404 E. 9th Street, 3rd Floor, Cleveland, OH 44114.*

Donations may also be made securely online at: svdpcle.org Thank you for your generosity.

**“SOCKTOBER” ANNUAL SOCK DRIVE:**

Saturday, October 5th — Sunday, October 13th. Gilmour Junior, Javi Swinarski, has organized a **Sock Drive to collect socks for the homeless and shelterless men and women in our city**. Javi has been doing this since he was in the 4th grade. Every year, he has increased the size and scope of his project. Javi remarks: “Something as little as a pair of warm socks can change a person's life.” Javi will have collection bins in the narthex of the Chapel. Please donate new socks to the sock drive. Thank you.

**WOMEN’S EVENING OF RETREAT — TUESDAY, OCTOBER 22:**

Tuesday, October 22nd from 6:00 PM – 8:15 PM, we will host our annual Women’s Fall Retreat. All women of Our Lady Chapel and Gilmour Academy, and their guests, are welcome. We will begin with Mass together in the Chapel, and then move to the Center for Performing Arts building for a light supper, and spiritual discussion, led by **Father John**. **There is no cost for the evening, but we will accept free will donations to offset the cost of our food service.** [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.

**SACRAMENT OF RECONCILIATION:**

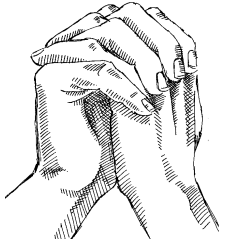
Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart.” [Jeremiah 24:7].

**PRAYER REQUESTS:**

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

PRAYERS FOR THE SICK:

- For John Zippay, family friend of Bernadette and Stephen Ritley, who is seriously ill.
- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [*09], Rosa [*12] and Edwin [*17] Heryak, who is seriously ill.
- For Debbie Langer, friend of Cindy Frimel, who was diagnosed with brain cancer.
- For Nada Kucmanic, who is seriously ill.
- For Josephine Fernando, who is seriously ill.
- For Mary Vislosky, who is seriously ill as a result of bone cancer.
- For Brother Joseph LeBon, C.S.C., who is under the care of hospice.
- For Cathy Force, mother of Erika DiCello Lacroix [*90], Grandmother of Andre [*23] and AJ [*25] Lacroix, who is undergoing treatment for cancer.
- For Brother Tom Maddix, C.S.C., who is recovering from surgery.
- For Terry DeBacco, mother of Michelle Chiacchiari [*96], mother-in-law of Mark Chiacchiari [*94], grandmother of Aurelia [*28], and Olivia [*30] Chiacchiari, who is undergoing rehab following a fall
- For Frank McCamley, former Gilmour teacher, father of Brian [*03] and Lauren [*08] McCamley, who is under the care of hospice.
- For Father Ray Sutter, pastor emeritus of St. Matthias Parish, who is in rehab following hip replacement surgery.
- For Sheldon Gray, who is suffering from a-fib, a recent fall, and has a brain bleed.
- For Janet Sterrett, who is confined to care in assisted living.
- For Susan Vance Johnson, sister of Gilmour’s Chief Advancement Strategy Officer, Ray Murphy, who is under the care of Hospice.

**PRAYERS FOR THE DECEASED:**

- For Carl Saghy
- For Jose Antonio Lázaro Arellano, nephew of Father Ángel Lázaro de la Cruz, C.S.C.
- For Samuel Thomas, grandfather of Joe [*25] and Samantha [*28] Carino
- For Darcy Roediger.
- For Rosemary Pacini, mother of Father Pete Pacini, C.S.C.,
- For Bernard Gallagher, father of Brigid Gallagher [*99]
- For Joyce Cygan, grandmother of Bryce Beard [*25]
- For Dan Coughlin
- For Marc Williams

THINK ABOUT IT:

When you have a concern or a problem, to whom do you turn first? God wants to be at the top of your list. Come to him with an attitude of thanksgiving, knowing that he will answer.

RESPONDING TO JESUS TODAY:

Mark tells us a poignant story about a man who asks Jesus what he must do to inherit eternal life. When Jesus recalls the traditional commandments, the man says he has kept them from his youth. Looking at him with love, Jesus says: “Go sell what you have, and give it to the poor.” At that the man’s “face fell and he went away sad, for he had many possessions” [Mark 10:13-30]. Jesus used the occasion to instruct his disciples on how hard it is for the rich to enter the kingdom of God — harder than for “a camel to pass through the eye of a needle.”



Let us look at some modern-day responses to Jesus in Mark’s gospel. In past years, Sam, a wealthy man, has reacted negatively to the story — mad at himself for coming to Mass; angry that he has to listen to the deacon proclaim it with such a self-righteous tone; guilty for being wealthy; and worried about getting to heaven. This year the priest gave a homily that really helped, pointing out that Jesus never taught that wealth in itself is bad and that his hyperbolic example of the camel did not mean that the affluent have no shot at heaven. The priest went on to say that what you do with your money is more important than how much you have. Relieved, Sam walked out of church committed to making a larger contribution to his favorite charities — including United Way and the Catholic Campaign for Human Development.

Lydia, a hardworking advertising representative, responded to the challenge of Jesus by thinking seriously about her fundamental attitudes toward wealth and possessions. After some prayerful reflection, she had to admit some things she didn’t like about herself and needed to change — too much time spent checking her stock portfolio; too driven to accumulate more possessions; too prone to buy expensive things to impress others; too worried about providing for retirement; too close to making an idol of money. She resolved to make a systematic effort to bring her attitude more in line with the teaching of Jesus, who admonishes us to put our trust in God and not rely on material goods for our worth and security. She decided to start by giving some of her extra clothing to the local St. Vincent de Paul Society, and by putting a two month moratorium on shopping for new clothes.

How do you respond to Jesus in Mark’s Gospel? How could you develop a more Christ-like attitude toward money, wealth, and possessions? —taken from the writings of Father Jim Bacik which appear on the internet

PRAYER REQUESTS:

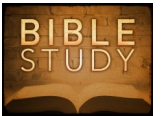
Jesus calls us to pray for one another. Please keep all these people in your prayers.

PRAYERS FOR OTHERS:

- For the victims of the flooding in the South-eastern states as a result of Hurricane Helene and Hurricane Milton.
- For an end to political polarization.
- For an end to the war between Israel and Hamas.
- For an end to the war between Russia and Ukraine.
- For an end to violence as a means to resolve differences.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.
- For a greater awareness of our call to create a more humane and just society.

NEXT BIBLE STUDY — WEDNESDAY, OCTOBER 23rd:

Our next Virtual Bible Study will be on Wednesday, October 23rd at 6:30 PM. Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.



Our topic: The Mysteries of the Rosary [Part II]

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We will meet every other week — topic to be decided at the end of the previous meeting. Join us. You’ll have a blast, and celebrate your faith along the way..

SCHEDULE FOR THE WEEK:

Sunday, October 13: 28 th Week in Ordinary Time	10:00 AM In-Person & Live Stream
Monday, October 14:	NO MASS
Tuesday, October 15: St. Teresa of Jesus	NO MASS
Wednesday, October 16:	1:15 PM In person only
Thursday, October 17: St. Ignatius of Antioch	NO MASS
Friday, October 18: St. Luke, Evangelist	NO MASS
Saturday, October 19: 29 th Week in Ordinary Time	5:00 PM In Person only
Sunday, October 20: 29 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

MEN’S DAY OF RETREAT — SAVE THE DATE:

Thursday, November 7th 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, and then move to the Center for Performing Arts building 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 to help offset the cost for our food service. [Even if you can’t make it for Mass, come anyway when you can.] It will be a wonderful evening of spiritual renewal. 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 REFLECTION ON THIS WEEK'S THEME:

Mark's Gospel for this 28th Week in Ordinary Time reveals the wonderful account of the rich young man and his encounter with Jesus [Mark 10:13-30]. This incident is common to the three Synoptic Gospels — Matthew, Mark and Luke. Pope St. John Paul II wrote an extended commentary on this Biblical account in his Encyclical *Veritas in Splendor* in 1993.

The question of the young man is also our question: “What must I do to inherit eternal life?” And the answer of Jesus to the young man is also his answer to us — “Keep the commandments.”

Jesus lists the commandments for the young man, and even adds one in which is not in the Ten Commandments — you must not defraud. I suppose that Jesus adds this to show that the young man's wealth was achieved honestly and that he was entirely blameless. The fact that the young man ran up to Jesus is also to illustrate his enthusiasm and heighten the fact of his goodness.

The young man says that he is keeping the commandments. He is obviously living a moral life — a life of integrity. And like the young man, we have no real difficulty in accepting the commandments, for they are the basic rules of life for anyone who wants to call themselves a Christian. But then comes the rub. Jesus says to him: “There is one thing you lack, go sell everything you have, give it to the poor, and you will have treasure in heaven, then come follow me.” Even Jesus later acknowledges to his disciples that this is very difficult — “How hard it is for a rich man to enter the Kingdom of God.”

Jesus is saying that even wealth can become an encumbrance to the life of a Christian. We tend to think of wealth as liberating — why else would so many people buy lottery tickets every week? We think of poverty and problems of every kind preoccupying us — surely if we had the money, we wouldn't have to go to work, we wouldn't have to worry about anything, and we could devote ourselves to studying the scriptures and to prayer. But it never seems to work like that, does it?

Jesus is telling us that anything — even wealth — can be a distraction from true discipleship.

The disciples, however, have done precisely what Christ asked of them — they left everything they had and quite literally followed him. This is what those who enter a religious order do even today. You give up the possibility of marriage, of a career, of a salary, and you devote yourself to prayer and to witnessing to the Good News.

But the Apostles, as we have often seen, were slow on the uptake and jockeying for position and when-push-came-to-shove even managed to deny Christ. So even doing this one thing that the rich young man lacked —leaving everything and following Christ— does not guarantee entry to the Kingdom.

With the very best of intentions we still manage to let ourselves down. For example those of us who have entered the priesthood or the religious life are still very human, still prey to envy, and despite many sacrifices still frequently fall down on the job.

Jesus tells the Apostles — in the memorable phrase — “It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.” This is a grotesque image — and probably because it is so grotesque we can be fairly certain that Jesus said it. Some have suggested that it was a copyist's error because if you transpose one of the Greek letters the word for “camel” becomes the word for “rope”. Others relying on a note in a 9th century commentary say that the “needle” is really a very small gate in the Jerusalem city wall.

People can try to explain it away but it is futile to do so. Jesus is asserting the utter impossibility of attaining heaven through one's own efforts — that's the point, and the bizarreness of the image he uses

**WRONG ANSWERS:**

Does the Word of God confuse you? Game shows drive me crazy. Every once in a while when I flip past one on the television, I stop and watch for a minute or two. I can't stand them. Not because of the overexcited people or the lame sets, but because I always get questions wrong that I actually knew the answer to — why, you may ask? Because I second guess myself.

Have you ever been watching a game show or playing a trivia game, and the answer to the question just seems “TOO easy”? It's an amazing phenomenon. In any other conversation you wouldn't even have to think about it, but when you put it in the context of a question [that is slowly read] you begin to think too much, and you stop trusting your natural instincts. All the sudden, you begin wondering: “Did Shakespeare really write Hamlet? Is Iceland actually a country? Are you sure you spell ‘kitchen’ with a ‘t’? Am I positive that there were only seven dwarfs not twelve? Were there twelve apostles? What is my own name?”

Sometimes things are so simple that we have a hard time believing them. The same can be true of Scripture.

Often times people get “confused” while reading the Bible because the God they are encountering is not consistent with the God whom they have come to know in their life, or the God whom they have created in their head. They wonder why God acts like He does, or says some of the things that He does. What's worse is that next, rather than seeking to find out why, many people simply dismiss God's Words as outdated, “symbolic” or unimportant. They keep the parts of Scripture that make them feel good and give them a sense of belonging, and dismiss the Scriptures that challenge them or fill them with uneasiness.

When we do that, we prove that it's not the Scriptures that we live for, but ourselves. One reason that “the God of the Bible” doesn't seem consistent with the God that many people “pray to” is because they haven't gotten to know the “real God”, personally. As Catholics we are called to do that through the Sacraments AND studying of the Word — not just through one or the other.

Unfortunately, the Bible is often seen as so intimidating or boring, that it sits unopened — lives untouched and hearts unmoved. As a result, words like Paul's to Timothy: “if we persevere we shall also reign with Him. But if we deny Him, He will deny us” [2 Timothy 2:12], which desperately need to be prayed and reflected upon, go unread. What Paul says, though, while challenging, sums up the challenge and promise of living as a Christian. Read that verse again: “if we persevere we shall also reign with Him. But if we deny Him, He will deny us” [2 Timothy 2:12].

What is confusing? Complicated?

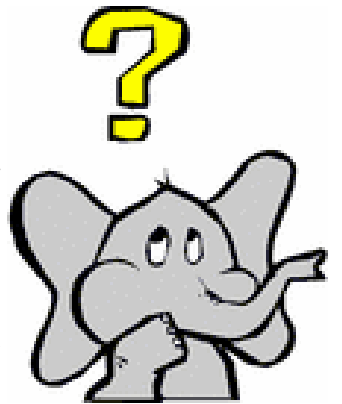
Nothing, it is as simple and straightforward as they come. We make it difficult. We complicate things, when we don't like what God is saying or how He is saying it.

If we believe the Bible to be the Word OF God, and not simply words about Him, then we are left with two choices:

1. We believe what we think about God.
2. We believe what God tells us about Himself.

I know which one I'm going to choose. “It ain't those parts of the Bible that I can't understand that bother me, it is the parts that I do understand” [Mark Twain].

—the Bible Geek



WHO AM I LORD?

In a poignant 1991 movie scene from *City Slickers*, Curly — a rugged cowboy played by Jack Palance — is having a deep conversation with Mitch — a middle-aged businessman played by Billy Crystal — about the deeper meaning of life. Curly holds up his gloved-hand, with index finger raised, and says: “The secret of life is about one thing.” “What’s the one thing?” asks Mitch. “Well, that’s what you have to figure out.”

I remember that scene because it struck a chord within me when I was a teen — what am I living for? Today, when I look around at the world for examples of what people are living for, I see the breakdown of the family unit and traditions in the name of progress and individualism. I see deceitful hearts disguised behind friendly handshakes. I see a growing global community through technological advancement that makes people feel more lonely and disconnected from authentic human relationships. I see greed dictating commerce — not justice. I see well-crafted political rhetoric that does not lead to the goal that the well-applauded rhetoric described. I see a growing disillusionment and distrust of organized religion as scandal is discovered at all levels of hierarchical structures across denominational lines. I see a formative aspect of the entertainment industry that champions anti-Christian philosophies. The list can go on, and it all seems rather dismal to me at times.

What hope can Christianity give us in the face of an overwhelming tide of post-modern secularism?

Like so many of us, I’ve done all the Catholic things from my youth, and yet it seems not to have amounted to much. Enter Curly’s gloved-finger and the one thing. We — you and I — probably lack one thing. Jesus clearly said it to the rich young man. What is it that we lack? You’re probably thinking: “We haven’t sold our possessions and given to the poor because I’m not in a position to — I have a wife and children; I have a medical practice; I’m still in school.” Yes. True enough. But perhaps the Book of Wisdom gives us another perspective to consider in answer to the question of a Christian response to the current social climate.

“I prayed ...” [Wisdom 7:7-12].

Sure, we hurriedly say grace before our meals, we slide into the pew seconds before the entrance song starts, we fumble through rapid-fire rosaries, we merely glance at the dust-laden bible on the coffee table, we go through mechanical responses to our favorite worship tunes, we hurriedly thumb through the Divine Office on our phone. But have we really prayed? Have we really ever been taught to seek a deeper experience of prayer beyond the techniques of the rote recitation of prayer texts? Has our heart really met Jesus’ heart in our prayer times?

Prayer is the language of one who is seeking not the ephemeral satisfaction of the corporeal, nor the intellectual, but rather the joy of the spiritual and a foretaste of the eternal. The quality of our prayer is not measured by the quantity of time or the elegance of our words, but rather by the depth of the interpersonal exchange that occurs. In other words, prayer comes from the depths of one’s heart in gratitude or need, during times of trial or temptation, in seasons of prosperity or scarcity.

Let me paraphrase what St. Gregory of Nyssa said: “prayer is the heart-to-heart talk with the Triune God.” The vibrancy of prayer — be it liturgical or personal — is not seen in the disappearance of evil in the world, but rather in the fuller display of the divine image within each one of us that was stamped on the day of our Baptism and Confirmation — the light that conquers the dark. This prayer life does not mean that we are irresponsible of the many tasks that require our attention throughout the day. But it does mean that we assume those responsibilities with the heart and mind of Christ if we hope to make a lasting and positive impact around those who know.

So where are you in the discovery of your “one thing” that you lack today? Maybe you can try praying the way St. Gregory describes it. And when you’ve discovered it, everything changes — for the first time or the 101st time.

—taken from the writings of Brother John-Marmion Villa, B.S.C., which appears on the internet.



merely strengthens his point. The Apostles were right to say: “In that case who can be saved?”

The truth that Jesus teaches is that it is impossible for any of us to get to heaven by our own efforts. Yes we are bound to keep the commandments and some are called to the more radical form of discipleship like the apostles through entering a religious order or some such equivalent. But only divine grace can enable us to enter the Kingdom of God. Entry to the Kingdom is entirely in the free gift of God. There is nothing we can do which will earn us entry to the Kingdom.

Yes, God will, as Jesus says, reward us a hundred-fold for the sacrifices we make on his behalf. But these sacrifices are quite unacceptable if they are made merely to earn our way into heaven. When made for love, when made as an expression of true faith in God, when made freely and generously without thought of reward — only then they will gain us the treasure we seek.

Even though this sounds like the Catch 22 of the Gospels, it isn’t really — Jesus is only testing our motives. He wants us to love him without strings attached. He wants us to love him for his own sake. So we are invited to step into the unknown, invited to take the plunge of faith, invited to commit our whole lives to God freely and without thought of reward.

We are invited to do no less than to imitate Christ himself. And what did Christ do? He took the plunge and came down from his place in heaven to enter our world and take on human form. And he allowed himself to be subjected to all the idiocy, ridicule, and meanness our fellow human beings could impose on him. Jesus asks us to take a similar plunge — to leave our human world-view to renounce ourselves and to do things his way. This too will earn us ridicule and will put us under attack from those around us.

But we will be free; we will be living a new kind of life — a life in the Spirit. We will be living a life of love, a life without dependence on material things, a life without worry because we have placed our entire reliance on Divine Providence. This is the kind of life the Saints live; it is the kind of life we ought to live.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet

A FULL HARVEST:

Life is a thing of many stages and moving parts. What we do with ease at one time of life we can hardly manage at another. What we could not fathom doing when we were young, we find great joy in when we are old. Like the seasons through which we move, life itself is a never-ending series of harvests — a different fruit for every time.

The skill of life, of course, lies in harvesting well, and harvesting always, in taking the best that life has to give at any stage, and in being patient with ourselves along our way. The Sufi tell a story about what happens when we force things. Once upon a time, the story goes, a seeker found a cocoon resting quietly. Intent on seeing the butterfly within, the seeker held the cocoon in loving hands, breathed warm breath upon it and watched with excitement as the butterfly emerged. But hardly had the newly hatched beauty spread its wings when it died. “Why did my butterfly die?” the seeker asked the Holy One. “To teach you a lesson,” the Holy One said. “Everything can be born in due time; nothing can be rushed.”

The secret of life is to let every segment of it produce its own yield at its own pace. Every period has something new to teach us — the harvest of youth is achievement; the harvest of middle age is perspective; the harvest of age is wisdom; the harvest of life is serenity.

The Rule of Benedict tells us to do all things with counsel, to learn from those around us who have already gone the way before us, to ask the opinion of the entire community when making major decisions. Those are all good lessons. They can save us from ourselves. They can stop us from forcing butterflies before their time. They can make the harvest full.

—taken from the writings of Sister Joan Chittister, O.S.B., which appear on the internet

SERVING THE LORD IN THE POOR — OCTOBER 19th:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on the **third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients from 9:30 AM—1:30 PM on Saturday.**



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 respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. Please join us for a great experience.

Please let us know in the chapel office [440-473-3560] if you would like more information or if you would like to help. This is a wonderful way to serve others. Please consider this opportunity.

WOULD YOU LIKE TO BE AN ALTAR SERVER or LECTOR?

We are resuming our need for Servers due to the start of the school year and school Masses. **Any student who is in the 3rd grade [and up] is invited to become an Altar Server.**



Please give your name to Fr. John if you are interested.



We are also looking for Lectors for our weekend Masses, as well as for school Masses. **Any student who is in the 5th grade [and up] is invited to become a Lector. Adults are also welcome to join in our Lectoring ministry.**

These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, **please give your name to Father John.** You do not have to attend Gilmour to be an Altar Server, Lector, or to be involved in any other Ministry at Our Lady Chapel. **Please call the Chapel office [440-473-3560].**

READINGS FOR THE WEEK:

- Monday:** Galatians 4:22-24, 26-27, 31-5:1; Luke 11:29-32
- Tuesday:** Romans 8:22-27, John 15:1-8
- Wednesday:** Galatians 5:18-25, Luke 11:42-46
- Thursday:** Philippians 3:17-4:1, John 12:24-26
- Friday:** 2 Timothy 4:10-17b, Luke 10:1-9
- Saturday:** 2 Corinthians 4:7-15, Matthew 28:16-20

29th Week in Ordinary Time: Isaiah 53:10-11, Hebrews 4:14-16, Mark 10:35-45

GOOD QUESTION:

“God didn’t do it all in one day. What makes me think I can?”

What we need is to grow so Christ-like that His Life and our lives merge so that we cannot see where He begins, and we end. What we need is to be made into an everlasting gift to the Father. When we strive for this, we strive for wisdom.

Why does God love us? Why? He loves us because he sees the His Son in us. The Father loves the Son and all who belong to Him. What we need is really a “Whom” — we need Jesus; we need Love; we need God. All three are the same. —taken from the writings of Father Joseph Pellegrino which appear on the internet

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

Baskets are located on the pillars just inside the center door when you enter the chapel. Please place your offering in the basket. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [10/5/24] _____ \$ 140.00
Total Offerings: Saturday [10/6/24] _____ \$ 1,300.00

WIN THIS CAR:

How would you like to win a new car? Thanks to the generous sponsorship of Medina Auto Mall and the Northeast Ohio Buick GMC Dealers, we’re raffling off a brand new **2024 Buick Envista!** ticket proceeds will be directed to the Campaign for Lancer Athletics, benefiting every Gilmour student. You can enter to win by visiting gilmour.org/car. Tickets are available for \$100 each and **one lucky winner will be drawn at the final regular season home football game vs. James Ford Rhodes High School on Friday, October 18th.** Don’t miss your chance to win. Buy your tickets today! Participants must be 18 years of age or older to purchase a ticket.



WHAT DO WE NEED?

How sad! The rich young man had the wonders of the Lord right there in front of him — he could have become one of the Lord’s closest disciples. Jesus heard him say that he had kept the commandments. Jesus knew that he was a good man. He loved him. But he also knew that something was holding the man back — his possessions were the reason for his life. All his life he had worked hard to have a lot — or, perhaps, he had been born into a wealthy family and had been falsely taught that the family’s wealth would guarantee his happiness. The man thought that he was on the top of society. Then he received a shock. True greatness was being offered to him. Was he willing to change the focus of his life? Was he willing to step away from his material possessions? Evidently not. He left the Lord saddened [Mark 10:17-30].

We have been raised in a society that values wealth above all else. We know that is not true. We know that the love of our families, our children, and through them, our Lord, are our real values, but we easily fall for the lie that happiness can be purchased. We easily confuse our wants with our needs.

We want too much; we need very little. We want the big house, the expensive car, the boat, and everything else. But we don’t need all of that. This applies to all of us — myself included. I just bought a new car. I needed one, but I wanted a really nice one. The question I have to ask myself, though, would be, if the new car gets damaged, or stolen, would I be terribly upset? Probably, and that would be reasonable. But would I be destroyed? I certainly hope not. If the loss of a material thing has an effect upon my basic attitude to life, then the desire for the material has taken priority over the real need of my life. All I need is the Love of God. And it is there for me in so many ways — none of which have to do with the quality of the wheels I am driving.



How about you? What is it that would destroy you if you lost it? What if a hurricane or tornado came through your area, and your house was gone? Would you be destroyed if your house was destroyed? Would you wonder if life was worth living? While we would all be devastated, it is probably safe to say that most of us would not be “destroyed” by this event. You love your family far more than your stuff. Your main concern would be with them. And you love your God more than anything the world can come up with. As long as you have him, you have all you need.

But what if the unthinkable were to happen? What if we were to lose a loved one? This has certainly happened for many of us. Parents have passed away, or your spouse, a close friend, and the worst of all tragedies, perhaps a child has died. If any of this were to happen to us, would we be destroyed? People who have experienced these things go through deep grief, but they refuse to be destroyed. That is because we realize that we have what we really need. We have faith. We have faith; we have God. We entrust our loved ones to Him. He will care for them — and for us. We may mourn and weep in this valley of tears, but we know that our pain here is temporary when it is united to our faith in God.

Recently, I was in New York City and I visited the 9-11 Memorial. Most of you have probably seen pictures of it, or maybe you were there yourself. There are 2 vast pools of water in the footprints of the two towers. On the edges are the names of the 2,900+ lives that were lost. But there is one thing that is obviously missing — there are no religious symbols — no Stars of David, no Moslem symbols, no Crosses. It would be interesting to find out what the designer was trying to say by omitting them? Was the designer trying to say that there is renewal of life through water? But the reality is that without faith, lives just wash away.

Solomon asked for wisdom [Wisdom 7:7-12] — so do we. We need the wisdom to allow our lives to be so centered on Jesus Christ that no matter what challenges or crises that life throws at us, we will still keep growing in His Love. What we need is the continual growth of Christ’s Presence within us.

THERE IS NO ROOM FOR BEING LUKE-WARM:

Some scholars surmise that the Letter to the Hebrews was originally addressed to Jewish Christians in Rome sometime in the 80’s. This letter contains one of the most striking statements in the New Testament — “Indeed the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart” [Hebrews 4:12-13]. The author goes on to remind us that everything is “naked and exposed” to the eyes of God “to whom we must render an account.”

The “word of God” does not directly refer to Christ — the Word made flesh — nor to the Bible, the written word of God, but to God’s commands and directives that provide us with power and energy and also serve as judgment on our response to these divine gifts. It seems the author was concerned that Christian converts were losing their fervor, in danger of backsliding — maybe even returning to their previous practice of Judaism. He is reminding them that the God who knows their embarrassing feelings and most secret thoughts will hold them accountable. Nothing escapes God’s attention — everything stands under divine judgment. The word of God is penetrating and normative — sharper than a sword that cuts two ways.

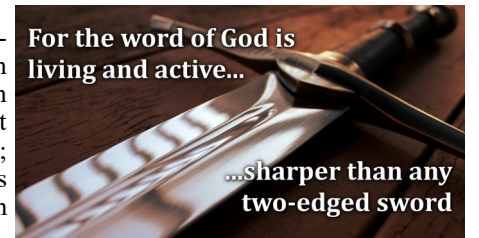
As Christians today, what are we to make of this challenging letter? One possibility is to ignore it as a harsh relic from an overly moralistic, heavily judgmental, long abandoned form of Catholic piety. Another questionable option is to overreact in various ways — worrying excessively about possible sins; fearing God as a harsh judge; engaging in too much fruitless introspection; becoming overly self-critical; and indulging in undue anxiety over personal damnation.

It would be more fruitful to hear the letter as a warning against any ways we might be tempted to backsliding or complacency — settling for mediocrity in understanding and proclaiming our faith; neglecting elements of our spiritual regimen — prayer, meditation, scripture reading, examination of conscience; premature acceptance of our faults as unavoidable; presuming our good works merit God’s approval; growing weary in the struggle to live Gospel ideals; and comparing ourselves favorably with other less virtuous Christians.

We can envision Christians responding constructively to the challenge of this letter. A couple in an “ok- marriage” could participate in a Marriage Encounter to enrich their partnership. A grandmother discouraged that her prayers for her alcoholic grandson have been ineffective could vow to continue asking God’s blessings on him. A middle-aged man with a grade school knowledge of his faith could join the parish weekly Bible study. An elderly woman plagued with doubts about getting to heaven could meditate daily on God as a loving, compassionate, merciful, forgiving Lord. A concerned citizen worried about political complacency could decide to put more effort into getting out the vote in the next election.

What constructive step could you take to respond more fully to the word of God?

—taken from the writings of Father James Bacik, which appear on the internet



WHO ARE YOU TRYING TO PLEASE?

Do you spend your life trying to please everybody? How does trying to please others change who you are or who you want to be? Whose approval are you seeking — others’ or God? Pray for the courage to seek God’s approval above anyone else’s.

WISDOM AND A SUPER BOWL RING:

A while ago the priests of our diocese were on convocation when one evening they were surprised to see a Superbowl ring. The Tampa Bay Buccaneers had won the Superbowl the previous January and now all the members of the organization, players, administration, etc, had a ring. One of the members of the Buccaneer front office came by with his Superbowl ring. He took it out of its show box and let many of us try it on. Of course, I did. It had 319 diamonds representing the final score of the Superbowl, 31 to 9. It has 8 emerald cut diamonds on each side representing the eight straight wins that ended the year, the longest streak in franchise history. There were 15 carats of white diamond and 14 carats of yellow and white gold. It is valued at \$24,500 although people are offering \$200,000-300,000 for one. (Even I'm not that much of a Buc fan.) When I put it on, I realized that if it got stuck on my finger, they would sooner chop my finger off than ruin the ring. I was very careful.

Many, many people would do anything to earn a ring like that. Certainly, the athletes put a lot of blood, sweat and tears to be in the shape that let them be among the few who won a championship. But what happens after you have won? What happens after you win the ring? Where do you go from there? Is your life a success?

It's not just the ring, it's the question of achieving anything of great monetary value. Once we have it, then what? Are billionaires satisfied with their bank accounts, or are they always looking for more? Sadly, the latter is the answer. As deserving of their possessions as people who work hard are, if that is all there is in their lives, then how poor they are. I know many of the doctors in our parish will tell you that their greatest possession is the knowledge that they have helped people conquer pain, helped people heal, or even helped them finish their life in peace. They will also tell you that their greatest joy is in leading their own families to draw closer to the Lord. They might own a great deal which they certainly worked hard for, but their possessions do not define them nor do they dominate their lives.

On the other hand, there are many people who do not own a great many possessions. But they let the little they own control their lives.

The young man in the Gospel reading wanted to be a follower of the Lord, but he also wanted his possessions. He was called to be a disciple, perhaps one of the closest followers of the Lord. After all, Jesus looked at him and loved him. He saw the young man's potential. Perhaps that young man would have become one of the great saints of the first days of the Church. But the young man walked away from the Lord. His possessions dominated him. He didn't own them. They owned him.

We need the wisdom of God to protect us from the allure of materialism. Today's first reading comes from the Book of Wisdom, one of the last books completed before the Christian epoch. Listen again to what it says:

*I prayed, and prudence was given me;
I pleaded, and the spirit of wisdom came to me.
I preferred her to scepter and throne,
and deemed riches nothing in comparison with her,
nor did I liken any priceless gem to her;
because all gold, in view of her, is a little sand,
and before her, silver is to be accounted mire.
Beyond health and comeliness I loved her,
and I chose to have her rather than the light,
because the splendor of her never yields to sleep.
Yet all good things together came to me in her company,
and countless riches at her hands.*

**FINDING GOD IN EVERYDAY LIFE:**

Some of us have been traditionally confused about the message the historical Jesus actually preached. Those who believe, for instance, that he primarily came to get us into heaven will have problems with Mark's gospel [10:13-30]. Listen carefully to the dialogue between Jesus and the rich young man. The man begins the encounter by asking a question that we've all asked one time or another: "What must I do to inherit eternal life?" In other words: "What must I do to get to heaven?" As a good Pharisee, Jesus basically responds: "Keep the commandments."

When the man assures Jesus that he is already doing this, the Galilean carpenter looks at him lovingly and responds: "You're lacking in one thing." Obviously, he is not lacking in one thing to get into heaven — Jesus has already assured him that he's going to achieve that goal by keeping the commandments. What the man is lacking in is something which will help him achieve fulfillment in this life right here and now — long before he inherits eternal life — "Go, sell what you have, give the money to the poor, and then come, follow me."

As the man disappears into the distance, Jesus reflects on his refusal to take the life-changing step of discipleship — "How hard it is to enter the kingdom of God. It's easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God." A wealthy individual — as long as he or she insists on maintaining their wealth — has the chance of a snowball in hell of surfacing God working effectively in their everyday life. Putting people in the forefront of our lives, and relegating money and power to the background is an essential part of the "repentance" Jesus demands of his followers. No one can notice God present and working day by day without first doing it.

When the disciples point out that such a commitment is normally impossible for a wealthy person to make, Jesus assures them God will help him or her pull it off. Only with God's assistance can we reach the salvation — experiencing "God's kingdom" — which Jesus offers his followers.

As the late Marcus Borg emphasized in his classic book *Speaking Christian*, we've done a great disservice to the historical Jesus and his earliest followers by reducing his ministry to simply learning how to avoid hell and get into heaven. The famous Scripture scholar insisted that when Jesus originally spoke about "being saved," he was referring to the quality of life he wanted his followers to experience right here and now — not the life we hope to receive after our physical deaths.

Certainly the author of the Letter to the Hebrews would list Jesus' dialogue with the rich young man as one of those "living and effective" words of God [Hebrews 4:12-13]. It's certainly "sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow." Though we long to identify with the author of Wisdom in reaching that moment in our present lives when "all good things come to us in Wisdom's company, and countless riches at her hands," we have to pay a price to achieve such a state of existence [Wisdom 7:7-12]. Like the sacred writer, we seriously have to want that kind of life. But it's not something that will come our way by accident.

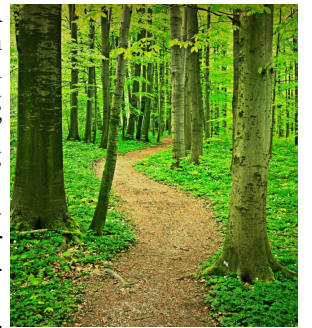
It's important to remember Jesus' gospel promise that whatever we give up here and now, we'll eventually receive back in spades here and now. It's also important to remember that if the historical Jesus hadn't already had this experience, he wouldn't have been so anxious to share this living and effective word.

—taken from the writings of Father Roger Karban, which appear on the internet

THE ROOT CAUSE:

Disorder in society is the result of disorder in the family.

—St. Angela Merici



people, life has taken a terrible turn for the worse. They become extremely sad. They no longer can have what they really wanted.

Actually, this is not just a quirk of modern American Society. The ancient Egyptians, Etruscans, and others buried their stuff with them so they could take it to the nether world. In Mark's Gospel [10:17-30] a young man, probably a merchant, is called upon to leave his things to follow the Lord. This is a good man. This is someone who has tried hard to serve God. This is a man whom Jesus looks upon and loves. But the young man couldn't do it — he couldn't leave his possessions to follow the Lord. He had many possessions — too many. He was incapable of seeing all the surmounting value of following Christ. Just as — sad to say — some people entrust the happiness of their families to their things, rather to the presence of the Lord in their love for each other.

St. Gregory the Great wrote that the more we are involved in temporal things, the more that we are insensitive to the spiritual. The rich man of the gospel has a hard time entering the Kingdom of God not because he is unconcerned with the Kingdom of God. He has a hard time entering the kingdom of God because he is more concerned with the Kingdom of the world. He wants a Rolls Royce so he can drive in style, but his determination for things leaves him with a life with nowhere to go.

What really matters in life? The Book of Wisdom reminds us that the wisdom of God is all that matters [Wisdom 7] — to see things as God sees them; to understand as God understands; to enjoy the fruits of creation as God means them to be enjoyed; to use our talents and gifts, our very works to come closer to God; to lead our families in love so that we are a reflection of the Holy family — this is what matters in life. You may be well off financially. You may not be well off financially. What is important is that your life revolves around the love of the Lord in and through others — this is Wisdom.

And this is where the life of faith is found.

—taken from the writings for Father Joseph Pellegrino, which appear on the internet

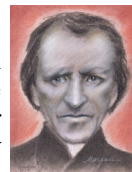
THE LEGEND OF THE FIRST ROBIN:

One day, long ago, a little bird in Galilee saw a large crowd gathered around a Man carrying a heavy wooden cross. On the Man's head was a crown made from a thorn branch. The thorns were long a sharp. The little bird saw that the thorns were hurting the Man. It wanted to help Him, so it flew down and took the longest, sharpest thorn in its tiny beak. The bird tugged and pulled until the thorn snapped from the branch. Then a strange thing happened. A drop of blood fell onto the bird's breast, staining it bright red. The stain never went away. And so today, the robin proudly wears a red breast, because it helped a Man named Jesus.



NOVENA TO BLESSED BASILE MOREAU:

Blessed Basile Moreau was the founder of the Congregation of Holy Cross, to which Fr. John and the Brothers at Gilmour belong. We have two booklets with Novenas to Blessed Basile Moreau. One is used for a personal intention or healing; the other is used when praying for the intention or healing of someone other than yourself. The Novenas were composed by Father Thomas Looney, C.S.C. Many have received blessings and healings through the intercession of Blessed Basile Moreau, and now we want to extend this invitation to you and your family. Please see Father John and he will be glad to give you the booklets.



The ancient sages who wrote this knew what mattered in the world: Wisdom. What is wisdom? There are many definitions of wisdom, mostly revolving around the use of knowledge, but for the believer, the best definition of wisdom is simply the ability to see as God sees, to choose to do what God would do.

St. Joseph was a wise man. Before he had the dream where the angel told him to take Mary into his home, Joseph had already decided that he was not going to expose Mary to the Jewish law. Mary, his beautiful young betrothed, was pregnant. Joseph knew that if he had let it be known that he was not the father of the child, Mary would be tried for adultery and most likely would be stoned to death. That is what the law said must be done to a woman caught in adultery. Joseph was certain that this could not possibly be what God would want. He saw this matter as God saw it. He would save the life of this young girl. It was only then, after he made this decision, that the angel came to him in the dream and told him that he was should not be afraid to take Mary into his home. More than this, because he was a righteous man, right with God, Joseph would be given the honor of naming the child. This form of adoption meant that all that was Joseph would descend upon the child. The child would be of the line of David because Joseph was of the line of David. All this happened because Joseph chose the wisdom of God.

St. Francis of Assisi was a wise man. He saw the world as God sees it. His joy was not in the accumulation of wealth that the new middle class, the merchant class, had defined as being successful. He cut himself off from the distractions of life and focused on the beauty of God's creation. His stomach may have grumbled at times, but his joy continually increased as he focused on God's wonders. He could sing out "Brother Sun, Sister Moon," and he could preach to the birds. More than this, if you were to go to Assisi and go to the Basilica of St. Francis, as you approach the Basilica you would see written on the lawn the word *Pacem*, peace. "Make me an instrument of your peace." St. Francis had the wisdom to find where peace could be attained, in the possession of God.

I look at the members of my own family who have passed, my Mom and my Dad, my Godmother and Godfather, and I realized that I have been given the gift of being led by wise people, people who put the love of God before everything. Look also to your families. Who are those people that you know have achieved peace in their lives? Have any of them found peace in their possessions, or have they all found peace in living as good, decent people, people who put God first in their lives and in your lives?

"It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God." The Lord was using a hyperbole to get across the point. He may have been referring to putting a rope through the eye of a needle, because the Hebrew word for rope was similar to the Hebrew word for camel, or he may have been referring to leading a camel through the series of mazes that made up a gate in Jerusalem called the eye of the needle. It doesn't matter. His point is that so many who are rich lack wisdom. They look for joy in their possessions instead of in God. The more that some people have, the more that they want. But they lack what they need. St. Teresa of Calcutta referred to this as the poverty of the rich.

We are all called out of poverty to luxuriate in the immeasurable riches of God's grace. We have to keep our priorities in life straight. Yes, it is wonderful to work hard and to earn a Superbowl ring. But if that is the goal of our lives, then where do we go after we have won the ring? Tom Brady has seven rings, but even Tom Brady came to the point of his life when he could no longer win another ring. For him, and for us, our lives will have value not in the rings we have won, but in the love that we have brought to the world.

This love can only come through Jesus Christ. Our union to Jesus Christ, our determination to be the Lord's disciples, will bring a unique reflection of God's love to the world. To the extent that this is how we live our lives, to that extent we are wise.

- taken from the writings of Msgr. Joseph Pellegrino, which appear on the internet

JESUS' WAY OF WISDOM:

Jesus states that he is the way that leads to life.

What is this Jesus-way?

Among other things, it is the way of wisdom, the way of pondering (see the [First Reading](#)). The way of Jesus is a way of standing amid all delight, joy, contradiction, ambiguity, division, and complexity with a heart and faith big enough to somehow hold it all.

Part of this can be understood by looking at its opposite. The opposite of the way of wisdom, scripture tells us, the way of holding things, is the way of amazement. Time and time again, the crowds following Jesus are described as being amazed at what he says and does. Always they are chided for it: “don’t be amazed,” Jesus says! Amazement is not what Jesus wants and it is not something that does us good.

Why? Is it not good to be amazed? Yes, amazement can be good, if it is the act of a child where amazement is wonder, agnoscis, a stunning of the intellect into silence and a sense of its own limits. It is good, but it is rarely true in adults. For us, normally, amazement is not wonder, but cheerleading, and invariably we end up hating what formerly amazed us. The same persons who were amazed at Jesus and who tried to make him King would, not long afterwards, shout: “Crucify him! Crucify him!” What we are amazed at we will eventually try to crucify, as every celebrity soon learns. Amazement is the opposite of wisdom.

If amazement is bad, and the opposite of wisdom, what is good and what is wisdom? Here are acts of wisdom: pondering and helplessness. We see an example of these in Jesus’ mother, Mary. She is never amazed. When others are taken by amazement, she goes off and instead silently ponders the situation in her heart.

Here are acts of wisdom: pondering and helplessness. We see an example of these in Jesus’ mother, Mary. She is never amazed. When others are taken by amazement, she goes off and instead silently ponders the situation in her heart.

This is also true of the disciples of Jesus, though only on occasion. Normally, like the crowds, they are amazed and need some prodding. This Jesus tries to provide. One such example happens after Jesus’ exchange with the rich young man.

Jesus asks him to give up everything and follow him, but the young man is unable to do so. He goes away sad. Jesus then turns to his disciples and says: “I tell you that it is harder for a rich person to enter the kingdom of heaven than for a camel to go through the eye of a needle.” How do the disciples react?

They are not amazed. There are no wows, no cheerleading, no congratulating Jesus on how wonderful an act he has performed. No. But they are stunned: “If that is the case, then who can go to heaven?”

Paraphrased that might read: “If that is the case, then we are all in deep trouble!” Jesus’ answer brings them face to face with their own helplessness, their poverty, their limits, and with the searing realization that they do not really have things figured out, as they thought they had. And that paralysis is good since it forces them to wonder, to again take on the helplessness of the child.

When we are amazed, we are not wise, and we cannot make the ends meet. In our amazement, we fall prey to every kind of superficiality, novelty, trick, and one-sided ideology. Amazement is the unrecognized face of fundamentalism, and it is the antithesis of wisdom. It is the way of letting one piece, or person, be the whole.

This way of amazement is everywhere. We look at our sports heroes, our rock stars, and all kinds of other pop celebrities and we say: “wow! Be my King! Be my Queen!” Soon enough we will also say:

“Crucify him! Crucify her!”

How does this take place? Well, we discover something (maybe through psychology, theology, liturgy, adult education, feminism, ecology, whatever) and emerge starry-eyed, newly angry at the world, devoid of compassion; in brief, amazed. We begin then to crucify a whole lot of people and things. Small wonder Alexander Pope, the poet, once suggested “a little learning is a dangerous thing.” It too easily leads to the way of amazement.

The way of wisdom is the way of pondering, the way of holding every kind of pain, suffering, delight, and contradiction long enough until it transforms us, gestates compassion within us, and brings us to our knees in a thousand surrenders.

You and I are wise when we walk the way of Jesus. Even when we are so stunned by it all that, in wonder, we ask: “If that is the case, who then can be saved?”

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

WHAT DO YOU WANT FROM LIFE?

One day a fisherman was lying on a beautiful beach, with his fishing pole propped up in the sand, and his solitary line cast out into the sparkling blue surf. He was enjoying the warmth of the afternoon sun, and the prospect of catching a fish. About that time, a businessman came walking down the beach, trying to relieve some of the stress of his workday. He noticed the fisherman sitting on the beach, and decided to find out why this fisherman was fishing instead of working harder to make a living for himself and his family. “You aren’t going to catch many fish that way,” said the businessman to the fisherman. “You should be working rather than lying on the beach!”

The fisherman looked up at the businessman, smiled and replied: “And what will my reward be?”

“Well, you can get bigger nets and catch more fish!” was the businessman’s answer.

“And then what will my reward be?” asked the fisherman, still smiling.

The businessman replied: “You will make money, and you’ll be able to buy a boat, which will then result in larger catches of fish!”

“And then what will my reward be?” asked the fisherman again.

The businessman was beginning to get a little irritated with the fisherman’s questions. “You can buy a bigger boat, and hire some people to work for you!” he said.

“And then what will my reward be?” repeated the fisherman.

The businessman was getting angry. “Don’t you understand? You can build up a fleet of fishing boats, sail all over the world, and let all your employees catch fish for you!”

Once again the fisherman asked: “And then what will my reward be?”

The businessman was red with rage and shouted at the fisherman: “Don’t you understand that you can become so rich that you will never have to work for your living again? You can spend all the rest of your days sitting on this beach, looking at the sunset. You won’t have a care in the world!”

The fisherman, still smiling, looked up and said: “And what do you think I’m doing right now?”

Our American society is so materialistic, that it is easy for us to forget what really matters in life. To so many people, happiness depends on possessions — a beautiful house, a luxurious car, the latest in video and sound equipment, a boat — all these things become people’s goals in life. Then, if one of these items cannot be attained — if a young couple cannot get a mortgage for their dream house, if an older couple cannot retire as they expected to, if the boat a person always wanted sinks — then, for some

