

**whoever
loses his life
for my sake
will find it**

Rectory:
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Sunday Masses:
(4 pm and 5:30 pm Sat)
8am, 9:30 am 11 am, and
12:30 pm

Confessions:
Saturday at 2:30 pm

Pastor:
Rev. Richard Simon

Rev. Know-it-all:
reverendknowital.blogspot.
com

Deacon:
Mr. Chick O'Leary

Music Director:
Mr. Steven Folkers

Office Staff:
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Bulletin Guidelines:
Submissions should be
received at the office
10 days preceding the
date of bulletin publication.
Submissions should be
in electronic format and
sent to
debbie.stlambert.@aol.com

 St. Lambert Parish -
Skokie, IL



Proclaiming Jesus Christ as Lord

ST. LAMBERT PARISH
Thirteenth Sunday in Ordinary Time
June 28, 2020

Sunday Offertory Collection

June 20– 26, 2020

Envelopes: \$5,595.00
 Loose: 121.11
 GiveCentral: 1,648.00
 Total: \$7,364.11



Easter: \$125.00
 Ascension: \$30.00

Thank you for your continued support!

We know the times are difficult, but we hope that you will continue your support of the parish if you are financially able to do so. We offer electronic giving through a simple tool that provides you with the opportunity to support the parish in a way that is convenient and secure. Our online giving partner is GiveCentral, and the donations you make through GiveCentral come directly to St. Lambert. Account. A nominal service fee is charged to the parish for each individual transaction.

GiveCentral makes it easy for you to give. See all collection fund options on our GiveCentral home page at: givecentral.org/location/204

Or donations can be made using your bank account as a *bill payment* and can be scheduled in advance to occur on a recurring basis or as an individual one time donation. There is no charge to the parish or to you to utilize this service.

If you have any questions please call or email Debbie.

The Pro-Life Action League invites you to join the upcoming "Face the Truth" Tour, an annual pro-life public education initiative that reaches tens of thousands of people with the reality of abortion.

From July 10-18, pro-life volunteers will hold signs at major intersections across Chicagoland, depicting the beauty of life in the womb as well as the horrible injustice done to the unborn victims of abortion.

The Face the Truth Tour changes hearts and minds, guides post-abortive women and men to healing and peace and saves babies from abortion. For more information on this powerful pro-life campaign, including the complete Tour schedule, visit ProLifeAction.org.



If you are looking for a place to pray before the Blessed Sacrament in the tabernacle, the beautiful Techny Towers Chapel is now open for private worship from 1:00-5:00pm Monday-Friday!
Chapel of the Holy Spirit at Techny Towers
2001 Waukegan Road, Techny (Northbrook)
 (Masks will be necessary, there is a non-contact temperature check on entering)

READINGS FOR THE WEEK

Monday: Acts 12:1-11; Ps 34:2-9; 2 Tm 4:6-8, 17-18; Mt 16:13-19

Tuesday: Am 3:1-8; 4:11-12; Ps 5:4b-8; Mt 8:23-27

Wednesday: Am 5:14-15, 21-24; Ps 50:7-13, 16bc-17; Mt 8:28-34

Thursday: Am 7:10-17; Ps 19:8-11; Mt 9:1-8

Friday: Eph 2:19-22; Ps 117:1bc, 2; Jn 20:24-29

Saturday: Am 9:11-15; Ps 85:9ab, 10-14; Mt 9:14-17 or, for Independence Day, any readings from the Mass "For the Country," nos. 882-886, or "For Peace and Justice," nos. 887-891

Sunday: Zec 9:9-10; Ps 145:1-2, 8-11, 13-14; Rom 8:9, 11-13; Mt 11:25-30

Dear Friends,

I sure wish I knew what was going on. I just read an article about the Archdiocese of Cologne Germany, the richest diocese in the world. The prosperity of the German church is due to the compulsory church tax imposed on each member of the church. You don't have to pay it if you formally leave the church, but Germans until now have not left the church because the church presides over the rituals of life's passage, baptism, communion confirmation. The holidays are built around the church calendar and finally funerals. If you are not a paying member of the church you cannot have a church funeral nor be buried with your people in a church cemetery.



The result is that the coffers are still full but the churches are empty. The German church is one of the largest employers in the country. The church offices are full even if the pews are empty. I worry that the church in America will go the same way. In my life I have seen the bureaucracy of religion increase at least ten fold and the demands for funding from the faithful have likewise increased. We all see the proliferation of second collections for good causes and the repeated fund raising campaigns and “in pew” solicitations. Bureaucracies don't go away of their own free will. They are only ended by the circumstances of history. Even as funds diminish and congregations shrink, the need for funding grows ever larger.

We are in the midst of an unprecedented situation. Due to public safety, congregations are limited by both state and church. There is not much “in pew” from which to beg. Religion in general and Catholicism in particular are much reduced and I am not sure that any but the real fanatics (definition of “fanatic”: someone who loves Jesus more than you do.) will remain after all this shakes out. So where will the bureaucracies of religion get their paychecks? There are lots of places to look for cash. Government and wealthy secularists are happy to donate provided they get a return on their investment. The diminished congregation of faithful fanatics need not limit the bureaucracies; that is until the church becomes too small to interest them at the secular state.

Cologne had a good year in 2019, but things aren't looking up for the future. Cologne's Archdiocese raked in 946 million euros (about a BILLION \$US) for a profit of 31.4 million last year, but in 2020, a decline in revenue of perhaps 10 percent and an annual deficit of 50 million euros is expected. Coronavirus is being blamed for the predicted shortfall. That, I think is nonsense. Germans are leaving the church by the boatload because it has no relevance to their daily life. It's just another arm of government they can do without. The average German pays about \$1,000 a year for the privilege of staying on the membership rolls. A lot of them are thinking that this is a lot of money to be part of an institution that means nothing to them beyond a fond reminiscence of youth.

The church in Germany has completely bowed to the spirit of the age and hence is starting to evaporate like a shallow puddle in a drought. If we in this country follow their lead the same will happen here. If we become more interested in maximizing our financial assets and in fundraising than in miracle of the gospel, we too, are done for. Remember that our Lord Jesus said, “Where the corpse is the vultures gather.” The best way to avoid the vultures of secularism is to stay alive and keep kicking.

The Rev. Know it all

PS A special thanks to all the glorious fanatics at St. Lambert's who are making the celebration of the Mass possible, the spritzers, the cleaners, the attendance takers, the ushers. You know who you are and so does the Lord. May He reward you richly!

SAINT JUNÍPERO SERRA (1713-1784) July 1

Prayer to
Saint Junípero Serra
1713 - 1784

No one who has stood before the quiet majesty of Mission San Juan Capistrano, or the altogether different but no less lovely Mission Dolores in San Francisco, or any of the missions from San Diego to Sonoma can fail to bless the Franciscan *padre* who, while not founder of each, was inspiration for them all, Saint Junípero Serra. Abandoning the comfortable academic life to which his doctorate in theology entitled him, Serra journeyed to the New World where his tireless traveling, dramatic preaching, and penitential austerity converted thousands of native peoples. Saving souls and celebrating the sacraments were Padre Serra's primary mission but not his only one. Education in letters and crafts, trades and agriculture transformed the people, while roads and irrigation systems transfigured the landscape. His more than thirty years of ministry were not free from conflict with authorities or without controversy in the retrospectively critical eye of history. But when John Paul II beatified him in 1988, he praised Padre Serra for assisting his converts to use their new faith to advance their true human development.

ô Peter Scagnelli, Copyright © J. S. Paluch Co.

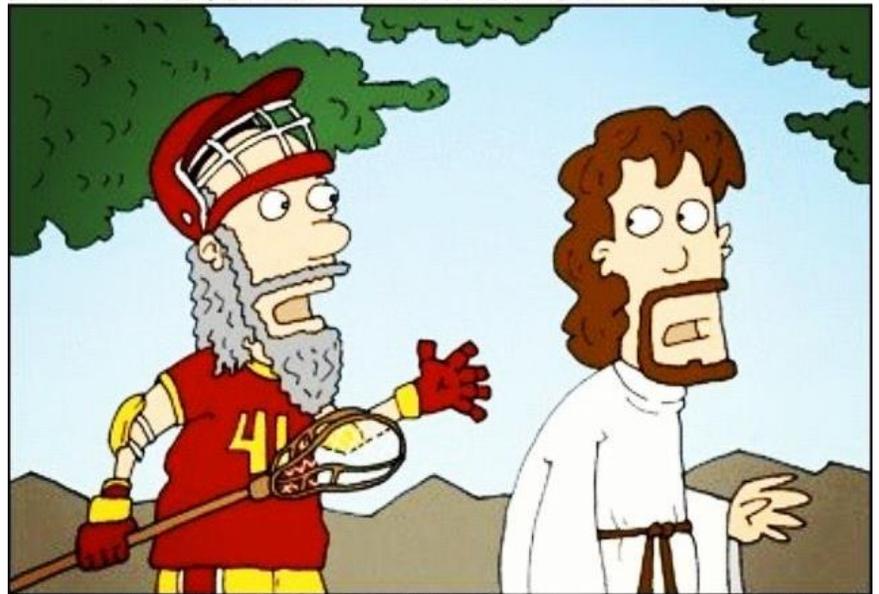
CHRISTIAN HOSPITALITY

Day in and day out, we are required to make judgment calls informed by tough, durable, serviceable Christian love. We do what we can do, and God takes notice. God is in charge of rewards, and a glass of water will do when that is what we have to offer with a glad and open heart.

Paul gives us a clear theology for the missionary work we do whenever anybody is close at hand. He reminds us that our work, our ministry, is carried on in concert with Christ. We have been baptized into his death and life. In any given moment both life and death are there, a kind of play of shadow and light. Sometimes it's difficult to tell where shadow leaves off and light begins. God will take care of that, too.

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Thanks to David Lundahl (See Mark 10:21)

09-15-2006

**YOU SAID TAKE UP LACROSSE AND FOLLOW YOU
... NOW WHAT?**

Pandemic forces world to confront its greatest fear

BY JUNNO ARROCHO ESTEVES | CATHOLIC NEWS SERVICE

WEDNESDAY, JUNE 17, 2020

VATICAN CITY — For Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, the coronavirus death toll, as well as the way the pandemic forced thousands to spend the last moments of their life alone, has opened the eyes of many to face a subject they usually avoid: death.

Despite humanity's so-called progress in the areas of science and economics, in the "blink of an eye," the

coronavirus “brought everything and everyone to its knees” and forced everyone to confront their own mortality, Archbishop Paglia told Catholic News Service June 1.

In late May, the Italian archbishop published an op-ed in the Italian newspaper La Repubblica, calling for a national day of mourning in Italy to commemorate the tens of thousands of people who lost their lives to COVID-19.

The virus, he wrote, “has mercilessly reminded us of our mortal condition.” He also denounced attempts to censor public discussions about death as “signs of a clumsy attempt to remove what objectively appears as the most unbearable feature of our human existence: we are mortal.”

“The subject (of death) has been eliminated; it is gone; it has passed,” Archbishop Paglia told CNS. “We don’t say that a person is dead; we don’t talk about death.” Instead, people say the deceased has gone away, as if on a trip.

“This concealment, in fact, produces a short circuit because it’s not that death doesn’t exist; we see it on every news broadcast, every evening, every day,” including repeated showings of the video of the death in the United States of George Floyd, he added.



A patient suffering from COVID-19 is seen in early April on a ventilator in the intensive care unit of a Paris hospital. A Vatican official said the coronavirus death toll, as well as the way the pandemic forced thousands to spend the last moments of their life alone, has forced many people to face death. (CNS photo/Benoit Tessier,

“It’s not that death doesn’t exist, but it is never talked about because it’s about someone else,” he said. However, as COVID-19 spread across the world, there was no escaping the reality of death, especially in Italy in the early months of 2020.

As of June 3, an estimated 382,921 had died worldwide, of which 33,530 died in Italy and 108,062 in the United States, according to Worldometer, a statistical site monitoring the pandemic. The pandemic, Archbishop Paglia said, “lifted the veil” off of humankind’s frailty and struck indiscriminately, even against those who “wanted to close their eyes or didn’t want to think about it or who were against certain regulations.”

“We have seen that frailty strikes us all; there is no position, there is no condition that escapes that innate frailty,” Archbishop Paglia explained. “We discovered that we are very fragile and afraid in front of an invisible enemy,” and “the only way to avoid it was to isolate ourselves from each other.” Nevertheless, he added, within the tragedy of the COVID-19 pandemic, there also lies an opportunity where people, especially Catholics, can reflect upon death not as an end but as “a passage.”

He also said it was important to reflect on the meaning of the line in the Apostles’ Creed, which says, “I believe in the resurrection of the body” — something which many faithful fail to understand. “It is a part of the Creed that is dry, arid. We lack the thought, we lack the reflection on the destination of life,” Archbishop Paglia said. “Where are we going? What meaning does (this line) have? What is the goal? All of this must become a theological reflection, a catechetical reflection and an ordinary dialogue in our life.”

In this reflection on death, Catholics have a great role to play and “have the responsibility of facing death with the eyes of God and not the eyes of desperate ones,” the archbishop said. “This a great lesson to learn, not because Christians are not afraid of death. Even Jesus was afraid of death,” Archbishop Paglia said. “We can think about (his words in the Garden of Gethsemane), ‘Father, take this cup away from me.’ Even Jesus wept for his dead friends, like Lazarus.”

Jesus, he continued, “even fought against the tragedy of death, he healed many. And above all, Jesus destroyed death. As Christians, we should above all have an attitude of closeness in this time, to be close”

(Continued from page 5)

especially to the dying.

One of the heart-wrenching aspects of the coronavirus, he said, was that thousands of victims, while accompanied by doctors and nurses seeking to ease their pain, died without their loved ones at their side.

"Loneliness is always awful, but (being alone) at the moment of death is terrible," the archbishop said. "And today, unfortunately, many die alone."

Archbishop Paglia said that if it were up to him, he could "correct the last corporal work of mercy from 'bury the dead' to 'be close to the dying.'"

"It is a work of mercy that should be valued and stressed today," he said. "It means showing hope and knowing how to show it in a language that humankind understands today. This is the challenge."

CHICAGO CATHOLIC



Take Up Your Cross

Complete the sentences by filling in the blanks with the correct words from the word bank at the bottom of the page. You can check your answers in Mark 8:34-37 (NIV).



Then he called the crowd to him along with his _____ and said:

"If anyone would come after me, he must _____ himself and take up

his _____ and _____ me. For whoever wants to _____

his _____ will lose it, but whoever _____ his life for me and

for the gospel will _____ it. What good is it for a man to _____

the whole world, yet forfeit his _____? Or what can a man give in

exchange for his soul?"

cross
gain

life
disciples

loses
deny

soul
save

follow
save