



ST. LAMBERT PARISH
Proclaiming Jesus Christ as Lord

March 14, 2021

*Jesus made clay, anointed his eyes and told him to go wash.
The man went to the pool of Siloam, washed and was able to see.*

4th Sunday
OF LENT

"Do you believe in the Son of Man?" - Jn 9:35

**Rectory:**

8148 N Karlov Avenue
Skokie, IL 60076
Phone: (847) 673-5090
E-mail: saintlambert@aol.com

Sunday Masses: (5 pm Sat)
8am, 10am, 12pm

Confessions: Saturday at 3:30 pm

Pastor: Rev. Richard Simon

Rev. Know-it-all:

reverendknow-ital.
blogspot.com

Deacon: Mr. Chick O'Leary

Music Director:

Mr. Steven Folkers

Office Staff:

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Website: www.StLambert.org

To Register as a Parishioner:

Go to stlambert.org under %About Us+ or by phone.

 St. Lambert Parish -
Skokie, IL



Thursday, April 1st: Mass of the Lords Supper~7:00 p.m.

Friday, April 2nd: Veneration of the Cross ~ 7:00 p.m.

Saturday, April 3rd: Easter Vigil Mass~ 7:00 p.m.

April 4th, Easter Sunday Mass: 8 a.m., 10 a.m. & 12 noon

Go to our website on March 22nd to sign up!

Remembering Loss: A Memorial for Victims of COVID-19

As of February 2021 over 500,000 Americans have died from COVID-19.
Join four Catholic parishes as we pray for the dead and hope for the future
March 19th 7PM CST

Scan to reserve a seat



Scan for live stream



St. Teresa of Avila Parish
1950 N. Kenmore Ave
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Limited Seating due to Social Distancing
Visit www.teresa.church to register or to view livestream

Sponsored by
St. Teresa of Avila
Holy Name Cathedral
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Immaculate Conception/St. Joseph



Sunday Offertory Collection

March 6-12, 2021

Sunday Envelopes:	\$4,126.00
Sunday Env. Mail In:	935.00
Loose:	419.00
GiveCentral:	<u>952.00</u>
Total:	\$6,432.00

Thank you for your continued support!
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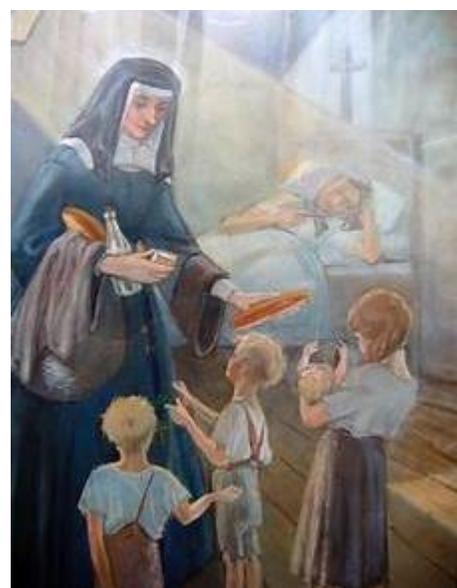
Saint of the Day for March 15

(August 12, 1591 . March 15, 1660)

Saint Louise de Marillac's Story

Born near Meux, France, Louise lost her mother when she was still a child, her beloved father when she was but 15. Her desire to become a nun was discouraged by her confessor, and a marriage was arranged. One son was born of this union. But Louise soon found herself nursing her beloved husband through a long illness that finally led to his death.

Louise was fortunate to have a wise and sympathetic counselor, Francis de Sales, and then his friend, the bishop of Belley, France. Both of these men were available to her only periodically. But from an interior illumination she understood that she was to undertake a great work under the guidance of another person she had not yet met. This was the holy priest Monsieur Vincent, later to be known as Saint Vincent de Paul.



At first, he was reluctant to be her confessor, busy as he was with his Confraternities of Charity. Members were aristocratic ladies of charity who were helping him nurse the poor and look after neglected children, a real need of the day. But the ladies were busy with many of their own concerns and duties. His work needed many more helpers, especially ones who were peasants themselves and therefore, close to the poor and able to win their hearts. He also needed someone who could teach them and organize them.

Only over a long period of time, as Vincent de Paul became more acquainted with Louise, did he come to realize that she was the answer to his prayers. She was intelligent, self-effacing, and had physical strength and endurance that belied her continuing feeble health. The missions he sent her on eventually led to four simple young women joining her. Her rented home in Paris became the training center for those accepted for the service of the sick and poor. Growth was rapid and soon there was the need for a so-called "rule of life," which Louise herself, under the guidance of Vincent, drew up for the Daughters of Charity of St. Vincent de Paul.

Monsieur Vincent had always been slow and prudent in his dealings with Louise and the new group. He said that he had never had any idea of starting a new community, that it was God who did everything. "Our convent," he said, "will be the house of the sick. Your cell, a hired room. Your chapel, the parish church. Your cloister, the streets of the city or the wards of the hospital." Their dress was to be that of the peasant women. It was not until years later that Vincent de Paul would finally permit four of the women to take annual vows of poverty, chastity and obedience. It was still more years before the company would be formally approved by Rome and placed under the direction of Vincent's own congregation of priests.

Many of the young women were illiterate. Still it was with reluctance that the new community undertook the care of neglected children. Louise was busy helping wherever needed despite her poor health. She traveled throughout France, establishing her community members in hospitals, orphanages and other institutions. At her death on March 15, 1660, the congregation had more than 40 houses in France. Six months later Vincent de Paul followed her in death.

Louise de Marillac was canonized in 1934 and declared patroness of social workers in 1960.

Reflection

In Louise's day, serving the needs of the poor was usually a luxury only fine ladies could afford. Her mentor, Saint Vincent de Paul, wisely realized that women of peasant stock could reach poor people more effectively, and the Daughters of Charity were born under her leadership. Today, that order—along with the Sisters of Charity—continues to nurse the sick and aging and provide refuge for orphans. Many of its members are social workers toiling under Louise's patronage. The rest of us must share her concern for the disadvantaged.



Saint Patrick's Story

Legends about Patrick abound, but truth is best served by our seeing two solid qualities in him: He was humble and he was courageous. The determination to accept suffering and success with equal indifference guided the life of God's instrument for winning most of Ireland for Christ.

Details of his life are uncertain. Current research places his dates of birth and death a little later than earlier accounts. Patrick may have been born in Dunbarton, Scotland, Cumberland, England, or in northern Wales. He called himself both a Roman and a Briton. At 16, he and a large number of his father's slaves and vassals were captured by Irish raiders and sold as slaves in Ireland. Forced to work as a shepherd, he suffered greatly from hunger and cold.

After six years Patrick escaped, probably to France, and later returned to Britain at the age of 22. His captivity had meant spiritual conversion. He may have studied at Lerins, off the French coast. He spent years at Auxerre, France, and was consecrated bishop at the age of 43. His great desire was

to proclaim the good news to the Irish.

In a dream vision it seemed as if all the children of Ireland from their mothers' wombs were stretching out their hands to him. He understood the vision to be a call to do mission work in pagan Ireland. Despite opposition from those who felt his education had been defective, he was sent to carry out the task. He went to the west and north, where the faith had never been preached. He obtained the protection of local kings, and made numerous converts.

Because of the island's pagan background, Patrick was emphatic in encouraging widows to remain chaste and young women to consecrate their virginity to Christ. He ordained many priests, divided the country into dioceses, held Church councils, founded several monasteries and continually urged his people to greater holiness in Christ.

He suffered much opposition from pagan druids and was criticized in both England and Ireland for the way he conducted his mission. In a relatively short time, the island had experienced deeply the Christian spirit, and was prepared to send out missionaries whose efforts were greatly responsible for Christianizing Europe.

Patrick was a man of action, with little inclination toward learning. He had a rock-like belief in his vocation, in the cause he had espoused. One of the few certainly authentic writings is his *Confessio*, above all an act of homage to God for having called Patrick, unworthy sinner, to the apostolate.

There is hope rather than irony in the fact that his burial place is said to be in County Down in Northern Ireland, long the scene of strife and violence.

Reflection: What distinguishes Patrick is the durability of his efforts. When one considers the state of Ireland when he began his mission work, the vast extent of his labors, and how the seeds he planted continued to grow and flourish, one can only admire the kind of man Patrick must have been. The holiness of a person is known only by the fruits of his or her work.

Happy St. Patrick's Day

Jesus Healed a Blind Man Spot the Differences

Compare the picture on the top with the picture on bottom. Circle the 10 things that are different.



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