

*be filled with the Spirit, addressing one another in psalms  
and hymns and spiritual songs, singing and playing  
to the Lord in your hearts,*



**ST. LAMBERT PARISH**  
*Proclaiming Jesus Christ as Lord*  
August 19, 2018  
**TWENTIETH SUNDAY IN ORDINARY TIME**

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

 St. Lambert Parish - Skokie, IL

**Website:** [www.StLambert.org](http://www.StLambert.org)

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

**Weekday Masses:**  
7:15 am (Mon-Fri) 8am on Saturday

**Confessions:**  
Saturday at 8:30am

**Pastor:**  
Rev. Richard Simon

**Rev. Know-it-all:**  
[reverendknow-it-all.blogspot.com](http://reverendknow-it-all.blogspot.com)

**Deacon:**  
Mr. Chick O'Leary

**Music Director:**  
Mr. Steven Folkers

**Office Staff:**  
Debbie Morales-Garcia  
[debbie.stlambert@aol.com](mailto:debbie.stlambert@aol.com)  
Mr. George Mohrlein

**Religious Education :**  
Gina Roxas  
[youthchurchred@gmail.com](mailto:youthchurchred@gmail.com)

**To Register as a Parishioner:**  
Go to [stlambert.org](http://stlambert.org) under "About Us"  
or by phone.

**Weddings:**  
Arrangements must be made 6  
months in advance.

**Baptisms:**  
Third Sundays of the month at 1:30  
pm. Baptismal Prep Class is the first  
Tuesday of each month at 7pm in  
The rectory basement. For guidelines  
and to register email Debbie.



### Masses for the Week

#### Saturday, August 18

5:00 † Dscd. Members of Styczynski/ Dionne Families & Michael J Polakowski

#### Sunday, August 19

8:00 † Mark Mitchell  
10:00 † Agnes Robst  
12:00 People of St Lambert

#### Monday, August 20

7:15 † Frank, Flora & Dymphna O’Kane

#### Tuesday, August 21

7:15 † Nelie Henehan

#### Wednesday, August 22

7:15 † Ursula Blix

#### Thursday, August 23

7:15 † Holy Souls in Purgatory

#### Friday, August 24

7:15 † Ralph Curtis

#### Saturday, August 25

8:00 Roger Neville Birthday  
5:00 40th Wedding Anniversary of Emmanuel & Elizabeth Fernando

#### Sunday, August 26

8:00 People of St Lambert  
10:00 † Edward Swiatkowski  
12:00 Marie-Florence J. Vilburn

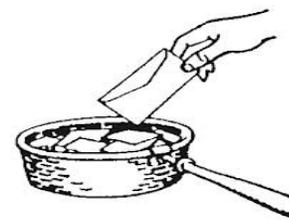
### READINGS FOR THE WEEK

Monday: Ez 24:15-24; Dt 32:18-21; Mt 19:16-22  
Tuesday: Ez 28:1-10; Dt 32:26-28, 30, 35cd-36ab; Mt 19:23-30  
Wednesday: Ez 34:1-11; Ps 23:1-6; Mt 20:1-16  
Thursday: Ez 36:23-28; Ps 51:12-15, 18-19; Mt 22:1-14  
Friday: Rv 21:9b-14; Ps 145:10-13, 17-18; Jn 1:45-51  
Saturday: Ez 43:1-7a; Ps 85:9ab, 10-14; Mt 23:1-12  
Sunday: Jos 24:1-2a, 15-17, 18b; Ps 34:2-3, 16-21; Eph 5:21-32 [2a, 25-32]; Jn 6:60-69

### Sunday Offertory Collection:

#### August 4/5, 2018

Envelopes: \$6,947.00  
Loose: 1,619.35  
Total: \$8,566.35



Latin Mass: \$ 125.00

Thank you for your continued generosity!

For online giving go to: [www.givecentral.org](http://www.givecentral.org)

# Join us at the 38<sup>th</sup> Annual MISERICORDIA Family Fest



## Sunday, September 9 11AM - 6PM



6300 N. Ridge, Chicago 60660

**Family ♥ Friends ♥ Food ♥ Fun**

Live Entertainment • Free Parking • Children’s Games  
Auctions & Raffles • Kiddie Rides • Food & Drinks

All proceeds support Misericordia’s programs for 600 children & adults with intellectual and developmental disabilities.

For tickets and more info call:

773-273-2768 or [misericordia.org](http://misericordia.org)



The Coffee Hour will be hosted by the FFOS and the contact person is Lu Alog. She can be reached at 847-674-3995. Please join us for fellowship and coffee!





# SAINT POPE JOHN PAUL II EUCHARISTIC ADORATION

*Association of the Archdiocese of Chicago Presents...*

## CONCERT *at the*

# SANFILIPPO FOUNDATION

SUNDAY, SEPTEMBER 23RD

1:00PM TO 5:45PM

1:00pm-2:15pm – Music Room Open House

2:30pm-3:40pm – Concert

*Featuring the World's Largest Theater Pipe Organ!*

3:50pm-5:45pm – Reception, Dinner & Presentation at the Eden Palais Carousel House



Special Guest – The Most Rev. Joseph N. Perry  
*Auxiliary Bishop of Chicago*

### Presentation Topic:

*“As for me and my house, we shall serve the Lord! (Joshua 24,15)”*



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### TODAY'S READINGS

**First Reading** — Wisdom has built her house; she has dressed her meat, mixed her wine, yes, she has spread her table (Proverbs 9:1-6).

**Psalm** — Taste and see the goodness of the Lord (Psalm 34).

**Second Reading** — Be filled with the Spirit, giving thanks always and for everything (Ephesians 5:15-20).

**Gospel** — I am the living bread that came down from heaven (John 6:51-58).

## What Catholics Believe about John 6 Catholic Answers W/Tim Staples

November 01, 2010



For millions of non-Catholic Christians, Jesus was using pure symbolism in John 6:53 when he declared to his followers, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.” The reasons non-

Catholics give can usually be boiled down to these: First, a literal interpretation would make Christians into cannibals. Second, Jesus claims to be a “door” in John 10:9 and a “vine” in John 15:5. Do Catholics believe they must pluck a leaf from Jesus the vine or oil the hinges on Jesus the door to get into heaven? So the non-Catholic claims Jesus is using metaphor in John 6, just as he does elsewhere in the Gospels.

### Catholic Cannibals?

The charge of cannibalism does not hold water for at least three reasons. First, Catholics do not receive our Lord in a cannibalistic form. Catholics receive him in the form of bread and wine. The cannibal kills his victim; Jesus does not die when he is consumed in Communion. Indeed, he is not changed in the slightest; the communicant is the only person who is changed. The cannibal eats part of his victim, whereas in Communion the entire Christ is consumed—body, blood, soul, and divinity. The cannibal sheds the blood of his victim; in Communion our Lord gives himself to us in a non-bloody way.

Second, if it were truly immoral in any sense for Christ to give us his flesh and blood to eat, it would be contrary to his holiness to command anyone to eat his body and blood—even symbolically. Symbolically performing an immoral act would be of its nature immoral.

Moreover, the expressions *to eat flesh* and *to drink blood* already carried symbolic meaning both in the Hebrew Old Testament and in the Greek New Testament, which was heavily influenced by Hebrew. In Psalm 27:1-2, Isaiah

9:18-20, Isaiah 49:26, Micah 3:3, and Revelation 17:6-16, we find these words (eating flesh and drinking blood) understood as symbolic for *persecuting or assaulting someone*. Jesus’ Jewish audience would never have thought he was saying, “Unless you persecute and assault me, you shall not have life in you.” Jesus never encouraged sin. This may well be another reason why the Jews took Christ at his word.

### Not Metaphorically Speaking

If Jesus was speaking in purely symbolic terms, his competence as a teacher would have to be called into question. No one listening to him understood him to be speaking metaphorically. Contrast his listeners’ reaction when Jesus said he was a “door” or a “vine.” Nowhere do we find anyone asking, “How can this man be a door made out of wood?” Or, “How can this man claim to be a plant?” When Jesus spoke in metaphor, his audience seems to have been fully aware of it.

When we examine the surrounding context of John 6:53, Jesus’ words could hardly have been clearer. In verse 51, he plainly claims to be “the living bread” that his followers must eat. And he says in no uncertain terms that “the bread which I shall give . . . is my flesh.” Then, when the Jews were found “disput[ing] among themselves, saying, ‘How can this man give us his flesh to eat?’” in verse 52, he reiterates even more emphatically, “Truly, truly, I say unto you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.”

Compare this with other examples in Scripture when followers of the Lord are confused about his teaching. In John 4:32, Jesus says: “I have food to eat of which you do not know.” The disciples thought Jesus was speaking about physical food. Our Lord quickly clears up the point using concise, unmistakable language in verse 34: “My food is to do the will of him who sent me, and to accomplish his work” (see also Matthew 16:5-12).

Moreover, when we consider the language used by John, a literal interpretation—however disturbing—becomes even more obvious. In John 6:50-53 we encounter various forms of

## Spirit vs. Flesh

John 6:63 is the one verse singled out by Protestant apologists to counter much of what we have asserted thus far. After seeing the Jews and the disciples struggling with the radical nature of his words, our Lord says to the disciples and to us all: “It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life.”

Protestants claim Jesus here lets us know he was speaking symbolically or “spiritually” when he said “the spirit gives life, the flesh is of no avail.” See? He is not giving us his flesh to eat because he says “the flesh is of no avail.” How do we respond? We can in several ways.

1) If Jesus was clearing up the point, he would have to be considered a poor teacher: Many of the disciples left him immediately thereafter because they still believed the words of our Lord to mean what they said.

2) Most importantly, Jesus did not say, “*My* flesh is of no avail.” He said, “*The* flesh is of no avail.” There is a rather large difference between the two. No one, it is safe to say, would have believed he meant *my flesh* avails nothing because he just spent a good portion of this same discourse telling us that his flesh would be “given for the life of the world” (Jn 6:51, cf. 50-58). So to what was he referring? *The flesh* is a New Testament term often used to describe human nature apart from God’s grace.

For example, Christ said to the apostles in the Garden of Gethsemane, “Watch and pray that you may not enter into temptation; the spirit indeed is willing, but *the flesh* is weak” (Mk 14:38). According to Paul, if we are in “the flesh,” we are “hostile to God” and “cannot please God” (cf. Rom 8:1-14). In First Corinthians 2:14, he tells us, “The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.” In First Corinthians 3:1, Paul goes on, “But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ.” It requires supernatural grace in the life of the believer to believe the radical declaration of Christ

concerning the Eucharist. As Jesus himself said both before and after this “hard saying”: “No one can come to me unless the Father who sent me draws him” (Jn 6:44, cf. 6:65). Belief in the Eucharist is a gift of grace. The natural mind—or the one who is in “the flesh”—will never be able to understand this great Christian truth.

3) On another level very closely related to our last point, Christ said, “It is the spirit that gives life, the flesh is of no avail,” because he wills to eliminate any possibility of a sort of crass literalism that would reduce his words to a cannibalistic understanding. It is the Holy Spirit that will accomplish the miracle of Christ being able to ascend into heaven bodily while being able simultaneously to distribute his body and blood in the Eucharist for the life of the world. A human body, even a perfect one, apart from the power of the Spirit could not accomplish this.

4) That which is *spiritual* does not necessarily equate to that which has no material substance. It often means that which is dominated or controlled by the Spirit.

One thing we do not want to do as Christians is to fall into the trap of believing that because Christ says his words are “spirit and life,” or “spiritual,” they cannot involve the material. When speaking of the resurrection of the body, Paul wrote: “It is sown a physical body, it is raised a spiritual body” (1 Cor 15:44). Does this mean we will not have a physical body in the resurrection? Of course not. In Luke 24:39, Jesus made that clear after his own Resurrection: “See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.”

The resurrected body is spiritual, and indeed we can be called spiritual as Christians inasmuch as we are controlled by the Spirit of God. Spiritual in no way means void of the material. That interpretation is more gnostic than Christian. The confusion here is most often based upon confusion between *spirit*—a noun—and the adjective *spiritual*. When *spirit*

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is used, e.g., “God is spirit” in John 4:24, it is then referring to that which is not material. However, the adjective *spiritual* is not necessarily referring to the absence of the material; rather, it is referring to the material controlled by the Spirit.

Thus, we could conclude that Jesus’ words, “It is the spirit that gives life, the flesh is of no avail” have essentially a twofold meaning. Only the Spirit can accomplish the miracle of the Eucharist, and only the Spirit can empower us to believe the miracle.

### **Word of the ‘Living Father’: Scott Hahn Reflects on the Solemnity of the Body and Blood of Christ**

The Eucharist is given to us as a challenge and a promise. That’s how Jesus presents it in today’s Gospel. He doesn’t make it easy for those who hear Him. They are repulsed and offended at His words. Even when they begin to quarrel, He insists on describing the eating and drinking of His flesh and blood in starkly literal terms.

Four times in today’s reading, Jesus uses a Greek word – trogein – that refers to a crude kind of eating, almost a gnawing or chewing (see John 6:54,56,57,58).

He is testing their faith in His Word, as today’s First Reading describes God testing Israel in the desert. The heavenly manna was not given to satisfy the Israelites’ hunger, as Moses explains. It was given to show them that man does not live by bread alone, but by every word that comes from the mouth of God.

In today’s Psalm, too, we see a connection between God’s Word and the bread of life. We sing of God filling us with “finest wheat” and proclaiming his Word to the world.

In Jesus, “the living Father” has given us His Word come down from heaven, made flesh for the life of the world. Yet as the Israelites grumbled in the desert, many in today’s Gospel cannot accept that Word. Even many of Jesus’ own followers abandon

Him after this discourse (see John 6:66). But His words are Spirit and life, the words of eternal life (see John 6:63,67).

In the Eucharist we are made one flesh with Christ. We have His life in us and have our life because of Him. This is what Paul means in today’s Epistle when He calls the Eucharist a “participation” in Christ’s body and blood. We become in this sacrament partakers of the divine nature (see 1 Peter 2:4).

This is the mystery of the faith that Jesus asks us believe. And He gives us His promise: that sharing in His flesh and blood that was raised from the dead, we too will be raised up on the last day.

### **AROUND THE ARCHDIOCESE**

Guerinfest : Aug. 23, 5-10 p.m.; Aug. 24, 5-10:30 p.m.; Aug. 25, 2-10:30 p.m.; Aug 26., 2-10 p.m.; more than 30 carnival rides, midway, live music, beer garden, food; musical entertainment: ARRA on Aug. 23; Kashmir on Aug. 24; Big Sugar Country and Smokin’ Gunz on Aug. 25; Dixie Crush, R-Gang and Generation on Aug 26; carnival ride tickets can be purchased on site, four-day discounted mega-passes available online; at Guerin Prep High School, 8001 W. Belmont Ave., River Grove; email [admin@guerinprep.org](mailto:admin@guerinprep.org) or visit [www.guerinprep.org/guerinfest.asp](http://www.guerinprep.org/guerinfest.asp).

St. Joseph Feast : Aug. 26, beginning with 10:30 a.m. Mass at the Shrine of Our Lady of Guadalupe, 1170 N. River Road, Des Plaines; includes a procession with the statue of St. Joseph, music, entertainment, Italian food and fireworks; for more information visit, [www.facebook.com/Society-of-Saint-Joseph-Chicago-298201253975204/](http://www.facebook.com/Society-of-Saint-Joseph-Chicago-298201253975204/).

Odilo-Palooza : Aug. 26, noon-7 p.m., at St. Odilo Parish; music, pig roasts, Mexican food, beverages, a bouncy house and mechanical bull; at St. Odilo Parish, 23rd Street and East Avenue, Berwyn; call the rectory at [708-484-2161](tel:708-484-2161) for more information.

S	E	L	F	D	A	E	R	B	E	LIVING
H	R	O	O	D	A	F	E	R	A	BREAD
E	O	O	E	F	I	L	T	E	N	JEWS
S	L	B	T	S	W	E	J	A	C	HEAVEN
B	A	I	E	S	F	S	O	R	E	FLESH
D	N	E	V	A	E	H	T	E	S	EAT
R	R	W	H	I	T	C	A	H	T	DRINK
E	E	I	T	T	N	T	N	T	E	BLOOD
J	T	A	N	S	A	G	P	A	L	ETERNAL
O	E	I	N	K	I	F	A	F	S	LIFE
										FATHER
										ANCESTORS



**THIS EUCHARISTIC FEAST**

Some things about human nature don't change, even over the course of centuries. When we celebrate a holiday, we have a meal; when we celebrate a significant event, we have a feast. In today's first reading, Lady Wisdom is setting a feast, a sign of celebrating the covenant that Israel has with God. Israel's central remembrance of its saving Exodus covenant is the Passover meal. So it is natural—and not coincidental—that the Christian celebration of the new covenant sealed by the blood of Christ on the cross happens at a meal, our Eucharist, offered first by Jesus in the context of Passover remembrance. It is easy for us, sometimes, to forget the very long and rich religious and human origins of our eucharistic feasting on the bread and cup that are the Body and Blood of Jesus. Today, and for the next few Sundays that we hear the "Bread of Life" discourse from John, let us bring to mind the loving covenant that God makes with us, and be filled with great joy at this marvelous feast that we have come to attend!