



ST. AMBROSE PARISH  
CENTENNIAL 1916-2016

*Beehive*

JANUARY 17, 2016

## MERCY, SIN AND 'STAR WARS'



I am not sure any movie has even had a more shocking ending for me than “The Empire Strikes Back,” part two of the original “Star Wars” trilogy. In it, hero Luke Skywalker has his hand cut off by asthmatic mass murderer Darth Vader, who then says he is Luke’s father. Meanwhile, our other hero, Han Solo, is flash frozen forever. The End.

I was ten years old when “Empire” came out and I hated it. But today it is by far my favorite “Star Wars” film. (I’m middle aged; of course I like things that conclude in tragedy and loose ends.) But it is the series as a whole that keeps me coming back, and will continue to with Episode VII “The Force Awakens.” Within its fanciful stories of wars in distant, long-ago galaxies I still find lessons of faith, sin and redemption.

### EYES WIDE SHUT

There is a passing moment halfway through the original “Star Wars” in which Luke is trying to learn how to “feel the Force,” the energy that binds all living things together. And he is having absolutely no luck. Then his mentor Ben Kenobi tells him to put down his helmet’s blast shield, which renders Luke unable to see anything. Not exactly the smartest strategy when you’re trying to keep from getting shot. Of course it works. With the blast shield down, Luke becomes more able to feel the Force and react.

The point of this tale is one that all six “Star Wars” films return to again and again: our senses can be a great distraction. The world around us constantly demands our attention. Figuring out how to proceed amidst its many demands

requires us from time to time to step back and listen instead for what is going on underneath. It is counterintuitive, but it’s true.

Most fans of the original “Star Wars” trilogy would just as rather we forgot there had ever been a second. Set 30 years earlier, Episodes I through III are a cacophonous mess of C.G.I. and tin-eared dialogue. But the movie poster for Episode I has always fascinated me. A little boy with a backpack walks away from us through a desert. He appears totally ordinary, but his shadow is that of the man he will become – Darth Vader.

How does a person “go bad”? It is another fundamental question of the “Star Wars” saga. The answer is pretty simply. We become afraid. Yoda offers a sort of mathematical formula: “Fear leads to anger. Anger leads to hate. Hate leads to suffering.”

But in “Star Wars,” as in life, fear is also unavoidable. All that we can control is our reaction to it. Sin is not being afraid, or angry or desperate, it is what we do as a result of feeling that way. It is how we try and end our discomfort. In “Empire,” Luke repeatedly gives up on training exercises because they are painful. In the prequel trilogy Anakin murders a whole village to try to alleviate the grief he feels over the death of his mother. Later he goes full Darth because he cannot stand the thought that his wife might die.

There are so many insightful definitions of sin; many of them circle some kind of selfishness, what theologian James Keenan, S.J. calls “a failure to bother to love.”

*Continued on page 2*

## MERCY, SIN AND 'STAR WARS'

*Continued from page 1.*

For me, the reminder of “Star Wars” is how sin can also be a reaction to desperation. It is the stuff we are willing to do when we’re trying to stop being in pain.

### 'I KNOW THERE IS GOOD IN YOU'

Luke’s mentors, Ben Kenobi and Yoda, are classic wisdom figures – they teach Luke how to do cool stuff like levitate objects and fight with laser swords. But more than that, they teach him about being a human being – how acting out of rage or fear will almost certainly get you into trouble; that oftentimes the greatest obstacle to doing good is your own refusal to accept that it is possible, and that the monster you most fear is almost certainly yourself.

But as wise as they are presented, on the most important point of all, Kenobi and Yoda are absolutely wrong. For them, Darth Vader is an enemy to be destroyed. Their long friendship with him has been wiped away by all the horrible things that he has done. There is nothing now but an evil that must be eradicated, they say. But Luke refuses to go down that road. Indeed, not only will he not kill his father, he will not believe that Vader cannot be brought back into the light.

Our society tends to think of mercy in sweet terms: a Hallmark card, Jesus surrounded by lambs and/or children. What I love about “Star Wars” is how it insists that real mercy is an act of radical defiance. It is a choice that goes against the grain, that doesn’t make a lot of sense, can even appear gratuitous or downright dangerous. And at the same time, mercy is the path by which the hero becomes his fullest self. In the case of Luke, what finally makes him a Jedi Knight is not the battles he wins, but the fact that instead of pursuing his cause he chooses to try and save Vader from himself.

When first we encounter the black visage of Darth Vader, it is a mask meant to terrify us, an emblem along with his wheezy mechanized breathing of Vader’s fundamental inhumanity. But over the course of the original “Star Wars” films we discover that Vader’s armor is not a mask as much as it is a prison. It is the life-support system that hides the horrific scars of his own actions. And that’s the nature of sin: It is a prison that we build for ourselves and that, ultimately, we don’t know how to escape. Indeed, we may not think we deserve to. As Vader tells Luke at the end of “Return of the Jedi,” “It’s too late for me, son.”

But the enduring message of “Star Wars,” a fitting insight as we begin the Year of Mercy, is that in fact it is never too late, that there is still good inside all of us, no matter what we have done. We need only close our eyes, close out the distractions and take the hand that is extended to us.

*From the November 30, 2015 issue of America Magazine.*

*By Jim McDermott, S.J.*



Because of an early Lent this year, our Valentine’s Dinner, Dance & Auction will become a Mardi Gras Dinner, Dance & Auction which will be held in the ARK on **Saturday, February 6<sup>th</sup>**.

Singles, couples, friends, lovers ... everyone is welcome! We will once again include a fabulous silent auction with a variety of gifts and services. Proceeds will go completely to the operations budget of St. Ambrose. Individual ticket sales (sorry, no group reservations) take place after weekend masses and through our office during the week.

To make the auction as fabulous as last year’s, we again need your help. Would you please consider donating to the silent auction? Maybe it’s something you got as a gift for Christmas that you really don’t like or need! Start gleaning some treasures from your collections to offer for the event. Obviously, the high-end items produce more revenue for the parish, with vacation packages, antiques, jewelry, sports tickets and memorabilia selling particularly well. Written appraisals and donation letters can be given for high-end items that may be used as a deduction for tax purposes.

To discuss donations or to arrange for pick-up or delivery, contact Bob or Jan Ramsey at (313) 885-4784, or speak with one of their committee members at church. But, to secure tickets to the event, contact Mary Urbanski at the

St. Ambrose Liturgical Choir

**St. Ambrose  
Liturgical Choir**

... now under the direction of  
Norah Duncan, IV ... holds rehearsals on  
Thursdays at 7:15 p.m. in the loft.  
New members are always welcome.

Interested volunteers who would like to  
sing for Lent, Holy Week and Easter but  
cannot commit to the entire year are  
especially welcomed at this time.

For more information, contact Dr.  
Duncan through the parish office at  
stambrose@comcast.net or stop up in  
the loft before or after Sunday’s masses.

# All Things Considered

Starting with a parish retreat conducted by **Fr. Bill Cieslak** in November; leading into a grand liturgy with **Cardinal Maida** in December where we heard the debut of the hymn we commissioned from **Fr. Michael Joncas**; continuing through a series of glorious Christmas masses; with a crescendo at last weekend's celebration of Confirmation and Baptisms – we've set the pace for a truly auspicious and memorable centennial year.

In addition to all the regular things we do here with great aplomb, there are still some unique centennial events planned for later in the year. If you check our fantastic centennial calendar you will see that there will be a pilgrimage to Milan, the city of St. Ambrose, after Easter; a parish pic-

nic in late Spring; an all-class alumni event in the Fall; a concert in November; and a formal dinner near the end of the year.

**Grant Ruttinger** and I have been working on two publications timed to be released in 2016. One is a guidebook to the art and architecture of our parish, and another is a short guide for visitors. While these publications are not particularly tied to our anniversary, we've used that event as the impetus to get this long-delayed project off the back-burner.

All of these programs and projects are meant to help us appreciate our heritage as a parish and to celebrate who we are as a community formed in Christ.



The best ways of celebrating our centennial will be to encourage growth. Here I am talking about our own spiritual growth in holiness as it is expressed in the sacraments, prayer and education. And I am also talking about a growth in new members to our

Catholic, Christian faith. On this page you will see the names of those households that have joined our parish in the past year. This tells me that we are doing something right in terms of being a welcoming community.

But there is another area that needs our attention, that has to do with adult converts to Catholicism. In the United States between 2003 and 2013 there has been a decline in the number of adults joining the Catholic Church. Colleagues in catechumenate ministry report fewer seekers and inquirers since that time. There is no doubt that a hard-line attitude that emanated from Rome prior to Pope Francis did little to attract people to our faith. The idea of a smaller but a more faithful Church sent the message that was unfortunately heard – unless you see and do things our way, don't apply.

When a Church is focused inward on itself – preserving the institution – enforcing miniscule liturgical rules – imposing translations for

*Continued on page 4*



## Welcome to St. Ambrose!

*St. Ambrose Parish continues to grow, not only in spirit, but also in numbers. On behalf of our parish community, now into its 100<sup>th</sup> year of existence, we warmly welcome all those who have newly registered with us this past year.*

• **Richard and Paige Arkwright** on Allard in the Woods; **Madeline Balice** in St. Clair Shores; **Russell and Shannon Baltimore** on Grayton in the Park; **Beatrice Bikali** on Gartner in Detroit; **James Bonucci** on Nottingham in the Park; **Bryan and Trisha Breslin** on Damman in Harper Woods; **Michael and Ursula Calin** on Touraine in the Farms; **Michael and Gretchen Carron** on Berkshire in the Park; **Daniel Carsten** on Beaconsfield in the Park; **Jeffrey and Susan Christensen** on Pemberton in the Park; **Benjamin and Ashley Commerson** on Doremus in St. Clair Shores; **Daniel and Julie Cucco** on Berkshire in the Park; **Lauren Cucco** on Rivard in Grosse Pointe; **Michael and Andrea Daniell** on Lakepointe in the Park; **Claudette Darga** on Woodland in Harper Woods; **David and Patricia Dinnell** in New Haven; **Jeffrey and Heather Dinverno** on Whittier in the Park; **Robert and Jeanette Evans** on Barrington in the Park; **Mark and Michelle Ezop** on Bedford in the Park; **Eric and Jaelyn Fox** on Balfour in the Park; **Karen Frederick** on Berkshire in the Park; **Mary Ghesquire** on Hillcrest in Grosse Pointe; **David and Cynthia Gilbert** on Middlesex in the Park; **Sarah Hartner** on Shady Lane in St. Clair Shores; **Matthew and Rachel Hartung** on Merriweather in Grosse Pointe; **Susan Hughes** on Shore Club Drive in St. Clair Shores; **Suzette Jankowski** on Nottingham in the Park; **Marlene Joseph** on Lochmoor in the Woods; **Emilie Kasper** on Lavon in St. Clair Shores; **Michael and Ramie Kersanty** on Detroit in St. Clair Shores; **Timothy and Patricia Kiska** on Marford Ct. in the Woods; **Jeffrey Kuras** on Beaconsfield in the Park; **Joseph and Jennifer Lenglet** on Trombly in the Park; **Mary Lentz** on Buckingham in the Park; **Stephanie Majewski** on Meadowcreek in Harrison Township; **Nicholas and Maggie McElhinny** on Vernier in the Woods; **Robert and Emily McManus** on Roslyn in the Woods; **Timothy and Marianne Myers** on Hollywood in Harper Woods; **Martha O'Neal** on Beaconsfield in the Park; **Giuseppe and Elizabeth Perrotta** on Colonial Road in the Farms; **Philip Peters** on Belanger in Grosse Pointe; **Charles and Maureen Pinter** on Lakepointe in the Park; **Stanley and Margaret Prokop** on Hawthorne in the Shores; **Molly Peterson** on Wayburn in the Park; **Ken and Julie Potenga** on Sycamore in Fraser; **Donald and Brigid Priemer** on Canterbury in Grosse Pointe; **Stanley and Margaret Prokop** on Hawthorne in the Shores; **Jeanine Rathod** on Hawthorne in the Farms; **Megan Reddicks** on Oakshire in Berkley; **Francis and Kelly Soave** on Anita in the Woods; **Teddy and Tammy Tedesco** on Devonshire in the Park; **Jeff and Laura Terry** on Lakepointe in the Park; **Joseph and Julie Van Marcke** on Moran in the Farms; **William Van Ostaeyen** on Shelbourne in Warren; **David and Lindsey Walenga** on Balfour in the Park; **William and Erin Wass** on Buckingham in the Park



## All Things Considered

*Continued from Page 3*

prayers that are faithful to the Latin language, but impossible for the faithful to understand – when a concerted effort exists to undo postconciliar reform, including widening permission to celebrate the Tridentine Mass – none of that sounds like a Church that is out there looking for new members as opposed to a Church that is more interested in its own issues.

In terms of a decline in new members, of course we can't dismiss the impact that the sexual abuse cover-up has had. The image of the Church as a safe place has been badly tarnished. Even with new rigid oversights, it will take a generation to recover from this scandal. A by-product of this includes an erosion in confidence between parishioners and their bishops and between bishops and their priests.

Then too, in the past decade, the structures of family life and marriage have also rapidly being challenged. In this cultural context we see our Church trying to remain faithful to tradition, while at the same time acknowledging that for vast parts of western culture new “normals” are emerging. Vast segments of the population in these new relationships cannot be dismissed, or marginalized. We are not always good at sending signals of inclusivity.

The theme of a Year of Mercy is Pope Francis' way of hitting the “reset” button. But in many of these areas I don't think that we can wait for help to come from the top. It's time for lay people to offer encouragement to others to join the faith.

In a recent issue of Ministry and Liturgy, **Todd Flowerday** commenting on decreasing Catholic Church membership wrote: “Baptism is as much a sacrament of vocation as holy orders or matrimony. But maybe the so-called crises of family and priesthood are reflections that we've missed the point on baptism. Well-formed baptismal disciples aren't likely to be swayed by the problems we've noted in those other sacraments. By putting Christ first, priests, parents and married persons must be better focused and more effective witnesses for the good news.”

## A Valentine Evening of Love

Come to Capuchin Retreat on Sunday, February 14<sup>th</sup> for a dinner date with your spouse, held at 62460 Mt. Vernon, Washington, MI 48094. Let your heart be moved by coming together to share with each other and become more open to God's Love. This is an evening of positive loving and joyful sharing with one another. Presented by Fred Cavaiani, Psychotherapist, Spiritual Director and Licensed Marriage and Family Therapist. Hors d'oeuvres start at 4:30 p.m. followed by dinner and a program. \$60/couple. Register by calling (248) 651-4826, or online at: CapRetreat.org

## Friar on Fire

Why is wine so delicious? I love to drink a nice red beautiful, bold and luscious Cabernet Sauvignon. One learns to appreciate wine, especially seeing the process of making wine at vineyards that are in Michigan or over in Napa, California. The process takes an enormous amount of time but the taste is worth the wait. One has to grow the grapes and they have to be harvested at the right time. Then the grapes go through the process of crushing and pressing the grapes, fermentation, filtering, aging the wine and then bottling it. A long process so that we can appreciate the taste.

The most intriguing aspect of wine is how it has a life of its own. It is always changing in the bottle but it also changes the lives of the people who share it. Wine has a very special quality of life that gathers people together, both stranger and close friends and family. Wine has a way of opening up the hearts of people to share a little bit about their lives with another with the potential to share depth in life. Wine allows relationships to celebrate moments of joy, achievement and beauty. The process of making wine and the sacrifice of the many grapes can give tremendous life and joy to a community, a family, a friend.

I think Jesus knew the beauty that wine can give a people. He knew the sacrifice that went into making a wine and he knew how much joy and life it's taste can give people. I think that is why Jesus' first sign and symbol of glory was changing water into the finest wine that humanity can possibly taste. Wine becomes for Jesus the sacrificial reality of giving oneself over to another, a community, to the people of God. Every taste of the bold, luscious and flavorful wine that Christ gives us reminds us how we to must sacrifice our lives for others so that our lives may change and transform and give life to those around us.

We are invited to be the wine at the wedding feast and to give life by the way we sacrifice as parents and raise children to know morals and values. Children can make sacrifices and give life by the way they welcome a new stranger or friend. We can sacrifice and taste the goodness of God by letting go of our ego and allow God's grace and mercy to touch our lives. The taste of forgiveness may be the depth, boldness and lusciousness that we yearn from God or from another person. We all yearn and know that the love of God is the wine that fills our hearts to the brim with the most precious wine of sacrifice of Christ that gives everlasting life.

**This Sunday evening, January 17<sup>th</sup>, will be our next Tap Into Life at Atwater Brewery in the Park. Free appetizers will be served starting at 6:00 p.m. and the talk will begin at 7:00 p.m. Please invite young adults ages 18-35 to this event.** The Christmas Party was a blast in December and we hope to continue to engage and encourage the faith of our wonderful gift of young adults in our church and the community and help them see that we are all a family united in Christ. Thank you for all those that came and helped by inviting others and giving of your generosity.

## Religious Education Notes

At parishes where I was responsible for Baptism preparation I would always begin by asking couples who was first in their life – who had priority over anyone else? Invariably they would answer that this baby they were about to have or their children already born did. As a mother who adores her two sons, I always understood that answer. But...I would ask them (and remind myself) that the person who should come first in any marriage is their spouse.

If each married person woke up each day and planned to do at least one thing that day that would delight or help their spouse – and then actually did that thing – imagine the happiness that could ensue. Particularly (and maybe only!) if both spouses were doing such a thing daily for one another, their relationship would be one of growing love and respect and care. A couple such as this would be a symbol of the love that should exist in families and, even more, a symbol of the immense love God has for each one of us. Their children would see this and know how much their parents must also love them. With their parents as their model, these children, when grown, would emulate such love in their own relationships.

Isaiah speaks of God's relationship with his people as of a bridegroom to his bride. The intimacy and unity of the two-become-one is the image God chooses to describe his relationship with his own creation. Here we are to imagine the bond that is formed in love – never to be broken despite the occasional infidelity (our turning away from God in sin) on our part. The fact of God's "vindication" and continued "delight" in us is almost impossible to comprehend – but true.

As Catholics, we understand a similar relationship between Christ and his Church (the People of God). We are his espoused to whom he offers unconditional love that includes the offer of reconciliation (the highest form of love) when we wander away from the relationship. This reconciliation is expressed first in Baptism and then again and again in the sacraments.

The reading from Isaiah coupled with the story of the wedding feast at Cana can make us think (and duly so) that today's readings speak only to married couples. In fact, they are proclaimed to help us remember that all relationships are sacred in nature and must be treated with the utmost care. I like to think that the second reading today (from Paul to the Corinthians) is there to remind us that we need one another so much – after all if you have the gifts I lack, I need you! – that we should treat each other with the same love and care we would treat our spouse. Just as those who are married become "one", so are we – as the Body of Christ, the Church – one with Christ and with each other.

**RITE OF ENROLLMENT** Years before I came to St. Ambrose a special ritual for those who were preparing for the sacrament of Eucharist – those preparing for First Communion – was established. It was based on the Rites of Christian Initiation in which those seeking baptism and/or full initiation to the Church presented themselves to the community and were called forward by name. This became what we call the Rite of Enrollment, and we celebrate this ritual at next Sunday's 11:15 Mass.

At this liturgy we will call the children preparing for First Communion up to the altar by name. As they come up to the altar, their catechists will give them a special button that they can wear each time they attend Mass before Holy Thursday (the day they celebrate First Communion). In this way they may come up to receive a blessing from the ministers of communion.

After all the children are at the altar, Fr. Bede will ask them if they wish to receive First Communion. He will then remind them they must continue to learn, to pray and to do good as a sign they are willing to follow Christ and to come to His table for the first time.

A basket will be placed in the back of church with the name of each of our 32 first communicants. Parishioners will be asked to pick up a card to pray for the child whose name appears on it. In addition, they may wish to write or send a card to that child whom they are praying for. These cards can be delivered to me or to the parish office. The children are always so thrilled to receive one!

Betty

## Blessing of Throats

Wednesday, February 3<sup>rd</sup>, is the feast of St. Blaise. Blaise was the Bishop in what we know as modern day Armenia. He once saved a boy from choking to death, and for this reason, he is invoked against diseases of the throat. As part of one of the final purges conducted by the Romans against Christians, Blaise was arrested, tortured and beheaded in the city of Sebaste in the year 316. His feast was immediately popular among Eastern Christians, and his fame was later brought to the Western Church by the Crusaders.

In accord with custom, we will invoke the protection of St. Blaise on those who come to have their throats blessed on his feast day. We'll conduct individual throat blessings on Wednesday, February 3<sup>rd</sup>, at noon and 7 p.m in the evening. Please join us.

## The Beehive

is the parish weekly bulletin of the  
St. Ambrose Catholic Community  
Detroit/Grosse Pointe Park, Michigan

**Pastor:** Rev. Timothy R. Pelc

**Deacon:** Rev. Mr. Thomas Nguyen, ofm, cap

**Pastoral Minister:** Charles Dropriewski

**Religious Education:** Elizabeth Haley

**Minister of Music:** Norah Duncan, IV

**Office Manager:** Lois Sokolowski

### Sacramental Celebrations

**Masses:** On the Lord's Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 and 11:15 a.m.

**Baptism:** Arrangements for both adults and infants to be made by contacting the rectory.

**Penance:** As announced and by appointment.

**Marriage:** Couples should contact the rectory office a minimum of six months in advance of the proposed date to make arrangements.

**Funeral:** Normally celebrated within one week after the deceased's passing.

### Directory

**Parish Office:** 15020 Hampton

Grosse Pointe Park, Michigan 48230

**Tel:** (313) 822-2814 **Fax:** (313) 822-9838

**Email address:** stambrose@comcast.net

**Religious Education:** (313) 822-1248

**Ark Scheduling:** (313) 822-2814

**Parish Website:** stambrosechurch.net

## Liturgy Schedule for the Coming Week

### Monday, January 18

8:30 a.m. - Morning Prayer

### Tuesday, January 19

8:30 a.m. - Morning Prayer

### Wednesday, January 20

*St. Fabian, pope & martyr & St. Sebastian, martyr*

8:30 a.m. - Morning Prayer

### Thursday, January 21

*St. Agnes, virgin & martyr*

8:30 a.m. - Morning Prayer

### Friday, January 22

*Day of Prayer for*

*Legal Protection of the Unborn*

8:30 a.m. - Morning Prayer

### Saturday, January 23

4:00 p.m. - Mass - For All the People

### Sunday, January 24

*Third Sunday in Ordinary Time*

8:30 a.m. - Mass - For All People

1:15 a.m. - Mass - For All People



## Scriptures for the 2<sup>nd</sup> Week in Ordinary Time

### Monday, January 18

- 1 Sm 15: 16-23
- Ps 50: 8-9, 16b-17, 21, 23
- Mk 2: 18-22

### Tuesday, January 19

- 1 Sm 16: 1-13
- Ps 89: 20-22, 27-28
- Mk 2: 23-28

### Wednesday, January 20

- 1 Sm 17: 24-3: 21
- Ps 57: 2-4, 6, 11
- Mk 3: 13-19

### Thursday, January 21

- 1 Sm 18: 6-9; 19: 1-7
- Ps 56: 2-3, 9-13
- Mk 3: 7-12

### Friday, January 22

- 1 Sm 24: 3-21
- Ps 57: 2-4, 6, 11
- Mk 3: 13-19

### Saturday, January 23

- 2 Sm 1: 1-4, 11-12, 19, 23-27
- Ps 80: 2-3, 5-7
- Mk 3: 20-21

### Sunday, January 24

- Neh 8: 2-4a, 5-6, 8-10
- 1 Cor 12: 12-20 or 12: 12-14, 27
- Mk 3: 31-35

## Third Sunday in Ordinary Time

January 23<sup>rd</sup> and January 24<sup>th</sup>

4:00 p.m. - Saturday - Celebrant: Fr. Bede Lector: Jeri Krueger

Eucharistic Ministers: Thomas Bennert, Patrick Bernas, Della Cimini, Peter Hern, Bob Krueger

Altar Servers: Frankie Pangborn, Sean Hall

8:30 a.m. - Sunday - Celebrant: Fr. Bede Lector: Laura Zajac

Eucharistic Ministers: Colleen Drummond, Christopher Harrison, Joan Jackson, Maggie Jackson, Liz & John Witherell

Altar Servers: Delaney Jackson, Liam O'Byrne

11:15 a.m. - Sunday - Celebrants: Fr. Bede Lector: Kurt Vatalaro

Eucharistic Ministers: Lupe Davila, Mary Ghesquiere, Michele Hodges, Cristina Swiatkowski, Patty Yaden

Altar Servers: Liam & Maria Liburdi

## Your Envelope Speaks . . . the Inside Story

To operate, each week our parish requires a *minimum* of ..... \$10,100.00

### On Sunday, January 10, 2016

in envelopes we received ..... \$6,806.00

in the loose collection ..... \$1,226.00

in electronic donations ..... \$1,200.00

in children's envelopes ..... \$56.00

for a total of ..... **\$9,288.00**

**Under** budget for the week ..... **\$ 812.00**

Number of envelopes mailed ..... 800

Number of envelopes used ..... 152

### *Invest in your spiritual gift(s)*

*Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. (1 Timothy 4:14-15, NIV)*

## Our Sick

Please pray for our parishioners who are seriously ill or hospitalized:

Kay Balas, Peyton Barron, Pat Blake, Laura Bush, Dominic Centorbi, Andrew Chavez, Maria Chinchilla, Karen Culver, Mary Pat Egan, Kathleen Elberson, Dan Fleming, Mary Ellen Greenup, Bernadette Gutowski, Angela Hansen, Elizabeth Howard, Ann Sullivan Kay, Donald & Marilyn Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, Ray Oberly, Elizabeth Robert, Bob Ramsey, David Schumacker, Irene & Bryan Scopel, Fred Schroeder, Matthew Elias, Susan Bucec, Scott Nedoff, Anne Billiu, Felix Checki, Betty Greenia, Emilie Kasper, Angeline Boluk, David White, Dr. Arthur Stoyshin.

## Vincentian Reflection

In the Gospel today, at the wedding feast of Cana, Jesus revealed himself to his disciples and they began to believe in him. Every day, God also gives us signs of his love and so we can respond to his call in faith and trust. Your help and support of those in need allows the St. Vincent de Paul Conference here at St. Ambrose to bring hope and give reason to those we serve to believe and to trust.

## PrayEvery Day

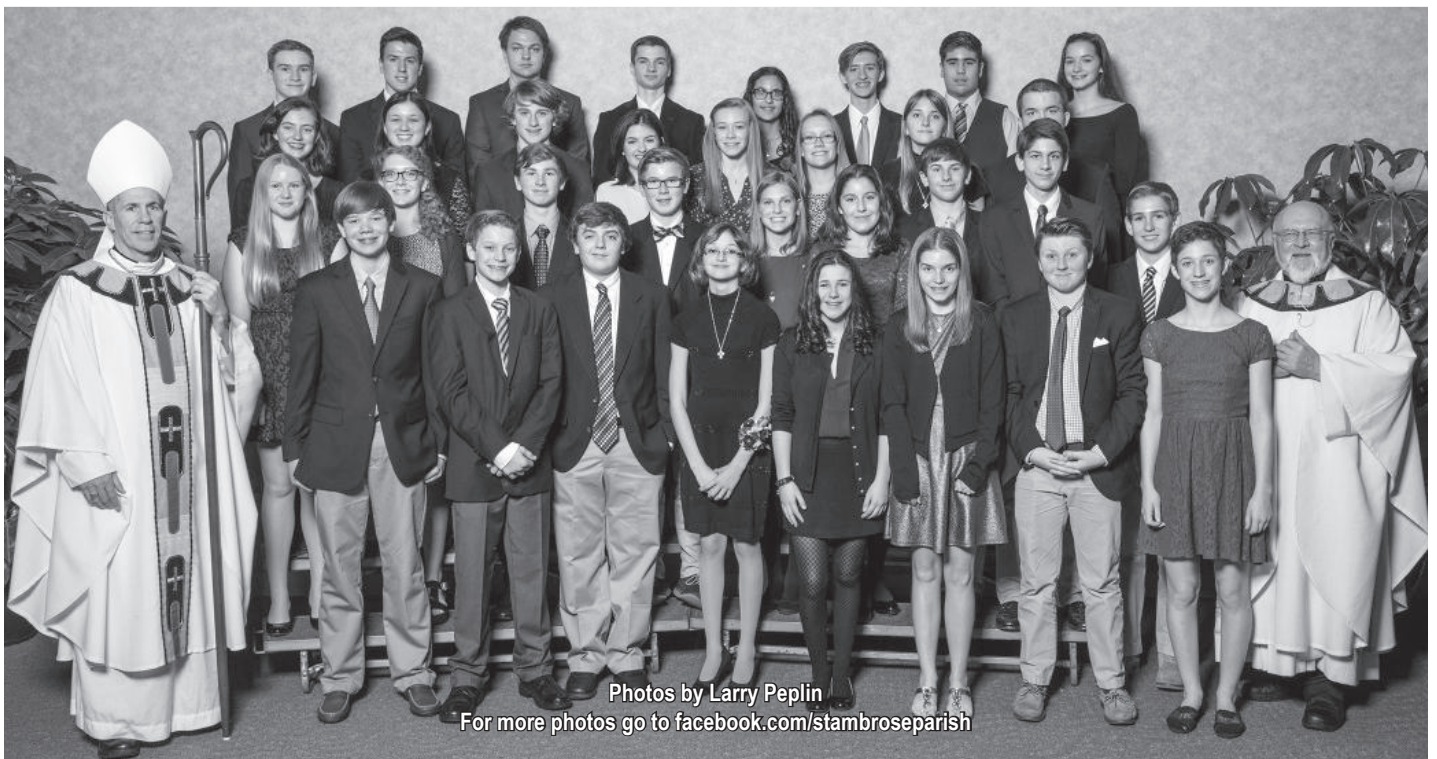
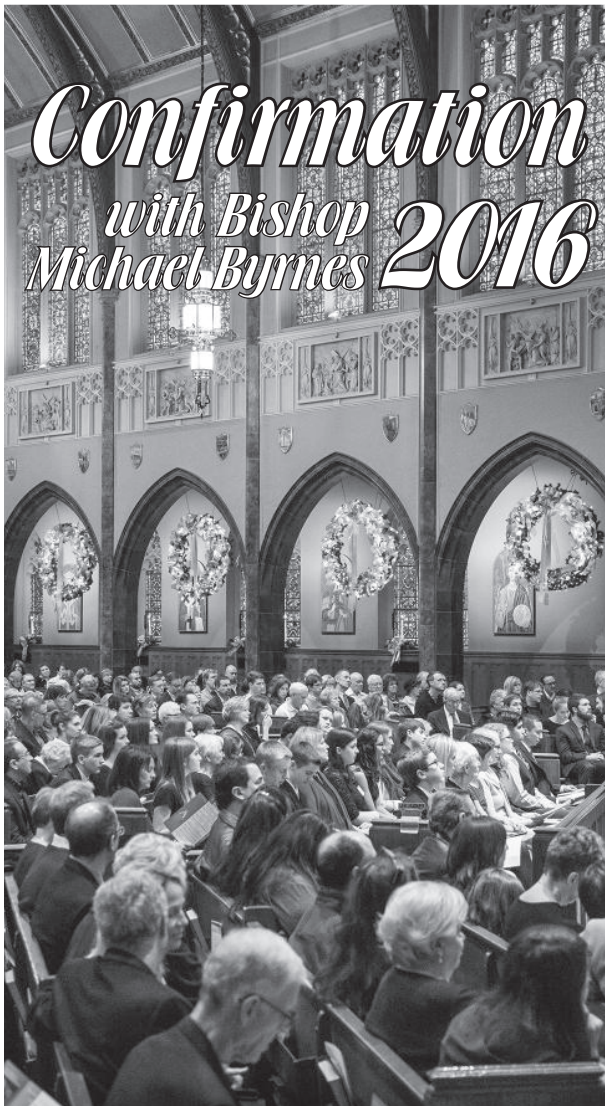


Could you be searching for a fresh new way to pray every day of this New Year?

Daily Prayer 2016 is your guide to prayer that includes scripture, psalmody, a brief reflection, general intercessions, and a closing prayer. It is ideal for personal and family reflection upon the word of God. This also makes an excellent gift for a senior, a newlywed or for a student away at college.

These prayer books are \$12 each — a dollar a month — which is a modest investment in someone's spiritual formation. To pick up a copy of this year's Daily Prayer 2016, stop in the back of church or call the rectory office at 822-2814.





Photos by Larry Peplin  
For more photos go to [facebook.com/stambroseparish](https://www.facebook.com/stambroseparish)