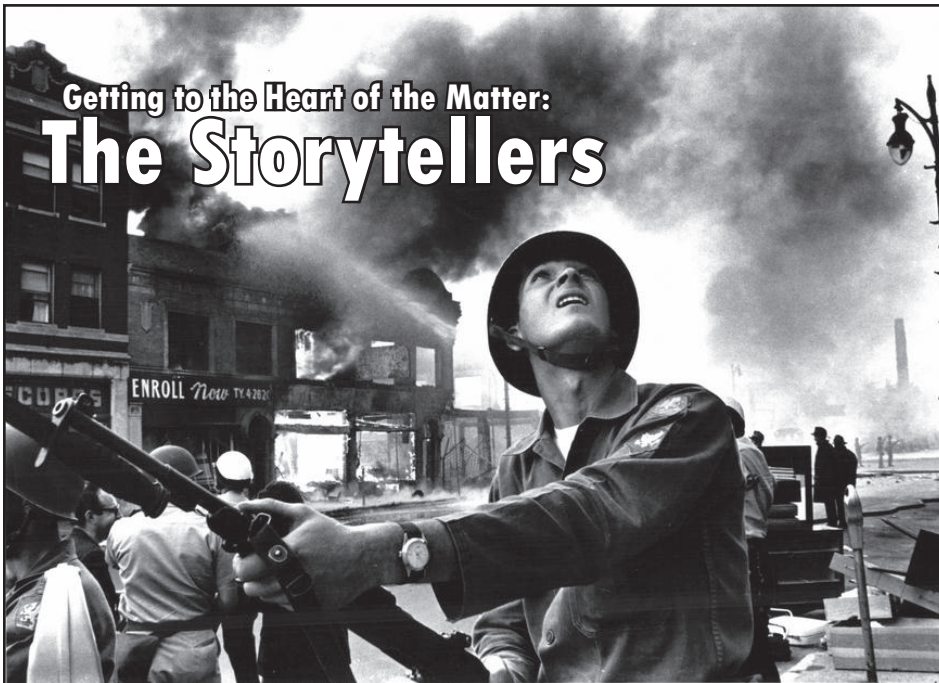


St. Ambrose Parish

Our 101st Year!
OCTOBER 15, 2017
BEEHIVE



Getting to the Heart of the Matter: The Storytellers

The following is an excerpt from an essay by Tim Kiska which was written for the anthology, Detroit 1967, Origins, Impacts, Legacies. Mr. Kiska will be our speaker next week in our Sunday morning discussion series about that book. This week's speaker, Desiree Cooper's article "It Can Happen Here: Model City Once Again?" appeared in the July 30th issue of this bulletin. Access the archived copy at Stambrosechurch.net

Before dawn on July 23, 1967 Detroit police raided a blind pig at 12th and Clairmount Avenue. News editors across the country learned in the next few hours that in Detroit, "blind pig" meant an illegal after-hours drinking spot. As arrestees were taken downstairs and out onto 12th Street, the violence began. Detroit news media knew about the violence from the beginning. Both newspapers maintained a desk at Detroit police headquarters. WWJ-TV news director Jim Clark recalled being alerted by the News city desk in the early-morning hours. He immediately dispatched crews. The Free Press reporter on duty, Red Griffith, who had countless sources on the street, knew that the official reports were wrong. The situation was getting out of control.

The Kerner Commission's 1968 report noted that Detroit's first-day coverage of the disturbance was unlike that in other cities that turbulent summer. For an entire day, Detroit television and radio stations sat on the biggest story of post-World War II Detroit. Mayor Jerome P. Cavanagh was unusually comfortable among reporters and had made the former Detroit Times journalist Ray Girardin his police commissioner. On this day, Cavanagh, along with the cochair of the state's Civil Right Commission, persuaded the city's TV and radio stations to stay silent, hoping to tame a building rebellion. WKNR-AM news director Phil Nye, who ran one of the best radio news operations in town, recalled to this author how Cavanagh chased him down via telephone on an Oakland County golf course. As Nye recounted, "He asked me

not to air it.... He said, 'You remember we had a little problem on Kercheval [referring to two days of disturbances on the city's east side in 1966, which were quickly quelled]? We think it's going to be the same way.'" The lawyer Damon Keith, who cochaired the state's Civil Rights Commission, also phoned the area newsrooms and asked them to go mute.

Meanwhile, the Detroit Tigers were playing a Sunday doubleheader against the New York Yankees at Tiger Stadium. The Tigers were two games out of first place. With 34,623 fans in the stands, as broadcaster Ray Lane recalled to the author, Tigers general manager Jim Campbell phoned. "My instructions were simple. 'You are not, I repeat not, under any circumstances, to refer to the smoke over the left-field fence.'" As the New York Times later related in its July 23 edition, "But the Tigers would win the second game, while smoke from a racial disturbance in the northwest section of the city drifted high behind the left-field roof of the stands." There had been a brief report on WXYZ radio at 9:00 a.m. about a disturbance. The first television station to break the news was a bit outside the Detroit media loop. CKLW-TV, in Windsor, went on the air at 2:00 p.m. Reporters at the station, which had a tiny news room, could see the smoke from the station's offices on Riverside Drive, which abutted the Detroit River. They could see the smoke but could not pin down what was happening. The station simply turned a camera and let viewers decide if something was wrong. Announcer Irv Morrison described events to his audience with simple facts, pointedly not using the word riot. Detroit's television stations weighed in early that evening.

Continued on page 2

The Storytellers

Continued from page 1

The disturbance began just before 4:00 a.m., July 23. The next newspaper press runs were the editions of Monday, July 24. Newspaper readers could see a major difference in the way the News and the Free Press covered the story. At the News, as at most newspapers, the news and opinion departments are separate operations. Front-page editorials might appear once a decade, if that. But on this day, in the News's first edition since the violence began, it showed exasperation with the people in the street: "These mobsters, arsonists and looters were not fighting a civil rights battle. The neighborhoods torn apart do not teem with the unemployed. Times are not desperate in Detroit for people who want and can work and the rioters who rampaged were not confined to the unemployed."

Someone called the Free Press city desk regarding one of the paper's photographers, Ira Rosenberg. "Do you have a guy out here, little guy in red tennis shoes? The mob has come after him three times, but he keeps getting away. He's not going to be so lucky forever. You better get him out of here." Many Detroit riot photos were shot from behind police lines. Many of Rosenberg's were shot from the rioters' point of view. The Pulitzer photography jury recommended Rosenberg's work for a prize.

While the News hired a private plane for aerial shots of the disturbance, the Free Press went directly into the neighborhoods with an armored personnel carrier (APC). The medium-duty vehicle was almost seven feet tall and a little more than 17 feet long. Chrysler Corporation made only thirty such vehicles, eventually shipping them to Mexico. The company removed the vehicle's gun and loaned the newspaper what became a symbol of how far the Free Press would go to get the story.

The News, mired in its long-standing persona as the Gray Lady of Lafayette, was no match. Channel 4, across the street, was similarly timid. The WWJ-TV street reporter Dwayne X. Riley commented to this author about his broadcast competitors, "They were putting on more reports rather than waiting until news time. We had set times, when the people who were running things decided, 'Don't put on any more than necessary.' We were not to refer to it as a riot. It was a disturbance. Even after the fires and the shots being fired, it was still a disturbance."

The Free Press coverage filled one hundred pages during the disturbance. Afterward, a reporting team was detached to examine each of the forty-three related deaths. Many Detroiters assumed all were rioters. The Free Press team found that many were simply in the wrong place at the wrong time. The paper brought in the reporter Philip Meyer, fresh from a year at Harvard studying research techniques under a Nieman Fellowship, to study what caused the disturbance. He directed a survey of 437 African Americans in the city, a study paid for by Henry Ford II and other private donors via donations to Detroit's Urban League chapter. Meyer's conclusion, published in *Return to 12th Street*, was, "The vast majority of black

citizens in the riot area, including riot participants, thought of burning and looting as crimes. They had simply been caught up in the pressure of the moment." Editorially, the paper pressured the Wayne County Prosecutor's Office to pursue three suspicious homicides at the Algiers Motel. Private autopsies arranged by the Free Press were key to the effort's success.

Down the street, meanwhile, the News bricked up its pressroom windows looking out onto West Lafayette. The newspaper's stolid newsroom culture and its stolid architecture became a national story. On November 17, 1968, the New York Times ascribed the renovations to a "fear on the part of management that the paper might become a target of black extremists."

The uprising revealed another uncomfortable truth. A minor, quickly contained disturbance had occurred on Detroit's east side in 1966. Major rioting occurred in Newark just a week before police raided the 12th Street blind pig. But the violence that engulfed Detroit in 1967 took many people, white and black, by absolute surprise. Detroit was considered, if not a model of racial harmony, then at least a city where great strides were being made. It was not supposed to happen here – hence the lead paragraph of that July 24 front-page Detroit News editorial: "It HAS happened here." In truth, few places belied the myth of Detroit racial harmony as much as the institutions telling the riot story: the city's newsrooms. In fact, all Detroit news media, deeply embarrassed by the failure to foresee the biggest riot in American history, made moves toward diversity.

The 1967 riot was cataclysmic for a weakened Channel 4 and, by extension, the News, where nearly fifty years of cross-branding turned out to be problematic.... A 1974 McHugh and Hoffman study of African Americans in Detroit asked, "Which Detroit TV station do you think best presents the views and problems of the black community?" Only 6% mentioned Channel 4, behind Channel 2 (18%) and Channel 7 (16%). It took years for Channel 4 to right the ship.

Half a century after the riot, technological advances have changed everything. The news blackout on the first day of the disturbance can never be repeated. YouTube would be neck deep in cell-phone video by noon. Further, the real strides have been made in diversity on the Detroit journalism scene. But the impact of modern technology raises another fundamental, vital demarcation point. Coverage of events changed the media landscape in Detroit almost overnight. More important, the media's efforts changed the course of the narrative.

In 1967, the Free Press went out and procured a "tank." The paper arranged private autopsies that blew open the Algiers Motel story. It hired an expert with a bag of research techniques from Harvard to study community attitudes and put the arm on local millionaires to pay for it. An entire team of reporters was assigned, after the riot, to make sure of what happened. Who in today's blogosphere has the resources and institutional clout to pull off something like that? Who will shine such a bright light where it is needed? And who will pay for it?

All Things Considered

It's amazing how quickly the topic of the 50th anniversary of the Detroit Rebellion has disappeared from public consciousness. But then, in a world where news cycles are measured in hours, not days or weeks, it might be expected that the events of a half century ago would by necessity get shoved off the media's front burner.

Yet there is much to be learned from a look into our troubled local history. The events of the summer of 1967 not only had a profound effect on our city, it had a dramatic effect on this parish – yet there is less and less understanding as to what happened, why it happened, or why it continues to affect us today.

Moreover, we are not beyond the problem of racial discord. An argument could be made that the current political climate has ripped the scab off any healing process and that our city and nation are as racially and socially divided as ever. In light of this, it's important to continue the dialogue about

the issue. A non-threatening way to do that is by looking at the attitudes and issues of our past. The Detroit Historical Society calls it “looking back to look forward.”

Our Sunday morning discussions about the book Detroit 1967, has been a small way of keeping that discussion going by examining the facts as well as the myths. **Desiree Cooper**, a former attorney, Pulitzer Prize-nominated journalist and Detroit community activist now living in Atlanta, returns to her home town this weekend as our featured speaker for Marcellina's Book Club. Hers is one of the most optimistic voices in the anthology, and as such needs to be heard. Please join us in the ARK for our discussion in between this Sunday's masses.

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Over the next few weeks, you'll see work being done on the west and east facades of the church building. The first phase of the masonry and stone restoration on the church building will cost \$45,000, which is just about half of what we allotted in this year's budget for repairs across the whole plant. In order to make this work, we need to keep on track with our revenue projections in our weekly envelopes and in our end of the year donations.

✂✂✂

Sorry, we don't have a final Profit/Loss report from OYSTERFEST. An outdoor party is a lot of fun especially in late summer and Kercheval is a festival-friendly spot, but creating a temporary environment in a parking lot takes the skills of many trades. It's those pricey invoices that are still outstanding.

✂✂✂

On the last Sunday of October, we will celebrate “sainthood” with the students in our Religious Education Department. At the 11:15 mass, there will be a presentation from the various classes wherein they will have created a pumpkin in the likeness of a saint. It's a good way to connect the Halloween Holiday with its religious roots as well as a good way for us to learn more about the saints... this year, American saints.

That very same Sunday at 3:00 at Blessed Sacrament Cathedral, there will be a presentation about **Dorothy Day** (1897-1980), by **Kate Hennissey**, her granddaughter. **Pope Francis** called Day an American Icon and **Cardinal Dolan** is among those moving forward for her beatification. It should be an interesting presentation about a woman who during her lifetime railed against being called a saint!

TRP



Fifty years after the 1967 Detroit uprising, we will host a dialogue with three of the contributing authors from the anthology: Detroit 1967, along with the former chief of the Detroit police. What were the origins, impacts and legacies of that time in history.

- Oct. 1 The Rages of Whiteness: Racism, Segregation and the Making of Modern Detroit**
Kevin Boyle: American History Professor at Northwestern University, holder of four National Book Awards, including Arc of Justice.
- Oct. 8 The Detroit I Knew and Know**
Ike McKinnon: Associate Professor of Education at University of Detroit. He is a former Deputy Mayor and Chief of Police of the City of Detroit.
- Oct. 15 It Can Happen Here: Model City Once Again?**
Desiree Cooper: Attorney, Pulitzer Prize-nominated journalist and Detroit community activist
- Oct. 22 The Storytellers: Getting to the Heart of the Matter**
Tim Kiska: Detroit newsman, author and professor of journalism at the University of Michigan-Dearborn.

Discussions will be held Sunday mornings from 9:45 to 11 in the ARK at St. Ambrose.



Name

Home Phone

Work Phone

Email Address

- I would simply like to learn more about the Catholic Faith.
- I desire to prepare for my Baptism into Christianity.
- I've been Baptized as a Christian and now desire to join in Catholic Communion.
- I'm non-Catholic, but married to a Catholic, and now wish to join the Catholic Church.
- I'm Catholic and I would like to complete my initiation into the Catholic Church by celebrating Confirmation and/or Communion.
- I'm Baptized Catholic and would like to learn more about my faith and how to practice it.
- I want to propose someone for Catholic Church membership and offer to serve as their sponsor.
- I would be willing to help with an R.C.I.A. program.
- I have other needs, requests, and questions. Please contact me.

Return this to the Parish Rectory or place it in the Collection basket.

Post Diakonos

When the world was young, and seats that reclined fully into beds were new, I was chosen by some airline algorithm to be upgraded from economy to First Class, on a flight from Muscat to Heathrow, with a stopover in Abu Dhabi. And it was china and truffles and bubbles all the way all the way home. OK, all the way to London, then back into the sardine can for the final leg. I can only imagine what it's like to fly premium class on a wide body these days, given how much energy, creativity, one-upmanship (personship?) and resources are committed to serving those accustomed to the best service. Is it Qatar or Singapore that have showers in their suites? I think it's both.

I can declare in union with my brother Paul (in today's Second Reading – Phil 4: 12) that "I ... know how to live in abundance." Of the making of perks there is no end, but none of them are the Gospel. And from personal experience (your results may vary) I now reflect and see that none of them led me to closeness with God. No amount of pampering has ever given me more energy or more rest than living as Paul described in last week's Second Reading, to be concerned only with "whatever is noble, whatever is right, whatever is pure, whatever is lovely" (Phil 4: 8), not for my sake but for the sake of others and for the sake of building up of the Reign of God.

What about the opening part of Paul's profession, that "I know how to live in humble circumstances"? I'll spare you the five-miles-each-way-uphill reminiscences of my youth, because they're not credible. My parents were good providers, and Philadelphia is nearly as flat as Detroit in most sections. And I'll spare you the details of the present, because it would be better to learn from those whose humble circumstances have been forced upon them. This is to own the Franciscan dilemma that attends what we've come to call "voluntary" or "evangelical" poverty.

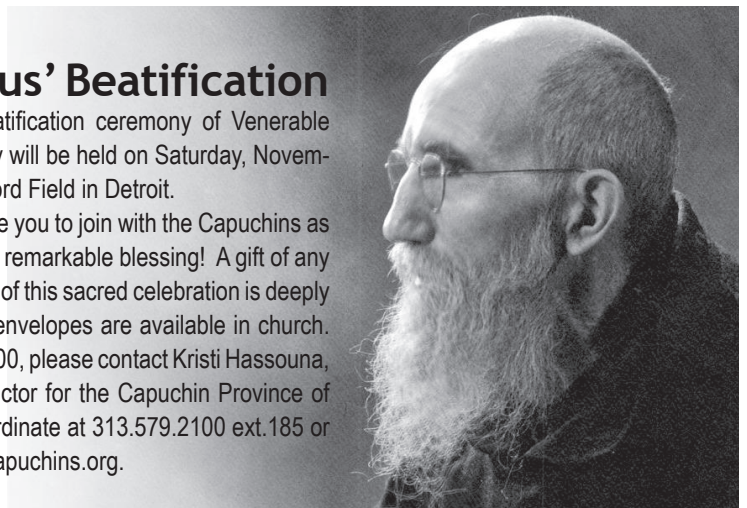
But hear now about a trip far better than that flight up front. I was riding the bus from Chicago to Detroit, sighing heavily and feeling chippy about the usual pre-boarding scrum. Then came the driver's pre-boarding announcement: "OK y'all, now this ain't one of them newer buses, so we don't have the power plugs and we don't have the WiFi, but I tell you what, we gonna get on down the road, OK?" A 20-something man pointed to me and said, "That's a tau cross – you must be a Franciscan. I'm gonna sit with you." Which he did. We talked the entire way to Ann Arbor; he had spent a "look and see" weekend with a religious order and was returning to his studies at EMU. He told me about his journey to God, and I told him mine. The road wasn't smooth, but the path was true.

Fr. Robert Wotyпка

Fr. Solanus' Beatification

The beatification ceremony of Venerable Fr. Solanus Casey will be held on Saturday, November 18, 2017 at Ford Field in Detroit.

We invite you to join with the Capuchins as they rejoice in this remarkable blessing! A gift of any amount in support of this sacred celebration is deeply appreciated. Gift envelopes are available in church. For gifts over \$1,000, please contact Kristi Hassouna, Development Director for the Capuchin Province of St. Joseph to coordinate at 313.579.2100 ext.185 or khassouna@thecapuchins.org.



The Buzz

This past Wednesday, October 11th, was the feastday of Pope St. John XXIII. It was assigned as his memorial because it is also the anniversary (55th this year) of the opening (1962) of the Ecumenical Council he called – Vatican II. It is also the 25th anniversary this year of The Catechism of the Catholic Church (promulgated 30 years after Vatican II by Pope St. John Paul II).

Depending on your age and involvement, how much do you know or remember about these people, events and teaching documents? How have they affected and shaped your faith and that of other generations of your family today?

I sometimes think that nostalgic and negative reflections on these questions have intertwined with dark and gloomy clouds that have overshadowed our nation, our hemisphere and world in recent times. What will make our nation – and/or Church – great again?! Were either really greater before? Why, or why not? Important questions that need a lot more prayer and consideration marked by a lot more light and a lot less heat than they have received in the last year.



Archbishop Vigneron has a take on all this. He calls it UNLEASH THE GOSPEL, his roadmap for the future of the Archdiocese of Detroit. (Read it at aod.org) Now being the suspicious thinker I am, I feel I want to do a lot more careful and deep analysis of this document – especially in light of our parish input to the Synod that was supposed to be incorporated into it.

However, in this weekend's Gospel from the Liturgy, there are a couple of very bright spots that appear on the map at the start of this leg of the journey.

Today's passage from Matthew has Jesus with a parable about a wedding feast thrown by a king, with the main focus on the responses of various invited guests. Harsh and even strange twists and turns are part of the parable. And today's passage ends with a very famous, but hard to comprehend, conclusion.

But here's one place where the Archbishop, the parable, and we come together for a moment. It centers on the "wedding garment". The key to understand this is Baptism, where the garment symbolizes that we have "put on Christ". We have accepted the invitation, have come to the feast, and are now made new – on the outside as well as on the inside – by our wholehearted participation.

To 'unleash the gospel', the Archbishop envisions that others have to be able to see us as a "band of joyful missionary disciples". I like the "joyful" part. I have seen the joyful and welcoming spirit of you parishioners work wonders on guests and visitors. It's so genuine you probably don't even know you're doing it. It is a *sine qua non* in evangelizing that many parishes and communities can't quite figure out.

But if we have the joy, we still need to be disciples for the mission. The root of the word disciple means one who learns . . . and that means lifelong learning. Religious Ed. for children – yes; continuing Adult Faith Formation – crucial! Without Adult Rel. Ed., the benefits of catechesis (even Catholic schooling) withers. And to put on the full joyful garment requires participation in the King's feast and His mission to spread the invitation each day.

Chuck Dropiewski

Vincentian Reflection

Our own enjoyment of a meal on Thanksgiving should also ensure that some low-income families can also enjoy a special holiday meal. Our St. Vincent dePaul Society here in the parish provides all the fixings for a great meal for about 50 households who otherwise might go without.

1. Pick up a box at one of the masses this weekend or next: Oct. 14-15 or 21-22.
2. Take home the box and fill it with the groceries listed inside. (about \$30 worth of Kroger-brand items.)
3. Return it to the church by October 29th.

Marcellina's Book Club



Detroit 1967: Origins, Impacts, Legacies is a soon-to-be released anthology from 30 contributors offering up memories, facts and analysis and some suggestions for the future.

The book ends with a cautiously optimistic tale: "Fifty years after the riots, Detroit is living up to its motto. It is seeing better things. It is rising from the ashes. And if city leaders, residents and businesses are willing to build a city that works for everyone, they are sure to avoid the fire next time."

We've selected this work for your summer reading. Our book club gathering will be held the four Sunday mornings in October from 9:45 until 11:00 a.m. in the ARK.

The Beehive

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

Pastor: Rev. Timothy R. Pelc
Assistant: Rev. Robert Wotycka OFM, Cap
Assistant: Rev. Mr. John Maksym
Pastoral Minister: Charles Dropiewski
Religious Education: Kelly Anne Woolums
Minister of Music: Norah Duncan IV
Office Manager: Pamela Moffitt

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

Pastoral Ministry: (313) 822-2017

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, October 16

St. Hedwig, religious &

St. Margaret Alacoque, virgin

8:30 a.m. - Morning Prayer

Tuesday, October 17

St. Ignatius of Antioch, bishop & martyr

8:30 a.m. - Mass - Rosemarie Smarjian

Wednesday, October 18

St. Luke, evangelist

8:30 a.m. - Morning Prayer

Thursday, October 19

St. John de Brebeuf &

St. Isaac Jogues, priests

8:30 a.m. - Mass - Lynne Dewey;

Carter Billiu; Fr. Leo Broderick

Friday, October 20

St. Paul of the Cross, priest

8:30 a.m. - Mass - Nicholas Piccione

Saturday, October 21

1:00 - Wedding - Meaghan Brown & Caleb VanderWeide

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

Sunday, October 22

Twenty-ninth Sunday in Ordinary time

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

11:15 a.m. - Mass - For All People



Scriptures for the 28th Week of Ordinary Time

Monday, October 16

- Rom 1: 1-7
- Ps 98: 1-4
- Lk 11: 29-32

Tuesday, October 17

- Rom 1: 16-25
- Ps 19: 2-5
- Lk 11: 37-41

Wednesday, October 18

- 2 Tm4: 10-17b
- Ps 145: 10-13, 17-18
- Lk 10: 1-9

Thursday, October 19

- Rom 3: 21-30
- Ps 130: 1-6
- Lk 11: 47-54

Friday, October 20

- Rom 4: 1-8
- Ps 32: 1-2, 5, 11
- Lk 12: 1-7

Saturday, October 21

- Rom 4: 13, 16-18
- Ps 105: 6-9, 42-43
- Lk 12: 8-12

Sunday, October 22

- Is 45: 1, 4-6
- 1 Thes 1: 1-5b
- Mt 22: 15-21

Twenty-ninth Sunday in Ordinary Time October 21st and October 22nd

4:00 p.m. – Saturday – Celebrant: Fr. Wotypka **Lector:** Pat Ticknor

Eucharistic Ministers: Della Cimini, Jeri & Bob Krueger, Sue Playwin, Elizabeth Puleo-Tague, Matthew Strong

Altar Servers: Joseph & Andrew Strong

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

Eucharistic Ministers: Colleen Drummond, Joan Jackson, Maggie Jackson, Colleen Jogan, Steve Linne, Bernadette Pieczynski

Altar Servers: Nicholas, Margaret, & Meredith Kramer

11:15 a.m. – Sunday – Celebrant: Fr. Pelc **Lector:** Michele Hodges

Eucharistic Ministers: Thomas Bennert, Doris Fleming, Pat & Michael Mocerri, Janis Ramsey, Cristina Swiatkowski

Altar Servers: Conor & Delaney Garvey

Your Envelope Speaks . . . the Inside Story

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

On Sunday, October 8, 2017

in envelopes we received \$6,639.00

in the loose collection \$790.00

in electronic donations \$1,390.00

in children's envelopes \$3.00

for a total of **\$8,822.00**

Under budget for the week **\$1,278.00**

Number of envelopes mailed 800

Number of envelopes used 142

"My God will supply whatever you need..." - PHILIPPIANS 4:19

God really does provide for those who are grateful and generous. This is very difficult for people who don't live a stewardship lifestyle to believe. People are skeptical and say it's just coincidence. If you are skeptical, try living a stewardship lifestyle for just one month - be generous with your gifts of time, talent and treasure and see how God provides for you.

Our Sick

Please pray for our parishioners who are seriously ill or hospitalized: Pat Blake, Dominic Centorbi, Andrew Chavez, Maria Chinchilla, Karen Culver, Kathleen Elbersson, Ann Sullivan Kay, Josephine Marino, Donald Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Scott Nedoff, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Dan Urbiel, Dina Engels, Cheryl Lapensee, Darby O'Toole, Lou Rondini, Liz Linne, Donna Barnes, Mike Corrión, Betty Greenia, Bill Grogan, Graham McGivern, Karen Czechowicz, Alexandra Cullen, and Larry Garcia.

Our Dead

A funeral liturgy was celebrated by Fr. Pelc on Monday, October 9th for **William "Bill" Fradeneck**, age 63.

Bill known as "Froggy" to friends and family was born and raised in Detroit. He worked as a building engineer for the Grosse Pointe Schools. Bill was a tinkerer and enjoyed spending time working on old cars. His 1972 Cougar was a seven year project as was a 1959 Edsel. He was a fan of the NASCAR circuit at the Michigan International Speedway.

Bill was predeceased by his sister, Sandra Harville. He is survived by his wife of 36 years, Rosemarie and his daughters, Jennifer and Sarah. Also surviving are his siblings, Pam (Tim), Timothy (Kay), Susan, Bill (Rose), Kevin (Carol), M.L. (Pete) and Bob (Pam). He will be missed by his three grandsons as well as the rest of his family and friends.

Religious Education

Parents of children preparing for the sacrament of Reconciliation and First Communion this coming year should join us for an introductory meeting this Wednesday, October 18th from 6:30 to 8:00 in the ARK.

At this meeting we will review our programming for the year, pass out important information and dates, and help guide parents in their role in preparing their children for the sacraments. At least one parent is expected to attend.



Can Catholics Celebrate the Reformation?

On October 31, 2016, the same day Martin Luther nailed his 95 Theses to the church door in 1517, the Lutheran World Federation began a yearlong commemoration of the 500th anniversary of the Protestant Reformation. To recognize the Lutheran Church and to affirm the Catholic Church's continuing resolve to seek full Christian unity, Pope Francis recently participated in a Lutheran-Catholic liturgy in Lund, Sweden. However, his presence was not without controversy. Factions on both the Lutheran and Catholic sides raised concern that the pope's participation could invite confusion, pluralism, relativism, or dilute doctrine.

Among Catholics, Martin Luther has long suffered a negative reputation for fracturing the unity of the western church, while mainline Protestants historically have tended to view the Reformation as fundamentally positive. Today, however, many Protestant denominations recognize the tragic dimensions of the Reformation as well. Consequently, unambiguous language of celebration or jubilee was discouraged during preparations for the 500th anniversary; commemoration is the word of choice. If Protestants can accept mourning as part of the Reformation's legacy, might Catholics accept celebration as an aspect as well?

Despite its reputation, the Reformation did not divide the unity of the Catholic Church. The late-medieval western church was diverse and already internally divided in significant ways well before the Reformation. Martin Luther himself questioned the existence of the unity he was accused of fracturing. Schools competed and religious orders clashed (often to the point of violence), the western schism divided loyalties and conceptions of authority, and support for Roman centralization conflicted with local autonomy and diversity of practice in Spain, France, Bavaria, and beyond.

By the 16th century, theologians and religious scholars had already leveled several significant critiques of medieval Christianity. The Council of Trent, called in response to the Reformation decades later, initiated the Catholic Counter-Reformation by unifying Catholicism and ordering Catholic practice. Modern Catholics often retroactively project this post-Tridentine Catholic unity as the context for the Reformation. But in reality, the Reformation both precipitated the end of medieval Christendom and sparked reforms that are foundational to modern Catholicism.

The Reformation is also the source of religious identity for many mainline Protestant communions. In the 20th century, the ecumenical vision of the Catholic Church changed: Protestants are no longer regarded as separatists but instead as fellow Christians who are signs of God's active grace. Present Catholic ecumenical efforts seek to discover God's grace among Christian traditions while moving toward unity through mutual understanding.

The Catholic-Lutheran dialogue has recently produced notable documents, while monumental questions of shared communion and structural unity await serious discussion. At this historical moment, it seems, celebrating the faith incarnate in fellow Christians and mourning the divisions within Christianity are not incompatible, rather both are products of seeking unity and understanding within a divided Christianity.

By Jacob Kohlhaas. This article appeared in the February 2017 issue of U.S. Catholic.



Pasta for the Poor

The St. Vincent De Paul Society Spaghetti Dinner is scheduled for Friday, November 10th, from 5 p.m. to 8 p.m., in the ARK. Dinner includes all-you-can-eat choice of pasta and sauces, garlic bread, salad, dessert, soft drinks and coffee.

Prices are: adults: \$15, children (6-12) \$6 and children (5 and under) free. Tickets are available in the back of church after the Masses on the weekends of October 28-29 and November 4-5. They can also be purchased at the door. We need donations of purchased desserts. You can sign up for this at the back of church on the same weekends.

November 1st

November 1st is All Saints Day, which this year falls on Thursday.

It is a Holy Day of Obligation for U.S. Catholics. There will be a morning mass at 10:00 and an evening mass at 7:00 p.m. where we will remember in a special way those who have died and were buried from our parish in the past twelve months.

There will be a candle-lighting memorial calling out each of the deceased by name. We extend the invitation to all our parishioners to come and pray for the beloved dead in their own families at that Mass.

