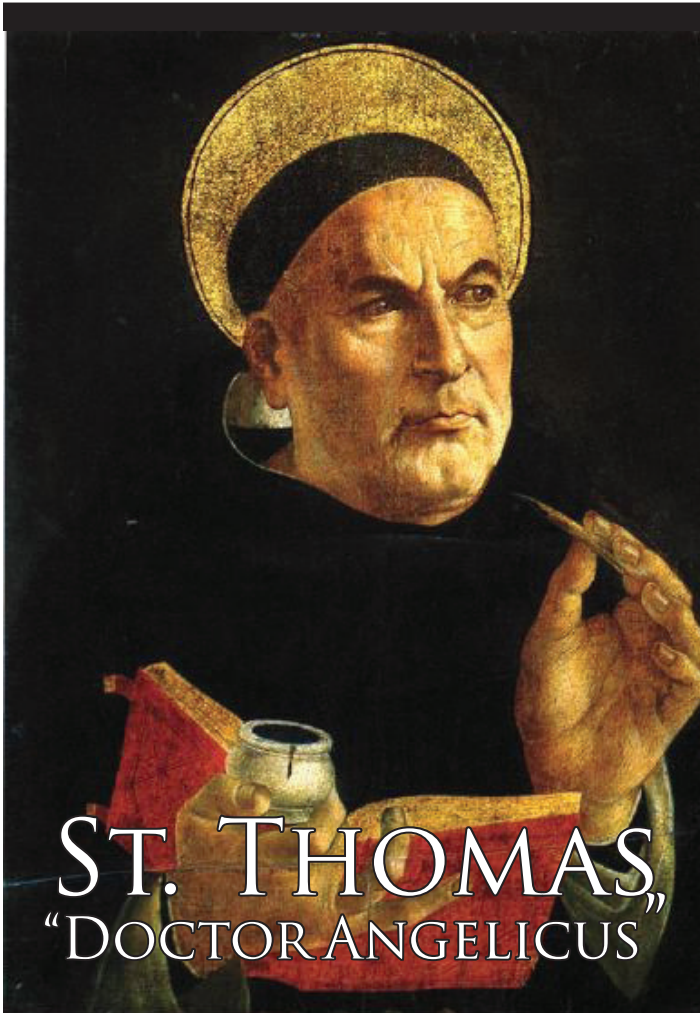


# St. Ambrose Parish

*Our 101<sup>st</sup> Year!*  
MARCH 12, 2017  
BEEHIVE



Today, the human person is often imagined to be a complex mass of bones, muscles, organs, and nerves, with a complex nervous system and a brain that gives us a sense of an enduring, conscious self and of freedom of thought and action. St. Thomas Aquinas was well aware of materialistic views of the human person, which try to reduce the entire human experience to basic material explanations. But he argued that such views were insufficient. Take the issue of consciousness, for example. In our minds, we can form the concept of 'triangularity' - or the essence of a triangle - even though no perfect triangle has ever existed in matter. We've never seen the concept of 'triangularity,' only particular triangles. Yet if our consciousness were solely material, then our concepts would also have to be material, including our concept of triangularity. But it is not. Therefore, there must be some things, such as abstract concepts like triangularity, that are inexplicable in material terms. This is a strong support for the be-

lief that every person has an immaterial soul, a life-principle within that is more than mere matter.

While affirming the existence of the immaterial soul, Thomas emphasizes that the human person is not a soul that extrinsically uses a body. This notion was already present in Platonism, and it emerged with a vengeance in the mechanistic anthropology of the 17<sup>th</sup> century philosopher Rene Descartes. Cartesian philosophy denigrates the body, treating it as the soul's machine. By contrast, for Thomas the soul is the 'form' of the body. This does not mean that the soul is the shape of the body. Instead it means that everything about the body is what it is because of the soul, and the operation of the soul is always intrinsically united to the body. Thomas therefore teaches that in human acts of knowing, images drawn from the senses are always involved. Brain scans that show particular parts of the brain to be at work when we think of particular things are what Thomas would have expected. Indeed, Thomas holds that without the brain's activity, human thinking cannot proceed. The separation of body and soul in death, then, is a radical rupture rather than an escape or flight of the soul to a higher realm. Although the soul survives death, the soul never loses its radical orientation towards its body. That's why bodily resurrection is so central to Christianity.

Thomas' view of the human person has a major impact, as we would expect, upon his ethics. For Thomas, our bodies are not simply made for our souls to use. Rather, because our body and soul constitute a radical unity, our embodied actions must express love. The body, like the soul, has an orientation toward self-giving love. For Thomas, sins against the body are such because they distort the true purposes of our body (as well as our soul). The goodness of the body means that we cannot simply use our bodies for any kinds of acts. Our ensouled bodies are instead made for good acts, acts that express a true gift of self rather than selfish greed or the desire to use another person for our purposes and pleasures. This does not mean that Thomas is opposed to bodily pleasure; however, he recognizes that pleasure is an accompaniment of good bodily acts rather than their sole purpose. Indeed, Thomas would go so far as to say that before original sin, humans would have experienced bodily pleasure far more intensely than we do now. Thomas' theology of law and virtue in Christ aims to restore our body-soul activities to the joyful purposes of self-giving love.

Thomas considers that it is specifically the soul that

*Continued on page 2*

# ST. THOMAS AQUINAS

*Continued from page 1*

renders the human person the 'image of God' (Gen 1: 27). Humans are the relational image of God in a way that other animals, despite their goodness, cannot be. This is because humans can know and love God and each other. We have a longing for happiness, which requires an enduring communion with our Creator and friendships with other humans. We want to love forever, and it is for this that we have been created. Sin does not make us happy. Despite its allure, sin isolates us and confines us within ourselves. Since we are made happy by relationships with God and neighbor, we are made uniquely in the image of the triune God, who is communion-in-unity and who rejoices when we share in his goodness.

Thomas conceives of the Word, Jesus the Son of God, as the perfect expression of the Father, containing all that the Trinity is. The Word expresses not only the Trinity, but also all creatures that God creates out of sheer desire to share his goodness. When God creates human creatures, he wills to share his goodness with us in the highest possible way. The foundation of the Incarnation, then, is the overflowing goodness of God.

In Thomas' view, humans are in great need of the incarnate Word for two reasons. First, we have soiled the image of God in ourselves. We were created to love, but human history is filled with abuse and violence, selfishness and greed. We need to have our "image" restored; and the Word is the true image of the Father. Second, humans are called to a destiny greater than our created powers could ever attain. We were created to share in the divine communion of the Trinity. This is the great tragedy of sin: created to share in the divine life, we instead fall lower than even mere human nature should be. We are bent downwards, unable to raise our minds to the realities for which we were made, and unable to truly see ourselves, others, and God. The Word became flesh, therefore, not only to heal the image of God, but also to elevate the image of God within mankind.

For Thomas, Jesus Christ as the Word incarnate does not simply show up at a random point in history. Rather, he

appears only when the love story of God with the human race has been revealed. To show his love in the midst of history, God chose Israel, made a covenant with Israel, and gave Israel a holy and good law. Jesus is born as a member of the people of Israel, and he brings the love story to fulfillment. The Davidic king's job is to make his people just, and, as Thomas shows, Jesus does this on the Cross. By his Resurrection and Ascension, Jesus inaugurates the Kingdom of God and pours forth the holy spirit. He does so in order to reveal and make possible a new way of living in the world, a way of self-sacrificial love rather than self-centered striving.

In his reflection on Jesus' divine and human natures, Thomas emphasizes the unity of Jesus' Person. It is not Jesus' natures - his humanity or his divinity - that do what Jesus does. Rather, it is Jesus Christ, one Person, who does these things. But would not Jesus' two natures come into conflict? When two different natures come together, such as peanut butter and chocolate, they either form a new mixture, with a new nature that is neither peanut butter nor chocolate, or they remain together but with two distinct natures, like a chocolate shell surrounding peanut butter filling. By contrast, because the divine nature is not on the same ontological plane as any creaturely nature, there can be no competition or conflict between the divine nature and the human nature. In prayer, Jesus is fully obedient to the divine will, even when his natural human instinct for self-preservation has to be set aside.

The Incarnation is a Trinitarian action. God sends his Son into the world, and the humanity of the Incarnate Son is filled with the Holy Spirit. When Jesus Christ acts to restore and elevate us, this work is Trinitarian in power and has as its goal our eternal sharing in the life of the triune God. Indeed, the Incarnation cannot be separated from Pentecost, when the risen Christ pours out his Spirit upon the gathered apostles. In faith and in the sacraments of the faith, Jesus enables us to share in his saving work and to be united to his Body. In each human life, the incarnate Lord's power in the Holy Spirit is manifested when we act with self-sacrificial love for the good of our neighbor and the glory of our Creator.

*Excerpt from the Pivotal Players Study Guide by Bishop Robert Barron.*

*For a video preview go to [pivotalplayers.wordonfire.org/#previews](http://pivotalplayers.wordonfire.org/#previews).*



## St. Ambrose Liturgical Choir

... under the direction of Norah Duncan, IV ... holds rehearsals on Thursdays after the 7:00 p.m. Mass. 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](mailto:stambrose@comcast.net) or stop up in the loft before or after Sunday's masses.

# All Things Considered

On St. Patrick's Day, it's difficult for Americans not to associate the feast with glittered shamrocks, green beer, leprechauns, and of course, corned beef and cabbage. Yet, if you went to Ireland on St. Paddy's Day, you would not find any of these things – except maybe the glittered shamrocks.

In Ireland, leprechauns are not jolly, friendly cereal box characters, but mischievous nasty little fellows. And, just as much as the Irish would not pollute their beer with green dye, they would not eat corned beef, especially on St. Patrick's Day.

Beef consumption in Ireland has a complex history. While the nation had long been known for its dairy production, eating beef was something that was largely an English custom... and we know how well that relationship has gone over the centuries. Under British rule, Ireland was forced to become a prime producer and exporter of preserved (corned) beef that for the most part was outside the taste and budget of most of the Irish population.

The immigrant Irish who came to the United States in vast numbers during the Potato Famine of the mid 1800's settled in mainly urban areas where through hard labor, they were making more money than they ever had in Ireland under British rule. Which brings us back to corned beef. With more money for food, the Irish could afford beef for the first time.

Yet, the corned beef the Irish immigrants ate was much different than that produced in Ireland 200 years prior. The Irish immigrants almost solely bought their meat from kosher butchers whose neighborhoods they often shared. And what we think of today as Irish corned beef is actually Jewish corned beef thrown into a pot with cabbage and potatoes. They don't call America the "great melting pot" for nothing!

The celebration of St. Patrick's Day is this Friday, thus pitting the feast against the obligatory Lenten abstinence from meat. As recent history goes, in 2006 a general permission was given by nearly half of the nation's 179 Latin-church jurisdictions. Jokingly called "The Corned Beef Indult" – this dispensation allowed the faithful to enjoy the traditional patronal meal with a clear conscience when St. Patrick's Day falls on a Lenten Friday. That dispensation, however, needed to be re-issued every year that March 17<sup>th</sup> fell on a Friday. As of this writing, only 40 dioceses/archdiocese in the U.S. had issued such a dispensation for this year.

**Archbishop Vigneron** (and his brother bishops in Portland, Salt Lake City and Trenton) has gone a slightly different route this year in issuing a St. Patrick's Day dispensation. Our bishop has given local pastors *individually* the permission to dispense from the law that governs the Fridays of Lent which forbid the consumption of meat. He recommends that this be applied in congregations who have an Irish history or significant number of Irish descendants.

Given the historical connection with our founding Irish pastor, **Patrick Cullinane** and the "Cabbage Patch" designation that has identified the neighborhood immediately around our church, I have decided to extend the dispensation this Friday to all Ambrosians who choose that exception.

But to be clear, nobody's getting off scot-free. In each instance where a parishioner has chosen to accept this indult, the dispensation is accompanied by an encouragement (albeit not an order) that abstinence should either be transferred to the prior or following day, or that some other act of penance or charity be substituted for chowing-down onto the corned beef and cabbage.

Accordingly, at this week's Lenten Dinner in the ARK we will provide an alternate menu of Corned Beef and Cabbage in addition to our regular fish entrée. There will be a price differential for the Corned Beef plate due to the high cost of this meat product. So,

for a few dollars more, everyone can thank the Irish at this week's Dinner.

What is interesting to note is that Lenten abstinence still holds an enduring place in the hearts of the faithful, with the practice maintained by close to a super majority of American Catholicism's 70 million souls as per CARA figures.

✠✠✠

On the Sunday's of Lent we are conducting Bishop Robert Barron's new series, **CATHOLICISM: The Pivotal Players**. Sessions will meet in the ARK in between masses on the Sunday mornings of Lent. Bishop Barron's work is still in progress, but Part One is complete, and this is the component we will be using this Lent.

Pivotal Players is a multi-part, high-production-value film series that illumines a handful of saints, artists, mystics, and scholars who not only shaped the life of the Church but changed the course of Western civilization. Each episode covers a different topic and study (and person, of course) while maintaining continuity of the central message: how this "pivotal player" contributes to Catholicism as we know it. It goes to show that, sometimes, the pivotal players are not just the saints. You won't find a more robust and diverse study of Catholic personalities. To serve as moderator and discussion leader for each session we are inviting persons who have special affinity for these Pivotal Players. This Sunday, **Dr. Victor Salas** from Sacred Heart Seminary will be our group leader. Dr. Salas is an Associate Professor of philosophy who specializes in medieval and late scholastic metaphysics.

I encourage you to take part in our Lenten series which focusses on highlighting a magnificent composition of five Catholic personalities who played a pivotal role in the development of Catholic thought, art, history, rhetoric, culture, and literature.

These five "pivotal players" are just that, game changers, and through each presentation you'll learn how each of them contributed to the way we see and know the Church today.

TRP

## Words From Pope Francis

*"Good Christian, how is your health? — "If it is good, thank God. But you know that when you need to, you immediately go to the doctor or hospital. Since I belong to the public health system, they see me right away and give me the necessary medicines." — "It's a good thing, thank the Lord. But tell me, have you thought about those who don't have this relationship with the hospital and when they arrive, they have to wait six, seven, eight hours?"*

*"I think of all the people who live this way here in Rome: children and the elderly who do not have the possibility to be seen by a doctor. And Lent is the season to think about them and how we can help these people: 'But Father, you say, there are hospitals.' — "Yes, but you have to wait many hours and then they may still have you return a week later." Instead we should be concerned about people in difficulty and ask ourselves: "What are you doing for those people?"*

Even allowing for the differences between the Italian health care system and our own, we can recognize all too easily our tendency to settle for having our own needs met without thinking about the needs of those who lack our access to the best in health care and medicine, whether in developing countries or in our own cities and rural areas. Anytime we thank God (or our employers) for our health coverage, we should also give thought to those who don't have these basic needs met in any substantial way. At the very least, we can resist the temptation to criticize the poor for what we might perceive as some "entitlement" because they qualify for Medicaid.

But we can do better than that by working through the complex and often vexing issue of reforming our own health care system. While no government program is going to be without its flaws, we have an obligation as Christians to make sure we don't settle for having merely our own needs met.

In the parable of the sheep and the goats, Jesus outlines for us the actions that have come to be known as the corporal and spiritual works of mercy. These have been part of our tradition for centuries, but they seem to move in and out of individual and collective conscience. Find a list of these works of mercy and decide on several concrete ways you can live them this Lent.

Pope Francis concluded his remarks with this prayer: *"Send your Spirit and consecrate every one of us with its anointing, so that your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind."*

*From the American Catholic Blog, The Hope of Lent, by Diane Houdek.*

## Lenten Prayer at St. Ambrose

On the Thursdays of Lent, our morning Mass shifts to a 7:00 evening time slot in order to give more people an opportunity to attend the liturgy during the weekdays of Lent — leading up to Holy Thursday.

Preceding Thursday night Masses (at 6:00pm), as well as preceding Saturday afternoon Masses (at 3:00pm), confessions will be heard.

This year Lent once again includes Friday night Stations of the Cross and our popular Fish Dinners. Try this at least once this Lent: come for an early dinner and stay for Stations of the Cross. Or, come to Stations of the Cross and then enjoy a later dinner.

Good food and grace abound! Sample a serving of both.

## Lenten Observances



- Lent is the liturgical season which runs from Ash Wednesday until the Mass of the Lord's Supper on Holy Thursday.

- Ash Wednesday and Good Friday are days of *total* fast and abstinence from meat.

- All the Fridays of Lent are days of Abstinence from meat.

- The **Law of Abstinence** from meat binds persons from the completion of their 14<sup>th</sup> year — from the day after their 14<sup>th</sup> birthday, throughout life.

- The **Law of Abstinence** forbids the use of meat, but not eggs, milk or products or condiments made of animal fat. Permissible are soups flavored with meat, meat gravy and sauces.

- The **Law of Fasting** binds persons from the completion of their 18<sup>th</sup> year to the beginning of their 60<sup>th</sup> year, i.e., from the day after their 59<sup>th</sup> birthday.

- The **Law of Fasting** allows only one full meal a day, but does not prohibit taking some food in the morning and evening, observing as far as quantity and quality are concerned — approved local custom. The order of meals is optional; i.e. the full meal may be taken in the evening instead of at midday. Also: (1) the quantity of food taken at the two lighter meals should not exceed the quantity taken at the full meal. (2) the drinking of ordinary liquids does not break the fast.

- In keeping with the spirit and meaning of the Lenten fast, Catholics are encouraged to observe the Good Friday fast through Holy Saturday and until after the celebration of the Easter Vigil.

## The Buzz

If you are reading this on Sunday, I hope we've all remembered to set our clocks ahead one hour and have arrived for the beginning of mass, not for its end. Losing an hour for sleep is always tough, but the growing daylight and warmer temperatures it promises offset the drawbacks quite nicely. And hopes are buoyed up as well by Spring Training – well under way – and the annual blessing of the baseball season when our Detroit Tigers will return to championship form.



A Saturday ago on the 1<sup>st</sup> weekend of Lent, the worshipping assembly at the 4:00 mass prayerfully “sent” our parish catechumens and candidates to the cathedral for a ceremony called the Rite of Election and Call to Continuing Conversion. In this ceremony they were chosen by Bishop Arturo Cepeda to enter this holy season of deep and intense preparation for Easter Sacraments of Initiation.



Our Elect at Blessed Sacrament Cathedral: (l to r) (Cand.) Jen Evans with her husband and two children, (Cand.) Leah Hsieh with her sponsor/fiance, (Catechumens) Craig Whitmore and his son Rex, (Candidate) Violet Whitmore and her mother (who is also sponsor for her husband Craig) [(Cand.) Olivia Whitmore could not be present that day] The large urns contain the sacramental oils used throughout the Archdiocese, and our catechumens are standing beside the Archdiocesan BOOK OF THE ELECT.

The Church's ritual process of initiating these chosen ones includes dramatic and focused steps and stages over the next several weekends. These ceremonies are called Scrutinies – prayerful moments for both them and for us as well. One takes place next Sunday at the 8:30 mass, and the final one will take place in three weeks at the 11:15 mass.

The term ‘scrutiny’ refers to a particularly intense confrontation with some aspect of our spiritual conversion. Together we then pray for the divine strength to grow beyond anything that holds us back from complete immersion into the life of the risen Christ.

Next weekend's Scrutiny is based on the Scripture readings for Year-A: Exodus 17:3-7; Romans 5:1-2,5-8; and John 4:5-42. Read them ahead of time. They confront us with the question: for what do you most thirst? What will satisfy you in life? What will make you truly and lastingly happy?

Anything short of ‘Jesus’ as the answer . . . well, we need to scrutinize our hearts and allow the Spirit to exorcise whatever separates us from the correct “final answer”. Sometimes it takes a lifetime of re-answering the question over and over again till we finally catch on. Look at the three chief apostles at the transfiguration. The heavenly voice points out the correct way: “Listen to Him!”

It's a good thing we still have a lot of Lent left to do some good listening. And let's give good example to our “Elect” of the transforming effect such efforts have on those who are open to what the Lord has to say.

Chuck Dropiewski

## Marcellina's Book Club Goes to the Movies



*Silence* is a 2016 epic historical drama film directed by Martin Scorsese and written by Jay Cocks, based upon the 1966 novel of the same name by Shūsaku Endō. While the story is set in Nagasaki, Japan, the

film was shot entirely on locations in Taiwan, in and around Taipei. The plot follows two 17<sup>th</sup> century Jesuit priests who travel from Portugal to Japan in order to locate their missing mentor and spread Catholicism.

You can pick up the book or watch the recently released DVD. We are still trying to connect with the producer, Matt Malek, a former Detroit seminarian, so that we can have a session with him about the meaning and making of the film.

## 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. Mr. Robert Wotyпка OFM, Cap  
**Pastoral Minister:** Charles Dropiewski  
**Religious Education:** Kelly Anne Woolums  
**Minister of Music:** Norah Duncan, IV  
**Office Manager:**

### 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, March 13

8:30 - Morning Prayer

## Tuesday, March 14

8:30 a.m. - Mass - Thomas Korbecki  
Michael Conlan, Johannes Meingast

## Wednesday, March 15

8:30 a.m. - Morning Prayer

## Thursday, March 16

7:00 p.m. - Mass - Julia Kurtyka,  
Arthur Stuart, Fr. John O'Neil

## Friday, March 17

### St. Patrick, bishop

8:30 a.m. - Mass - Jerry Coyle  
Rev. Patrick Cullinan  
Mary Ellen Shine  
7:00 p.m. - Stations of the Cross

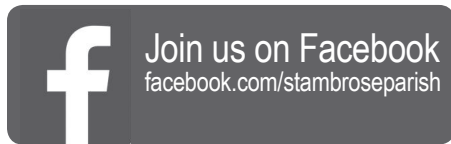
## Saturday, March 18

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

## Sunday, March 19

### Third Sunday of Lent

8:30 a.m. - Mass - For All People  
11:15 a.m. - Mass - For All People



## Scriptures for the Second Week of Lent

### Monday, March 13

- Dn 9: 4b-10
- Ps 79: 8-9, 11, 13
- Lk 6: 36-38

### Tuesday, March 14

- Is 1: 10, 16-20
- Ps 50: 8-9, 16c-17, 21-23
- Mt 23: 1-12

### Wednesday, March 15

- Jer 18: 18-20
- Ps 31: 5-6, 14-16
- Mt 20: 17-28

### Thursday, March 16

- Jer 17: 5-10
- Ps 1: 1-4, 6
- Lk 16: 19-31

### Friday, March 17

- Gn 37: 3-4, 12-13a, 17b-28a
- Ps 105: 16-21
- Mt 21: 33-43, 45-46

### Saturday, March 18

- Mi 7: 12-15, 18-20
- Ps 103: 1-4, 9-12
- Lk 15: 1-3, 11-32

### Sunday, March 19

- Ex 17: 3-7
- Rom 5: 1-2, 5-8
- Jn 4: 5-42  
or 4:5-15, 19b-26, 39a, 40-42

# Third Sunday of Lent

March 18<sup>th</sup> and March 19<sup>th</sup>

**4:00 p.m. – Saturday – Celebrant:** Fr. Bede **Lector:** Bern Degnan  
**Eucharistic Ministers:** Thomas Bennert, Adam & Maria Cox- Borkowski,  
Della Cimini, Karen McShane, Mary Helen Quigg  
**Altar Servers:** Frankie Pangborn, Ava Boley

**8:30 a.m. – Sunday – Celebrant:** Fr. Pelc **Lector:** Bob Gatzke  
**Eucharistic Ministers:** Colleen Drummond, Colleen Gatzke, Joan Jackson,  
Maggie Jackson, Colleen Jogan, Joellyn Valgoi  
**Altar Servers:** Delaney Jackson, Dailey Jogan

**11:15 a.m. – Sunday - Celebrant:** Fr. Bede **Lector:** Kurt Vatalaro  
**Eucharistic Ministers:** Michele Hodges, Pat & Michael Mocerì,  
Sue & Roger Playwin, Cristina Swiatkowski  
**Altar Servers:** Effie Hodges, Shea Vatalaro

## Your Envelope Speaks . . . the Inside Story

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

### On Sunday, March 5, 2017

in envelopes we received ... \$14,022.00  
in the loose collection ..... \$628.00  
in electronic donations ..... \$1,390.00  
in children's envelopes ..... \$13.00  
for a total of ..... **\$16,053.053**  
**Over budget for the week** ..... \$5,953.00  
Number of envelopes mailed ..... 800  
Number of envelopes used ..... 157

*"Go forth from the land of your kinsfolk and from your father's house to a land that I will show you." Genesis 12:1*  
*God calls all of us to leave behind our old ways, placing our complete trust in Him. Some of the old ways that we may have to struggle to leave behind might be materialism, selfishness and greed. Yet God promises to show us a new land and a better way to live.*

## Our Sick

Please pray for our parishioners who are seriously ill or hospitalized: Pat Blake, Dominic Centorbi, Andrew Chavez, Maria Chinchilla, Karen Culver, Mary Pat Egan, Kathleen Elberson, Ann Sullivan Kay, Donald & Marilyn Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, Ray Oberly, Bob Ramsey, David Schumacker, Matthew Elias, George Bucec, Scott Nedoff, Betty Greenia, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Bernadette Gutowski, Anne Billiu, Martha Luna, Laurie Lavins, Dan Urbiel, Irene Scopel, Dina Engels, Cheryl Lapensee, Darby O'Toole, Lou Rondini and Bob Krueger.



**TAP INTO LIFE** .... is a collaborative ministry of St. Ambrose Parish and the Solanus Casey Center. Young Adults (Age 18-35) Join Fr. Tom Nguyen on Sunday, March 19<sup>th</sup>, at the Solanus Casey Center. Please come to the entrance off Kercheval where the parking lot is located. You may enter through the side door.

The social gathering will be starting at 6 p.m. with free appetizers. Fr. Tom's talk will start at 7 p.m. and discussion will follow. Spread the word and bring a friend. RSVP by emailing Fr. Tom at: solanusyoungadultministry@gmail.com

## Vincentian Reflection

In the Gospel, Jesus is transfigured and a voice from heaven said, "This is my beloved Son, with whom I am well pleased: Listen to him."

Do we listen to Jesus when he asks us to take care of our brothers and sisters who are suffering, or in need? Your gift in the St. Vincent de Paul Poor Box will help those living in poverty in our parish area to celebrate the grace of God's love this Easter.

# CATHOLICISM: THE PIVOTAL PLAYERS

The **ST. AMBROSE LENTEN SERIES** is a multi-part film series that illumines a handful of saints, artists, mystics, and scholars who not only shaped the life of the Church but changed the course of civilization.



## MARCH 5<sup>TH</sup> – ST. FRANCIS THE REFORMER

Rebuild my Church! That's the mission Christ gave to St. Francis and it's the perennial task of the Church in every age of its life. But how is the reform and renewal of the Church to be accomplished? The life of St. Francis demonstrates that Christ intends the foundations of true and lasting reform to be built on the solid rock that is the radical witness of the saints.

## MARCH 12<sup>TH</sup> – ST. THOMAS AQUINAS THE THEOLOGIAN

The relationship of faith and reason is under intense scrutiny in an age beholden to the competing claims of fundamentalism and secularism. So called "new atheists" insist that the claims of religion amount to mere superstition, a retrograde holdover from a time long ago. Others insist that the life of faith is a retreat into emotions and subjectivism. St. Thomas Aquinas anticipated these objections and trends and demonstrated that to believe is to think and that the life of the mind is integral to life in Christ.



## MARCH 19<sup>TH</sup> – MICHELANGELO THE ARTIST

The master of sculpture and painting is not a saint but serves as the privileged representative of the creative potential engendered by the Catholic Faith. The Church professes that beauty is a route of access to God, and through humanity's creative artistry we glimpse the power and glory of the Lord.

## MARCH 26<sup>TH</sup> – G.K. CHESTERTON THE EVANGELIST

How does one engage a culture that is befuddled by Christ and suspicious of the Church? The life and witness of this nineteenth century literary convert shows that the fundamental disposition of effective evangelization is joy, and life in Christ is a day-to-day encounter with an abundant and surprising offer of grace.



## APRIL 2<sup>ND</sup> – ST. CATHERINE OF SIENA THE MYSTIC

Is the physical world all there is? Is science the only path to ascertaining truth? St. Catherine of Siena witnesses to a higher world beyond the material. Though the fourteenth century mystic never studied theology, and never learned how to read or write, her life constitutes a powerful challenge to the flattened-out secularism of our time.

## APRIL 9<sup>TH</sup> – BL. JOHN HENRY NEWMAN THE CONVERT

Is there any truth in matters of religion? Should the Church simply retreat in the face of the challenges of culture? John Henry Newman came into the Church as a convert and used his prodigious intellectual gifts to help the Church better understand its identity and mission and engage the challenges of a secular age.



THIS SERIES WILL MEET IN BETWEEN SUNDAY MASSES  
FROM 9: 45 A.M. TO 11 A.M. IN THE ARK. ALL ARE WELCOME TO ATTEND.



## LENTEN BUFFET DINNERS

Join us in the ARK at St. Ambrose for dinner every Friday in Lent,  
now through Good Friday on April 14<sup>th</sup>, from 5:00 to 9:00 p.m.

\$16 per adult • \$10 for children aged 6 to 10. Carry-out service available (313) 822-1594.