

MICHELANGELO AND THE PIETÀ

Bishop Barron begins his commentary on Michelangelo by referring to the brave witness of Saint John Damascene, the monk who opposed attempts by the Byzantine emperor Leo to obliterate images of God the Father and God the Son from Christian churches. That's a brilliant way to begin. It reveals how much is at stake: a right view of man's relationship to God; a right view of the humanity of Christ; and the very possibility for the greatest achievements in the visual arts that the world has known. In an earthly sense, John of Damascus made Michelangelo possible, but it was the Christian faith that made John of Damascus possible.

Let's look at this a little more closely. Leo was not moved by hatred of the faith, as are the image-smashers of our time. He was moved by mistaken piety, prompted by the new players on the world's stage, the Muslims. Recall that Muslims are strict iconoclasts. When the Muslims in 1453 finally wiped the Byzantine Empire from the face of the earth, they wiped out a great deal of art too. They turned the Hagia Sophia, the Church of the Holy Wisdom, into a mosque, and plastered over mosaics and frescoes depicting scenes from the life of Jesus, saints



in glory, and the Son of God as ruler of the universe.

The Muslims then said what poorly educated secular people in our day say: Christians conceive of God as a being like ourselves, only greater. That gets things exactly backwards. Our faith teaches us not that God is built like a man, as a mythical Zeus or Apollo, but that man is made in the image of God. Hence the Jews were prohibited from making graven images, lest they reduce God to their small imaginings and collapse back into the paganism and idolatry of their neighbors.

But what does it mean to be made in the image of God: We could speculate on that for the rest of our lives. Does it mean that we possess reason? That we are free, unlike the beasts? That we long for wisdom? That we are oriented toward what is beyond us – that God himself is our rising sun? Yes, it means all that, but fortunately we needn't be philosophers to enter the discussion. *"I praise you, Father, maker of heaven and earth, and give you thanks," said Jesus. "that you have hidden these things from the wise of the world, and revealed them to the childlike" (Matt 11:25).* Jesus is the icon of the invisible God, as Bishop Barron reminds us, quoting Saint Paul (Col 1:15). *"Show us the father,"* said the apostle Philip, having spent three years in the company of Jesus, yet not understanding his divine identity. *"Philip,"* said Jesus out of his infinite patience, *"whoever sees me sees the Father" (John 14:8-9).* So it's as Bishop Barron says: Christian portrayals of Christ are a continuation of the life on earth, in the flesh, of the Word of God. Jesus has blessed the body forever by uniting it with his divinity.

Now you might conclude that his viewpoint is simply a permission slip for Christian artists that says: "You may go ahead and paint and sculpt just as the pagans did." But that would be a colossal error. Christian art has attained a depth of insight into what man truly is, which even the humanistic sculptors of ancient Greece could never conceive. We may say that the revelation of Christ is the pivot upon which the history of art has turned, not from this thing to that thing, but from truth in two dimensions

MICHELANGELO

Continued from page 1

to truth in the infinite measure of the Word made flesh.

Some people may now say that it was a historical accident that the Church was the patroness of great art back then, and that it need not have been so. We can do without the Church they claim, and still have another Michelangelo among us. I'll express my reply as precisely and delicately as possible. "No we can't."

We may have a lot of good art now, although in reality I believe that all Western arts have suffered an astonishing collapse. Entire kinds of art have disappeared. But I think that a dispassionate observer of human history will have to admit the fact that the greatest human art, whether the painting of Caravaggio, the sculpture of Michelangelo, the poetry of Virgil and Dante, the drama of Aeschylus and Shakespeare, or the music of Bach and Beethoven, is inconceivable without the religious impulse. Art is both our play and offering to God. Holy Mother Church is not accidentally but naturally the mother of arts, as she was the mother of Michelangelo.

Look at Michelangelo's *Pietà*, in which the Lord, taken down from the Cross, lies in death upon the lap of Mary. At the climax of Dante's *Paradiso*, St. Bernard offers a prayer to Mary that she pray to God for Dante, so that the poet will behold the ultimate Truth, the beatific vision of God. It is the vision that man as human desires, and also the vision that man as artist desires. There is none greater.

Bernard's first words are these: *Virgine Madre, figlia del tuo Figlio (Virgin Mother, daughter of your Son)*. Hence the woman who holds Christ upon her lap is young, eternally young. Michelangelo's Mary is not only young; she is timeless. The chances and changes of this world have not etched a mark upon her countenance. "*Mary remembered all of these things,*" says St. Luke, "*and treasured them in her heart.*" One thing remembered was old Simeon's prophecy that a sword would pierce her heart, and we also see that memory on her face in the *Pietà*.

Mary is not outside of suffering. She is right in the middle of it. She is through it and in it and with it because she is with her Son. That look upon her face is *pietosa*: more that we pity Mary, she pities us; she is the mother of mercy. Mary enthroned is the Church herself, our Mother bringing Christ to

us. Hence her left hand extended as if to give Jesus to the world, and her right hand pressing him close, but through the veil of her garment, just at the priest shows Christ to us when he lifts the monstrance holding the Blessed Sacrament.

St. Bernard had advised Dante that to attain the end of his spiritual journey, he should gaze with devotion upon Mary. Michelangelo recalls the remarkable words Bernard uses: Dante is to look into the face that most resembles Christ. Here a theologian might stumble at what a child will understand at once. Why does Mary most resemble Christ? She is his mother. Think of that. Michelangelo showed us the visual connection. So his Mary might have been the younger and beloved sister of Jesus. Study their youthful faces. Account for the young man's beard and his square jaw and heavier cheekbones. Tuck his hair under the veil. Now look at Mary and see that mysterious look of knowledge, patience, gentleness, serious thought, and complete love. Do you not see Jesus?

But the Church is also our Mother, as Mary is the Mother of the Church. She brings Christ to us by her preaching, certainly, but also bodily in the Sacrament of the altar. Mary too, in Michelangelo's sculpture, is bringing Christ to us, welcoming us to behold him and to unite ourselves with them in their familial love.

So now we understand why Michelangelo's Mary, if she stood up would be eight feet tall. Mary is the throne of Jesus. He is naked and she is clothed, but you can see the prominence of her breasts beneath her robe. "*Blessed is the womb that bore you,*" cried the woman in the crowd to Jesus, "*and the breasts that nursed you!*" The baby Jesus, the all-powerful Word made speechless and helpless, used to lay in the lap of his mother and take life from her breasts. The man Jesus, the ever-living God made subject to death, lies in the lap of his mother – and brings life. We are meant to be with Jesus both at his birth and at his death, sustained by our mother Mary and the holy Church.

An artist of Michelangelo's stature comes once in a thousand years but not at all to people who have forgotten who they are. The Church reminds us that we are children of God as part of her role on earth as *Mater et Magistra* – Mother and Teacher.

Excerpt from the study guide to [Pivotal Players](#) by Dr. Anthony Esolen.



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 or stop up in the loft before or after Sunday's masses.

All Things Considered

March 19th is the traditional day that marks the Feast of St. Joseph. But as often happens because of Lent and Holy Week, that feast gets moved around a lot. This is one of those years. Since in our Catholic calendar, nothing is more important than the Sundays of Lent and Easter, the Feast of Joseph moves to Monday. How typical of Joseph – the man noted for his flexibility and ability to adapt to situations!

St. Joseph's Day is also the patronal feast of the local province of the Capuchins – so we wish our brown robed brothers a happy feast day.

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A few days ago, we celebrated the 4th anniversary of the election of **Jorge Bergoglio** as our Pope – the first from the Americas. There are some clear themes that have emerged in his pontificate. “Mercy” and “ministry to the poor” has been apparent from the very first days when he took office.

But there is also another theme that is emerging. He often speaks of “accompaniment.” He calls for a Church and pastors capable of walking at people's sides – not simply giving them instructions, rules and theology. This “accompaniment” is at the heart of the “revolution of tenderness” the Holy Father repeatedly calls for.

Mercy, ministry to the poor and accompaniment all run into each other as streams form a river. They will, God willing, further the revolution we need, a revolution begun by Jesus when he walked the byways of Galilee and the streets of Jerusalem. It is the truest fidelity to the Gospel and the hallmark of this pontificate.

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A decade ago, a phenomenon began called “flash mob.” Organized via social media, flash mobs were groups of people who assembled suddenly in a public place, performed an unusual and seemingly pointless act for a brief time, then quickly dispersed. It

was often done for the purposes of entertainment, or sometimes satire. Flash mobs were/are organized via social media, or viral emails. In Detroit, we saw a “flash mob” singing a chorus from *Carmen* at Eastern Market, and groups dancing at the entrance to the DIA, just to name a few.

A group of Catholics borrowed the idea of flash mobs for “Mass Mobs” to help revitalize urban churches. Every month, a group called The Detroit Mass Mob picks a parish, spreads the word on Facebook — and that Church fills up with as many as 1,000 worshippers. It has proven to be a popular way of re-connecting suburban Catholics with the great treasure of the older, vintage parishes in the urban area that were the mainstay and legacy of their parents, grandparents and great-grandparents.

The Detroit Mass Mob will be dropping in on us on Sunday, June 11th at the 11:15 mass. **Eileen Marshall** and **Ned McGrath** are heading up a committee that will help us get ready to take care of our special visitors. If you can help, let us know.

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We are drawing a respectable size group for **Bishop Robert Barron's** new series, **CATHOLICISM: The Pivotal Players**. These sessions are meeting in the ARK in between masses on the Sunday mornings of 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 also 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, I'll be tackling the life of **Michelangelo**. And next

week, **Sr. Sue Schreiber, O.P.** will take the lead in the presentation of one of her fellow Dominican Sisters, **Catherine of Siena**.

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

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Last weekend's wind storm wrecked havoc on the power grid in the Metro area, with over half the homes and businesses in the Grosse Pointes and Detroit going without electricity for days. At its worst, there were more than 800,000 people in the region without power. Here at St. Ambrose we were lucky to retain power all throughout the event. We were working with SOC, Services to Older Citizens, in providing an overnight warming center, when the Red Cross stepped in and told us that we did not have the necessary licences and permits to do so. Instead, the Red Cross eventually opened a warming shelter at a local school.

Everyone I contacted to help with this said “yes” which is a testament to the generosity of the human spirit in times of adversity. From this we ought to take away the lesson that suffering that is unseen and not in our backyard is an ever-present reality in our world. As columnist **Mitch Albom** recently wrote about the outage: “*What terribly annoys us here is the norm for many places on Earth. What we struggle to do without for days is what people elsewhere do without for a lifetime.*”

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We broke an attendance record at last week's Fish Dinner. We fed 402 people plus a lot of teen-age volunteers that night. Perhaps it was the storm, but in my casual conversation with people it did not seem to be, since almost everyone I talked with had power at home.

My informal survey indicates that the room is almost equally divided between parishioners and those who travel to eat with us. They will know we are Christians by our fish!

TRP

Diaconos Post

I went cross-country by bike in 2002, from Anacortes WA to Portland ME. It was 88 days of never looking back – coming in peace, and leaving with hope and love. Mostly. OK, Montana was pretty rough – “Home of the Unchained Dog” could have been the state motto. But Montana was also beautiful, though many of the towns we rolled through were struggling. And there’s no need to guess about folks who hardly have enough to care for their own: they’re good at making a place for others.

As we approached the Mississippi headwaters at Itasca MN we were swarmed by more bugs than are in the American Embassy in Moscow. They flew into our mouths when we tried to talk, they flew into our eyes, they were insurmountable and unstoppable. It was my cook-night, and there’s a picture of your deacon wearing all his rain gear (this on a humid high - 80’s late afternoon in July) his head and face wrapped in Buff headgear with only a slit for his eyes, standing over a picnic table tending to the cook-stove. I woke up the next day with the flesh around my eyes puffy from bites.

That nearly broke my will, but what happened a few days later stung in quite a different way. We came to a tourist town in Wisconsin’s Northwoods, maybe a bit west – it’s a *mitzvah* that I can’t remember its name – and I stopped at a quickie-mart for an energy drink and to fill my water bottles. This was SOP: fill your bottles when you can, not when you must, as we were making 70-90 miles a day in unknown lands. Inside I found a hand-printed sign: “No filling water bottles.” I set my purchase on the counter and unscrewed my water bottles, causing the grumpy-pussed clerk to point to the sign and say “You can’t fill them up here.” I asked, “Even with a purchase?” And the clerk frowned that it was so – no water, no how. I left my purchase there and explained – OK, bragged – as I walked – OK, stormed – out that I’d ridden 2,500 miles and this was the first time I’d been refused water. The clerk groused something about how much their water cost. OK. But nothing like that happened thereafter, all the way to Maine.

Do not weep for your deacon. And do not let him play the victim or cover himself in righteousness. Ask him how he responds to someone asking for a hand-out when he’s out on our streets. The only power this memory holds is that it helps me enter into today’s readings in an unaccustomed role: of depending on another. Or so I delude myself. How could that exchange have ended in a way that would have served us both? Maybe there was no other way. How could it have served the Gospel? With this: “My food is to do the will of the one who sent me, and to finish his work” (Jn 4: 34). Ride on.

Deacon Robert Wotypka

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 14th year — from the day after their 14th 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 18th year to the beginning of their 60th year, i.e., from the day after their 59th 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.

Faith Formation Station

“If we love one another, God remains in us, and his love is brought to perfection in us.”
– 1 John 4:12

We have begun our Lenten journeys in our religious education classes. Many of the classes have made a pilgrimage to church to experience one of our special Catholic devotions and pray the Stations of the Cross. The students in preschool through second grade brought home good deeds butterflies to color in as they do a good deed for someone each day leading up to Easter. The students in these grades also wrapped up their Lenten promises in cocoons and hung them on our growing tree of faith in the main hallway. They prayed together: “Dear God, please help us to grow closer to you this Lenten season. Help us to be faithful to our resolutions so that they may bloom into something beautiful and full of new life this Easter. Amen.” The tree will remain in the hallway throughout Lent to remind us all of our resolutions and the possibilities for growth this Lent – who knows what might bloom come Easter.

The students in grades three through eight talked about Jesus’ time in the desert at the beginning of his public ministry where he fasted, reflected, and prayed: all the things we do in a modified form during Lent. They discussed how Lent is a time to follow Jesus into a symbolic desert to reflect on our faith and how we may have separated from God. We, too, fast and give alms during Lent, hoping to find our way through the desert and closer to God. Each class made a sand art candle to use with their prayer tables. These candles are meant to inspire the students’ own spiritual treks into the desert this Lent, to help them leave behind lesser things, find healing, and a renewed relationship with God.

On March 19th the Church honors St. Joseph, the foster father of Jesus and protector of the Holy Family. Joseph shows us what it means to be a father – in his faith and in his behavior. Joseph was a good worker; he used his hands and the tools of his carpentry trade to provide for his family. In doing so, he also met the needs of the community in which he lived. Scripture shows Joseph to be a kind, merciful, and righteous man. He was strong and brave and trusted in God. When he found out that Mary was with child before they were married, he accepted her and loved her. He listened to the angel of the Lord in his dreams and followed God with all his heart. He was kind to Mary and Jesus and protected them in difficult, dangerous, and chaotic times and found them safe places to live.

Our families – no matter who lives in our household or where our family members live or how they are related to us – have much to learn from the Joseph and the Holy Family. Like Joseph, Mary and Jesus, we can celebrate the grace of God that blesses all families – when they’re happy or sad or working together or struggling to get along. This St. Joseph’s Day and always, God help us to be faithful to our own family roles and find joy in family.

PROGRAM REMINDERS:

- The Breaking Bread Banquet for the families of students preparing for First Eucharist is Saturday March 25th 11:30 am – 1:00 pm in the ARK. If you have not already done so, please RSVP.
- If your child is interested in preparing to receive the Sacrament of Confirmation in January of 2018 and you did not attend the first meeting, please contact the parish office. The next scheduled parent & child meeting is April 25th at 6:30 pm in the ARK.

Kelly Woolums

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 17th 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 Wotycka 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

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Ark Scheduling: (313) 822-2814
Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, March 20

St. Joseph, spouse of the Blessed Virgin Mary

8:30 - Morning Prayer

Tuesday, March 21

8:30 a.m. - Mass - Felix Checki

Wednesday, March 22

8:30 a.m. - Morning Prayer

Thursday, March 23

St. Turibius of Mogrovejo, bishop

7:00 p.m. - Mass - Kevin Jacubus

Friday, March 24

Blessed Oscar Romero, bishop & martyr

8:30 a.m. - Mass - John Guinn

7:00 p.m. - Stations of the Cross

Saturday, March 25

The Annunciation of the Lord

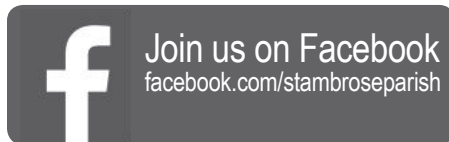
4:00 p.m. - Mass - For All People

Sunday, March 26

Fourth Sunday of Lent

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

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



Scriptures for the Third Week of Lent

Monday, March 20

• 2 Sm 7: 4-5a, 12-14a, 16

• Rom 4: 12, 16-18, 22

• Mt 1: 16, 18-21 24a or Lk 2: 41-51a

Tuesday, March 21

• Dn 3: 25, 34-43

• Ps 25: 4-9

• Mt 18: 21-35

Wednesday, March 22

• Dt 4: 1, 5-9

• Ps 147: 12-13, 15-16, 19-20

• Mt 5: 17-19

Thursday, March 23

• Jer 7: 23-28

• Ps 95: 1-2, 6-9

• Lk 11: 14-23

Friday, March 24

• Hos 14: 2-10

• Ps 81: 6c-11b, 14, 17

• Mk 12: 28-34

Saturday, March 25

• Is 7: 10-14; 8: 10

• Heb 10: 4-10

• Lk 1: 26-38

Sunday, March 26

• Sm 16: 1b, 6-7, 10-13a

• Eph 5: 8-14

• Jn 9: 1-41

or 9: 1, 6-9, 14-17, 34-38

Fourth Sunday of Lent

March 25th and March 26th

4:00 p.m. – Saturday – Celebrant: Fr. Pelc **Lector:** Elizabeth Puleo-Tague

Eucharistic Ministers: Beverly Bennert, Peter Hern, Bob & Jeri Krueger, John & Liz Witherell

Altar Servers: Julianna Tague, Kiernan Tague

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

Eucharistic Ministers: Christopher Harrison, Bob & Judy Jogan, Steve & Liz Linne, Bernadette Pieczynski

Altar Servers: McKenna, Erica, Cory & Carrigan McGraw

11:15 a.m. – Sunday - Celebrant: Fr. Pelc **Lector:** Pat Sperti

Eucharistic Ministers: Lupe Davila, Janis Ramsey, Patty Yaden, Darryl Swiatkowski, Michael & Pat Mocerri

Altar Servers: Dominik, Agata & Malvina Lubanski

Your Envelope Speaks . . . the Inside Story

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

On Sunday, March 12, 2017

in envelopes we received \$7,398.00

in the loose collection \$604.00

in electronic donations \$1,390.00

in children's envelopes \$ 4.00

for a total of **\$9,396.00**

Under budget for the week \$ 704.00

Number of envelopes mailed 800

Number of envelopes used 157

"Everyone who drinks this water will be thirsty again." JOHN 4:13

Jesus reminds us that material things, even something as basic as water, can never satisfy us for long. When we build our lives around material possessions we always want more.

True Joy and Peace only comes when we follow Jesus; when we become more "God-centered" and less "self-centered".

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 Nancy Berger.

Our Dead

The funeral mass for **Elizabeth Mary Robert**, 83, was celebrated on March 15th by Fr. Pelc.

Betty was a beloved teacher of French in the Grosse Pointe School System. Countless numbers of students studied under Mme. Robert.

Born in Highland Park, Betty attended Marygrove College where as part of a Summer program she traveled to France to practice the language. This led to a life-long passion for languages, and travel. On one of her journeys to France, she met Rene Robert an engineer and a decorated hero of WWII. They were wed in the Romanesque Chapel at Duns Scotus in Southfield – a marriage that was to last until Rene's death in 1992. They raised their family in Grosse Pointe Park while enjoying the fine arts, literature in many languages, gardening and films at the DIA. Betty is survived by her sons, Frankie, Michael and Marc and four grandchildren.

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 5TH – 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 12TH – 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 19TH – 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 26TH – 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 2ND – 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.

DATE TO BE ANNOUNCED – 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 14th, 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.