

Jesus On Trial

Many skeptics ridicule the notion that Christ was sacrificed for our sins. To them it's not even a morally sound idea that we should be able to profit – much less attain forgiveness, expiation, and eternal life – based on what someone else (even God Almighty Himself) did for us. How does it make sense in the scheme of cosmic justice for us to be cleansed by the substitutionary death of the incarnate God? Isn't it unjust for someone to take credit for what someone else has done – and to which he has contributed absolutely nothing? Perhaps so in the case of mortals dealing solely with mortals, but we're talking about the 'Author of Life' bestowing this gift.

The more I've thought through this divine salvation plan, the more I've concluded that it is the only plan that makes sense, as weird as it may seem at first. Given the human condition and God's perfection, God's perfect justice and his desire to make us free agents capable of personal love, there is no other salvation plan that could work nearly as well, if at all. St. Thomas Aquinas agrees that there was no more "*suitable way of delivering the human race than by Christ's passion.*" He adds, "*Many other things besides deliverance from sin concurred for man's salvation.*" Among those things, says Aquinas, are that "*man knows how much God loves him, and is thereby stirred to love him in return,*" and "*Man is all the more bound to refrain from sin, when he bears in mind that he has been redeemed by Christ's blood, according to 1 Cor 6: 20: You are bought with a great price: so glorify and bear God in your body.*"

Many people quite naturally think to themselves, 'If I live a good life and my good deeds outweigh my bad ones,

I should be saved.' Yes, in the abstract that sounds good, but it ignores so many things that a perfect God cannot allow to be ignored.

Would the Son have agreed with the Father to such a salvation plan if there were a less excruciating but equally effective method? If the Father could have satisfied his sense of perfect justice without having his Son in human form and suffer immeasurable pain and separation from the Father, wouldn't He have done so? Wouldn't he have answered His Son's prayer in Gethsemane and "*taken His cup from Him*" if he could have spared his Son that sorrow and still accomplished his plan of redemption for humankind in accordance with his perfect nature? Indeed, if human sinners could have been made righteous in any other way, then God suffered for no reason at all. As Paul wrote to the Galatians, "*I do not nullify the grace of God, for if righteousness were through the law, then Christ dies for no purpose.*" (Gal. 2: 21)

Even if God's perfect justice can't be satisfied without a real payment for our sins, how can his sense of justice allow the satisfaction of our sins through the sacrifice of another? How does that square with anything we have ever perceived about justice, let alone perfect justice?

First, let's recognize that no sinful human being can save himself. Not one of us is without sin, so we better hope Christ can do it in our place or we're out of alternatives. But how can it work? How can God do this for us and still give us the credit?

In one of his debates with a Christian about the existence of God, the late self-professed atheist Christopher Hitchens seemed to be making this point. "How moral is the following?" he asked. "*I am told of a human sacrifice*

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Jesus on Trial

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that took place two thousand years ago, without my wishing it and in circumstances so ghastly that, had I been present and in possession of any influence, I would have been duty-bound to try and stop it. In consequence of this murder, my own manifold sins are forgiven me, and I may hope to enjoy everlasting life.” Hitchens rejects the idea that he is responsible for Christ’s flogging and crucifixion, in which he had no say and no part. He denies that Christ’s agony was necessary to compensate for the sin of Adam, of which he also had no part. Hitchens further seems to be saying that the idea of atonement through Christ’s substitutionary death is inconsistent with our personal accountability for sin, and he objects to the idea that our salvation depends on whether we “believe” Christ died for us.

What Hitchens seems to have overlooked is that we are not condemned for Christ’s death but for our own sinfulness. Christ’s death and resurrection are not our condemnation. They are our avenue to deliverance. Furthermore, “faith in Christ” does not mean mere intellectual assent to the proposition that Christ died for you. Rather, it’s a full blown commitment to placing your very life in his hands and trusting in him for the remission of your sins and for eternal life. Saving faith involves genuine repentance – admitting that you’re a sinner and deliberately turning away from your sins in complete humility – and turning toward Christ and trusting him for your salvation. I’m saying repentance is part of placing one’s trust in Christ.

There’s plenty of accountability in sincere contrition. There is nothing immoral in someone voluntarily sacrificing his life for you – especially when that someone is the very ‘Giver of Life’ and ‘Judge of All.’ Nothing could be more moral. Nothing could be more loving. And Christ’s substitutionary sacrifice was unquestionably voluntary. God the Father didn’t pressure or coerce him to do it. They both were in complete accord. Jesus removes all doubt about this when he says, “Greater love has no one than this, that he lay down his life for his friends” (John 15: 13). And more specifically, “The reason my Father loves me is that I lay down my life – only to take it up again. No one takes it from me, but I lay it down of my own accord” (John 10: 17-18). Nor was this an act of selfishness or cruelty on the part of the Father, who suffered as much as Christ did in the process, as they are in perfect harmony and One in essence.

Theologian Millard Erickson responds to the argument that it is unfair and unjust for the Father to have substituted his Son to bear our penalty. He considers the analogy of a judge imposing a penal sentence on some innocent third party; he imposed it on himself. “God is both the judge and the person paying the penalty,” notes Erickson. “In terms of our courtroom analogy, it is not as if the judge passes sentence on the defendant, and some innocent and hitherto uninvolved party then appears to pay the fine or serve the

sentence. Rather, it is as if the judge passes sentence on the defendant, then removes his robes and goes off to serve the sentence in the defendant’s place.”


But what Hitchens (and others) might really be objecting to is not the giving of the sacrifice by Jesus – that’s his business – but the unfairness or injustice in our receiving it and taking credit for it. How can Christ’s righteousness be imputed to us, even through his sacrifice?

I struggled with this at one time and satisfied myself with the realization that those to whom Christ’s righteousness is being imputed – those who have placed their trust in him – are not wholly passive. Again, it’s not just a matter of naked, intellectual belief, as some mistakenly assume. They make a choice to identify with him. They decide to turn from their former life and toward him. They do nothing to earn their salvation, but do consciously choose to place their faith in him. We make a decision to align ourselves with him to unite with him. This is not our abstract claim or credit for what some stranger has done. Millard Erickson explains it more eloquently:

“This objection would be to a considerable extent valid if our relationship with Christ were this detached and he were quite aloof from us. Then it would be as if a total stranger paid the fine for a convicted criminal. But the individual believer is actually united with Christ. ... The transfer of the righteousness of Christ, and of what was accomplished by the atonement, is not an arm’s-length transaction. Rather, it is a matter of the two, Christ and the believer, becoming one in the sight of God. Thus, Paul is able to speak of the believers having died with Christ and having been made alive with Christ (Rom 6: 3-4). It is as if, with respect to one’s spiritual status, a new entity has come into being. It is as if Christ and I have been married, or have merged to form a new corporation. Thus, the imputation of his righteousness is not so much a matter of transferring something from one person to another as it is a matter of bringing the two together so that they hold all things in common. In Christ I died on the cross, and in him I was resurrected. Thus, his death is not only in my place, but with me.”

This, to me is a beautiful explanation. We are not riding Christ’s coattails. We are sewed onto them – and him.

Excerpted from the book, Jesus on Trial by David Limbaugh which is Marcellina’s Book Club discussion text for next Sunday.



Communal Penance Services

Saturday, March 28th
at 2:00 p.m.
Wednesday, April 1st
at 7:00 p.m.

All Things Considered

This Fifth Sunday of Lent can be seen as a turning point in our Lenten journey, with less than two weeks left before we begin the Sacred Paschal Triduum – Holy Thursday, Good Friday and Holy Saturday.

Since the 17th Century forward, it's been a Catholic custom to veil crosses and statues from now until Good Friday. There are many explanations of this practice, but one that makes certain sense is that it was connected with the Rites of the Catechumenate. Part of those ceremonies has those preparing for baptism dismissed from mass before the liturgy of the Eucharist. Later in Church history, when the whole assembly took on the position of "Catechumen" during Lent, it was no longer possible to dismiss everyone from the church. So, the images around the Eucharistic altar were "dismissed" from view until people were reconciled to God at Easter.

This practice of veiling statues

and crosses reminds us that we have entered a serious time of reconciliation with our God and each other. We need to avoid all other distractions over the next two weeks. I wonder if an added, and more dramatic, practice could be placing a veil over your TV, or computer screen, as a reminder to focus on your personal renewal these next couple of weeks?



The fourth week of our Lenten Fish Dinners have always seen the largest crowd of the season. So, we were prepared for a lot of people last Friday. But nothing could have prepared us for the record-setting evening that we and 456 other hungry people enjoyed. We were able to carry out the evening in style thanks to our students, volunteers, and those diners who finished their meals and then allowed others to have their table. That number, by the way, does not include the servers who also ate and the complementary tickets given to the local clergy. Put it all together and a lot of happy people ate with us last Friday!



We are still running a \$25,000 deficit in envelope revenue for the fiscal year. In your Lenten almsgiving, please find a way to take advantage of the special 'Dent the Deficit' challenge. If we come up with \$20,000 in these envelopes, it will be matched – turning it into \$40,000.

That would give us some *serious* relief in paying some outstanding bills and assessments. My thanks to all who gave thus far! I encourage those who are not in the habit of contributing to the support of our parish, for whatever reason, to please find a way to do so as best you can. Look for a DENT envelope in the pews.



You've still got a week to read our Book

Club selection for this Lent: Jesus on Trial by **David Limbaugh**.

As an attorney, Limbaugh approaches many hot button religious issues of our day within the framework of an objective, lawyerly and evidential analysis. He delivers some deeply persuasive closing arguments. A sample of this can be found on today's bulletin front page.

I've asked **Michael Bryce**, **Peggy Costello** and **Bob Krueger**, parishioners in the legal profession, to critically read this book and to lead the discussion at a meeting of Marcelina's Book Club next Sunday morning in the ARK in between masses.

I ask you to enter into a serious discussion of the full humanity yet full deity of Jesus Christ; an examination of the Bible's miraculous unity; many examples of undeniably fulfilled prophecies; a comprehensive review of the evidence pointing to the reliability of Scripture; a look at the subject of truth itself; proof of God's existence and much more.



Next Sunday, please gather at the Academy building for our annual outdoor Palm Sunday procession. This year, our music minister, **Marilyn Biery**, has put together some marching musicians to accompany us! This public demonstration of our faith only asks you to walk one city block. I've asked you to do this for more than 25 years, yet every year I see that there are a significant number of able-bodied persons of every age that plop themselves in a pew and wait for the rest of the congregation to join them. While I, from first-hand experience, understand the physical limitations of people who find difficulties in ambulation, I struggle to believe that there are so many in our congregation on this particular Sunday every year. Heck, most people walk as much, or further, from the parking lot than they do for this procession!

Catholic tradition is built on public processions – think of celebrations like Stations of the Cross which began as a procession through the city of Jerusalem, Candlemas, Holy Thursday, Corpus Christi and daily events at Lourdes. Be a demonstrative Catholic and get your body more actively involved in your prayer at next Sunday's 11:15 mass along the walkway that has been built especially for a ceremony like this. There will be an "internal" procession within the church building at our other two masses. TRP

Put a DENT in Our Deficit

Matching pledge potential.....	\$20,000
Current donations	\$10,618
For a DENT total of.....	\$21,236

Our matching pledge challenge remains active through Easter Sunday. Please be generous and use the special DENT envelopes you can find in the pews. A \$20,000 cumulative donation from the parish will equal \$40,000.

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.

Palm Sunday Singles Retreat

Yes, this is an opportunity to truly enter into a unique Holy Week. The Catholic Alumni Club of Detroit is hosting a singles retreat following the 12 noon mass until 4:30 PM on Sunday, March 29th at St. Margaret of Scotland Church, 21201 Thirteen Mile Road in Saint Clair Shores. Registration begins at 1:00 p.m. Sr. Janet Stankowski, OP, of Madonna University, Special Assistant to the President, and Fr. Tom Lumpkin, on special assignment to run Day House for the homeless, inspired by Dorothy Day, will speak on "Walking with Jesus through Holy Week." Your free-will offering includes lunch. Contact: Mark yes-marklapointe@gmail.com or (810) 499-4831 or Margaret at (586) 764-5128.

Lenten Prayer at St. Ambrose

This Thursday is the final one of Lent when our morning Mass shifts to a 7:00 evening time slot in order to give more people an opportunity to attend the liturgy — leading up to Holy Thursday. Preceding Thursday night Mass, private confessions will be heard (at 6:00pm).

This week still includes Friday night Stations of the Cross and our popular Fish Dinner. This is the last opportunity this Lent to do this "combo." 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. On Good Friday, Stations of the Cross in church will begin at noon. Stations in the Street will begin at 4:30 p.m. Our final Fish Dinner will begin at its usual 5:00 p.m. time.

Multiple Sclerosis

This is MS Awareness Week. It's a special time to rally together to recognize progress, acknowledge everyone's connections, contributions, and inspire others to help create a world free of MS. Representatives from the Multiple Sclerosis Society will be with us in the ARK in between masses to answer questions today, Sunday, March 22nd. Please join us for the discussion.

Buffet Volunteers

In order to keep providing the great dinners that people have become accustomed to, and at the same price, we depend on our parish volunteers to help serve, and clean up after our Lenten meals. Our Confirmation students already provide great service for these Lenten dinners, but we need adults, too. If you can serve at one or both of the final two buffets as a volunteer, we'd like to hear from you. Contact our volunteer coordinator, Mary Oberly, at moberly007@comcast.net.



LENTEN BUFFET DINNERS

Join us in the ARK at St. Ambrose
for dinner this final Friday in Lent,
as well as on Good Friday, April 3rd,
from 5:00 to 9:00 p.m.

\$15 per adult • \$10 for children aged 6 to 10.
Carry-out service available (313) 822-1594.



Religious Education Notes

Last Sunday we combined the two 6th grade classes for a Circle of Grace lesson. I began by asking the class what the purpose of giving things up or doing extra things for Lent was? One young man said that it was so that “we could see God”. Now I don’t know about you but I happen to think that was a particularly profound answer (especially for a 6th grader). He was exactly right.

The only way in this life to “see God” is to see God’s reflection – first in ourselves and then in others. The first step to seeing God is to see ourselves as we are and as we have been created by God to be. We have to be able to know how deeply God loves us (as we are). Sounds simple, but it isn’t really. Most of us allow the world to dictate to us what we are or what we should be. We spend an inordinate amount of time on things – both tangible and intangible – that help us to live up to society’s image of what beauty, popularity, or success looks like.

Lent is about concentrating on the interior things (like prayer) and focusing our energy on others (fasting from our own wants/dying to self). And...of course... the best form of almsgiving is the gift of time spent in serving others. Just look at all of the adult and teen volunteers who give up every Friday – or even some Fridays – to serve at the Lenten Dinner or do Stations of the Cross in church.

When we begin to scale down on things and scale up on our relationships with others we can “see God” because we have nothing to distract us. Lent is about dying to self, dying to unrealistic expectations (especially in regard to others), and letting go of false dreams and bad habits. So much dying! Yet, as Jesus says in today’s Gospel: “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”

Breaking Bread Banquet

This weekend the families of children preparing for First Eucharist met for a “meal before the meal”. We gathered for prayer, blessing, and fellowship. Jesus gathered his disciples to share a special meal before he died: that meal became a blessing – our Eucharist. In the same way, we gathered for a special meal before First Communion to share a blessing and fellowship.

This year we have 36 young people who will be receiving their First Eucharist at the Holy Thursday liturgy. At the Breaking Bread Banquet parents stood over their children and prayed a prayer of blessing over them to prepare them for that day. In turn, Father Tim prayed a prayer of blessing over their parents that they might continue to have the spiritual strength to raise their children in faith.

The banquet concluded with a wonderful meal prepared for us by **Chef Fred Whaley** and **Mary Oberly**. The children took home special First Communion items that included a memento plate designed individually by each student.

Just a Reminder

This Lenten season we are asking the children and families in religious education to contribute to the Kay Lasante Medical Clinic in Port au Prince, Haiti. Our donations will be forwarded to Bishop Tom Gumbleton and he will see to it that our donations go directly to the clinic. Kay Lasante means “House of Health” and was established by the parish community of St. Claire in Port au Prince to provide health care for the poor. Information on this important clinic can be found on Bishop Gumbleton’s website: bishopgumbleton.com.

If every child, catechist, aide, and office volunteer contributed just one dollar we would have almost \$400.00 to send them at Easter. More would be brilliant! If you choose to donate by check, please make it out to “Fonkoze USA” with “Project Kay Lasante” in the memo line.

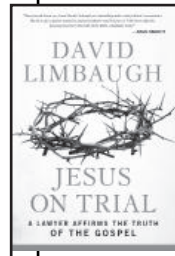
I will report the amount of our contribution after Easter.

Betty Haley

A Family Perspective by Bud Ozar

Relationships come with a price tag. We must be willing to entrust ourselves to another, to let go of our autonomy and die to our independence. It is in dying to our independence that we find interdependence with others.

Marcellina’s Book Club



In Jesus on Trial, David Limbaugh applies his legal experience to making a case for the gospels as hard evidence of the life and work of Jesus Christ. Limbaugh, a practicing attorney and former professor of law, approaches the canonical gospels with the same level of scrutiny he would apply to any legal document. Does the story of Jesus that Christians have treasured for centuries stand up to his exhaustive inquiry—including his examination of historical and religious evidence beyond the gospels?

Marcellina’s Book Club will meet next Sunday morning, March 29th at 9:45 a.m. in the ARK. Make this book your Lenten reading.

The Beehive

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

Pastor: Rev. Timothy R. Pelc
Pastoral Minister: Charles Dropiewski
Religious Education: Elizabeth Haley
Minister of Music: Marilyn Biery
Office Manager: Theresa Harthen

Sacramental Celebrations

Masses: On the Lord’s Day –

Saturday Vigil - 4:00 p.m.

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

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

Penance: As announced and by appointment.

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

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

Directory

Parish Office: 15020 Hampton
 Grosse Pointe Park, Michigan 48230
Tel: (313) 822-2814 **Fax:** (313) 822-9838
Email address: stambrose@comcast.net
Religious Education: (313) 822-1248
Ark Scheduling: (313) 822-2814
School Archives: 313-237-5846
Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, March 23

St. Turibius of Mogrovejo, bishop

11:00 a.m. - Funeral - Daniel Bonior

Tuesday, March 24

8:30 a.m. - Mass - Lyle Eagle,

Ed Marsilio, John Guinn, Marie Thomas,

Wednesday, March 25

The Annunciation of the Lord

8:30 a.m. - Morning Prayer

Thursday, March 26

7:00 p.m. - Mass - Michael Crowley

Frank Kurta, Atillio & Zaira Maio,

Pat Morrissey & family

Friday, March 27

8:30 a.m. - Mass - Dolores Jean Lavins

Bernice Phillips, Julia Pomann

Saturday, March 28

2:00 p.m. - Communal Penance

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

Sunday, March 29

Palm Sunday of the Passion of our Lord

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

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



Scriptures for the 5th Week of Lent

Monday, March 23

• Dn 13: 1-9, 15-17, 19-30, 33-62

• Ps 23: 1-6

• Jn 8: 1-11

Tuesday, March 24

• Nm 21: 4-9

• Ps 102: 2-3, 16-21

• Jn 8: 21-30

Wednesday, March 25

• Is 7: 10-14; 8L 10

• Heb 10: 4-10

• Lk 1: 26-38

Thursday, March 26

• Gn 17: 3-9

• Ps 105: 4-9

• Jn 8: 51-59

Friday, March 27

• Jer 20: 10-13

• Ps 18: 2-7

• Jn 10: 31-42

Saturday, March 28

• Ez 37: 21-28

• (Ps) Jer 31: 10-13

• Jn 11: 45-56

Sunday, March 29

• Mk 11: 1-10 or Jn 12: 12-16

• Is 50: 4-7

• Phil 2: 6-11

• Mk 14: 1-15: 47 or 15: 1-39

Palm Sunday of the Passion of our Lord March 28th and March 29th

4:00 p.m. - Saturday - Celebrant: Fr. Pelc **Lectors:** Elizabeth Puleo-Tague, Pat Ticknor

Eucharistic Ministers: Beverly Bennert, Adam Borkowski, Della Cimini,

Karen McShane, Mary Helen Quigg-Hillyer, Mary Urbanski

Altar Servers: Patrick, Charlie, Daniel, & Eleanor Bernas

8:30 a.m. - Sunday - Celebrant: Fr. Bede **Lectors:** Bob Gatzke, Laura Zajac

Eucharistic Ministers: Colleen Gatzke, Joan Jackson, Maggie Jackson,

Bob Jogan, Liz & Steve Linne, Chris Walsh

Altar Servers: Nicholas, Margaret, & Meredith Kramer

11:15 a.m. - Sunday - Celebrant: Fr. Pelc **Lectors:** Grace Muawad, Pat Sperti

Eucharistic Ministers: Lupe Davila, Michele Hodges, Cristina Swiatkowski,

Cynthia Warner, Patty Yaden, Anthony Yaden

Altar Servers: Anna & Susie Jarboe, Liam & Maria Liburdi

Your Envelope ... Speaks the Inside Story

To operate, each week our parish

requires a *minimum* of \$10,127.00

On Sunday, March 15, 2015

in envelopes we received\$7,849.00

in the loose collection\$606.00

in electronic donations\$1,200.00

in children's envelopes.....\$21.00

for a total of **\$9,676.00**

Under budget for the week \$451.00

FY 14-15 under budget \$25,360.00

Number of envelopes mailed 800

Number of envelopes used 221

After some encouraging signs, it appears that

we are back into our old, bad habits of not

making our weekly budget.

Our Sick

Please pray for our parishioners who are seriously ill or hospitalized: Roma Affelt, Kay Balas, Elizabeth Howard, Maria Chinchilla, Mary Ellen Greenup, Bonnie McKenna, Karen Culver, Joseph MacEachern, Mary Myers, David Schumacker, Mary Morreale, Carter Billiu, Bob Ramsey, Fred Schroeder, Ann Sullivan Kay, Mary Pat Egan, Pat Blake, Dominic Centorbi, Irene Scopel, Ray Oberly, Milton Aitchison, Donald & Marilyn Miriani, Kathleen Elbersen, Felix Checki, Maureen Barron-Brioc, Ginger Weiksnar, Laura Bush Terry, Fr. Phil Naessens, Lennie O'Brien, Maryjane Cullen, Bp. Joseph Imesch, Andrew Chavez, Angela Hansen, Roger TenHoopen, Barbara Mann, Elizabeth Robert, Bernadette Gutowski and Dan Fleming.

Our Dead

A Requiem mass for **Kathleen O'Rourke Lang** (100) was celebrated on March 17th by Fr. Pelc. Born to Irish parents in Glasgow, Scotland, she was one of seven children. In 1925, at age ten, Kathleen immigrated with her family to the United States. They settled in Detroit's St. Anthony's Parish where she attended school. After graduation, she worked as a stenographer at a local radio station. It was at St. Anthony's that Kathleen met her husband, Frank, whom she married in 1941. After his tour in the Navy during WWII, she and Frank moved to Harper Woods where they raised four children; Richard, Joan, Alan and Ron. Kathleen was an active member of Our Lady Queen of Peace Altar Society and the Third Order of St. Francis. Burial was at Mt. Olivet Cemetery.

The Funeral Mass for **Kim (Swanquist) Michelle Manire (59)** was celebrated by Fr. Pelc on March 19th. Kim was a life-long Grosse Pointe, born in the Farms and currently residing in the Park. She has five siblings: Karen, Richard, Christine, Lisa and Sheri. She was a graduate of Grosse Pointe South. She married Stephen Manire in 1974 and together they raised two children, Stephen Jr. and Melanie. As the center of her household, Kim was a "mom" to everyone who needed one, and always quick with a compliment and in giving encouragement - especially to her five grandchildren. Up until five years ago, Kim was an X-Ray receptionist at Bon Secours Hospital. Her burial was in Cadillac Cemetery.



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Kypros Markou



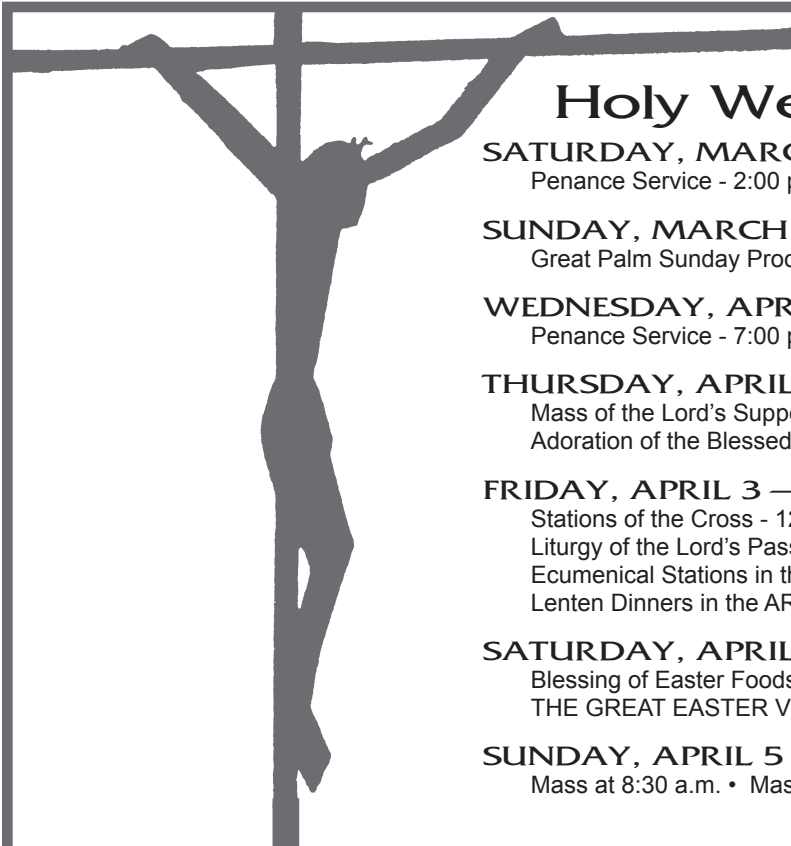
Joan and Nick Piccione



Catherine Guinn



For additional and color photos
go to [facebook.com/stambroseparish](https://www.facebook.com/stambroseparish)



Holy Week & Easter 2015

SATURDAY, MARCH 28

Penance Service - 2:00 p.m.

SUNDAY, MARCH 29

Great Palm Sunday Procession – 11:15 a.m. beginning at the Academy Bldg.

WEDNESDAY, APRIL 1

Penance Service - 7:00 p.m.

THURSDAY, APRIL 2 — HOLY THURSDAY

Mass of the Lord's Supper - 7:00 p.m.

Adoration of the Blessed Sacrament until midnight.

FRIDAY, APRIL 3 — GOOD FRIDAY

Stations of the Cross - 12:00 noon

Liturgy of the Lord's Passion and Death - 1:30 p.m.

Ecumenical Stations in the Street - 4:30 p.m.

Lenten Dinners in the ARK - 5:00 p.m. to 9:00 p.m.

SATURDAY, APRIL 4 — HOLY SATURDAY

Blessing of Easter Foods - 12:00 noon

THE GREAT EASTER VIGIL MASS - 8:00 p.m.

SUNDAY, APRIL 5 — EASTER SUNDAY

Mass at 8:30 a.m. • Mass at 11:15 a.m. – Hospitality after both Masses in the ARK