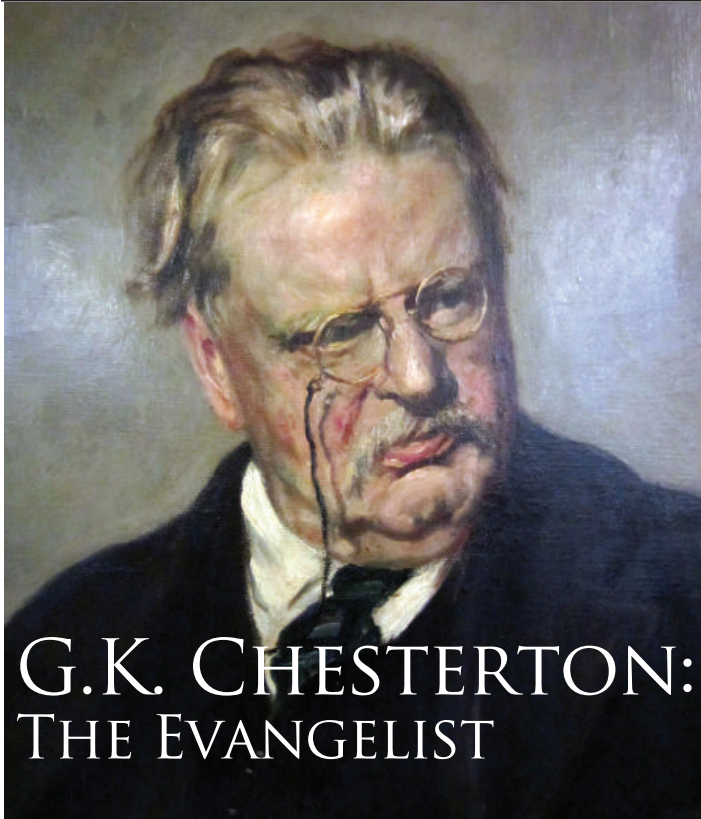


St. **A**mbrose Parish

Our 101st Year!
MARCH 26, 2017
BEEHIVE



G.K. CHESTERTON: THE EVANGELIST

Gilbert Keith Chesterton was a physically large man with a very large intellect and imagination to match his appearance. The key to understanding him and his writing is to fully understand the notion of “paradox,” or the coming together of seemingly contradictory things. Chesterton believed Christianity was full of paradoxes, yet was the only worldview that embodied the full truth of existence. Converting to Catholicism at age 48, Chesterton firmly believed that classic Christianity would set right what was wrong with the world.

Chesterton courageously answered the prevailing criticism of Christianity with clarity and good humor. He cheerfully argued and defended the faith with skeptics and cynics, many of whom were his friends. However, he was always able to separate the person from his ideas, so could engage in positive religious discourse with anyone.

LIFE AND TIMES

G. K Chesterton was born into a middle class family in the London suburb of Kensington in 1874. His parents surrounded him with love and encouraged him to pursue art and literature, but he was not raised in any creedal faith (his parents were Unitarian). Though he had a happy childhood, as a young man he followed a path of skepticism, agnosticism, and atheism that led him into a deep and suicidal depression. His deliverance came

from clinging to “one thin thread of thanks that not only saved him from self-destruction but set him on a new course, paved with wonder and joy, toward Christianity.

While his schoolboy friends all went off to Oxford and Cambridge, Chesterton enrolled in the Slade School of Art at the University of London, but soon dropped out, completely disillusioned with the decadence of modern art. He worked for a book publisher and soon pursued a career in journalism, and would make a living from his writing for the rest of his life. In 1901, he married Frances Blogg, but they were unable to have children. Frances played a key role in bringing Chesterton into Christianity, as he claimed she was the first Christian he had ever met who was happy.

Chesterton was a large man who made a large splash as a writer. When his articles began to appear in newspapers, all of literary London wanted to know: “Who is G.K.C.?” His essays had a freshness and originality about them that combined verbal acrobatics with an overflowing joy and intellectual playfulness unsullied by the modern pessimistic spirit. The great literary figures of the time began to reach out to him: Max Beerbohm, H.G. Wells, George Bernard Shaw, and others. He became friends with all these people, but it was evident that he did not agree with them about much.

Chesterton was not afraid of controversy. On the contrary, he plunged into it. He defended tradition in the face of modernism, marriage in the craze of divorce, and belief in the age of doubt. While most of his readers thought he was merely striking a paradoxical pose, Chesterton surprised them when he admitted that he defended Christianity because he actually believed it to be true. The shock was intensified two decades later in 1922 when G. K. Chesterton was received into the Catholic Church. Ten years earlier, he had created a fictional detective, Father Brown, who happened to be a Catholic priest. Father Brown’s success at solving mysterious cases was always surprising, as everyone dismissed him as being too innocent of the ways of the world. In addition, Father Brown stories were little morality plays dressed up as murder mysteries. Just as good mystery ends with an unexpected revelation, so Chesterton’s own story jolted his audience when he entered the Catholic Church that, undetected, he had been writing about all along.

Chesterton’s fame as a writer spread across the entire world. His works were widely translated, and he was invited to speak throughout Europe and North America. In every American city where he lectured, his visit was headline news and the talks were sold out. He had a reputation as a great writer, even though he could not be categorized. He was a journalist, a novelist, a poet, a playwright, a mystery writer, a social reformer, and a literary critic. He was also a Catholic apologist. After his

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CHESTERTON

Continued from page 1

conversion, he was especially sought after by Catholic institutions and events, which included being a visiting professor at the University of Notre Dame and a speaker at the International Eucharistic Congress in Dublin. Chesterton was even granted a private audience with Pope Pius XI, who made him a Knight of the Order of St. Gregory.

Amazingly, a few years after his death in 1936, Chesterton was almost forgotten. Recently his works have been enjoying a wide revival as they have been discovered by a new generation, and many of his neglected writings have found their way back into print.

He is not only remembered, he is celebrated as one of the great thinkers of the twentieth century. What might be seen as flaws in his character (his great size, his absent-mindedness) are things he transformed into opportunities for humor, and which served to make him more endearing. His laughter was always present in his writing, even when talking about very important things. He actually worked to dethrone the false god of seriousness, which many dour-faced Christians have made into a fearsome idol. He said, “The opposite of funny is not serious. The opposite of funny is not-funny.” And even better, “It is the test of good religion whether you can joke about it.”

He disarmed his opponents with charm and charity. He made friends out of enemies. In a world that ignores or even hates the Catholic Church, he made it attractive as a place of fullness and fulfillment and as welcoming as a warm hearth on a cold winter’s night. He believed it is our true home on this earth, and is “larger on the inside than on the outside.”

THEMES IN CHESTERTON’S WRITINGS

Chesterton was immensely prolific and wrote about everything current in culture (including our own, which he seems to have foreseen), politics, war, sex, art, literature, science, technology, philosophy, morality, history, theology, and more. He is nothing if not quotable:

- *The Christian ideal has not been tried and found wanting. It has been found difficult and left untried.*
- *Men do not differ much about what things they will call evil, they differ enormously about what evils they will call excusable.*
- *To have a right to do a thing is not at all the same as to be right in doing it.*
- *The Bible tells us to love our neighbors, and also to love our enemies; probably because they are generally the same people.*
- *Angels can fly because they can take themselves lightly.*

There are three themes that consistently occur in his writing. The first is itself a Trinitarian combination of **wonder**, **joy**, and **thankfulness**. Our only response to the gift of existence, of creation, of life, all of which we have done nothing to earn, is gratitude. For Chesterton, everything is informed by gratitude. “Thanks,” he said, “is the highest form of thought.” This naturally leads to a joy that always bubbles below the surface, no matter what miseries or sufferings float on top. Not only

is everything a gift, but usually a surprise, as unexpected as it is undeserved. He would say that we should be thankful for the Christmas gifts we find in our stockings, but the best gift we can find in our stockings is our own two legs. And the only way to walk on those legs is with astonishment. For Chesterton, the most astonishing thing about people is their lack of astonishment: “The world will never starve for want of wonders, but only for want of wonder.”

The second main theme is freedom. Chesterton was always doing battle with any form of determination or fatalism, whether it be scientific materialism or Calvinistic predestination. He believed that any assault on our free will is an assault on human dignity. Free will is one of the most sacred truths of Catholic theology, because it makes both our confession and our praise worthwhile. A man who does not believe in free will cannot even say, “please pass the mustard.” Free will makes us responsible for our actions. Any political or economic system that manipulates or oppresses free will is evil. However there is a paradox: freedom is only truly enjoyed within the rules. Chesterton said, “Catholic doctrine and discipline may be walls, but they are the walls of a playground.” Or as Christ said, “The truth will make you free” (John 8:32)

This brings us to the third main theme, which is the ultimate focus of Chesterton’s writing: God. He saw everything as pointing to God.

You cannot evade the issue of God; whether you talk about pigs or the binomial theory, you are still talking about him. Now if Christianity be ... a fragment of metaphysical nonsense invented by a few people, then, of course, defending it will simply mean talking that metaphysical nonsense over and over. But if Christianity should happen to be true, then defending it may mean talking about anything or everything. Things can be irrelevant to the proposition that Christianity is false, but nothing can be irrelevant to the proposition that Christianity is true.

THE LEGACY OF G. K. CHESTERTON

Why is Chesterton a Pivotal Player? He was a journalist who not only defended the Catholic faith in the most secular of settings, but also defended common sense, which is nothing other than natural law. He turned modern philosophy on its ear. In a world that becomes more unhinged every day, his criticisms have never been refuted – only ignored. His writings force us to ask fundamental questions, which are answered satisfactorily only by Christianity.

Chesterton is a model of lay spirituality and of Christian joy. He defended the family as well as a social philosophy that is consistent with his theology. His goodness flowed from his words, which still today bring people into the Church. Though he was physically huge, the hugest thing about him was his humility. Yet he was not afraid to take a stand against the world, and said, “The world is always converted by the saint who contradicts it most.”

Excerpt from the Pivotal Players Study Guide, Bishop Robert Barron ed. Written by Dale Ahquist, president of the American Chesterton Society and publisher of its magazine, Gilbert.

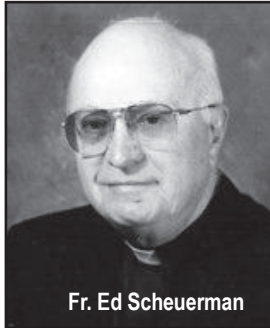
All Things Considered

Rudolph Otto in his book *The Idea of the Holy* says that when someone has an authentic experience of the Holy, they find themselves caught up in two opposite movements at the same time: the *mysterium tremendum* and the *mysterium fascinans*, a scary mystery and a very alluring mystery. Fr. Ed Scheuerman was, for me, just such a two-fold mystery. It began when, as a high-school freshman, I encountered Fr. Scheuerman as my fear-inducing Dean of Discipline at Cardinal Mooney Latin School. He held absolute authority over a student's comings and goings and he always seemed to be a step ahead of us.

He held weekly conferences with the student body about house rules and how to conduct yourself as a gentleman. One to be remembered was how to go through the school cafeteria line and eat in public without looking like a rube. To this day, I always tear my bread in four pieces before eating it. (Ed told us it was reminiscent of the Eucharist.) What the "dean" was doing in these conferences was imparting on a generation of future priests a certain erudition and high standards.

Students might have feared Fr. Scheuerman, but we were also fascinated by him – particularly when he celebrated mass and preached. There was a certain immediacy and intellectual honesty in his sermons – a quality that made me want to be like him, someday.

In the years preceding and following the Second Vatican Council, Fr. Scheuerman was an inspiration to many seminarians. His fertile and creative mind always begged the question: "Why?" Why are we doing things this way. Why don't we try something else? As such, he was among the first to embrace the paradigm shift that the Church enjoyed in its Post Vatican II approach



Fr. Ed Scheuerman

to the modern world. Central to that was that the Holy Spirit had been given to all, not just the clergy. As such, he sought out and validated the "Sense of the Faithful" or "*Sensus Fidei*". The following quote from the International Theological Commission describes it like this: "*In matters of faith the baptized cannot be passive. They have received the Spirit and are endowed as members of the body of the Lord with gifts and charisms for the renewal and building up of the Church. So the magisterium has to be attentive to the sensus fidelium, the living voice of the people of God. Not only do they have a right to be heard, but their reaction to what is proposed as belonging to the faith of the Apostles must be taken very seriously, because it is by the Church as a whole that the apostolic faith is borne in the power of the Spirit. The magisterium does not have sole responsibility for it. The magisterium should therefore refer to the sense of faith of the Church as a whole.*" This could easily have been Fr. Ed's mission statement.

Fr. Scheuerman would always be a teacher - first and foremost, holding a number of school jobs around town. But he was also a creative pastor. When his colleagues were staking out cushy new parishes in the suburbs, Fr. Scheuerman accepted assignments in places that were barely keeping afloat in the midst of urban woes. He brought to those assignments, and to those communities, a sense of joy and purpose.

When I became pastor of the joint congregations of Ambrose and Martin's, I often went to Fr. Scheuerman for guidance. He would usually tell me that the answer I sought was already in the community. It was just a matter of listening and asking for it. It was that attitude that helped create the unique community of St. Martin's and that in turn changed and shaped the parish of St. Ambrose.

In Archdiocesan lore, the merger between our two parishes is still held up as a model. But in all honesty, that merger had been successfully engi-

neered by Fr. Scheuerman years before when he helped his parishioners understand the difference between working for buildings and working for the faith.

Fr. Scheuerman passed into eternal life last week. But I trust that the effects of his ministry and ideals will last. Fr. Scheuerman died in peace knowing that the type of servant leadership of which Jesus spoke is once again being spoken by our Holy Father, Pope Francis. "*Jesus teaches us another way: Go out. Go out and share your testimony, go out and interact with your brothers, go out and share, go out and ask. Become the Word in body as well as spirit.*"

But it's a quote from another teacher that I am thinking about in relation to Fr. Scheuerman. It comes from a 6th BC Chinese philosopher **Lao Tzu**. "*A leader is best when people barely know he exists; not so good when people fear and acclaim him; worst when they despise him. If you fail to honor people, they will fail to honor you. If you don't trust the people, they will become untrustworthy. But of a good leader, who talks little, when his work is done, his aims fulfilled, the people will all say, 'We did this ourselves.'*"

Thanks Fr. Ed for helping us believe that we did it ourselves. We'll try not to let your high ideals for us wither.

✠✠✠

CATHOLICISM: The 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 person while maintaining continuity of the central message: how this "pivotal player" contributes to Catholicism as we know it. You won't find a more robust and diverse study of personalities.

This Sunday, **Dan Clark** will be moderating the presentation on **G.K. Chesterton**. Next week, **Ellen Burkhardt** will take the lead in the presentation of one of her fellow Dominican Sisters, **Catherine of Siena**. Because

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of scheduling conflicts related to Palm Sunday, we have decided to postpone the presentation on **John Henry Newman** until after Easter.

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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Stations in the Street has long been a signature event of St. Ambrose. This was a prayer-form that was brought over to us in our merger with St. Martin's Parish back in 1989. Last year, a group of Grosse Pointe Churches asked to join in our Stations in the Street – only their request was that we change the street. This group wanted to use Kercheval further up in the Pointes. We agreed, with the proviso that we would alternate routes every other year.

But the coalition of congregations from last year decided that their route through the Grosse Pointes worked better for them, so they will not be joining us. This year we will therefore return to our original *via dolorosa* as a cooperative prayer experience between our parish and a number of Detroit congregations.

In returning to our original route, we are also able to bring back the simple soup, bread and cheese meal in the ARK that begins the prayer walk. If you or your company would like to be a sponsor for the meal portion of our Stations in the Street, please talk with our Stations in the Street leader, **George Bush**, or email our office in the next few days.

There is a hymn by Jesuit **Manoling Francisco** composed for the "Way of the Cross" which he calls a "Trilingual Song of Christian Journey." The refrain of this hymn hits the right tone for us: *"We carry the saving cross through the roads of the world, through the alleys of poverty and misery, marching to a dawning day, to freedom and victory, to God's life and endless glory."*

TRP

Diaconos Post

Parenthood is a sub-theme in the readings today, a theme made more intriguing if yesterday's Gospel, from the Solemnity of the Annunciation of the Lord, is brought in. It is taken from Luke, and is a dialogue between Mary and the angel Gabriel. So much of what we know and love about Mary comes from those few vital lines found in Luke (she is silent in Matthew's infancy narrative), the crescendo being her "Magnificat," Lk 1: 46-5, when she sings God's praises with utter trust, confidence, and love. Mary's response to Gabriel's Annunciation has long been my prayer for everyone who receives the news of a coming child.

More halting is the path taken by Jesse when he meets Samuel who, like Gabriel, is serving as God's messenger and herald. The Scripture makes Samuel more complex than Gabriel, revealing his biases and expectations around which of Jesse's sons will find God's favor. Jesse, too, evidently imagines that he "sees as God sees" (1 Sam 16: 7) in offering his other sons before finally presenting the youngest and therefore, in the culture of the age, the least important. But David will have the last word. Or is – "David" literally is the last word of the First Reading. Now that's good redacting.

Now consider the parents of the man born blind, in today's Gospel from John, Chapter 9. It's easy to imagine them going straight to the D-List, in terms of who would book them for an exclusive behind-the-scenes look at their encounter with Jesus of Nazareth and the miracle he wrought for their son. No, something's up in the parent-child relationship, indeed, in the culture, in that the blind man was not being care for, even though Mosaic law forbids maltreatment of people with disabilities ("You shall not curse the deaf nor place a stumbling block before the blind" – Lev 19: 14). It is not only the timing – the controversy over Jesus doing works on the Sabbath – but as well the context of the account that illustrates a foundational aspect of Jesus' ministry: that the people had fallen far away from a holistic and redemptive understanding of the laws and commandments.

The final lines of John's Gospel close the loop opened with the Gospel of the day before. The blind man, touched by God's saving power, moves into the same place as Mary did at the Annunciation. We ought not to rank Scripture passages like so many click-bait and year-end Top Ten lists, but can any in the New Testament rank with the splendor of Mary's "Magnificat"? John, wisely, doesn't meet grandeur with grandeur, rather, he goes the Elijah route (1 Kgs 19: 11-13) and gives the blind man an affirmation in a still, quiet voice: "I do believe, Lord" (Jn 9: 38). Mary, ideal mother, and the man born blind, now a liberated son, meet the Lord at places quite far apart, but in the end reach the same one, described in today's psalm. May it be so for us.

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.

The Buzz

Laetare, rejoice! We are more than half way along in our lenten journey of renewing our faith relationship with the Body of Christ. How are your lenten prayer, fasting, and works of charity affecting your faith? Do you perceive a growing “light” in your life, a deepening insight into God’s presence through you? If not, what’s preventing it? What dark roadblocks still need to be faced on this journey before the light of Easter can break out in you?



Speaking of growing light, daytime continues to grow longer each day – a true sign of hope from nature. This weekend’s readings from mass have a lot to do with an interplay between the images of light and sight. Especially pointed is the teaching that God sees things differently than people do.

David is the eighth, youngest, and most unlikely choice for Samuel’s anointing. The man born blind is considered to be suffering the punishment of sin, yet he winds up healed, believing, and even preaching the true faith to those who were supposed to know better.

And what about us? As soon as any one of us thinks we are an unlikely candidate to be chosen by God for a special response, watch out! Remember that God sees things differently than we do. Lent is a time to try to see such things from God’s point of view. Look if you dare, but do dare to look. You’ll only regret it if you don’t.



The Sacrament of Reconciliation is one of the best ways the Church has to help us clear our (in)sights and see God well. There are two more scheduled opportunities to do this at St. Ambrose this week: Thursday evening at 6:00 –before the 7:00 P.M. mass, then next Saturday afternoon at 2:00 – before the Parish 4:00 mass.



Next Sunday at the 11:15 mass we celebrate the last of the “Scrutiny” liturgies with our parish **ELECT** – those chosen for Easter Sacraments of Initiation. Over the course of this holy season, each of our weekend mass-time gatherings gets an opportunity to meet and pray for these special people.

Today, we invite everyone to pray privately for them in a Second Scrutiny. Based on today’s gospel, the prayer for these good people emphasizes the growing light of Christ overcoming any darkness in their hearts. In fact, lent is referred to as a period of “illumination” for these “Elect”.

(In the early Church they were referred to during lent as the “illuminati”! No apologies to the Dan Brown novels.) Let us pray for them today and every day this week, and also pray that the fresh brightness of their faith may help rekindle our own passion for God and His people.

Our **ELECT** are very excited about joining us in this Catholic Faith. Let’s not only welcome them warmly, but also let’s make sure that the vibrant spirit of faith in this parish continues to grow deeper and wider to help sustain them in the days and years ahead.

So plan on joining them next Sunday here at 11:15. If this week’s Gospel focus on curing blindness wasn’t dramatic enough for you, just wait. Next week it’s a matter of life and death!



Finally, yesterday (Saturday) was the Church’s solemn celebration of the Annunciation, or if you will, the miraculous conception of Jesus in Mary by the power of the Holy Spirit. And since you know what this leads to nine months from now – let me be the first to wish you a happy and blessed Christmas - 2017!

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 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.

Prayer for the Elect

[2nd Scrutiny]

Lord Jesus, at your own baptism the heavens were opened and you received the Holy Spirit to empower you to proclaim the Good News to the poor and restore sight to the blind. Pour out the same Holy Spirit on these elect, who long for your sacraments. Guide them along the paths of right faith, safe from error, doubt, and unbelief, so that with eyes unsealed they may come to see you face to face, for you live and reign for ever and ever. Amen.

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

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 27

8:30 - Morning Prayer

Tuesday, March 28

8:30 a.m. - Mass - Attilio & Zaira Maio

Fr. Daniel Murphy, Sylvia Landuyt

Wednesday, March 29

8:30 a.m. - Morning Prayer

Thursday, March 30

7:00 p.m. - Mass - Thomas Van Assche, Jr.

Mary O'Connor, Sr. Helen Duncan O.P.

Friday, March 31

Blessed Oscar Romero, bishop & martyr

8:30 a.m. - Mass - Fr. Tom Masterson

Al Desarmeaux, Lucille Conlan

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

Saturday, April 1

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

Sunday, April 2

Fifth Sunday of Lent

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

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



Scriptures for the Fourth Week of Lent

Monday, March 27

- Is 65: 17-21
- Ps 30: 2, 3, 5-6, 11-12a, 13b
- Jn 4: 43-54

Tuesday, March 28

- Ez 47: 1-9, 12
- Ps 46: 2-3, 5-6, 8-9
- Jn 5: 1-16

Wednesday, March 29

- Is 49: 8-15
- Ps 145: 8-9, 13c-14, 17-18
- Jn 5: 17-30

Thursday, March 30

- Ex 32: 7-14
- Ps 106: 19-23
- Jn 5: 31-47

Friday, March 31

- Wis 2: 1a, 12-22
- Ps 34: 17-21, 23
- Jn 7: 1-2, 10, 25-30

Saturday, April 1

- Jer 11: 18-20
- Ps 7: 2-3, 9b-12
- Jn 7: 40-53

Sunday, April 2

- Ex 37: 12-14
- Rom 8: 8-11
- Jn 11: 1-45

Fifth Sunday of Lent

April 1st and April 2nd

4:00 p.m. – Saturday – Celebrant: Fr. Pelc **Lector:** Mary Urbanski

Eucharistic Ministers: Beverly Bennert, Della Cimini, Peter Hern, Elizabeth Puleo-Tague, Matthew Strong

Altar Servers: Charlie, Daniel, & Eleanor Bernas

8:30 a.m. – Sunday – Celebrant: Fr. Bede **Lector:** Norman Cure

Eucharistic Ministers: Colleen Gatzke, Bob & Judy Jogan, Bernadette Pieczynski, Judy Ramberger, Chris Walsh

Altar Servers: Nicholas, Margaret, & Meredith Kramer

11:15 a.m. – Sunday – Celebrant: Fr. Bede **Lector:** Kurt Vatalaro

Eucharistic Ministers: Lupe Davila, Michele Hodges, Sue & Roger Playwin, Darryl Swiatkowski, Patty Yaden

Altar Servers: Liam & Maria Liburdi

Your Envelope Speaks . . . the Inside Story

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

On Sunday, March 19, 2017

in envelopes we received \$6,531.00

in the loose collection \$660.00

in electronic donations \$1,390.00

in children's envelopes \$ 5.00

for a total of **\$8,586.00**

Under budget for the week \$1,514.00

Number of envelopes mailed 800

Number of envelopes used 157

How often do we invest our time, talent and treasure in creating an appearance that does not matter at all to God? We strive to impress with our clothing, home, career, possessions, car and other marks of distinction. None of these illusions of greatness will impress God. He will look into our hearts to see how much we loved Him, how much we loved others and how we showed that love by the way we used our time, talents and treasure here on earth.

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.

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.

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.