

St. Ambrose Parish

Our 101st Year!
MARCH 26, 2017
BEEHIVE

CATHERINE OF SIENA THE MYSTIC

Catherine of Siena is the only lay woman ever proclaimed a Doctor of the Church. For most of her life, except when she was away on a mission of one kind or another, she stayed at home with her family in Siena. Born on March 25, 1347, she died at the age of 33 on April 29, 1380.

What Catherine of Siena was clearly able to communicate, again and again to the many friends and associates who surrounded her during her short life, was an extraordinary sense of their own human dignity and worth. This was due, in part, to the profundity of her message – to the grace of the Gospel itself. But it was also related to the remarkable instinct she possessed for delivering a word of encouragement – a straightforward illuminating word – just when it was needed. A measure of the strength of Catherine’s personality and character is that, even today, a clear impression of her spirit survives in her writings and survives, in particular, in the many letters she wrote or dictated: “I Catherine, servant and slave of God’s servants, am writing to encourage you...” Catherine writes, at times, with the warmth and loving audacity of a girl-child, at other times, with all the power and passion of an Old Testament prophet: “Let it not seem hard to you if I pierce you with the words which the love of your salvation has made me write; rather would I pierce you with my loving voice, did God permit it.”

Catherine of Siena was a young lay woman without an official role or title within the Church, and yet she did not hesitate to write or dictate letters to all kinds of people: cardinals, monks, family members, nuns, hermits, widows, priests, a mercenary soldier, a king, a tyrant, a queen, a prostitute, a lawyer, a poet, and – amazing to recall – two Roman Pontiffs, Gregory XI and Urban VI. Reading her work today, we cannot help but wonder what it must have been like to meet her in person. Blessed Raymond of Capua, her great friend and spiritual director, the man who knew her perhaps better than anyone else, tells us that even though Catherine’s writings are indeed remarkable, they must take “second place” to what he calls “her living words as they came from her lips during her lifetime.” He writes: “For the Lord had endowed her with a most ready tongue, a charisma of utterance adapted to every circumstance, so that her words burnt like a torch and none who ever heard her could escape being touched.

ST. CATHERINE IN CONTEXT: LIFE AND TIMES

Catherine was an exuberant child, fond of play and adventure. However at an early age, she felt drawn to devote herself



to Christ. At the age of eighteen, she joined a lay Dominican group of women called the Mantellate. This choice for a Dominican way of life – a Dominican association – is worth noting. Catherine’s childhood and adolescence were spent in close proximity to the hugely impressive Dominican church in Siena, and this early contact with the Dominican friars would come, in time, to exercise a profound influence on the development of her own spirituality.

Catherine resolved to pursue a life of prayer and contemplation, choosing for the next three years to remain at home in her parents’ house, but living as a recluse. One of the great and saving truths about God’s nature that came home forcibly to Catherine during this time was the astonishing fact that God loved us first, a love that was unconditional. “I loved you without being loved by you, even before you existed.” Catherine wanted very much to respond to God with something of the same generous, unconditional love, but how was such a thing to be achieved? The answer, she discovered, was in serving the needs of both friends and enemies with a devoted, unconditional love – “loving them without being loved by them in return.”

For the next three years after her reclusive period, Catherine spent a considerable part of the day out in the streets of Siena, caring for the sick and the needy, the poor, and the af-

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CATHERINE OF SIENA

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flicted – attending to Christ in his hidden disguise with the same undistracted energy she had devoted to the task of solitude. At first, however, Catherine was not wholly convinced about this call to a new life of active service, fearing that the contact she enjoyed with God in contemplative solitude might somehow be lost. But Christ answered Catherine’s fears with these words of reassurance:

THE CHURCH OF HER TIME

As her fame for holiness increased, Catherine found herself drawn into some of the most pressing affairs of the Church and also into the murky drama of Italian politics. During the years 1375-78, for example, there was the fierce conflict between Florence and the Holy See. Then directly afterwards, threatening the very survival of the papacy, came the Great Western Schism. Although these particular dramas obviously belong to a time and place utterly remote from the specific dramas of our own century, certain aspects of the world into which Catherine was born bear a striking resemblance to the situation in which we find ourselves today.

For a start, the time span of Catherine’s life was marked by enormous change and upheaval, both within the Church and in society in general. An old world was disappearing fast, the world of the Middle Ages, and what the future might bring was by no means clear. Catherine’s contemporaries witnessed the damage caused by wars and by countless natural disasters, but witnessed also the truly terrifying horror of the Black Death (the bubonic plague). The plague succeeded in decimating almost two-thirds of Europe’s population. At the same time, a different kind of plague was at work within the Church, a plague of unbelievable corruption. Catherine felt constrained, as a result, to acknowledge that the Church she loved so deeply had become “a garden overgrown with putrid flowers,” a bride whose “face is disfigured with leprosy.”

Not least among the scandals in the Church at that time was that the pope, instead of living close to his own flock in the diocese of Roma, was residing at Avignon in France. Catherine knew that this long, drawn-out absence on the part of the Bishop of Rome was causing untold harm to the Church and to society at large. She wrote to Pope Gregory XI and traveled to Avignon to implore him to return to Rome. Her letters to the pope, appealing to him to return to the See of Rome, are memorable for the note of childlike warmth and intimacy with which she addresses him, not hesitating now and again to call him “Daddy” (babbo). But the letters are also notable for the peremptory tone adopted by Catherine, speaking to the pope on occasion more as a prophet than a girl-child.

Her last letter to the pope was written in the summer of 1376. A mere six months later, much to Catherine’s delight, the pope returned to Rome. The nature of Catherine’s contribution to the Church on this occasion, her inspired intervention,

belongs to what Pope Benedict would later call the “charismatic sector” within the Church – as distinct from “the ministerial sector.” It is in fact a necessary form of contribution, one which, in Pope Benedict’s opinion, is “always a crucial factor without which the Church cannot survive.”

One of the ironies of Catherine’s life is that the return of the pope to Rome helped precipitate the tragedy of the Great Western Schism in ways that could never have been foreseen or imagined. To Catherine’s enormous distress, after the death of Pope Gregory and very soon after the election of the new Pope, Urban VI, the Church found itself divided into two warring factions with two claimants to the Chair of Peter. No event in ecclesial life could have wounded Catherine more deeply. It was a tragedy that marked the few remaining years of her life.

That said, Catherine never for a moment lost her confidence in Christ’s power to protect his Church, even from the worst of enemies – in this case, a group of self-serving cardinals who had sided with the antipope Clement VII. In a letter to His Holiness, Pope Urban VI, she wrote “There is nothing – no difficulty, no sort of trouble – that can overcome you... The blows of wretched, wicked, self-centered people will not harm your soul’s will. Nor will they topple holy Church, the bride; she cannot fail, because she is founded on the living Rock, Christ gentle Jesus.” Although utterly exhausted and near death, Catherine spent the last weeks of her life praying in St. Peter’s Basilica for Church reform and for Church unity. She died on April 29, 1380, invoking over and over again the mercy of Christ’s saving blood.

Catherine of Siena’s short life, viewed now in retrospect, appears to be an extraordinary mixture of success and failure. Her role in securing the return of the pope to Rome was, for a young woman of that period, quite a remarkable achievement, as was the impact she had on so many of her contemporaries. Nevertheless, Catherine was by no means successful in all her endeavors. For example, her plan for a “papal council” of holy men advising the pope came to nothing. Also, quite a few of her attempts to bring peace between warring factions in Italy betrayed more innocent naiveté than political astuteness.

Given these facts, it’s clear that Catherine’s legacy should not be looked for in the social or political sphere, but rather in that passionate and lucid body of teaching that has come down to us in her writings, in her letters, in her prayers, and in her “book” now popularly known as *The Dialogue*. Full ecclesial recognition of the importance of these writings came on October 4, 1970, when Pope Paul VI declared Catherine to be a Doctor of the Church, giving her the highest status possible among the Church’s most celebrated authors and theologians.

Excerpt from the Pivotal Players Study Guide, Bishop Robert Barron ed. Written by Fr. Paul Murray, Irish Dominican priest and professor at the Angelicum Pontifical University in Rome.

All Things Considered

The goal behind our Lenten Series – CATHOLICISM: The Pivotal Players was to introduce some major figures in Catholic history who, through their words and actions, have shaped the Catholic way of seeing and experiencing reality and have challenged the status quo of their times. Not all of them are saints. And not all of them are scholars. But each and every one of them, in some way, has advocated—even embodied—in a uniquely powerful way the transcendental realities of truth, goodness, and beauty.

This Sunday, **Sr. Ellen Burkhardt O.P.** will take the lead in the presentation of one of her fellow Dominican Sisters, **Catherine of Siena**. Sr. Ellen is part of the Adrian Dominican sisters – which is the group that staffed our parish schools from 1920 until 2000. Sr. Ellen who has dedicated much of her vocation to education, currently ministers at the Dominican Literacy Center which is located on the east side of Detroit in the Samaritan Center. In her “Pivotal Players” presentation on St. Catherine of Siena, Sr. Ellen will offer guidance toward a better understanding of St. Catherine’s genius, and how it can be applied today.

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

After watching The Pivotal Players multiple times myself and us-

ing it as a tool for catechesis, I unhesitatingly say that Bishop Barron and his crew at Word On Fire Ministries have pulled off a phenomenal accomplishment in this debut edition, and thus firmly remain one of the most prominent pace-setters in the New Evangelization today. I don’t think that we even scratched the surface of the materials in Part One. This series is so rich in materials and text that we could have spent many sessions on a single person rather than trying to do a person a week. I can’t wait to see Part Two.

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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 a 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?

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Next Sunday, please gather at the Academy building for our annual outdoor Palm Sunday procession. Our music minister, **Norah Duncan**, 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 30 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.

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With Spring break, we are especially light on student help at our Lenten Dinners, so if you can offer us your services in helping us turn the room over it would be appreciated.

On Good Friday, we will begin Stations in the Street with a Simple Soup Supper for all those who will make that pilgrimage. It will be offered before the Street Stations and before the regular Fish Dinners. So, on that day, we could use help a little earlier on Good Friday, say starting after three o’clock. Since we will be serving dinners until 9:00 that day, two shifts of volunteers will be necessary. Can you help?

TRP

Communal Penance Services

Saturday, April 8th

at 2:00 p.m.

Wednesday, April 12th

at 7:00 p.m.



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.

Diaconos Post

And Martha and Mary went on to open a B&B called the “Deus Drop Inn,” and later wrote a book about their experiences with Jesus and other leading lights of the day called *Entertaining for God's Sake*. The following is a transcript taken from an appearance on “Good Morning, Galilee!” when they were promoting it.

Host: So tell us, Martha, what was it like to have Jesus as a guest?

Martha: Like, um, kind of hard to read, maybe, sometimes? You know, like, paradoxical? I mean, there was the time he said “My father’s house has many rooms” (Jn 14: 2), so we were thinking, “Oh, he’ll never be satisfied with our guest room.” But then another time he said, “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head” (Mt 8: 20, Lk 9: 58), so that made me think he’d be grateful for anything. And he was. He was always the epitome of graciousness. And his mother, Mary? Oh, she was full of grace.

Host: Did you ever stock his room with anything specific – you know, those little touches that can make a place feel more homey?

Mary: See, that’s what I mean – that was tough sometimes. We would ask him, we would ask his disciples, “What should we have ready? What kinds of foods does he like? Does he have the right clothes for this weather?” And if we asked him, he was, I don’t know – what about that, Martha?

Martha: Yeah, right, like ... kind of vague? He told me once, “Do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?” (Mt 6: 25, Lk 12: 22) And then there was the time he told me flat out, “Martha, Martha, you are worried and upset about many things” (Lk 10: 41). I guess I had that coming.

Mary: But we always had copies of *The Jerusalem Post and Haaretz*, because Jesus always told us that it was our duty to “scrutinize the signs of the times and interpret them in the light of the Gospel” (*Gaudium et Spes*, [Pastoral Constitution of the Church in the Modern World, promulgated by Paul VI on December 7, 1965], sec. 4). And you know that old ‘unwritten rule’ about never discussing religion or politics?

Host: Of course.

Mary: Not around here. Jesus and Lazarus and my sister and I, we had many lively conversations – but we always knew where to draw the line. As Jesus said, “Render unto Caesar the things that are Caesar’s, and to God the thing that are God’s” (Mt 22: 21; Mk 12: 17, Lk 20: 25).

Host: Great! Well, thanks to Martha and Mary for coming on. *Entertaining for God's Sake* is available as a scroll, and on Kindle and iBooks. We’ll be right back
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.

At 6:00pm, preceding Mass this Thursday night, confessions will be heard. Next Saturday, at 2:00pm, a Communal Penance Liturgy is scheduled.

This week again includes Friday night Stations of the Cross and our popular Fish Dinners. If you haven’t yet tried it 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.

Faith Formation Station

“In our schools... we need to continue and intensify our efforts to integrate Catholic teaching on justice, nonviolence and peace into the curriculum and broader life of our educational endeavors. Education is a work of peace.”

The Harvest of Justice is Sown in Peace, UCCBG, 1993. Section 3

One key part of Lent is almsgiving – which means giving money or necessities to people who need them. The word “alms” comes from the Greek word for “compassion.” Our Easter Story is one of great compassion. Following the parish pre-Lent programs about water, the Religious Education program is collecting alms in the classrooms to donate to Catholic Relief Services and their Water for Life Fund.

For all people, water is the source of life. Our scriptural tradition reminds us that providing water to those who thirst is one of the most fundamental expressions of compassion. One of the Corporal Works of Mercy is to Give Drink to the Thirsty.

Catholic Relief Services in partnership with the National Council for Catholic Women work together as messengers communicating the needs of our family around the world in support of the Church’s global social mission through prayers, donations, and legislative advocacy. Through wells, irrigation and sanitation projects, and training programs, CRS and NCCW are bringing safe water and a new hope to a thirsting world. More information and resources can be found at education.crs.org/issues/water.

The students in preschool through fifth grade have also learned about Social Justice through The United States Conference of Catholic Bishops’ Two Feet of Love in Action books Green Street Park and Drop By Drop. Students read these books and then discussed how the characters in the book cared for God’s creation and for others. As Catholics we try to live as Jesus taught us. We are his disciples. We follow his teachings and walk in his footsteps to try to live as he did. Walking in Jesus’ footsteps has two parts: social justice and charitable works. One part has to do with knowing what is right and fair and then using that knowledge for foundational change to find solutions to problems on a local, national, or even global scale. The other part has to do with showing people that we care about them by offering help and aid. As disciples we must take both steps to walk the path of love; when we do this we are putting the Gospel into action. The pilgrimage of love is an ongoing lifelong journey of growth. This action is not taken alone, but with others. In this way, we work to make God’s kingdom present on earth. The students really enjoyed the stories and the discussion they promoted.

Our sixth through eighth grade students will be engaging in prayer and service as they assemble the Easter eggs that are annually passed out to the parish children on Easter Sunday. The classes will be putting together the eggs with individual prayers tucked inside and will say a communal blessing over the basket of eggs.

As always, don’t forget to ask your child/ren about what they are learning each week in class and reinforce the lessons at home.

PROGRAM REMINDERS:

- Our annual Palm Sunday Procession is next Sunday April 9th immediately following class. Fr. Tim will meet the students lined up with their classes at Merit at 11:00 am and we will process together to Church for this special Mass. Parents are encouraged to meet their children and take part in the procession and attend Mass as a family. The students preparing for First Eucharist will be leading the procession with special flags. Thank you for supporting this parish tradition. Specific reminders for parents will be sent in our monthly family email.
- Holy Thursday First Eucharist Sign-Up & Practice: If you have not done so already, please let us know if your child will be participating in the Holy Thursday First Eucharist. We will be practicing during class on April 9th. RSVP to reled.stambrose@comcast.net.

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

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, April 3

8:30 - Morning Prayer

Tuesday, April 4

St. Isidore, bishop & doctor

8:30 a.m. - Mass - Rev. Jerry Thaar,
Rev. Edgar Casey, OFM

Wednesday, April 5

St. Vincent Ferrer, priest

8:30 a.m. - Morning Prayer

Thursday, April 6

7:00 p.m. - Mass - Florence Ciamitaro
Helen Worrell, Rev. John P. Wagner

Friday, April 7

8:30 a.m. - Mass - Anthony Bustamante
7:00 p.m. - Stations of the Cross

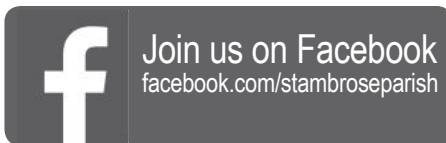
Saturday, April 8

2:00 p.m. - Penance Service
4:00 p.m. - Mass - For All People

Sunday, April 9

Palm Sunday

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



Scriptures for the Fifth Week of Lent

Monday, April 3

- Dn 13: 1-9, 15-17, 19-30, 33-60
or 13: 41c-62 • Ps 23: 1-6
- Jn 8: 1-11

Tuesday, April 4

- Nm 21: 4-9
- Ps 102: 2-3, 16-21
- Jn 8: 21-30

Wednesday, April 5

- Dn 3: 14-20, 91-92, 95
- (Ps) Dn 3: 52-56
- Jn 8: 31-42

Thursday, April 6

- Gn 17: 3-9 • Ps 105: 4-9
- Jn 8: 51-59

Friday, April 7

- Jer 20: 10-13
- Ps 18: 2-7
- Jn 10: 31-42

Saturday, April 8

- Ez 37: 21-28
- (Ps) Jer 31: 10-13
- Jn 11: 45-56

Sunday, April 9

- Mt 21: 1-11
- Is 50: 4-7
- Phil 2: 6-11
- Mt 26: 14-27: 66 or 27: 11-54

Palm Sunday

April 8th and April 9th

4:00 p.m. – Saturday – Celebrant: Fr. Pelc **Lectors:** Pat & Bob Ticknor
Eucharistic Ministers: Thomas Bennert, Maria Cox- & Adam Borkowski,
Karen McShane, Mary Helen Quigg, Matthew Strong
Altar Servers: Jack Hern, Matthew Strong

8:30 a.m. – Sunday – Celebrant: Fr. Bede **Lectors:** Bob Gatzke, Steve Peck
Eucharistic Ministers: Colleen Drummond, Colleen Gatzke, Christopher Harrison,
Joan Jackson, Magie Jackson, Joellyn Valgoi
Altar Servers: Delaney Jackson, Nicholas Kurta

11:15 a.m. – Sunday - Celebrant: Fr. Pelc **Lectors:** Jeri Krueger, Kurt Vatalaro
Eucharistic Ministers: Lupe Davila, Bob Krueger, Pat & Michael Mocerri,
Cristina Swiatkowski, Patty Yaden
Altar Servers: Lizzie High, Grace Whitaker

Your Envelope Speaks . . . the Inside Story

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

On Sunday, March 26, 2017

in envelopes we received \$6,995.00
in the loose collection \$549.00
in electronic donations \$1,390.00
in children's envelopes \$ 5.00
for a total of **\$8,939.00**
Under budget for the week **\$1,161.00**
Number of envelopes mailed 800
Number of envelopes used 165

"Jesus said to her, 'Did I not tell you that if you believe you will see the glory of God?'" JN 11:40

Many of us say that we believe in God. We go to church on Sunday. We volunteer for events at our parish. But when life gets hard, the pressure is on, things aren't going our way, do we put our trust in the Lord? When we live a life of gratitude, being thankful for the gifts we have been given, we really do see that God is providing all that we need.

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, Martha Luna, Laurie Lavins, Dan Urbiel, Dina Engels, Cheryl Lapensee, Darby O'Toole, and Lou Rondini.

Bee at the Tee

Just how far off can Summer be? Make plans now to join in the annual St. Ambrose Parish golf outing on June 16, 2017 to benefit our Religious Education program and to support activities of our parish

We're planning a great day of golf and socializing at the beautiful Chandler Park Golf Course (americangolf.com).

The event includes a scramble format with four person teams, lunch and awards with a great dinner to conclude the day at the ARK at St. Ambrose. A person can register to play a round of golf and dinner, or just for dinner.

Multiple sponsorships are available in many different price ranges. Consider signing-up your business as one of the first supporters of our 2017 golf outing. Go to BeeAtTheTee.com for prices and registration. Questions? email st.ambrosegolf@gmail.com or call Brian at (313) 595-8767.

Catholic Schools Tuition Assistance

Since 2005, more than \$20 million in Archdiocesan Tuition Assistance Programs helped make a Catholic education more affordable for 17,000 families. The deadline to apply for the 2017-2018 school year is Friday, April 7th. Families can apply for financial aid at aod.org/financial-aid.



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.



Holy Week & Easter 2017 at St. Ambrose Parish

SATURDAY, APRIL 8
Penance Service - 2:00 p.m. • **Mass at 4:00 p.m.**

SUNDAY, APRIL 9
Palm Sunday Procession and Mass – 8:30 a.m. • 11:15 a.m. beginning at the Academy

WEDNESDAY, APRIL 12
Penance Service - 7:00 p.m.

THURSDAY, APRIL 13 — HOLY THURSDAY
Mass of the Lord's Supper - 7:00 p.m.
Private adoration of the Blessed Sacrament in the church until midnight

FRIDAY, APRIL 14 — 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 - 3:00 p.m. beginning at the ARK at St. Ambrose
Lenten Dinners in the ARK - 5:00 p.m. to 9:00 p.m.

SATURDAY, APRIL 15 — HOLY SATURDAY
Blessing of Easter Food - 12:00 noon
THE GREAT EASTER VIGIL MASS - 8:00 p.m.

SUNDAY, APRIL 16 — EASTER SUNDAY
Mass at 8:30 a.m. • Mass at 11:15 a.m. – Hospitality after both Masses in the ARK

CATHOLICISM: THE PIVOTAL PLAYERS

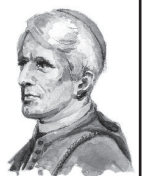


APRIL 2ND – ST. CATHERINE OF SIENA THE MYSTIC

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.